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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

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THE NEW YEAR.

"His compassions fail not; they are new every morning."—Lam. 3 : 22, 23.

Thou who hast led us all our days
We trust thee for the coming year;
We face the strange untrodden ways
Untroubled by a single fear.
New light shall cheer us from above,
Thy tender mercies sure shall be;
And new revealings of thy love
Compel a deeper love for thee.

If long and tiring be the road,
And sad the lot thy love ordains,
We tread the path thyself has trod,
And pain shall pass, but joy remains.
The winds are under thy control,
No harm the fettered tempests bring;
Securely dwells each blood-bought soul
Beneath the shadow of thy wing.

—Annie Clark.

A HAPPY New Year—happy in the best sense—to every ADVOCATE reader!

WONDER where the "Epworth Herald" has been visiting! It says: "The other Sunday we heard a common-meter sermon from a short-meter text by a long-meter preacher to a peculiar-meter congregation."

ONE of the most attractive papers we have recently seen is the Christmas number of the Epworth Era. The editorial page fairly sparkles with the brightest, noblest thoughts of the gifted editor. Continued success to The Era!

ACCORDING to the League Secretary, we close out the year with 4,787 Senior and 560 Junior Chapters, of which 454 Senior and 109 Junior Chapters were chartered during the year 1899. The membership of the chartered Leagues now reaches 233,015.

A STIMULATING thought: Benjamin West was once asked: "What do you consider your best picture?" "My next," he replied. "What is my best drawing sermon, the best product of my factory, the best work of my hand, brain, or heart? My next, or I am in the decline of life."

WE commend as a daily New Year prayer one habitually made by Frances Havergal—"Lord prepare me for all that thou art preparing for me." Amidst the many uncertainties that make us anxious and uneasy about the future, there is one thing we know—"we know that all things work together for good to them that love God."

THE supreme desire of those who shall make the ADVOCATE for 1900 is that it shall be better than it has ever been; and their supreme hope is that ere the year closes, either as a well-tried or a new-found friend, it shall be carrying inspiration and spiritual uplift to every Methodist home in the Western North Carolina Conference. If the paper has been a helpful friend to you, introduce your neighbor to it, and help us to continually widen the circle of its influence.

WHETHER the outlook for the New Year is one of prosperity or adversity depends upon the position of the beholder. Certainly to those who labor for a stated salary it cannot be one of prosperity, since the cost of living has advanced with the prosperity of the manufacturer, the merchant, the farmer. Would you make a New Year's gift to your pastor? Inform him that his salary shall be larger than it was last year. Would you make good cheer for your editor? Renew your subscription promptly, and send him a long list of new subscribers.

THE supreme experience of a man's life comes when the greatness of the spiritual and the eternal breaks fully upon his soul. The most manly thing a man ever does is to heartily repent of the sins that alienate him from his God. The most important step he ever takes is when he resolutely turns his back upon an unworthy past and sets his face unflinchingly towards righteousness and true holiness. If such an experience has not yet come to you, pray that it may. Let not this new year come and go and leave you a foolish worldling, trifling with your eternal destiny.

SAID one busy woman to another, both of whom are "seeking the things that are Jesus Christ's," "give me a watch-word for the New Year." "Have Faith" was the reply. "With faith we shall do valiently; faithless, we fall" It is a hill path that stretches out before most of us. If ever its wearisome ascents are climbed, its difficult places surmounted, and we stand at length on the heights of a nobler, better, fuller life, it will be because we can say with David. "By Thee have I run through a troop, and by my God have I leaped over a wall." "The Lord is my strength and my song and is become my salvation."

A TIMELY suggestion:

"Among other New Year plannings, let us not forget to consider the matter of family prayer. It is a duty; it is a privilege. There is no burden in it, for it takes but a little while. A blessing has followed it in all the world's history. It is not difficult. Any of us can read aloud a chapter of the Bible. And if anyone finds difficulty in extempore prayer, let him sit down and write one, or let him ask some friend to write one for him to memorize. A suitable book of family prayer can be obtained with very little difficulty. But let us not fail to have the family altar maintained."

DESPITE its frequent recurrence, to most people a subtle, mysterious influence will cling about the death of the old and the birth of the new year. It is well that life's journey is marked with stations where we for a moment pause and make "fresh starts," "new beginnings." Circumstances may not change. The same old duties and pleasures, trials and joys, fears and hopes may confront us, but we may meet them with a new self. Good resolutions are not to be disparaged, but more important is accepting God's proffered gift of a new heart, a new spirit. "A new heart will I give thee," "A new spirit will I put within thee," "A wounded spirit who can bear," but a spirit "anointed with fresh oil," filled with faith, hope, courage, makes all things new, heightening every joy, softening every sorrow, lightening every burden, and giving triumph in every teeting time.

OF course we are going to give more this year than we have ever done before. Why? Because it is the closing year of the old century, and Methodists everywhere have been inspired to rise in their might and do great things that the Church of God may face the new century better equipped for her great work of saving the world. We have caught the inspiration. First, we are going to give ourselves in a deeper consecration to God and so augment the spiritual forces that are to win millions of souls to Christ. We are going to give of our means, not only proportionately, as the Lord prospers, but "sacrificially," even to "all our living" if necessary, that millions of dollars may flow into His treasury. It is a glorious thing to live in times like these—times so pregnant with spiritual issues, so full of golden opportunities to prove one's loyalty to God and one's love for the souls of his fellow men. If your heart is with our heart, brother, sister, give us your hand for a year of marvellous Christian praying, giving, working, living!

CHRISTMAS echoes: "My Christmas dinner this year was an ideal one. Why? Because I shared it with those who rarely enjoy a good meal, and who cannot invite me in return."

"This has been my happiest Christmas—not because I have received so much but because of my own earnings I have been able to make love gifts to my nearest friends."

"The biggest time of my life was a visit to the Orphan Asylum, dispensing Christmas gifts and good cheer to the two hundred motherless and fatherless children sheltered there."

We might add that an ideal celebration of Christmas was that of the Greensboro West Market Street Sunday-school on Christmas Eve. An unusually fine programme of appropriate music, recitations and responsive readings was exceptionally well rendered, and instead of the School making presents to its members, each child brought a gift of clothing, fruit, confections or money, depositing it in large baskets placed near the chancel. These gifts were later distributed to the unfortunate little ones who have neither father nor mother to make Christmas cheer for them. The impression made upon the children, and upon the large congregation as well, will not soon be effaced.

HAD the highest officer of our country been called away there could not have been more deep, universal sorrow than that occasioned by the death of Dwight L. Moody on the 22nd of December last. Personally we are bereaved though we never saw him Somehow we feel that the spirltual force in the world has been diminished. Though by no means a learned man nor a profound scholar, perhaps no one has ever impressed his fellow men more deeply with the reality of the religion of Jesus Christ; no man has led more sinners to repentance and salvation; no man has done more, in one way and another, to quicken the spiritual life of believers. "I have been an ambitious man," he recently said, "but my ambition has not been for wealth or honor, but to find work to do for God."

Had Mr. Moody passed away in utter unconsciousness we could have no doubt that for him to die was gain, but we are glad he was permitted to leave to the world a dying testimony to the realities of the world beyond. Frequently during his last moments, it is said, his lips moved in prayer though his words were undistinguishable, but at the last he aroused as if from slumber, and with a joyous expression exclaimed: "Earth is receding; heaven is opening; God is calling me." How like the testimony of the sainted Frances Willard, who with a heaven-illumined face whispered in expiring: "How beautiful to be with God!"

Heaven, hell! We rarely hear them preached in these days of strenuous living and achieving as they once were, but they can never lose their old time power, the one to make men strong with a hope of victory, a hope of holiness, a hope of unending service; the other to make men start back with the glare of a moral fire. It is not selfish to think of personal immortality; it is not unspiritual to comfort our hearts with anticipations of a real heaven. Moses had respect unto the recompense of reward. Paul looked to the crown that fadeth not away. "Precious in the sight of the Lord is the death of his saints."

Begin the New Year right by renewing your subscription.

CONTRIBUTIONS.

Jesus in the Temple With the Wise Men.

BY CUNNINGHAM GEIKIE, D. D. LL. D.

The religious history of the Jews divides itself into two parts; that of the period before the exile, and that of the centuries after it.

Till they were carried off into distant lands by their conquerors, both the northern tribes and Judah had been always more or less polythesis. For though the ten tribes continued to worship Jehovah at Bethel and Dan, under the form of an ox, Gideon had its ephod, which was "a snare to Israel." Micah had his images, afterwards worshipped by Dan "till the captivity;" David had his teraphim; Solomon introduced heathen worship in its worst forms, builing temples for the gods of the neighboring Canaanite nations in close proximity to the Temple which he raised to Jehovah—for only a narrow valley separated them.

High places and Asherahs flourished till Judah was purged of them by Josiah in its last days. North and South there were as many gods as cities, the prophets vainly trying to wean the race from its idols. Indeed, even in exile, Ezekiel paints his brethren as clinging to idolatry, and we may be sure that the ten tribes were not in advance of them theologically.

Yet, in strange lands, a revival of the purer religion they had so often heard from their preachers, the prophets gradually brought about a healthier state of things. Face to face with idolatry, and left without either temple or officiating priest, a humble body of "true Israelites" slowly effected a revolution in the feelings of the race towards "false gods;" till those of all the tribes who did not merge their nationality in that of the kindred races around, came to abominate heathenism; if only from pride in the superiority of their own God. The unquestionable orthodoxy of those of the ten tribes who, after the fall of Nineveh, returned to Galilee, and made the Galileean population, shows this as respects the northern kingdom, and we know the stern monotheism of Judah after the exile.

While in Babylon this lonely tribe, which, in its pride, posed as the Jewish nation, having no temple to make their boast, fell back on their sacred books, especially The Law, paying a supreme reverence to them, which, in the end, passed into as much formality and "will worship" as had hitherto marked them in their Temple worship.

An order of men rose—the Scribes—who gave themselves to the study, exposition and transcription of the holy texts, and ere long gained such authority that we find Ezra, the head of their guild, able, about eighty years after the return, to impose on the small population of his country men at and round Jerusalem his extreme and harsh interpretation of what the Law required from them; enforcing an absolute isolation from all non-Jewish mankind, such as has fenced off the race from all other peoples ever since. In Christ's day, about 550 years after the return, the elaboration of the law has led to a casuistical expansion of its requirements to every detail of life, so minute and exacting that, as even so strict a Jew as St. Peter expresses it, the yoke thus put on the neck of the nation was such that neither the past generations nor that which then lived were able to bear it.

The study of this vast mass of legal invention was the one branch of the higher Jewish education; its teachers, now called rabbis, as a clergyman is called reverend, sitting daily in little chambers skirting the edge of the temple close, to discuss with the youth who sought their aid this or that question of subtle casuistry, just as one sees still done in Mohammedan mosques in Constantinople, or in the university of El Ahsar, in Cairo. What the human intellect can do in theological wire drawing is seen even among Christians in books like the Summa of Thomas Aquinas, but even the schoolman's refinements seem coarse and superficial compared with those of the Scribes, now to be studied in the twelve folio volumes of the Babylonian Talmud, which, after all, cover a portion of the immeasurable field of rabbinical theology.

It was to one of the Jerusalem schools or discussion classes, as we might call them, that the boy Jesus betook bimself when he came up with Mary and Joseph to be formally admitted into the Jewish "congregation," on his having attained the legal age of twelve, at which lads were allowed to be thus incorporated into Israel. What their discussions were about we may realize, in part, from the gospels. The laws of ceremonial handwashing, of fasting, of washing of cups and pots, of the Sabbath, of clean and unclean men and things, of punishments and rewards from God in this life, of oaths, divorce, love of our neighbor, the birthplace of the Messiah, his restoring the kingdom to Israel, the coming of Elias, the orders and dignities of angels and archangels, and whatever fancy invented, or ingenuity created, in remotest connection with a sacred text, were threshed out with a pitiless elaboration such as only a Jew could endure through his belief that salvation became his right, if he literally kept even the supposed bearings of any precept of the Law.

How they treated such grave topics is seen in their denouncing Christ for healing any one on the Sabbath, for speaking to people who, not knowing the Law as they laid it down, were "cursed," and as such, to be left to perish, and for His showing sympathy for publicans and sinners, by entering their houses and eating with them. One might find an odd grain of wheat in the mountains of their disputatious chaff, but the chaff was only fit to be blown away by the wind, or heaped on the fire and consumed.

The defrauding of parents was justified by calling what was due to them an intended gift to God; divorce was allowed for any cause or none—a badly cooked dinner, for example, was ground enough; to swear by the temple was nothing, but to swear by the gold of the temple was binding; an oath by the altar was nothing, but one by the gift of it was sacred; to command to love a neighbor was shirked by defining a neighuor as only a Jew; all others being enemies. To rub a few ears of grain in one's hands on a Sabbath was Sabbath breaking, because rubbing was a kind of threshing, and that was "work." Yet they got over the prohibition to walk beyond 2,000 steps on the Sabbath by putting down bread at the end of that distance, and starting for a second 2,000 steps from it, as from a house! They would not sanction the carrying one's handkerchief in a pocket on the Sabbath, but you might tie it round you as a girdle!

Jesus at once made for the schools of the Temple, assuming it as a matter of course, that His mother would know He must needs be in His Father's house; but we may imagine with what disgust his earnest, thoughtful spirit would revolt from the wordy strife of these bearded children and their disciples. No wonder that a soul, filled with precocious insight into the essentials of man's relation to the unseen, listened to them, only to ask questions which utterly puzzled them, and to give them answers which showed how little their wisdom deserved the name. But His experience during that passover week would be of infinite value to Him; helping to open His eyes, even at that early age, to the worthlessness of such blind guides, and to His falling back on His own thoughts, enlightened by communion with the Heavenly Father, as to the true meaning of the holy writings. To listen to the babble of these word-splitters must have gone far to throw Him out of all allegiance to their views, and to mould Him to become a teacher, who spoke "not as the Scribes," with bated breath, on the safe ground of some precedent, but "with authority," as relying on Himself alone, as a teacher sent direct to God.

Bournemouth, Eng.

Brevard Epworth School.

DEAR BRO. CRAWFORD:—Here in the Home we were very much pleased with the action of our brethren of the Annual Conference at Concord in taking up a collection of cash and pledges for this work. It was very opportune and perhaps obviated the painful necessity of the cessation of the School and Home. Some of the friends who have helped us in the years past have not responded this year, and although by the action of the Annual Conference at Salisbury in 1896 we were commended to the Leagues and Sunday-schools for assistance, and subsequent Conferences have also "commended the school to our people generally," yet a thoughtful Thanksgiving offering from the League of Church street, Salisbury, is the only help we have received from that source this year. We trust the Districts, Sunday-schools and Leagues, having pupils in the school, either boarding or day, will not relax their efforts to promptly meet the obligations which they have voluntarily taken upon themselves.

Do not think, dear friends, that we are like the church at Laodicia and are saying, "I am rich and increased with good and have want of nothing," because of the help we have received. The air of this mountain region is delighful, bracing and health-giving, but we have failed as yet to find a recipe that will substitute it for three meals a day for robust, healthy growing girls.

We think it right to state just here, to remove any wrong impressions that may have been formed as to the amount of money received from pledges made at the Sunday-school and Epworth League Conferences at Salisbury in 1898 and in Greensboro in 1899, that out of $150 pledged at the former Conference, $77.50 is still unpaid, and of the latter $53.50 has not as yet been received.

While these are not pleasant facts, yet we think they should be known and certainly corrected. In spite of these and other obstacles, together with the want of properly equipped buildings, with the strictest, and sometimes almost painful economy, we have been enabled to pay all bills for teachers' salaries, rent, supplies and incidentals, and keep out of debt; at the same time build up a work that has commended itself to the hearty endorsement of our Board of Trustees, members of the Conference who have taken pains to inform themselves as to the workings of this benevolence, and people of Brevard and vicinity. We have an enrollment of 75 at this date, and with proper buildings we could easily have 150 boarding scholars instead of 15, beside a very much larger attendance from the surrounding country.

Again thanking all friends of this work for their timely aid and interest, I am Very truly and sincerely,

FITCH TAYLOR,
Principal.

Bishop Wilson to the Pastors.

DEAR BRETHREN:—In compliance with the request of the Board of Education, I call your attention to the movement in bnhalf of our educational work inaugurated by the General Conference at its session in Baltimore, in May, 1898. It can hardly be necessary to say anything to men who occupy the positions in the church to which our pastors have been called in advocacy of Christian education. It is no small part of their ministry, and is an obligation laid upon them by the terms of their admission to our ranks, to induce all to whom they minister to secure the best and most thorough training, mental and spiritual, of which they are capable, and which is within their reach. It is the duty as well as the privilege of the Church to provide according to its ability, the means for such training.

The history of our church furnishes ample proof that we have not been indifferent to this requirement. At the same time we are constrained to acknowledge that we have not met the demand made upon us in the full measure of our responsibility. Our people have been but indifferently instructed, and have largely failed to appreciate the worth and magnitude of this work. Material interests and purely secular concerns have engrossed their thought and care, while our educational institutions have been restricted in their work, and many of them have been painfully struggling for very existence for want of means that might, without hurt to any, be easily supplied from the resources which God, in his bounty, has given to us.

For some years, in successive sessions, this interest has engaged the attention of the General Conference. By the establishment of the Board of Education, entrusted with the oversight and care of this business throughout the Church, and by the various appeals made and measures adopted by the Board with the the sanction of the General Conference, it has been sought to bring the church to a better understanding and a higher appreciation of the work. The exigencies of the situation seemed to call for some special effort, and, accordingly, the last General Conference, moved by the same impulse that has stirred the entire body of Methodism in England and Canada, as well as in this country, made appeal in this behalf to the highest motives which can actuate us.

The century is coming to its close. It has been the richest in positive blessing in all our world's history. On the material side it has summed up, added to, and multiplied all that the ages gone before have known. It has opened up new realms of thought and spiritual life, and so enhanced the dignity and worth of the human life immeasurably. It has given us glimpses of a possible future in this world's history, and so broadened and enriched the world's hope beyond expression. The actual of experience in the hundred years just going makes the promise of the ages to come infinitely more real.

No enumeration of benefits is possible in a brief call like this. Only bear in

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mind that our Church has had its full measure of this blessing. If we have contributed aught to the world's gain and the advancement of the Church in this period, it is because we have received largely. Remember the hole of the pit from which we were digged, and then look at the rock upon which our feet have been set and the rich inheritance into which we have fallen. Others have labored and we have entered into their labors.

Our highest and wisest representative body has urged us to consider thse mercies of God, and by a special service and offering show our gratitude? We want, of course, first of all, a more intense and entire devotion of ourselves to Christ. To present our bodies living sacrifices, holy, acceptable to God, is the first and, indeed, only reasonable service in recognition of his mercies. Always conceding and insisting upon this, it is quite in agreement with it that the General Conference should beg you to provide for that need which is most glaring. End this century by inducing your people to make an educational offering that shall give your schools and colleges freedom of movement for the next hundred years, and insure the training of a generation that shall do for Christ and his kingdom a work far in advance of any that we can do.

Commending this great movement to your care, I am, dear brethren, Yours in Christ,

A. W. WILSON.

Doctrinal Preaching.

The preaching of the doctrines of Methodism was a habit with the fathers of the Church. They studied the Bible and the standards to this one great end, and no congregation where they ministered was left in doubt as to what Methodists believed and taught. They struck right at the root of the matter, and planted those great principles which are the staple of all Church life and enterprise. Repentance, justification, regeneration, the witness of the Spirit, adoption, sanctification, where the themes upon which they dwell from the beginning to the close of the year. These truths were burned into the consciousness of the people until they repented and believed, and were powerfully converted. Wonderful meetings followed in the wake of those preachers. They indoctrinated the people. They taught them of the joys of heaven, of the certainty of the judgment, o' the terrors of hell, as well as of the love and mercy of God. They cried aloud and spared not, and they looked for immediate results. They were not college-bred men as a rule, but were men consciously acquainted with God. They believe with all their hearts the letter of the Scriptures, and they felt, "Woe is me if I preach not the gospel." Men heard them, and were often stricken down as though they were dead under the truth. Then, too, these old worthies preached the distinct doctrines of Methodism, such as the universality of the atonement, the possibility of apostasy, the importance of infant baptism, and the validity of baptism administered to adults by sprinkling, pouring, or affusion. In the presentation of these questions they did not mince matters, but declared the whole counsel of God as they understood it. Under such preaching people knew why they were Methodists, for they were given a reason for the hope that was within them. They were trained in the doctrines of Methodism.

In these latter days we have gone to the other extreme. For the most part we have ceased to preach the distinctive doctrines of the church, and we dwell more largely upon the practical themes of the gospel. We are aware of the fact that the same necessity for constantly dwelling upon these doctrines does not exist today as it did then. The Church no longer has to fight for its existence as a legitimate branch of evangelical Christianity. We are in possession of the field, and no one disputes our right. However, this does not do away entirely with the necessity for the preaching of our doctrines. They are the great foundation and frame-work of our church life. Our people need to have them expounded to them. The fact is, our young people are growing up in ignorance of the real doctrinal status of Methodism. It is very rare in the centers of population that you hear a sermon preached upon these great themes. We simply take these things for granted, and the result is, our people are not indoctrinated. We are Methodists because our parents or our associates are Methodists, and not because we were instructed in the fundamental principles of Metho dism. We need a revival right here, as sure as you live. And if the spiritual dearth obtains, which many of the students of Church statistics hold, the cause ot it may in some measure be traced to a dearth of doctrinal preaching. We have a great deal of namby-pamby preaching nowadays. We are neglecting the substratum of Bible truth in our pulpits. We need to swing just a little back toward the habit of the fathers. Too much vapid pulpit performance will starve out the spiritual life of the people. They must be fed upon the doctrines of the Scriptures, or they will perish. Let us think upon these things.—Texas Advocate.

"Always at It."

"And he said, take the arrows. And he took them. And he said unto the king of Israll, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wrought with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice."

Many an artist, many an inventive genius, many a professional man, many a preacher, has proved a complete failure for want of persistent effort. There has been enough native talent, there has been sufficient education, there has been ample opportunity, but nevertheless life has had a very meager outcome. The discomfited soul has laid the blame on a score of persons and things, but has not seemed to realize that want of well-directed and persistent effort is the real cause.

If preachers would be honest with themselves, they would see that herein is to be found the explanation of their want of success. At least, this is surely true in nine cases out of ten. Plans, purposes, desires, may be all right, but none of these avail unless back of them is the indomitable will and tireless, ceaseless toil. It is not genius, it is not opportunity, it is not favorable environment, that crown life with victory; it is rather steady, constant, earnest labor.

One ray of sunshine does not melt the snows of winter, one little wave does not wear away the rugged, rock-ribbed coast; but ray following ray, wave following wave, will surely melt snows and disintegrate rocks. Spasmodic efforts will not secure success in the ministry. No minister ever succeeded in this way; no one ever will. It is ceaseless digging that removes mountains. It takes as much genuine faith to dig as to fly—and even more.

These and similar thoughts are well worth the consideration of every preacher as he engages anew in his life-work. Conference has come and gone; the appointments, the disappointments—"His appointments"—have been read; and the new year has dawned with all its immense and glorious possibilities. If no time is allowed to run to waste; if time is seized by the forelock; if the first Sunday and the second Sunday and all the Sunday, if the first week and the second week and all the weeks, are crowded full of energetic, thoroughly and carefully planned labors, there can be no question as to the outcome. There will be a constant uplift in the spiritual life of the church, and it will be a strange thing if a single week passes without the conversion of some precious soul. It is not enough to smite thrice; the servant of God who aspires to sweeping victories must smite the five times and the six times.—Zion's Herald.

From Cherryville.

DEAR BRO. CRAWFORD:—A Mr. Laurus Loomis, of New York, a yarn dealer who handles the out-put of the Gaston Cotton Mfg. Co., of this place, visited our town a few weeks ago, and while here inquired as to the number of churches and Sunday-schools in the place and in a few days after he left he sent to each of the churches in the place 15 elegant Oxford Teacher's Bibles, thereby helping to carry out a resolution which he made a few years ago, "To give the Lord one-tenth of his income for the remainder of his life." May he live long and may many mare of us be constrained to act on such a noble resolution.

O. S. JONES,
Supt. Sunday-school.

Attractive Policy Contracts.

The Provident Savings Life, of New York, has qualified under the new Craig bill, paid its license fees and will continue to offer its attractive policy contracts to the citizens of North Carolina.

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The business of the Provident Savings for the month of May exceeded by 100 per cent. the business of May '98. The same is true of their North Carolina Agency, under the management of its State Manager, J. Sterling Jones, Greensboro, N. C., who holds open for first-class men several district agencies, that offer big results to well directed energetic efforts. We advise men of snap, capacity and ambition to see Manager Jones, or his Superintendent of Agencies, J. J. Mackay, Esq., who is now in Eastern North Carolina.

Elsewhere in this issue will be found a manifesto showing the remarkable growth of this Company, which is so meritoriously established in the confidence of the public wherever its business features are known.

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The Value of Religious Periodicals.

BY WILLIAM M. SHERRILL.

As I write these lines the thought comes to me of how incomputable may be the good influence exerted over the eternal welfare of countless thousands of human souls through the ministry of the religious press. Eternity alone can unfold to us the extent and magnitude of it; but that the good influence is far and away above our highest conceptions, I do not doubt

I solemnly assert, with no purpose to undue exaggeration or flattery, a single good paragraph I see in almost any good religious weekly newspaper, is, instrinsically and really, often worth infinitely more than the price of the periodical for a year; in fact no religious newspaper ever can be, or ever will be, published that does not, at least in the course of a year, contain moral and mental pabulum whose value we can only measure by eternity, and whose worth is not at all to be computed with, or comparable to paltry dollars and cents. Yet, I often hear men who call themselves Christians say that this and that paper cost too much. Their judgment is in serious fault in two ways: First, if they could have any conception of the actual money cost in the conduct of a successful newspaper, they would be more lenient and charitable in their remarks. Second, where they essay to compute moral influence by means of the press—the grandest and greatest factor, perhaps, in reaching the great mass of people—with and alongside of insignificant lucre, the least that can be said is that their judgment is very, very poor, weak, and incommensurate with the great enunciation of Christ, "Go ye into all the world and preach the gospel to every creature." And that the religious paper is a grand and living exponent of a desire—by its ramification throughout the length and breadth of the land—to carry out our Lord's command, need not be said; nor need to seek to prove what every one must conceive a reality.

This paper in which these lines appear is a great and good messenger for Christ; at $1.50 per year it is cheap—as cheap as common-sense ought to ask—and it would be cheap, considering the good and rich moral food it contains each week, at double the sum. I do not desire nor seek to flatter. I am merely saying what I believe to be the plain, honest truth. By all means I exhort every Methodist in the bounds of our great Conference to take it, and begin now; you will not regret it.

O eternity, thou unfathomable, inconceivable, elysian, perfect state of bliss for all the good, thou alone mayest unfold and make plain the great and mighty influences for good set in motion by that winged messenger of peace, joy, comfort and love—the religious newspaper! May its influence never grow less.

Denver, N. C.

South Carolina Letter.

It is hard to realize that another Conference year has gone to record, but such it is and the one hundred and fourteenth session of the South Carolina Conference has been held and is a thing of the past. The session was held at Orangeburg, a place historic in the annals of South Carolina Methodism. The Methodists largely predominate in Orangeburg. They have a beautiful church building, built during the pastorate of Rev. E. O. Watson, who has finished his quadrennium there and gone to Bethel, Charleston, one of our best appointments. Bro. Watson is making a fine record for himself in the Conference.

Bishop Joseph S. Key presided. This was the first official visit of the good Bishop to our Conference. So far as your correspondent was able to discover, his presidency gave universal satisfaction. He made a very fine impression on the body. In fact, no one has ever more deeply impressed us for good than he. He impressed us as being a man of good hard sense, but his deep spirituality brought us a larger blessing than his brain. We shall never forget the great wave of divine influence that swept over the Conference when the young men were received into full connection. The good wife of one of our presiding elders said to the writer just after, "The preachers' wives ought to go to Conference occasionally just to get a fresh experience of old time religion."

The session was pleasant and harmonious with the exception of the little cyclone that struck us on the last day when the resolutions in reference to the Publishing House Claim came up. The resolutions took strong grounds against the methods used in securing the claim and asked for the resignation of the Book Agents. After a lively discussion they were passed by an overwhelming majority.

The Bishop, according to his custom, made some new "elders." Dr. H. W. Bays, who had closed a successful quadrennium at Bethel, Charleston, was mounted on the "Black Horse" and galloped off to the Rock Hill district. Your scribe got a glimpse of the good Doctor as he galloped away, and from the way he held the reins and from his past record, I predict that he will make a fine record in district work. The people will find him a most lovable man as well as an eloquent and scholarly preacher. Rev. R. A. Child, who had been stationed at Greenwood, was mounted and sent to the Cokesbury district. Bro. Child had several years' experience as a lawyer before joining the Conference and doubtless his practical knowledge will be of great service to him in this new field. He, too, is a fine man, and no doubt will make a fine record.

The financial reports were unusually good, but our increase in membership was small. I think, however, that the brethren, one and all, have gone home to do a more successful year's work for the Lord this year than ever before. May heaven's richest blessings attend them.

The great feature of the Conference, from a financial standpoint, was the 20th Century Collection. The Conference subscribed $20,000.

WATSON B. DUNCAN.

St. George, S. C.

Report of the Board of Education, W. N. C. Conference, on the Twentieth Century Fund.

According to the action of the last General Conference we are asked to raise as a 20th Century Offering at least one dollar per member, which will make an aggregate of seventy thousand dollars for the Western North Carolina Conference.

To comply with this action we offer the following plan:

1. That each pastoral charge be regarded as a district over which the pastor shall have immediate supervision. It shall be his duty to divide the membership into classes of fifty each, over which he shall appoint a leader whose duty it shall be to personally present the object and claim of the movement and solicit a personal offering for the same.

2. Each presiding elder shall have supervision of the work within his district, arranging mass meetings, distributing literature, and using such other means as will facilitate the collections in the several charges in his district.

3. That a Conference Secretary be appointed whose duty it shall be to have general supervision of the work throughout the Conference. He shall co-operate with the presiding elders and pastors in the distribution of suitable literature, arranging mass-meetings, and securing the aid of suitable speakers for the same.

For Conference Secretary we recommend the appointment of Rev. Samuel B. Turrentine.

DISTIBUTION OF FUNDS.

According to the provisions enacted by the General Conference the funds raised are to be applied to the following purposes:

a. To the expenses of the canvass.

b. To the needs of institutions belonging to the Church in each Annual Conference or group of Conferences.

c. To the endowment of Vanderbilt University.

Of the amount contributed, that portion not otherwise directed by the donors $300 shall go to the General Board, and the remainder to be distributed as follows:

1. Fifty per cent. shall be apportioned to Trinity College for the purpose of creating a loan fund for the use of needy students.

2. Thirty per cent. shall be apportioned to Weaverville College and twenty per cent. to Davenport College.

3. That any money which may be contributed for the purpose of purchasing sites for school buildings, of erecting school buildings, or procuring appliances of any sort for any school or schools, now vested or may become vested in the Methodist Episcopal Church, South, during the year 1900 shall be regarded and counted as a part of the Twentieth Century Thank Offering.

EDUCATIONAL DAY.

In accordance with a resolution adopted by our General Board of Education we suggest that the third Sunday in June be known as "Educational Day" in our Conference. We wish to emphasize the importance of giving this day and the cause for which it stands, deserving consideration.

MOZLEY'S LEMON ELIXIR

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney diseases, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elizir I can eat anything I like. W. A. GRIFFITH, Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed. N. D. COLEMAN, Beulah, S. C.

Mozley's Lemon Elixir

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBHARD, No. 1515 Jefferson St., Louisville. Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

C. H. BALDWIN. No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c. at druggists. Prepared only by Dr. H. Mozley. Atlanta, Ga.

POSITIONS SECURED. May deposit money for tuition in bank till position is secured, or will accept notes. **Cheap** board. **Car fare paid.** No vacation Enter any time. Open for both sexes. Catalogue **free.** Write to-day.

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XANTHINE!

PROF. HERTZ GREAT GERMAN HAIR RESTORATIVE

IT SPEAKS FOR ITSELF AND OTHERS SPEAK FOR IT.

From William E. Dunstan, Manager Crystal Ice and Coal Company.

ELIZABETH CITY, N. C., Sept. 12, 1899.

Xanthine Company—About July 1st last I bought a bottle of your Hair Restorative. At that time I wrote you if I was deceived in this I would never read the advertisement of another hair medicine; that I should never try again if I did not find this what it said. It gives me pleasure to state that it is the only preparation I have found that would perform all that was claimed for it. It has given entire satisfaction.

WILLIAM E. DUNSTAN.

Not a dye, but restores life, color and beauty to gray and faded hair; removes dandruff, prevents baldness

At all druggists. Price $1. Insist on getting it. Send for circulars, and mention this paper.

XANTHINE COMPANY, Richmond, Va.

Lassiter's

Combination -:- Hammock Elevator.

In 1898, June 4th, I filed application papers, through Mr. V. D. Stockbridge, my attorney at Washington, D. C., to protect and secure a patent on said apparatus, which he succeeded in securing March 29th, 1899.

It is the only Hammock Elevator in the United States, surpassing everything in giving exercise and comfort to the sick and to the healthy. No home should be without this indispensable article. Especially the Hospitals, Hotels, Doctors, United States Troops, &c. This Elevator can be converted into several objects. First, a bed; second, a wash stand; third, a table; fourth, a book shelf; fifth, a stool; sixth, a three-foot cradle without rockers; which is quite an advantage to infants who have been subject to the headache from jarring cradles, with rockers. It does away with mothers applying narcotics, thinking their children are suffering with colic when the poor little sufferers have only their brains upset by such jars as rockers produce, in many cases destroying their mental faculties. The beauty of this improved style of cradle is any one can hoist the baby only two or three inches from the floor, and if the child should roll off it will not break its arm or neck. By spreading mosquito netting over canopy, it will do away with flies und mosquitoes.

Am prepared to sell county and state rights at reasonable rates. Confer with Rev. L. W. Crawford, D. D., Editor NORTH CAROLINA CHRISTIAN ADVOCATE, or

J. C. LASSITER,

GREENSBORO, N. C.

☞ Sell county rights at rates $10 per thousand. States cheaper.

Conference Examinations.

There is no good reason against distributing the Conference examinations throughout the year. and there are many reasons why it should be done.

1. It would overcome the tendency to postpone getting up the conference course till the end of the conference year. That the tendency now obtains to some extent there is abundant evidence.

2. It would give opportunity for more thorough examination on each subject. An examiner with a conscience hesitates to give an extensive examination on the subject entrusted to him when he knows the examinee is also to be examined by two other committeemen on the same day.

3. It would give the one to be examined a better opportunity to pass an approved examination, because he would come to his examination from a recent study of the subject, and would have to attend to but one book on the same day.

4. It would relieve the candidate of the great pressure of an accumulation of material to be held ready for examination the last few weeks of the conference year, and thus enable him to devote more time to rounding up the year's work on his charge.

5. It would give the class and committee freedom to enjoy and to participate in the opening session of the conference, from which now they are often deprived either by papers to be examined on the part of one party, or by the collapse which follows severe mental and nervous strain on the part of the other party.

These reasons could be added to at length. One other I must emphasize. We are raising our standard. It will be impossible to continue to do so and be just to those examined, if we take only one day for this work.

E. L. BAIN.

From Granite Falls.

MR EDITOR:—I feel it my duty to make some public acknowledgment of the kind courtesies bestowed on us by the kind people of Granite Falls, who anticipated our arrival by cleaning up the parsonage and preparing us supper, and such requisites as were necessary to begin housekeeping.

We feel the more grateful for this in view of the fact that the church in this town was, at our last Conference, set off as a station and hence could not be expected to look after the circuit preacher. I shall certainly endeavor to show my appreciation of this and the other "little attentions" that keep coming, by being ready to serve them any way their pastor may desire.

One young lady deserves special mention for a hard day's work "cleaning up" all by herself. Her name need not be mentioned here as her neighbors know her to be one of those consecrated ones of whom it will be said on that great day "She hath done what she could."

I arrived December 10th, and have been half round the circuit, and find a kind and appreciative people who, though surprised and disappointed at having the Caldwell and Granite Falls circuits thrown back together, are nevertheless loyal and say they mean to rally to this present arrangement and make the greatest possible success. The work is too large as it is, and yet too weak to divide; yet I hope by utilizing the local preachers, to execute a full year's work.

The new station is starting off well under the skilful pastoral oversight of Bro. Merrill, who has entered upon his work with evident purpose to succeed.

I think I see a good prospect of a large list of subscribers to the N. C. CHRISTIAN ADVOCATE soon.

J. T. STOVER.

From Waxhaw.

DEAR BRO. CRAWFORD:—We reached our new field, Waxhaw circuit, on Thursday, Dec. 7th, at 10 o'clock at night. The brethren were waiting for us at the depot, received us kindly and conducted us to the parsonage. The good ladies had everything comfortably arranged for us, bright and cheerful fires were burning and the tables were filled with a generous pounding of good things. I am well pleased with my work. I have preached at all the appointments and had large and attentive congregations. I am expecting a good year and pray that the Master may use me as a servant of his for the advancement of his kingdom. I have been in the Conference 13 years and this is my first time to be out of the bounds of the Shelby district; starting on the McDowell circuit, I have been coming down ever since. One of my little boys said after one of the Conferences, "Papa you have been going down in the Conference ever since you joined." And so I have, geographically speaking, until I have come back home.

The parsonage is within four miles of where I was raised, so I see many of my associates of boyhood and many things to remind me of days that are past and gone. Many things, places and persons have changed and show signs of age and decay, convincing us that we are growing old and are passing away.

I cannot refrain from using this opportunity of expressing my gratitude to the people in the bounds of the McAdensville circuit whom I served for four years. I received many acts of kindness from them which will not soon be forgotten by me. May God bless them. I have not forgotten my pledge to the ADVOCATE and as soon as my paper is sent to this office will go to work. Success to the ADVOCATE.

M. T. STEELE.

Waxhaw, N. C., Dec. 27, 1899.

Catarrh can be Cured.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in and of its stages. For many years this remedy was used by the late Dr Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English with full directions for preparing and using. Sent by mail by addressing with stamp naming this paper, W. A. Noyes, 820 Powers Block, Rochester, N. Y.

Josh Billings said:

"My Son, observe the postage stamp; its usefulness depends on its ability to stick to one thing until it gets there"

In business the above saying is a good one to follow. We have done so in the mantel and fireplace business and we are still there.

If you are in need of anything in the above line we would be glad to have you write us for prices and mention the ADVOCATE, and we will gladly furnish you all the information necessary to convince you that we "stick to one thing long enough to get there."

We have mantels from $1 50 to $100 00 in stock most all the time. Grates of all kinds from $1.00 up. Grates in quantity at wholesale prices.

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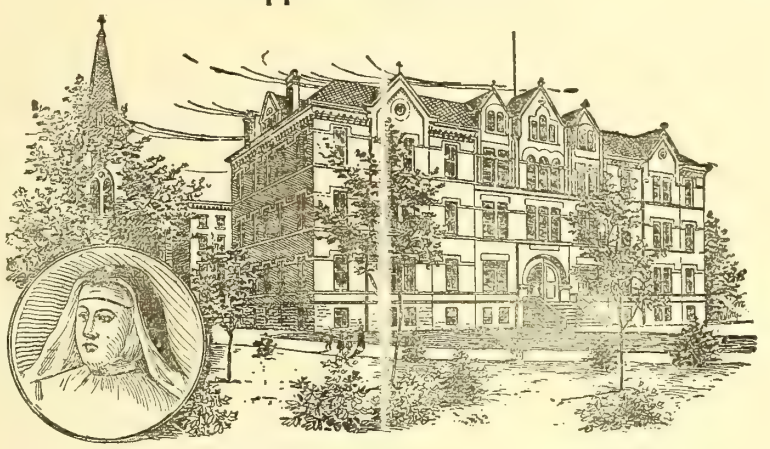
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THE SISTERS OF ST. FRANCIS USE PERUNA

Their Favorite Remedy for Coughs, Colds, La Grippe and Catarrh.



ST. VINCENT'S ORPHAN ASYLUM, EAST MAIN ST., COLUMBUS, OHIO.

Dr. S. B. Hartman:

"Some years ago a friend of our institution recommended to us Dr. Hartman's 'Pe-ru-na' as an excellent remedy for the la grippe, of which we then had several cases which threatened to be of a serious character.

"We began to use it and experienced such wonderful results that since then Pe-ru-na has become our favorite medicine for influenza, catarrh, coughs, colds and bronchitis.

SISTERS OF ST. FRANCIS,
"St. Vincent's Orphan Asylum."



Mr. G. W. Aringe and Son.

Mr. G. W. Aringe, of Collinsville, Tex., writes: "I have been using Pe-ru-na for cough I have had for some time. It has completely cured me, and I do heartily recommend it to those suffering from coughs and colds. I will praise Pe-ru-na forever." Pe-ru-na cures la grippe.

Mr. Joseph Kirchensteiner, 87 Croton street, Cleveland, O., says: "We have used Pe-ru-na for eight years as our family medicine. During the whole of that time we have not had to employ a physician. Our family consists of seven, and we always use it for the thousand and one ailments to which mankind is liable. We have used it in cases of scarlet fever, measles and la grippe. Whenever one of the family feel in the least ill mother always says: 'Take Pe-ru-na and you will be well,' or, if we do not happen to have any, 'We will have to get more Pe-ru-na.' Pe-ru-na is always satisfactory in colds and coughs."



Mr. Joseph Kirchensteiner.

Free Correspondence.

The climatic diseases of winter are mainly coughs, colds, catarrh, bronchitis, tonsilitis and other catarrhal affections of the respiratory tract. Pe-ru-na is an absolute specific for all of these affections. Pe-ru-na will cure a cough or a cold in a very few days. Pe-ru-na will cure chronic catarrh even of years' standing in a few weeks. Pe-ru-na should be kept in every house as a safeguard against the many affections to which the family is liable during the winter season.

In every city and large town in the United States the Sister of Charity has become a familiar object. The Catholic Sisters—sweet messengers of charity, ceaseless and indefatigable in their labors—move quietly and swiftly in and out among the people, receiving, dispensing, assisting and comforting. Neither heat nor cold, fatigue or danger, deter them from their errands of mercy. They are to be found in palace and hovel; in the boulevard and brothel. Nothing daunts them. Nothing discourages them. Vast institutions of refuge for the homeless and hopeless have arisen in every city by their tireless labors.

By no means the least service they render helpless humanity is their dispensation of medicine. Their experience among the sick, and their anxiety to be of assistance to them, soon lead them to know the most efficient and safe remedies. It would be impossible that so popular and valuable a remedy as Pe-ru-na could have escaped their attention. Many letters have been received from institutions of this kind praising the benefit that Pe-ru-na has been to them.

Mr. Albert Borngraeber, of Mayville, Wis., says: "I want to tell you that I have been given good health by Pe-ru-na. In September, 1893, I caught a very bad cold. It settled on my lungs and I was troubled with night sweats and a terrible cough. I could not sleep part of the time. I could scarcely breathe. I began to take Pe-ru-na, and in a short time was entirely cured."



Mr. Albert Borngraeber.



Mr. W. E. McKain.

Mr. W. E. McKain, Iowa Park, Texas, who was completely restored to health by Pe-ru-na, writes as follows: "I have used your Pe-ru-na and have given it a thorough trial. I must say the result was flattering to you, and I can conscientiously recommend it for coughs, colds, and especially la grippe." Address Dr. Hartman, Columbus, O., for a book on chronic catarrh. Sent free.

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Thorough and Advanced Work in all Departments.
Classical, Scientific, Literary and Elective Courses.
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THE CHRISTIAN LIFE.

A Remarkable Death.

An old lady of fourscore had been a pillar in the Church for more than half a century. She was ever an active, earnest Christian. Her life had been blameless and beautiful. When she reached the closing period of life she sent for her pastor and his wife. The wife was first summoned to her room, and she was desired by the venerable woman to talk to her and to sing for her. Both requests were complied with. Then, dismissing the pastor's wife with a cheerful farewell, she sent for the pastor. To him she said: "Will you tell me why I am so nervous? I tremble and am uneasy, and I cannot control my nerves. Can you explain this?" "Yes," said I. "God is taking down the tabernacle, gradually, a little at a time, so that the shock of final dissolution will hardly be noticed. "O!" said she, "I am so glad you told me that. It throws much light on the subject. Now," said she, "I want you to sing, not too loud, 'How firm a foundation, ye saints of the Lord!' " And as I sang it, she kept beating the time with her hand. The singing concluded, she said: "Now, I want you to pray for me; not loud, nor long. The Lord is not deaf nor distant." At the conclusion, she said: "Now you can go. Good-bye," said she, "and be sure to meet me in heaven." She died a few hours later, in great peace and joy. The tabernacle was taken down so quietly, that the precise moment of her decease could scarcely be determined.

"Even down to old age, all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs, they shall still in my bosom be borne."

—H. in Western Christian Advocate.

Pen-Portrait of Jesus.

The following pen-portrait of Jesus was taken from a manuscript now in the possession of Lord Kelly, and in his library, and was copied from an original letter of Publius Lentullus, at Rome. It being the custom of Roman governors to advertise the people and Senate of such material things as happened in their provinces, in the days of Tiberius Cæsar, Publius Lentullus, president of Judea, wrote the following epistle to the Senate concerning our Savior:

"There appeared in these our days a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a Prophet of Truth, but his own disciples call him the Son of God—he raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with very reverend countenance, such as the beholders may both love and fear—his hair of the color of a chestnut full ripe plain to his ears; whence, downward it is more orient and curling, and waving about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarites. His forehead plain and very delicate; his face without spot or wrinkle, beautiful with a lovely red; his nose and mouth so formed as nothing can be reprehended; his beard thickish, in color like his hair, not very long, but forked; his look innocent and mature; his eyes gray, clear and quick. In reproving he is terrible; in admonishing courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent. His hands and arms most delicate to behold. In speaking, very temperate, modest and wise. A man for his singular beauty surpassing the children of men."—Selected.

The Ministry of Music.

We have read of a Grecian mother who saw her child on the brink of a precipice. To shout to it might only quicken its vagrant feet to wander closer to the edge, or so startle it with fear as to cause it to topple over. She lifted her voice in a familiar hymn, and lured the little one back to her side. So many a sinner has been led to Christ, won by some sweet song.

Few hearts can withstand the power of a pleading song. You may talk to a man about religion, and he will dispute with you. In an argument he may worst you, perhaps; but sing him a Christian song—something, it may be, heard at his mother's knee long years ago—and how he trembles. There is a familiar story of a Scotch soldier who lay dying in one of our hospitals during the Civil War. A minister came to him, himself a Scotchman, to tell him of Christ and his love. But the man turned over on his face and would not listen. He said: "Don't talk to me about religion." The minister was silent a moment; then he began to sing a familiar hymn of Scotland. It was that beautiful one composed by David Dickson, beginning:

"Oh, mother dear, Jerusalem,
When shall I come to thee?"

He sang it to the tune of "Dundee." Everybody in Scotland knows that. As he was singing, the dying soldier turned over on his pillow, and said to the minister, "Where did you learn that?" "Why," replied the minister, "my mother learned me that." "So did mine," said the dying soldier, and the very fountains of his heart were unsealed, so that then and there he yielded himself to Christ.

Oh, it has a charm, a wonderful, an almost irresistible force, this Christian song. It has never yet been overestimated. The grand meetings of evangelists will show it. The solos of Phillips, and Stebins, and Sankey, and Bliss, and hundreds of others, all show it. The chorus of a great choir is often still more impressive. No person who has watched a great congregation listening to the mighty chorus of a sacred song from a large body of trained singers can ever doubt the value of such a service.—Exchange.

Trust.

[The following poem was a favorite of Miss Willard, and was repeated to her nearly every night when she was tired and found it difficult to sleep.—The Editor.]

Since thy Father's arm sustains thee,
Peaceful be.
When a chastening hand restrains thee
It is He.
Know his love in full completeness
Fills the measure of thy weakness;
If he wound thy spirit sore
Trust him more.

Without murmur, uncomplaining,
In his hand
Lay whatever things thou canst not
Understand.
If the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand,
Childlike proudly pushing back
The proffered hand,
Courage soon is changed to fear
Strength doth feebleness appear;
In his love if thou abide
He will guide.

Fearest sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt Him not.
Always hath the daylight broken,
Always hath he comfort spoken,
Better hath he been for years
Than thy fears.

Therefore whatsoe'er betideth
Night or day.
Know His love for thee provideth
Good alway.
Crown of sorrows gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Lying still.

To His own thy Savior giveth
Daily strength;
To each troubled soul that liveth
Peace at length.
Weakest lambs have largest share
Of the tender Shepherd's care.
Ask him not then when or how,
Only bow.

—Selected.

Two Death Beds.

Whenever I speak to parents, says D. L. Moody, two fathers come before me. One lived on the Mississippi River. He was a man of great wealth. One day his eldest son had been borne home unconscious. They did everything that man could do to restore him, but in vain. Time passed, and after a terrible suspense he recovered consciousness.

"My son," the father whispered, "the doctor tells me you are dying."

"Oh," said the boy, "You never prayed for me, father; won't you pray for my lost soul now?"

The father wept. It was true he had never prayed? He was a stranger to God. And in a little while that soul, unprayed for, passed into its dark eternity.

The father has since said "that he would give all his wealth if he could call back his boy, only to offer one short prayer for him."

What a contrast is the other father! He, too, had a lovely son, and one day he came home to find him at the gates of death. His wife was weeping, and she said:

"Our boy is dying; he has had a change for the worse. I wish you would go in and see him."

The father went into the room and placed his hand upon the brow of his dying boy, and could feel the cold damp sweat was gathering there; the cold, icy hand of death was feeling for the cord of life.

"Do you know, my son, that you are dying?" asked the father.

"Am I? Is this death? Do you really think I am dying?"

"Yes, my son, your end on earth is near."

"And will I be with Jesus tonight, father?"

"Yes, you will soon be with the Savior."

"Father, don't weep; for when I get there I will go straight to Jesus and tell him that you have been trying all my life to lead me to him."

God has given me three children, and ever since I can remember I have directed them to Christ. I would rather they carried this message to Jesus—that I had tried all their lives to lead them to him—than have all the crowns of the earth; I would rather lead them to Jesus than give them the wealth of the world.—Sel.

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THE HOME.

New Year Thoughts.

Farewell, Old Year, the rustle of whose garment,
Fragrant with memory, I still can hear;
For all thy tender kindness and thy bounty
I drop my thankful tribute on thy bier.

What is in store for me, brave New Year, hidden
Beneath thy glistening robe of ice and snows?
Are there sweet songs of birds, and breath of lilacs,
And blushing blooms of June's scent-laden rose?

Are there cold winds and dropping leaves of autumn,
Heart-searching frosts, and storm-clouds black and drear?
Is there a rainbow spanning the dark heaven?
Will thou not speak and tell me, glad New Year?

As silent art thou of the unknown future
As if thy days were numbered with the dead;
Yet as I enter thy wide-open portal,
I cross thy threshold with glad hope, not dread.

To me no pain or fear or crushing sorrow
Hast thou the power without His will to bring;
And so I fear thee not, O untried morrow!
For well I know my Father is thy King.

If joy thou bringest, straight to God, the Giver,
My gratitude shall rise, for 'tis his gift;
If sorrow, still, 'mid waves of Grief's deep river,
My trembling heart I'll to my Father lift.

If life's full cup shall be my happy portion,
With thankful joy I'll drink the precious draught,
If death my waiting soul across life's ocean
But little sooner to my home 'twill waft.

So, hope-lit New Year, with thy joys uncertain,
Whose unsolved mystery none may foretell,
I calmly trust my God to lift thy curtain;
Safe in his love, for me 'twill all be well. —JULIA B. CADY.

An Electrical Kitchen.

Canadian women will be interested in this description of the most modern thing in kitchens, taken from The American Kitchen Magazine:

The wealth of electric current at Niagara has resulted in that locality being foremost, in many respects, in the matter of electrical devices, and on the Canadian side of the river there is in operation and daily use an electrical kitchen, the like of which I am told is not to be found in the world. This kitchen is located in the new hospice building of the Carmelite Fathers, and there are to be found some of the conveniences and comforts women will enjoy when the use of electricity for cooking and heating becomes more universal. Oh, you who know what it is to get up early and start the kitchen fire, and then toil over the hot fire all day long, think of the convenience, the blessing to womankind of the coming possibility of simply turning a switch, and then having your "fire" doing at full head. Think of your pots and other dishes free from the dirt of gas or coal, and think of the freedom from dust when this new "fuel" enters your kitchen.

In the hospice kitchen there are an electric combination range and three electric ovens. The heating surface of this range is six square feet, and each square foot of surface is controlled by a separate switch, so that full or half heat may be turned on. What a convenience this must be in the preparation of the various dishes of a dinner!

Of the three ovens two have three compartments each. Then, on the door of the large oven, there is a thermometer. By this means the cook can make no error, as the time at which the oven is at baking or roasting heat is well defined. In the small ovens bread can be baked in eighteen minutes. The cook in charge told me she had had much experience with both coal and gas, but in electricity she had found the ideal kitchen service. Both in boiling and roasting, it surpassed all her expectations. The meats were more thoroughly roasted, and more evenly done, and in less time than in any other way. The heat being intense and steady, the meats retain their juices, and are more palatable. As to the extent of the service this kitchen gives, I am told that on one day in June, on the occasion of the blessing of the building, dinner was prepared for over two hundred people.

In the butler's pantry I found three five-gallon urns and a chafing-dish, all electrically operated. One of the urns is used for tea, one for coffee, and the other for boiling water to supply the tea and coffee urns. The water for general use in the kitchen, laundry and bathrooms is heated by electricity in two great boilers in the cellar or basement. One of these boilers has a capacity of four hundred gallons, the other one hundred and fifty gallons.

The corridor and bedrooms on the lower floor of the hospice are heated electrically. I was much impressed with the cleanliness and efficiency of the installation, and I realized more than ever before what it means to have "Niagara power on tap." The turning of a little switch throws the current into the stove or the ovens, and any part that is not in use can be cut out, thus saving the consumption of power and lessening the heat in the kitchen.

The monastery stands far back on the bluff beyond the cataract, and from it the full beauty of the falls is to be seen Only a very small portion of the waterfall is diverted for power purposes, in fact an amount not noticeable in effect on the grandeur of the falls. Truly, it was power unlimited with beauty unimpaired. This led to a wild burst of imagination. In fancy, I pictured all the power of the Falls of Niagara developed. I saw, as Lord Kelvin, that noted English scientist, has put it, "the whole water from Lake Erie finding its way to the lower level of Lake Ontario through machinery doing more good for the world than the great benefit we now possess in the contemplation of the splendid scene which we have presented before us at the present time by the waterfall of Niagara." I pictured in mind such a development. I ran concealed wires into every kitchen within the limits of transmission, and then I paused to review what I had done. Before me the naked rocks of the precipice and gorge stood out, a strange but new spectacle. I had robbed the world of one eye-feast, but had given them another, and in addition I had freed an army of thousands upon thousands of women from kitchen drudgery by giving them a force ideal in its possibilities for light, heat and power.

To me the falls took upon themselves a new beauty. Instead of being a place for honeymoon sentiments alone, there came in view a wealth of valuable realities.—Christian Guardian.

A Family Ailment.

It was not among people of mean and vicious lives that this strange disease showed itself, but in a family born to ease and refinement, and scholarly habits of thought. A clergyman's family, noted for their active piety—the father a keen logician, the mother a leader of church-work, the daughter and son energetic members of many charitable and civic organizations for the betterment of the degraded classes

The old doctor, coming up to the city to spend the day with his old classmate, saw the symptoms of this disorder at the breakfast-table. There was no smiling greeting; no morning kiss from the children. Dr. X. gave a curt nod as wife and children entered, which was returned in kind.

The sun shone brilliantly, the roses outside smiled joyously in at the windows. The old doctor spoke of them as he would of children who brought him a welcome. The family stared at him with amused contempt.

"I believe the chambermaid takes care of the flowers," said Mrs. X. severely. "Life is too busy and serious a thing for me to spend it in growing posies."

The family all had a talent for unpleasant sarcasm. Dr. X. was noted among his brethren for satire in debate which stung like a poisoned lash. His children each flourished such a little whip, and used it incessantly upon one another. No matter how pretty the occasion, the gibe was ready.

John had just come home from the barber, who had cut his hair too short. Father, mother and sister jeered at him until the young man flushed with anger, and he looked an oath, if he did not speak it.

Jane had read a paper before the girls' church guild the previous night. The family secretly were proud of it, but each one now had some scathing comment to make on it. The leading articles in the morning paper, Dr. X.'s dyspepsia, his wife's cap, the steak, every subject or thing brought to notice, was attacked with this dry, bitter wit.

The old doctor looked from one refined face to the other. "They are like a nest of hornets let loose," he thought. "Is there nothing better for them to do than to sting?"

"These people at heart are loyal; they would have given their lives for one another; but to gratify the poor vanity of making a bitter jest, they made home life sour and mean and hard.

The old doctor did not spend the day. He made an excuse, and hurried out of the house. He shook his head as he looked back at it.

"It's a common disease, though it has no name," he said to himself; but there's none harder to cure, and none which does more deadly work to body and soul!"—The Household.

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CHRISTIAN ADVOCATE.

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SUGGESTIONS FOR THE NEW YEAR.

All of our pastors have returned to their old or reached their new appointments. Most of them have been for some weeks on the ground and at work. By this time they have learned something of the lay of the land and have gotten things sufficiently in hand to begin a forward movement. With a sincere desire to help the laborers, from the standpoint of experience, we offer a few suggestions to our ministers:

There are no soft places, no sinecure positions, no light work, no easily served charges in the bounds of our Conference. Every appointment made by Bishop Key at Concord will require a man and a leader to fill successfully, and he will find work for 365 days in the year.

Certainly there is a great difference in charges. Some are much stronger, better organized, have larger resources, are better trained, more intelligent, more consecrated, are far more loyal and liberal than others. In estimating the chances to achieve success, in cultivating the field and in summing up results, all these things are to be considered. But after all success is not in the appointment but in the man. It is to be measured by the proportion between the resources of the charge and the results obtained. Failure is always and everywhere a painful experience, but it ought to be ten times more painful to the preacher with large resources at hand than to the brother who has little that he can utilize. The wrong man will let a good appointment deteriorate. A good man will invariably improve a poor appointment Statistics do not tell the whole story either one way or the other. There is much that cannot be put on paper, that never appears in statistics. The soil may have been fertilized or impoverished by wise or unwise methods of tillage, and the time element is necessary to ascertain the facts. The work may have been strengthened or weakened at the centre, and it will appear later. Unifying or disintegrating forces may have been put in motion, and they will ultimately work out their legitimate results.

The membership may not have been increased, the finances may be the same as the year before, and yet a great work may have been done. It is found in a healthier condition of the charge, many hindrances having been removed, many errors uprooted, many evils overcome, and a great gain made.

The year 1900 must be made a memorable one in the history of the Western North Carolina Conference. We enter upon the work with all the elements necessary to the greatest success. We have a field unexcelled, if equalled in possibilities for development. We have 11 well arranged presiding elders' districts, we have 185 effective ministers, we have the inspiration of a successful year behind us, we have the enthusiasm kindled by the 20th Century Movement, we are a young, a vigorous Conference, with experience and wise leadership, we have a Conference paper that is alive to every interest of the church, and can be relied upon to do its part all along the line; we have an intelligent, consecrated ministry, and a membership loyal and progressive.

Brethren of the ministry, allow us to say a word to you individually:

Put your whole force into your work at once. There is no time for delay. The battle will be lost or won before the Ides of March. Rally your people, organize your forces, generate momentum, start a forward movement with enthusiasm back of it. Be yourself a leader and keep in the front. Like a flaming evangel move among the people. Do not depend upon the results of a spring or fall campaign. It will require 52 weeks of constant and intelligent labor to accomplish the work before you. Welcome whatever efficient outside help you can get, but do not wait for it or depend upon it. Read and pray, study men and methods, visit from house to house, preach the Word, fill the minds of your people with Bible truths, exalt Christ and open his heart and life to your members.

Sow beside all waters. God waits to be gracious. Visit every house within reach, if possible; give them tracts, lend them books, put an ADVOCATE in every home, organize village Sunday-schools, church classes, 20th century clubs. Get hold of the young people and use them. How much busy hands, ingenious brains, and loving hearts can accomplish. Brethren, do not get the idea that all we have to do this year is to raise $70,000. That is a very small part of our work. Besides that we are to build churches, organize congregations, hold successful revivals, enter new fields, plant Methodism more firmly in every part of our territory, and put new life into our churches everywhere. We are to generate, organize, and perfect forces that will stir the people in the years to come. As Paul at Miletus, said to the elders of the church at Ephesus, let us say to you:

"And now, brethren, I commend you to God and the word of his grace, which is able to build you up and to give you an inheritance among all them that are sanctified."

THE ADVOCATE FOR 1900.

The cordial sympathy and enthusiastic support given the Editor and the ADVOCATE Publishing Company last year enabled the paper to pass successfully a very trying and critical period in its history.

Notwithstanding the increased cost of all printing material and the heavy expense necessary in operating an office equipped for printing the joint organ for two Conferences, when we now represent only one, the management with considerable outlay purchased new type, secured a number of new weekly contributors of wide reputation, and employed the best skilled labor in getting out the paper. We knew we were taking large financial risk in making the improvements, and while the return in dollars and cents have not been what we expected, we have determined not only to keep the ADVOCATE up to the high standard of excellence already attained, but also to make other improvements.

During the year 1900 the first, eighth, and ninth pages will be filled with fresh editorial matter. Every interest of the church will be presented, and the best thought of which we are capable will be given from week to week.

The second page will be devoted to communications from some of the ablest and most popular American and European writers. The farmers' page will be written by Prof. W. F. Massey, one of the best furnished men in agricultural knowledge in the entire South, and a clear, fluent, and forcible writer. All his letters are very valuable, and many of them are copied by other papers, and are eagerly read by our most intelligent farmers. Rev. S. B. Turrentine, with a corps of assistants, will furnish the latest and best thoughts upon the 20th Century Movement. Mr. John D. Thorne, of Littleton, N. C., who writes with great force, will contribute articles upon a variety of subjects. The Sunday-school and Epworth League pages will be filled with inspiring thoughts and facts.

Mrs. Crawford will continue to edit the Woman's Department, and will be assisted by several ladies of rare gifts. Our preachers and laymen will furnish us news items of interest and frequent letters from the field.

Rev. Geo. G. Smith, of Georgia, a man of the sweetest spirit and of the widest reading, will favor us with fireside sermons.

The state and general news of each day will be carefully gleaned and printed from week to week. The price of the paper will continue at $1 50 a year in advance.

If all our pastors will spend the month of January in a house to house canvass for the paper, and succeed in putting an average of twenty papers in their respective charges they will find that every department of the work will be greatly helped and the problem of raising the 20th Century Thank-Offering will be solved. We must add two thousand more subscribers to our mailing list this year. We confidently expect to do it. Nearly a hundred brethren promised at Conference to send each ten yearly subscribers by the 15th day of February.

Some who did not promise are at work. We have sent to most of our pastors our list of subscribers on their charges. There is a large amount of money due us in arrearages. We greatly need the money. We will esteem it a great favor if a special effort is made at once to collect what is due us and get all old subscribers to renew and many who do not now take the paper to subscribe for it.

OUR SPECIAL OFFER.

All of our preachers and hundreds of our lay readers need a first-class monthly magazine. We are now in a position to supply them at a very cheap rate. We have perfected arrangements with the publishers to send to all old or new subscribers to the ADVOCATE the American Illustrated Methodist Magazine at the low price of fifty cents a year. That is to say all persons who will send us $2.00 will be furnished the ADVOCATE and the Magazine for one year. The magazine is edited by Rev. J. W. Lee, of the St. Louis Conference, is issued once a month and contains 95 pages of first-class reading matter on a great variety of subjects, is gotten up in the best style and is beautifully illustrated. Dr. Lee is a gentleman of extensive reading, a writer of great force, an author of wide reputation, and a popular pastor and preacher. His magazine supplies a long felt want in our church and has already accomplished great good. You can get it and the ADVOCATE at any time between now and February the 15th by sending us $2.00. Do not hesitate, or put off subscribing for it.

THE ART OF ENJOYING THE BIBLE.

For some weeks we have had on our table a new book written by Rev. E. L. Pell, D. D., of the Virginia Conference. In consequence of a pressure of work and continued absence from our office we were delayed in reading it. Dr. Pell is a man of great vigor of mind, has long been a student in the best sense, and is a writer of great force and wide reputation. Few men in the Southern Methodist Church are so popular as a writer on Bible topics, and his brain and pen are kept busy at work.

The Art of Enjoying the Bible is a volume of 159 pages, is well printed and bound, in the best style of the popular author. It is a book of real value.

THE MINUTES OF OUR LAST CONFERENCE.

We are indebted to Rev. W. L. Sherrill, the efficient Secretary, for a copy of the minutes of the Western North Carolina Conference. We have given it a hasty examination, and find the work well done. The paper, printing, and binding are of good quality. The arrangement is convenient and the statistical and other reports are full.

We think this is earlier than our minutes have ever been published, and we congratulate Bro. Sherrill on his promptness and good taste. Not only the preachers but all our official members ought to have a copy of the minutes and read it carefully.

A Beloved Brother Gone.

Rev. W. H. Parks, of Franklinsville, died at his home in that place on Dec. 31st in the 35th year of his age. He was an official member of the Methodist Church and a man of the highest integrity. He was an affectionate husband and father and kind in his disposition to everybody. He has been for a number of years the President of the Randolph Mfg. Company and was a prominent and useful citizen. He was the brother-in-law of Rev. W. M. Curtis of our Conference and he leaves a wife and two children.

We feel a personal bereavement in his death and assure the sorrowing family of our sympathy and prayers.

The State Normal College.

The epidemic of typhoid fever that broke out at the State Normal and Industrial College early in November, has about run its course. The malady has been confined to the young ladies who boarded in the institution, and people outside have been entirely free from it.

Since our last issue, December 20th, there have been two deaths from the disease, and both were pupils in the College. Miss Evelyn Bailey, second daughter of Mr. T. B. Bailey, of Mocksville, was among the first taken sick. Her father and mother came to Greensboro and nursed her for several weeks, and all that love could suggest or skill accomplish was done for her. But the disease proved too much for her constitution, and on the 20th of December she fell on sleep. She was a sweet, lovely girl, a beautiful flower that was too pure for earth and was early transplanted in heaven.

Miss Ina Davis, of Grissom, Granville county, died on December the 31st. She had been seriously sick a long while, but bore it with the sweet spirit of gentleness and self-forgetfulness that had marked her past life. Only those who knew her intimately and saw her constantly understood the sweetness and beauty of her character. Hers was a beautiful Christian life. She found joy in the lowliest and humblest duties if in them she could serve her Lord. Loving parents and the best medical skill did all that was possible.

A short while before she expired she raised her radiant face and told her mother how sweet and precious Jesus was to her. The sorrowing parents of these young ladies have the sympathy and prayers of the good people of Greensboro.

Only six patients yet remain in the infirmary of the College, and these are all convalescing. It is now believed that the institution can be opened with safety this month.

EDITORIAL NOTES.

Among the Christmas visitors to our office was Miss Daisy Cox, of Durham, who was visiting Miss Eunice Wood, at the District Parsonage. She was a welcome visitor.

West Market Street, Centenary, and the Chapel in Greensboro all had most enjoyable Christmas Sunday-school exercises. The editor was the receipient of a gold-headed cane from the Chapel which he greatly prizes.

Rev. E. C. Glenn, of the North Carolina Conference, spent last Sunday in Greensboro. He preached a fine sermon at West Market Street Church on Sunday night and left on Monday for Chicago, Ill., where he will spend several months in better preparing himself for his life's work. Bro. Glenn is a very popular and efficient minister.

Our office was brightened, one day last week, by a short visit from two young ladies of G. F. College. We were glad to see them, and took great pleasure in showing them through our office.

Rev. B. F. Carpenter, of the Mount Airy circuit, spent several hours with us on last Saturday. He is a young man of sterling qualities and is wholly consecrated to God and his work. We are always glad to meet him.

In the parlors of G. F. College on Dec. 21st, Miss Lillian Long, one of its accomplished teachers, was married to Mr. Harding, of Greenville, N. C., the pastor of the groom, Rev. N. M. Watson, officiating. It was a most beautiful marriage, and numberless good wishes follow the happy pair.

We hope all our preachers and laymen will read carefully the letter of Rev. S. B. Turrentine on this page. Bro. Turrentine has been placed by the Conference in a very important and responsible position and needs the co operation of all our people. Success is sure if we unite our energies and forces.

The weather has been bitter cold for some days and Greensboro has had two destructive fires. The Hague, McCorkle wholesale dry goods store and the Original Racket Store were burned early Sunday morning, and the Seargeant Foundry was burned on Monday afternoon. The loss was heavy in both fires and we extend sympathy to the sufferers.

Rev. P. L. Groome, D. D., of the John Hopkins University, Baltimore, spent the Christmas holidays with his father and brothers near Greensboro. While here he officiated at the marriage of his niece, Miss Lessie L. Groome and Mr. Charles E. Armfield. A reception was given the bridal party on Dec. 21st at the residence of Mr. Jessie L. Armfield, father of the groom.

The district stewards of Mount Airy District will please meet at the Methodist church in North Wilkesboro on Friday, Jan. 27th, 1900, at 1 p. m. Let every member of the Board be present if possible. J. J. RENN, P. E.

Mt. Airy, N. C., Dec. 28th, 1899.

Rev. J. B. Tabor, of Randleman Station, gave us a call last week. We were out of the city at the time and missed his visit. This we regret. We have been intimately associated with him for several years past and most highly esteem him and his excellent wife. Our Randleman friends may be sure that their pastor will do them a good year's work and prove a worthy successor to Dr. W. H. Smith, their former efficient pastor.

Miss Mollie F. Debnam, of Greensboro, was married to Mr. George Farrant, of Washington, D. C., at the residence of Mr. J. A. Porter, on Spring Street, on December 26. The ceremony was performed by Rev. J. T. Gibbs. Miss Debnam has long been the traveling agent for the Orphan's Friend, is known all over the State, and is a very superior woman. The groom is to be congratulated on securing such a companion for life.

Today while visiting on my circuit I met Mrs. John Binkly, of Midway, Davidson county. She told me she will be seventy years old next March, and she was walking to her fathers about a mile from her home, to eat his birthday dinner with him. Her father, Mr. James Smith, entered upon his ninety-first year today, and his wife will be ninety next February. They are both hale and sprightly for that age. Mrs. Sarah Weisner, near this place, Arcadia, N. C., observed her eighty-ninth birth-day last week. MAX H. HOYLE.

Dec. 18, 1899.

Letter From Rev. S. B. Turrentine.

CHARLOTTE, N. C., Dec. 18, 1899.

DEAR BROTHER:—Please read carefully the enclosed literature, especially the leaflet: "Suggestions to the Pastor." This plan, endorsed by our Conference, should be speedily put into operation by each pastor.

The Educational apportionment was omitted, this year, from the regular conference assessments, and included in this Twentieth Century Thank Offering. Hence a two-fold obligation exists regarding this Fund.

Since provision was not made for a Field Secretary, the fact is emphasized that each pastor is responsible for raising this fund on his charge.

In order that the Conference Secretary may efficiently discharge his duty, it is absolutely necessary for every pastor to comply with request of leaflet, "Suggestions to the Pastor," page 1, viz: to report, at least, monthly to Conference Secretary. Please state to me about how many families there are on your charge to whom you wish to furnish literature on this subject, so that the literature, which can be supplied charges free of cost, may be judiciously distributed. The enclosed card costs $1 per thousand. A special programme for Twentieth Century Thank Offering Service can be secured at $2.50 per thousand. The pastor's roll book can be had free of cost

I shall be pleased to render you any service, within my power, in the interest of this work.

Any suggestions you may offer in behalf of this cause will be appreciated. Praying that we may be divinely guided to great success in this movement, I remain, S B. TURRENTINE.

Hayesville Circuit.

BROTHER CRAWFORD:—We arrived at Hayesville on the 15th inst., and was kindly entertained that night at Rev. S. L. Richardson's. Next day we were met at the parsonage by some of the ladies who prepared a good dinner, while the brethren brought in provisions, wood, etc. That night we were surprised by a company of the Hayesville people who gave us a good pounding.

We find a good parsonage and a good people to serve.

I have been to four of the appointments and am favorably impressed with this country as well as with the people. It is the nearest a Methodist country of any place I have ever been.

The Lord bless these people and help us to faithfully serve them.

E N. CROWDER.

From Spring Creek.

DEAR BRO. CRAWFORD:—I reached my field of labor the 8th inst. Everything bids fair for a prosperous year. We have three very handsome church buildings on the Spring Creek circuit. Our good people are now getting out lumber to erect a nice parsonage. We are earnestly hoping and praying for a gracious outpouring of the Holy Spirit. Please send my ADVOCATE to Spring Creek. I am lost without our excellent paper. Also send me several extra copies. I hope to send you a good list of subscribers shortly. May the Editor and ADVOCATE live long and continue to do a glorious work for the Master.

Yours in Christ,

CHAS. P. GOODE.

Spring Creek, N. C., Dec. 19, 1899.

From Pineville.

DEAR BRO CRAWFORD:—I reached my new charge, Pineville circuit, December 9th, and began my work at once. I have now completed one round on my work and have been received most cordially by all the people. I find myself in the midst of a most loyal, church-loving Methodist people surrounded by a fine section of farming country, and am very hopeful for the year's work. Shall try to place the ADVOCATE in every home where it is not found.

Fraternally,

H. C. SPRINKLE.

Pineville, N. C., Dec. 20, 1899.

J. M. Hendrix will give you a bargain if you will call at his store in Greensboro. He has had a fine Christmas trade and is in good shape for the New Year's business.

Remember that Harry Poezolt, of Greensboro, is a merchant tailor, who will give you good work, a fine fit and a splendid bargain.

The Fishblate-Katz Co., Greensboro, continue the cut prices for another month. They have sold a large amount of clothing and gentlemen furnishing goods and still have a big lot to dispose of. If you need anything in the clothing line and want a bargain, call at this store.

George Denny has a new advertisement in this issue. He has completed his fourth year as a grocery merchant in Greensboro. He has made a fine success in business and begins the New Year with the brightest prospects. We commend him to our readers.

McClamroch Bros., who make a specialty of fine mantels, fire places and grates have built up a large trade in the Piedmont section. They are young men who are full of energy and spare no effort to do good work and please their customers. If you are going to build a new house or repair an old one be sure and consult them about the fire-places, mantels, etc.

Prices for materials used in the manufacture of bells are steadily rising, indicating an early advance in the price of the finished product. The C. S. Bell Co., Hillsboro, Ohio, among the largest bell founders of the world, are still disregarding and maintaining their former low price list, yet steadfastly keeping up the quality as of old. The Bell company cast bells for church, school, alarm, farm and factory, from 50 to 3,000 pounds weight, of a steel alloy that gives great strength, power and durability. The Bell company offer churches a large donation on orders and furnish blanks for taking the subscription. All these bells are fully warranted, and thirty days' trial allowed. A large illustrated catalogue is offered free to those interested in the purchase of a bell for any purpose.

In writing to advertisers please mention North Carolina Christian Advocate

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for Jan. 7, 1900

THE BIRTH OF JESUS.

Luke 25, 1-16.

It was four hundred years after Malachi told of the Sun of Righteousness which would come to give light to the world before that wonderful dawn came. Then to a home in Nazareth an angel appeared to a woman named Mary, to tell her that she would be the mother of the blessed Child who was coming; and the angel also told her what name to give the child. He said: "Thou shalt call his name Jesus; for he shall save his people from their sins." Most of the names given to children in those days were given because of their meaning, and so it was with this name for it means "Savior."

Nazareth was quite a long distance from Bethlehem, and yet one of the prophets who told of the Savior's coming said he would be born in Bethlehem; and so it happened. For Mary and Joseph had to go to David's city, Bethlehem, to be enrolled with other people who were descended from David. When tbey reached the city so many people had already come from other parts of the country that every place was taken at the inn, and the only shelter Joseph could find for Mary was in a stable. There that night the baby Jesus was born, and you know how the shepherds on the hillside heard the angel chorus and went to look for the child, because the angel had said, "Unto you is born this day in the city of David a Savior, which is Christ the Lord."

You remember the story, too, of the wonderful star that guided the three wise men, and how they brought presents for the King Jesus and worshipped Him. But they had looked for Jesus in Jerusalem, and had told King Herod whom they were seeking. This displeased him, and soon the child Jesus was in danger. If you read Matt. 2:13, you will see how Jesus escaped from harm, and to what country he was taken.

The Heart of the Lesson.

E. L. PELL.

This lesson brings out with startling realism the humanity of Jesus. He is very God, but he is also very man. This is the truth we want to bring home to our hearts. Men of the world usually find it too easy to believe that Jesus was a man. They like to believe that he was a man only. But with the average Christian the difficulty is in believing that he is human as well as divine. We are apt to think of the incarnation as God coming to dwell temporarily in a human being; and while we believe that our Lord has ascended into heaven, it is sometimes difficult to feel that he has carried anything of our humanity with him. We are still disposed to worship him as one sitting upon a throne afar off—a being of other thoughts and feelings than ours—a being whose sympathies are foreign to ours, having nothing in common with humanity.

If this scene at Bethlehem means anything, it means that he who was born there was actually human. It does not mean that He was not divine, but it does insist that he was human It was not a story of God coming down to dwell awhile in a human being called Jesus. In Jesus God and man were and are united He was as truly human as he was divine, and he was as truly divine as he was human.

It is a wonderfully human picture. There are angels, it is true, to show the divine side, but the rest of the picture is of the earth. There are humble shepherds; there are crowded inns, and mangers for brutes; there is an humble carpenter, a young mother, a handful of swaddling bands. It means that Christ our Savior is bone of our bone, and flesh of our flesh. He had a human mother—an absolutely human mother. Mary was not part human and part divine; she was our sister; and her son, though the son of God, was a babe of flesh and blood, subject to all the ills that flesh is heir to—subject to all things except sin. God in Christ becomes a helpless babe—a helpless babe of an humble family—a babe that needs a mother's tenderest care. We may be sure that he has not forgotten all this and that he never looks into the face of a babe but with a peculiar tenderness. No wonder Jesus draws the hearts of mothers to him; no wonder that men who care not for Christ themselves care little for the mother who does not believe in Him.

Born of a woman! What a world of meaning is packed into the phrase. All thoughts, all desires, all aspirations, all experiences of hunger and thirst and weariness and peril—all that comes to us except sin were His. Born of a woman! Though He is our God, yet he is our brother. In him heaven and earth have met. He binds us to the very throne of God. Through him—the brain grows dizzy under the thought—through him we become blood relations of the Lord Almighty. Our Savior in whom we trust—this is the teaching of the lesson—is not a dread sovereign of another land, one apart by himself; but he is of our kindred—one who was tempted in all points like as we are yet without sin; one who is keenly interested in our struggles in the flesh; one who looks upon us with infinite concern in our daily battles with temptation; one who looks upon us, not in condescending pity, but with brotherly sympathy. Surely this is the Savior for whom our hearts have been looking! Surely this is the Savior in whom all our desires may be fulfilled!

Instruction and Reflection.

"Joy to the world! the Lord is come."

The promise of God standeth sure; the world had waited long for him, but in the fullness of time Christ came.

God is in his world. Without appearance of constraint a Roman emperor decreed the movement which brought Mary to Bethlehem, in accordance with prophecy.

God is not above giving pledges of the sureness of his word. The lowly birth of Jesus is a strong testimony to the truth of the narrative.

The way of duty is the way of revelation to hearts responsive to revelation. It was not because the shepherds were flock tending simply that the angelic song came to them; but rather because they were ready in spirit for any revelation which God had for them to receive.

The true Christmas spirit is shown to an adoring waiting upon God, coupled with an earnest and undying determination to promote God's kingdom among men.

Prayer is a self preached-sermon.—Richter.

$18 A WEEK AND EXPENSES.

On account of the rapid increase of their business, R. H. Woodward Company, Baltimore, Md., desire to employ in different sections first-class representatives to look after their business and train sales. They will pay $18 a week and expenses to right parties and give permanent position with opportunity for advancement. They also desire to employ good local canvassers on salary. Address, with references, R. H. Woodward Company, Baltimore, Md. aug 2-to Dec.

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Housework is Hard Work Without it.

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Appointments made by any member of the Legislature.

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Candidates for admission may be examined in each county courthouse at 10 a. m., August 19th. 1899, by the County Superintendent, or at the College in Raleigh, September 5th, 1899.

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AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If youhave not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for Jan. 7, 1900.

PRAYER THAT OBTAINS.

Luke xi. 5-13; xviii. 2-5.

(Epworth Era.)

The first Sunday of the new year is Epworth League Day. In the twelve months past we have observed other anniversaries—Children's Day, Rally Day, Thanksgiving Day. Surely we will not let Epworth League Day pass without celebration, without "making the most of it." To omit it would be like keeping some other's birthday while forgetting your own. There is an especial reason why we should make much of this present anniversary. It comes on the first Sunday of the last year of the nineteenth century. This is enough to stir the heart of the coldest Epworth Leaguer. There is something in the close of a century which seizes attention and stimulates thought and action. Let the various committees arrange for a brilliant celebration of Epworth League Day. Follow the official programme furnished in this issue of the Era. Invite many others to be present. Be earnest in prayer, enthusiastic in song, fervent in speech. Seek new members. Solicit subscribers for the Era. Enter upon the new year hopefully. Skillfully plan the campaign. Mark out lines of aggressive work. Make the last year of the century the best year of Epworth League history.

The present topic was considered with great fullness in the Era of November 30, and on the evening of Dec. 17, 1899. The subject of prayer is so vital to the religious life that it cannot be treated too often.

We may mention ten qualities of the "prayer that obtains:"

1. Brevity.

The heathen use "vain repetitions," and think that they "shall be heard for their much speaking." (Matt. vi. 7.) In the famous contest on Mount Carmel the prophets of Baal cried from morning until evening; but Elijah used few words, summing up his request in the imperious: "Hear me, O Lord, hear me!" (I Kings xviii. 37.) God likes intensity, and not verbosity, in prayer.

2. Directness.

Prayer should not generalize, but specify. We frequently supplicate for the universe, but forget its parts. We pray for all men, but overlook the sinner or needy man, in reach. In drouth we should not pray a discussion of meteorology, but should cry: "Rain! O Lord, send us rain!" When the Church is parched we should not pray about rites and ceremonies, but cry in an agony: "O Lord, revive thy work!" An oblique petition is not prayer. We must have a vivid conception of what we want, and an earnest desire for it; and then our prayers would go to the mark like rifle bullets.

3. Faith.

This is essential. It would be folly to ask for something which we did not believe the person asked could give. Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. xi. 6) Faith presumes not only divine ability but also willingness to answer. "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you."

4. Righteousness.

"The Lord is far from the wicked, but he heareth the prayer of the righteous." "Now we know that God heareth not sinners; but if any man be a worshiper of Goe, and doeth his will, him he heareth." (Prov. xv. 29; John ix. 3.)

5. Sincerity.

When thou prayest, thou shalt not be as the hypocrites are." We must put heart into prayer. Our petitions must not issue from feigned lips. We must worship "in spirit and in truth."

6. Humility.

This has no finer illustration than that of the parable of the Pharisee and the publican. The Saviour's own comment settles the question forever: "This man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; but he that humbleth himself shall be exalted." (Lk. xviii. 14.)

7. Forgiveness.

Christ commands us to love our enemies. We cannot love until we have forgiven. God's forgiveness of us is conditioned not only upon our repentance and faith, but also upon our forgiveness of others. "When ye stand praying, forgive, if ye have aught against any, that your Father which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (Mark xi. 25.)

8. Importunacy.

The earnestness of prayer should be a travail of soul, an irresistible ardor, a consuming flame that nothing but showers from heaven can quench. Jacob, Moses, Paul, Jesus, illustrate this. (Gen. xxxii. 26; Ex. xxxii. 32; Rom. ix. 3; Matt. xxvi. 39.)

9. Perseverance.

The answer is already ready for us, but we are not always ready for the answer. We sometimes ask lightly, or from wrong motives, or with improper intentions. The answer is held back until we revolve the subject, remove the difficulties, and pray with such earnestness and faith that God, by the obligation of his own promise, cannot deny us farther. Abraham made six different requests of the Lord to spare Sodom. Jesus prayed all night. (Gen. xviii. 23-33; Luke vi. 12.)

10. Patience.

This is perhaps the hardest quality of prevailing prayer. The temptation constantly obtrudes itself: "Why does not God hear me? Why is not my prayer heard and answered?" "If he does not care to answer, why should I care to continue in prayer?" To such temptations we must say: "Get thee behind me, Satan!" Impatience must not linger in the heart nor escape the lips. Patience carries with it unmurmuring submission to the Lord's will, both as to character and the time of the answer. The word "wait" is an emphatic word. No one ever waited on God in vain. In his own time he gives the answer of peace; not, perhaps, what we expected, but what we need.

Prayer.

Monday, January 1.—The need of prayer. Ps. 32:1-7.

Tuesday, Jan. 2.—Praying in secret. Matt. 6-5-8.

Wednesday, Jan. 3.—Sincere prayer. John 4:20 24.

Thursday, Jan. 4.—Prayer in assemblies. Matt. 18:15-20.

Friday, Jan. 5.—Life and prayer. Acts 10:1-8.

Saturday, Jan. 6.—Answers that deny. Lam. 3:15-27.

Sunday, Jan. 7.—Topic: Prayer That Obtains. Luke 11:5-13; 18:2-5.

Prayer is the voice of faith.—Horne.

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FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

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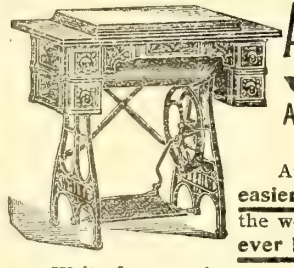
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IF YOU ARE IN BUSINESS and want the people to know it, place an advertisement in the columns of the North Carolina Christian Advocate and the people will know it. Largely circulated. Rates very reasonable and furnished on application.

MARRIAGES.

HUGGINS—PEARCE.—At the residence of Mr. J. T. Foy, Scott's Hill, N. C., Nov. 30th, 1899, Mr George A. Huggins, of Wilmington, N. C., and Miss Eva Leigh Pearce, of Scott's Hill, N. C., Rev. E. C. Sell officiating.

RICE—PEARCE.—In the Methodist church, Scott's Hill, N. C, Nov. 30th, 1899, Mr. Samuel D. Rice, of Hazel Springs, Va., and Miss Mabelle Pearce, of Scott's Hill, Rev. E. C. Sell, officiating.

ALLEN—JOWERS.—In the Wayman Methodist church, near Armour, N. C., December 20th, 1899, Mr. Willian R. Allen and Miss Mary Annie Lee Jowers, both of Columbia county, N. C., Rev. E. C. Sell officiating.

PAYNE—HAYES.—Married at the home of the bride's parents, Mr. W. T. Payne and Miss Lula M. Hayes, both of Granite Falls. The parties are prominent citizens of this place and have the congratulations of many friends. Rev W. T. Merrill officiated.

STONE—BURTON.—Married at the residence of the bride's parents, near Thomasville, N. C., on Nov. 30th, 1899, Mr. M. H. Stone to Miss Annie May Burton, all of Davidson county, by Rev. B. A. York, of Kernersville, N. C. We wish for them a happy and successful life.

DONNELL—WHITTINGTON.—Married at Greensboro parsonage by Rev. R. S. Webb on the 20th of December, 1899, Mr. Henry R. Donnell to Miss Emma E. Whittington, both of Guilford county, N. C.

McCUISTON—WHITE.—Married at the residence of the bride's father, Mr. Ellis White, on the 27th of December, 1899, by Rev. R S. Webb, Mr. Robert McCuiston to Miss Eliza White, both of Guilford county.

BLUE—CARTER.—Mr. D. L. Blue and Miss Alma A. Carter were united in marriage at Polkton, N. C., on April 5, 1899, by Rev. B. F. Fincher.

CARTER—SMITH.—Mr. G. E. Carter and Miss Cleone Smith were united in marriage November 22nd. 1899, at Polkton, N. C., Rev. B. F. Fincher officiated.

AMICK—WARD.—On December 24, 1899, at 11 o'clock, at Old Randolph Church, Liberty circuit, Prof. T. C Amick and Miss Bessie Ward were united in matrimony. Rev. Everett Eaves officiating. Prof. Amick is the genial president of Liberty Normal College, while Miss Ward is one of our most lovable young ladies.

DEAR BRO. CRAWFORD:—The following persons were married by me on the dates named Mr. John Peneger to Miss Bessie Griffin, Dec the 12th, 1899.

Mr. Oscar Hagler to Miss Emma Griffin, Dec. the 28th. 1899.

Mr. R. B Polk to Miss Sarah Small, Dec 28th, 1899.

Please state in the ADVOCATE that my postoffice is Clear Creek, N. C. I hope to send you some new subscribers soon.

Yours fraternally,
B. F. FINCHER.

West Chapel.

Rev. J. F. Alred, pastor of the Asheboro circuit, held a meeting during the holidays at this, one of his churches, with very gracious results. The meeting began Dec 24th and continued only four days but the attendence was large and there were a number of conversions. Ten persons joined the church. There are prospects of a very successful year on this charge. The excellent new church at this place will be dedicated before a great while, which we expect to make a great occasion.

A METHODIST.

Important Notice.

At the recent session of our Conference in Concord a resolution was passed by the W. N. C. Conference Brotherhood that all those in arrears would be given until their several 1st Quarterly Conferences were held and if after which they did not respond immediately they would forfeit their membership.

Revs. J. E. Woosley, G. F. Kirby and myself were appointed a committee to wait upon the delinquent brethren and learn their wishes in the matter.

Brethren please attend to this little matter at once. Send to Bro. Chreitzberg all arrearages. I have the delinquent list before me and in the aggregate $110 is yet due. Twenty members in arrearages ranging from one to four calls.

Very respectfully,
L. A. FALLS,
For the committee.
Thomasville, N. C., Dec 16, 1899.

QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT--1st Round.

J. J Renn, P. E., Mount Airy, N C

Mount Airy Station		Dec.	23 24
Mount Airy circuit at Salem		"	2
Sparta circuit at Sparta		"	30 31
Reading Springs circuit at Baldwin		Jan	3 4
Jefferson circuit at Jefferson		"	6 7
Creston circuit at Creston		"	9 10
Watauga circuit at Henson's Chapel		"	13 14
Boone circuit at Boone		"	14 15
Pilot Mountain ct at Chestnut Grove		"	20 21
Wilkesboro circuit at Beulah		"	27 28
N Wilkesboro circuit at N Wilkesboro		"	28 29
Elkin station		Feb	3 4
Rockford circuit at Stony Knoll		"	7
East Bend circuit at Yadkinville		"	10 11
Stokes circuit at Germanton		"	17 18

STATESVILLE DIST.—1st Round.

J E THOMPSON, P E, Statesville, N. C.

Mooresville station		Dec.	2 3
Mooresville circuit		"	3 4
Mount Zion station		"	9 10
Statesville station		"	16 17
Statesville, West End		"	17 18
Turnersburg at Turksbury		"	23 24
Stony Point at Marvin		"	30 31
Pisgah at Pisgah		Jan.	6 7
Statesville circuit at Connelly's Chapel		"	13 14
Lenoir circuit at Mount Zion		"	20 21
Lenoir station		"	21 22
Newton circuit at Newton		"	27 28
Maiden circuit at Maiden		"	28 29
Granite Falls circuit at Hudson		Feb	3 4
Granite Falls station		"	4 5
Troutman circuit at Vanderberg		"	10 11
Hickory station		"	17 18
Catawba circuit at Catawba		"	24 25

The District Stewards will please meet at my home in Statesville on Wednesday, Jan. 17, 900 at 11:30 a m

SHELBY DISTRICT—1st Round.

In Part

W. R. Ware, P E, Shelby, N. C.

Shelby station		Dec.	17 18
Gastonia station		"	23 24
Bessemer City circuit Bessemer City		Jan	6 7
King's Mountain and Bethel, King's Mountain		"	7 8
Lincolnton circuit, Lincolnton		"	12 13
Stanley Creek circuit, Stanley Creek		"	14 15
Dewood circuit		"	20 21
Shelby circuit, Sulphur Springs		"	7
Polkville circuit, Goshoboth		"	28 29
Cherryville circuit, Cherryville		Feb.	3 4
South Fork circuit, Ham Tree		Feb	3 4
Gowesville circuit Salem		"	10 11
Rock Springs circuit Marvin		"	11 12
North Eve and circuit, Casar		"	17 18
Lowell circuit, Lowell		"	24 25
McAdensville station		"	24 5
Mountain Island station		Mar.	3 4

MORGANTON DISTRICT, 1st Round

C O Littlejohn, P E, Marion, N. C

Bakersville circuit, Bakersville		Dec.	10 11
Oak Park circuit, Oak Park		"	1
Bostaline circuit		"	15
Carlton station		"	17 18
Marion circuit, Glenwood		"	24 24
Globe circuit, Globe		"	30 1
East Rutherford circuit, Honeywell		Jan	6 7
Semi-Centennial and Golden at Caroleen		"	7 8
Rutherfordton circuit at Rutherfordton		"	13 14
Forest City station		"	14 1
Morganton circuit, Glenalpine		"	20 21
Morganton station		"	21 2
Silver Creek circuit		"	23
Connelly Springs circuit, Connelly Springs		"	27 8
Broad River circuit, Kistler's Chapel		Feb	3 4
Green River circuit		"	10 11

The District Stewards for Morganton District will please meet in Marion, N C, on Wednesday, January 17th, 1900, at 2 o'clock, p m

WAYNESVILLE DIST--1st Round.

F. L. TOWNSEND, P E, Waynesville, N. C.

Canton circuit		Dec	16 17
Cove Creek circuit		"	23 24
Hazelwood circuit		Jan	6 7
Waynesville station		"	7 8
Bethel circuit		"	20 1
Cowee circuit		"	27 28
Sylva station		"	28 29
Webster circuit		"	31 1
Franklin station		"	17 1
West Waynesville circuit		"	24 25
Spring Creek circuit		Mar.	3 4

GREENSBORO DISTRICT---1st Round.

FRANK H. WOOD, P E, Greensboro, N C

Asheboro station, Asheboro		Dec	31
Asheboro circuit, West Chapel		Jan.	2
Jackson's Hill circuit, New Hope		"	4
Uwharrie circuit, Oak Grove		"	6 7
West Randolph circuit, Prospect		"	10
Pleasant Garden circuit, Shady Grove		"	13
West Market St station (morning)		"	14
Proximity station (at night)		"	14
Randleman's St Paul (morning)		"	21
Randleman's, Naomi (night)		"	21
Wentworth circuit, Wentworth		"	24
Ruffin circuit, Ruffin		"	26
Reidsville station		"	28 29
Ramseur circuit, Ramseur		Feb	3 4
Liberty circuit, Liberty (at night)		"	4 5
Randolph circuit, Trinity		"	10 11
High Point (at night)		"	11 12
Greensboro circuit, Holt's Chapel		"	17 18
Centenary station (at night)		"	18 19

Notice to the Pastors and People: You will observe that a large proportion of the Quarterly Meeting Conferences are to be held in the WEEK This is done in order to lay our plans for the year as early as possible. You may assume that the assessments will be substantially what they were last year.

Greensboro District Stewards Meeting.

The District Stewards for Greensboro District will please meet in West Market Street Church in Greensboro on Dec. 27th, at 10 o'clock, a. m.

CHARLOTTE DIST. 1st Round

S. B. Turrentine, P. E., Charlotte, N. C.

Charlotte, Tryon Street		Dec.	10
Charlotte, Brevard Street		"	17
Charlotte, Calvary		"	17
Charlotte, Trinity		"	24
Charlotte, Belmont		"	24
Clear Creek circuit, Zion		"	30 31
Charlotte Dilworth		Jan	7
Charlotte, Epworth and Severs ille, Epworth		"	7
Pineville circuit, Pineville		"	13 14
Derita circuit, Pleasant Grove		"	20 21
Ansonville circuit, Ansonville		"	27 28
Monroe circuit, Center		Feb	3 4
Monroe station		"	4 5
Weddington circuit, Wesley Chapel		"	10 11
Matthews station		"	11 12
Polkton circuit, Hopewell		"	17 18
Lilesville circuit, Salem		"	24 25
Morven circuit Morven		Mar	2 3
Wadesboro station		"	3 4
Waxhaw circuit, Waxhaw		"	9 10

WINSTON DISTRICT—1st Round

P. J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station, Thomasville		Dec	9 10
Kernersville circuit, Shady Grove		"	16 17
Madison circuit Madison		"	30 31
Walkertown station, Love's Church		Jan	6 7
Brooksville circuit, Liberty		"	12 13
Brooksville station		"	13 14
Winston, Burkhead and Grace		"	20 21
Winston circuit, Bethel		"	27 28
Forsythe circuit Clemmonsville		Feb	3 4
Davidson circuit, Centenary		"	10 11
Farmington circuit, Advance		"	17 18
Summerfield circuit, Summerfield		"	24 25
Jamestown circuit Friendship		Mar	3 4
Danbury circuit, Palmyra		"	10 11
Winston, Centenary		"	17 18

District Stewards Meeting in Centenary Ch., Winston, Wednesday, Dec 13, '99, 11 a m.

ASHEVILLE DISTRICT---1st Round.

D ATKINS, P. E., Weaverville, N. C.

Hot Springs, Hot Springs		Dec	9 10
Bethel		"	16 17
North Asheville		"	16 17
Marshall, Walnut Creek		"	23 24
Burnsville, Burnsville		"	3 31
Bald Creek, Horton's		Jan	6 7
Ivy, Democrat		"	13 14
Swannanoa, West's Chapel		"	20 21
Sandy Mush, Blue Ridge		"	27 28
Hendersonville		"	27 28
Lane Creek Batty's Chapel		Feb	3 4
Old Fort, Bethel		"	10 11
Weaverville, Mt. Pleasant		"	17 18
Central		"	24 25
Haywood Street		"	24 25

The District Stewards will meet in the lecture room of Central Church, Asheville, on Tuesday, Dec 19, at 10:30 a m

FRANKLIN DISTRICT 1st Round

C. M Campbell, P E., Franklin, N. C.

Franklin station		Dec.	3
Webster and Dillsboro, Webster		"	9 10
Tuckasegee circuit, Speedwell		"	16 17
Glenville circuit, Double Springs (3 o'clock)		"	17 18
Macon circuit, Union		"	23 24
Whittier circuit, Hood Creek		"	30 31
Bryson City station (night)		Dec. 31 Jan	1
Rushell Mission, Witchers Chapel, two days and Tuesday		"	1 2
Robbinsville circuit, Robbinsville		"	6 7
Andrews circuit, Andrews		"	13 14
Franklin circuit, Snow Hill		"	20 21
Highland circuit, Mulberry		"	27 28
Hayesville circuit, Bedford Chapel		Feb	3 4
Ellijay-see circuit, Notla		"	10 11
Murphy station (night)		"	11 12

SALISBURY DISTRICT - 1st Round

W. W Bays, P E., Charlotte, N. C.

Concord circuit, Mt Carmel		Dec	16 17
Concord, Forest Hill		"	17
Concord, Epworth		"	23 24
Concord, Central		"	24
Salisbury circuit Shiloh		"	30 31
Salisbury, Church Street		Jan	6 7
Salisbury Main Street		"	6 7
China Grove circuit China Grove		"	13 14
Albemarle circuit, Stony Hill		"	20 21
Albemarle station		"	21 2
Linwood circuit Yadkin College		"	27 8
Lexington station		"	28 29
Cold Hill circuit, Cold Hill		Feb	4
Salem circuit Salem		"	10 11
Norwood circuit Norwood		"	17 1
Coleridge circuit Cold Spring		"	4 5
Siloam circuit		Mar	3 4
Liberty circuit		"	3 4

The District Stewards meeting will be called in due time and I most respectfully urge all the official members to attend the quarterly conference

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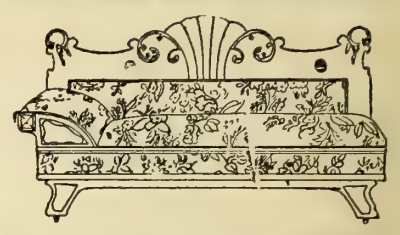
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MRS. L. W. CRAWFORD, : : : : : : Editor.

This New Year.

This New Year thou givest me,
Lord, I consecrate to thee,
With all its nights and days:
Fill my hand with service blest,
Fill my heart with holy rest,
And fill my life with praise!
—Frances Ridley Havergal.

Twelve Reasons for Not Attending the Missionary Meetings.

1st —"The cares of the world," so all-absorbing that there is no time to care for the world to come.

2nd.—"The deceitfulness of riches"—always persuading people that they are poor. The missionary society is always asking for money, and though we would like to be like Christ in some things, there are not many who want to be as poor as he was.

3rd.—"The pleasures of this life"—so exciting to a fanciful imagination that spiritual joy seems dull in comparison.

4th.—"Love of ease"—sweet laziness, that is utterly antagonistic to the task of dressing for an afternoon Church meeting.

5th.—"Indifference"—the old devil's chloroform, that puts one to sleep so quietly that the sleeper is unaware of its influence, but results in death as certain as murder.

6th.—"Fear"—not a godly fear. but a cowardly fear. Persons who attend missionary meetings are sometimes asked to sing or read or pray or do something else to make the meeting helpful, and many are afraid to do that, though it may be that when dust returns to dust the Spirit will give answer to the Master: "There, in the dust of earth, thy talent lies buried."

7th.—"I have married a husband, and therefore I cannot come—he doesn't believe in missions, anyway, and it is my first duty to please him—God next."

8th.—Mothers with their children are not expected to come to missionary meetings. It is better to stay at home with them than to take them to the meeting, even if Jesus does love to see them there and especially blesses the little ones who are brought to him.

9th.—Old people are not expected to come. It is too hard for them, though perhaps they may not have many more opportunities of serving the Master here.

10th.—Those with whom life has reached high noon cannot come either, because they are too old for Young People's Society and not old enough to want to belong to the Woman's Society; so, of course, the Lord does not mean them to help spread his gospel.

11.—Then there is the weather. It is always some kind of weather—warm weather, or cool weather, or damp weather, or cloudy weather, or fair weather—and many people cannot stand being exposed to the weather.

12th.—The Master's will. When he says "stay," it would be a mistake to go. —Mrs. W. H. Bixler, in Lutheran Journal.

Twelve Reasons for Attending Missionary Meetings.

1st.—"Go ye into all the world and preach the gospel to every creature." As disciples of Christ we should make, in a certain sense, a personal application of this command, and attending the missionary meetings will be an aid to our fulfillment of it.

2nd.—Where two or three are gathered together in my name, there will I be with them. If we desire to be in the spiritual presence of Christ, we can carry this promise with us to the meeting, feeling assured of its fulfillment, if upon our part the conditions of the promise are carried out.

3rd.—Paul's teaching—to do good, and communicate, forget not. Communicate, another reason for attending the meetings. We need the communication for our spiritual advancement.

4th.—Grow in grace. How shall we grow in grace, except by using all things that help that growth? Attending the missionary meetings in a proper spirit is a means we dare not slight.

5th.—Our intellectual growth is also advanced by attending the meetings, because we are brought into contact with minds superior to our own.

6th.—We all need Christian culture. There is no place that affordes better opportunities for Christian culture than well conducted missionary meetings.

7th.—In studying the work of missions generally we lose much sectarianism, and take a broader view of methods and means.

8th.—Our presence is an incentive and example to others.

9th.—By attending the meetings we are prepared to act intelligently in the performance of our duties to the Church of our adoption.

10th.—They deepen our interest in the part of the work devolving upon our local Church, and arouse a deeper and keener interest and a more heartfelt sympathy in our pastor's labors.

11th.—They bring us into social intercourse with those we rarely meet at other times. To many Christian women they are what the social functions of society are to others.

12th.—They give us an hour's rest from the cares and worries of house keeping, and thoughts outside of the monotonous routine of domestic life, for which we should attend the meetings to give thanks for their institution.—Mrs. M. L. Byers in Lutheran Journal.

THIRD QUARTERLY REPORT

Of the Woman's Foreign Missionary Society of the Western North Carolina Conference from September 1899 to December 1899.

DISTRICTS.	Dues	Pledge Fund.	F. B Memorial.	V. Hudson Mem.	Life Members	Kading School.	Korea.	Con. Expense.	TOTAL.
Asheville,	$18 61							1 70	21 31
Charlotte,	73 96	13 10			120 00	1 00		9 50	216 56
Franklin,	17 35								17 35
Greensboro,	81 05	67 20	5 00		40 00			2 25	195 50
Morganton,	8 00								8 00
Mount Airy,	10 68								10 68
Salisbury,	46 94	2 65			80 00			11 25	140 84
Shelby,	32 15	47 38						4 45	83 98
Statesville,	22 15	6 51						2 25	30 91
Waynesville,	13 75								13 75
Winston,	37 85	41 54	32		20 00			3 00	102 91
Total, - - -	115 92			5 00			127 16	3 90	251 98
Light Bearers,									841 79

Remitted to Mrs H. N. McTyeire, $965.11
" " Miss R. V. Cloud, 5 00
" " Miss Nora Dodson, 1 00
" " Mrs. W. S. Stewart, 5 00
" " Mrs A. J. Gilkey, 5 00
Retained F. B. Memorial, 20 30
W. Conference Expense retained, 23 40
L. B. " " " 43 45

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Frequent Contributions by RUDYARD KIPLING
Short Stories by - - MARK TWAIN.

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Interesting Articles by Lieut. R. P. Hobson, Capt. Joshua Slocum, Hamlin Garland, R. S. Baker, Rev. C. T. Brady, Prof. E. S. Holden, Ex-Gov. G. S. Boutwell, and others.

THE S. S. McCLURE COMPANY
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

GO THOU AND DO LIKEWISE.—I visited a gentleman last week, and was entertained at his hospitable home, who is setting an example to the farmers of the State. He is a good Methodist too. He is making money fast on a farm where a neighbor told me his wife's father could hardly make food for his family. But today the farm is about as rich as most farmer's gardens. The reason was apparent when I saw his barnyard crowded with well fed cattle, and when he told me that he had bought and fed this year six hundred head of beeves for the butchers. And this was not in the grass country of the mountains, where people naturally look to stock for part of their means of earning a livelihood, but it was in the flat sandy and swampy lands of eastern N. C. This enterprising farmer is a model for those in any part of the State. "Seest thou a man diligent in business he shall stand before kings, he shall not stand before mean men." The man of whom I write is active in all sorts of business enterprises, and is building up the little railroad station where he is located into a prosperous town. He runs a flourishing store, has a large interest in an oil mill there, a steam gin and a barrel and crate factory. This last he needs himself, for in addition to his cattle feeding he is raising truck winter and summer for the northern market. Acre after acre of heavily manured land was covered by frames, protected by canvass and he was shipping daily hundreds of barrels of lettuce at highly profitable prices to the north and will be shipping it till next April, for as fast as the Christmas crop is cut out new plants are set under the canvass, and a host of hands are steadily employed in the care of the frames. That area in frames will bring more clear profit than the whole farm gave several times over. A little way from the lettuce beds I saw a series of long piles of earth that looked like fortifications, and was told that he had buried there 1,500 barrels of Irish potatoes, raised from seed of the early crop, which he will dispose of for seed all over the south for the spring planting, for he is a business man and advertises what he has. Near by there were 13 acres already set in cabbage plants for the spring shipment next April. Elsewhere on the large farm I saw that the farm crops were not neglected, and was told that in this season of poor cotton crops he made a bale and a quarter per acre.

This man is clear out of old ruts and is farming profitably, and on land that was formally as poor as any. It was a source of great pleasure in me too, to be told that what I had written on the market garden business had started the work there several years ago. for the growers in that neighborhood have long been members of my correspondence school. What a power would the farmers of eastern N. C. exert if all were farming as well! The future for the feeding and raising of cattle is unlimited and the demand will steadily increase. The man of whom I have written could do vastly better is he could get a better class of cattle for feeding, for all I saw there were merely the common scrub stock that roam the reedy swamps of the east, and are not the best of feeders. With its great natural production of native grasses on the reclaimed swamp lands, its unlimited capacity for the production of corn and cow peas everywhere point to the fact that stock raising and feeding can be made the most profitable of pursuits. This taken in connection with the great capacity of the warm soils for the production of early vegetables for which the abundant manure for the feeding will furnish the most valuable of plant food, point the course that cultivation should take in the East.

Right in this same neighborhood of which I write, another farmer is making a dairy business, and is making a gilt edged article of butter. He has fine Jersey cattle and is making, he told me, an average of one and a half pounds per day of excellent butter which he gets 25 cents per pound for the year through, without any peddling. But his butter is put up in the best manner in square blocks, and neatly wrapped in waxed paper, and is of uniform good quality. Every day one may see here in Raleigh men going from store to store with an old tin can, covered with an old rag, and asking merchant after merchant if they want butter and not a man takes the trouble to look at the stuff he calls butter in that old tin. They tell him they do not need any butter. Not that they would not eagerly buy at a fair price real butter, but they know what he has without looking, and the farmer goes along in his ignorance and abuses the town as a place where a man cannot sell butter, and he sees no chance to make anything by dairying. That class of men are the ones who never read an agricultural paper, never have their names entered for the Station bulletins, never ask the Station for information, and in all probability raise a bale of cotton on four or five acres. To them there is no money in farming, and if perchance they may look enough after the future of their boys to send them to the Agricultural College, they say at once that they do not want them to take the agricultural course, but want them to study something that will take them away from the farm, and into the great army that are struggling for a living in mechanical pursuits. And thus the day of redemption for the old farm is put off till some one who is a reading and studying farmer happens to get hold of it at a sacrifice sale and goes to work to make money where the old owner came near starving.

I have spoken of good farming in the Eastern secton but there is equal if not better chances for the farmer in the western part of the State. He may not engage in the early market garden business to compete with the East, but he can grow grain crops, grass and cattle even to better advantage, and he has the further advantage that his lands when once brought up are more easily kept fertile than the sandy lands of the east. If a man can build up a profitable dairy business on the soils of the eastern part of the state, what should the farmers of the Piedmont and mountain section accomplish in the same line, where soil and water are better adapted to the business? And yet today there is better dairying being done in the East, and hotels have better butter than in the Western part of the state, and so far as I have observed of late, better beef.

In agricultural improvement there is more activity today on the sandy coast plain soils than in the fine soils of the upper Piedmont and the mountain valleys, while for general grain and grass farming and stock feeding one would suppose the west had the advantage. Where in Piedmont N. C. is there a farmer who has bought and fattenad this year 600 beeves? In the mountain section there are of course large numbers fed on the mountain ranges and driven off for farmers in other states to feed and fatten at a profit, but stall feeding at home, so far as I have observed, is not practiced to the extent it should be. It is in the winter feeding at home that the greatest profit is made from cattle, and the greatest profit to the farm from the making of manure in large quantities.

The feeding of home grown products to cattle on the farm lies at the very foundation of all agricultural advancement, and is the only road to independence of the fertilizer mixer, while the very crops of cow peas and clover that enable us to make a balanced ration with our corn, furnish at the same time the means for storing fertility in the soils. The upland red clay soils of the Piedmont section have in them an inexhaustible store of mineral matters, and if we get the costly nitrogen through the agency of leguminous crops and animal manures they can be parennially fertile for the production of grain crops without the purchase of an ounce of fertilizers. The soils of the East are deficient in phosphoric acid and potash and must be kept supplied with these, but the upland red clay farmer can find them in his soil by proper tillage and rotation of crops, added to the feeding of stock. Your hill land wash away in the clean culture of cotton. Leave the cotton to the east, and let your hills be covered with grass, and the flocks and herds will bring fertility to your soil and money to your purse with far less labor and expense than the cotton. Grain, grass, sheep and cattle are to be the salvation of the upland country.

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"My wife suffered for many years from Nervous Dyspepsia, Sick Headache, Sleeplessness and Nervous Debility," writes John Kelloes, Philadelphia. "We tried many physicians and numerous remedies, but with no results, until I heard of Johnson's Dyspepsia Cure. We bought six boxes, and the results far surpassed our expectations. She now eats and sleeps well, is gaining in flesh, and her color, which had got to be yellow and sickly, is now as fresh as when we were first married, and I tell her that Johnson's Dyspepsia Cure has made her ten years younger."

LARGE BOX 10 CENTS. (25 TABLETS)
SENT BY MAIL FOR FIVE 2-CENT STAMPS
MADE AT THE JOHNSON LABORATORIES, INC., PHILA.

HOWARD GARDNER, Druggist,
Cor. opp. Post Office, Greensboro, N. C.

Pyny-Pectoral
A QUICK CURE FOR
COUGHS AND COLDS
Very valuable Remedy in all affections of the
THROAT or LUNGS
Large Bottles, 25c.
DAVIS & LAWRENCE CO., Limited,
Prop's of Perry Davis' Pain-Killer.

SEABOARD AIR LINE S.A.L.
VESTIBULED LIMITED TRAINS.
DOUBLE DAILY SERVICE
TO ALL POINTS
North, South and Southwest
IN EFFECT NOVEMBER 5th, 1899.

SOUTHBOUND.

		No. 403.	No. 41.
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,		5 00 p m	4 30 a m
" Richmond,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.		*5 45 p m	*3 25 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 50 a m	1 30 p m
Ar. Raleigh		2 22 a m	3 34 p m
Ar Southern Pines		4 27	5 40
Ar. Hamlet		5 14	7 00
Lv. Wilmington, S. A. L.			3 40 p m
Ar. Monroe, S. A. L.		*5 57 a m	*9 25 p m
Ar. Charlotte, S. A. L.		*8 00 a m	*10 25 p m
Ar. Chester, S. A. L.		*8 3 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 54 p m	2 43 a m
Ar. Atlanta		3 50 p m	6 15 a m

NORTHBOUND.

	No 402	No 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 18 a m
Ar Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet	*10 0 p m	*7 45 a m
Ar. Wilmington		*12 05 p m
Ar Southern Pines, S. A. L.	*12 07 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 15 a m
Ar Henderson	3 16 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 50 a m	5 20 p m
Ar. Richmond, A. C. L.	*5 5 a m	*8 20 p m
Ar. Washington, Penn. R.R.	10 22 p m	11 20 p m
Ar. New York	8 23 a m	6 53 a m

*Daily. †Daily except Sunday.

Nos. 403 and 402.—"The Atlanta Special." Solid Vestibuled Train of Pullman Sleepers and Coaches between Washington and Atlanta, also Pullman Sleepers between Portsmouth and Charlotte, N. C.

Nos. 41 and 38.—"The S. A. L. Express," Solid Train, Coaches and Pullman Sleepers between Portsmouth and Atlanta.

Both trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon and Florida

For tickets, sleepers, etc apply to

G. McP Batte, T. P. A., E. K. Kirby, C. T. A., 23 Tryon Street Charlotte, N. C.

E. St. John, Vice-Pres. and Gen'l Mgr.
H. W. B. Glover, Traffic Manager.
V. E. McBee, General Supt.
L. S. Allen, Gen. Pass'r Agent.
General Offices, Portsmouth, Va.

90 PER CENT. OF AMERICAN WOMEN

wash dishes three times each day. If you are one of these, wear a pair of "Goodyear" Rubber Gloves and always have soft, white hands. Sent by mail, postpaid, on receipt of $1.50. Agents wanted. Address, M. O. Dept.,
M. F. Reese Supply Co., Setauket, N. Y.
aug 9-6m

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co. Cincinnati, O.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect. ☜

WOMBLE.—Kennon, the little 8-year-old son of Rev. and Mrs. W F. Womble, formerly of this place, passed away so quietly and peacefully at 3 o'clock, p. m., on Friday, Nov. 17, 1899. Although this little boy's sojourn with us was short, his sweet sinless life has been a benediction to all. It grieves us to yield up this bright and promising child, but will pray to be reconciled to the will of Him "who doeth all things well."

We can only think of Kennon as a pure, white lily, transplanted from earth to heaven, to bloom through all eternity.

In our helplessness, all we can do for our bereaved friends is to offer our deepest sympathy, assuring them that we share their grief and pray that the ever ready consoler will abide with them.

B. L. W.

Resolutions of Respect.

Resolutions of respect passed by the M. E. Sunday-school at Lincolnton, N. C.:

Whereas, our allwise and merciful Heavenly Father has seen fit to take unto himself our little friend and former S. S. pupil, Kennon Womble, be it

Resolved 1st. That since one year ago, when Kennon was removed from our town, his bright and cheerful little face has been missed, by one and all, in our Sunday-school.

Resolved 2nd. That the whole community in which he lived for three years had learned to love him, not only for his beautiful countenance, but for the lovely character in one so young.

Resolved 3rd. That while our hearts are saddened by this removal, we bow in humble submission, knowing that our loss is his eternal gain.

Resolved 4th. That we tender our deepest sympathy to the grief stricken father, mother and brother, and commend them to the care of the Father, who never afflicts his children willingly.

Resolved 5th. That we feel sure that our Christian friends know where to place their affections, and we are confident that the Comforter abides in the heart of each one.

Resolved 6th. That a copy of these resolutions be recorded in the minutes of the Sunday-school; a copy sent to The Lincoln Journal, also the North Carolina Advocate, and a copy furnished the much loved family of our deceased little friend, Kennon.

Mrs. Bettie Lee Ward,
Mrs. S. W. McKee,
Miss Ella Wiley,
W. M. Sherrill,
Karl L. Lawing,
Committee.

ROBINSON.—In the year of 1874, December 13th, Gertie Glyden Robinson (nee Fanning,) was born into the world, and in the bloom of young womanhood, departed this life November 22, 1899, at the home of her recently widowed mother in Henrietta, N. C. Her father preceded her to the better land only a few weeks.

Three years ago she was married to Mr. Alexander Robinson, of Knoxville, Tenn. She made that place her home till about three weeks before her demise. Realizing that she could not long remain on earth, and desiring to die at her mother's home, she was brought back to friends dear, but to die. She was ready, having given her heart and life to God when but a girl of eleven years of age. She was a Methodist and loved her church, of which she was an active member till transplanted by the divine hand in the Paradise of God. She wanted to live but was willing to die, and when the hour of dissolution did come, she could say:

"I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Her Pastor,
J. A. BOWLES.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL }

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75 cents.
Hall's Family Pills are the best.

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.
25c. a bottle at Druggists.
June 28-1y nrm

In writing to advertisers please mention North Carolina Christian Advocate.

A Cheap Trip to the Pacific Coast.

The National Educational Association meeting at Los Angeles, Cal., is the occasion for the Southern Railway to put on the remarkably cheap rate of one fare for the round trip (plus $2.00 Association Membership fee.) This, in connection with the new Palace Tourist Sleeping cars, operated over the Southern Railway and the Southern Pacific, a double berth which costs only $7.00, renders possible the cheapest and most enjoyable trip of the season. A particularly pleasant feature of this trip is that the tickets are good going one way and returning another; i. e., going via New Orleans and returning through Salt Lake City and Colorado; or by the payment of $12.50 additional, a trip may be made returning through Portland, Ore.

Stop over privileges are allowed at El Paso or any point west thereof, on the going trip, and at any point west of Denver and Colorado Springs on the return trip. By this means passengers are afforded the opportunity of seeing the entire Pacific Coast. Side trips are arranged at nominal cost from Los Angeles and San Francisco to all points of interest in California. Further information may be obtained from any agent or representative of the Southern Railway, or from

A. J. POSTON,
General Agent,
511 Pennsylvania Ave.,
Washington, D. C.

ATLANTIC & DANVILLE RAILWAY.

SHORT LINE BETWEEN NORFOLK AND DANVILLE.

Schedule in effect May 28th, 1899.

No. 3 Ex. Sun. P. M.	No. 1 Daily A.M.	STATIONS.	No. 2 Daily P. M	No. 4 Ex. Mon. A. M.
7 40	9 30	Norfolk	5 20	9 20
8 10	10 00	West Norfolk	4 55	8 55
8 33	10 20	Shoulders Hill	4 35	8 33
8 42	10 27	Beamon	4 27	8 25
8 56	10 40	Suffolk	4 15	8 12
9 15	10 54	Copeland	4 00	7 53
9 27	11 03	Holland	3 50	7 42
9 33	11 08	Elwood	3 45	7 37
9 53	11 21	Franklin	3 32	7 22
10 06	11 32	Story's	3 20	7 08
10 15	11 40	Courtland	3 13	6 55
10 27	11 50	Pope	3 01	6 46
10 32	11 55	Paprron	2 56	6 40
10 48	12 11	Drewryville	2 42	6 24
10 53	12 14	Arringdale	2 38	6 18
11 01	12 20	Adams Grove	2 32	6 11
11 10	12 27	Green Plains	2 25	6 04
11 13	12 30	James River Junc.	2 22	6 01
11 23	12 43	Emporia	2 14	5 52
11 40	12 58	Pleasant Shade	1 55	5 29
11 42	1 00	Reliate	1 53	5 27
12 00	1 13	Edgerton	1 38	5 1
12 15	1 23	Lawrenceville	1 27	5 00
A.M.	P.M.	Arr. Lv.	P M.	A. M
A M.	P.M.	Lv. Arr,	P.M.	A. M
12 30	1 27	Lawrenceville	1 22	4 30
12 45	1 36	Charlie Hope	1 12	4 18
1 12	1 52	Brodnax	12 53	3 49
1 23	2 00	Iacrosse	12 45	3 37
1 31	2 07	South Hill	12 38	3 28
1 53	2 22	Union Level	12 24	3 10
2 04	2 29	Barkersville	12 18	3 00
2 15	2 35	Gills	12 12	2 48
2 35	2 47	Boydton	12 02	2 35
2 52	3 00	Finneley	11 48	2 18
3 00	3 06	Jeffress	11 42	2 06
3 03	3 15	Clarksville Junct'n	11 35	1 58
3 11	3 16	Clarksville	11 33	1 50
3 24	3 30	Buffalo Junction	11 20	1 35
3 38	3 45	Neisoe	11 07	1 17
3 52	3 55	Virgilana	10 57	1 03
4 11	4 09	Mayo	10 40	12 35
4 26	4 23	Denniston	10 27	12 18
4 33	4 22	Alton	10 17	12 07
4 50	4 43	Cunningham	10 05	11 50
5 02	4 53	Semora	9 54	11 31
5 19	5 05	Milton	9 40	11 13
5 32	5 18	Blanche	9 27	10 55
5 52	5 35	Danville	9 10	10 30
A.M.	P.M.	Arr. Lv.	A.M.	P.M.

Train service operated on the Buffalo Lithia Springs Branch June 15th to October 1st.

Buffalo Lithia Springs Branch.

Daily Ex.Sun. No. 25. P. M.	Daily Ex.Sun. No. 23. A. M.		Daily Ex Sun. No 22 A. M.	Daily Ex.Sun No. 24 P. M
3 35	11 25	Lv. Buffalo Junc. Ar.	11 05	3 15
3 55	11 45	Ar. Buff. Lit. Sp'gs Lv.	10 45	2 55
P. M.	A.M.		A.M	P.M.

CHAS. O HAINES, Genl. Manager.
WILLIAM H. TAYLOR Traffic Manager.

INSURE YOUR LIFE with J. H. Merritt. Office in Christian Advocate Building, Greensboro, N. C.

WILMINGTON & WELDON R. R. AND BRANCHES.

And Atlantic Coast Line Rail Road Company OF SOUTH CAROLINA.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Nov. 19, 1899	No 2, Daily.	No. 36 Mail	No. 108, Daily ex Sunday	No 41, Daily.	No. 49, Daily.
	P M	P M	P M.	A. M	P. M.
Leave Weldon.	10 50	8 8			.....
Ar. Rocky Mount	12 55	9 52	....	...	.....
Leave Tarboro...	12 21		6 00	....	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 53
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma..	2 5	11 [illegible]	..	..	.....
Lv. Fayetteville	4 30	12 22	..	....	.....
Ar. Florence..	7 25	2 24	.	...	.....
	P. M	A M			
Ar. Goldsboro.....	.....	.	7 55	..	.....
Lv. Goldsboro	.....	..	..	7 01	3 21
Lv. Magnolia.....	.....	.		8 09	4 25
Ar. Wilmington.	.....	..		9 40	5 50
			P.M	A. M	P M.

TRAINS GOING NORTH.

	No 78, Daily	No. 102 Daily ex Sunday.	No. 82, Daily	No. 40 Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 40	..	7 45		.....
Lv. Fayetteville..	12 20	.	9 45	....	.....
Leave Selma.....	1 50	...	0 56	.....	.....
Arrive Wilson.....	2 35	...	11 33	...	.....
		A.M		P.M	A.M.
Lv. Wilmington...		.	.	6 50	9 45
Lv. Magnolia ..		..	..	8 20	11 19
Lv. Goldsboro ...		5 00		9 27	12 30
	P. M		A M	P.M.	P. M.
Leave Wilson....	2 35	5 43	11 33	10 20	1 16
Ar. Rocky Mount..	3 30	6 25	12 09	11 11	1 53
Arrive Tarboro ..		7 04	....	...	.....
Leave Tarboro...	12 21	....	..	.	.....
Lv. Rocky Mount.	3 30		12 0[illegible]	.....	.....
Arrive Weldon....	4 32		1 00	.	.....
	P.M.		A.M.	P. M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 2 p m., leaves Fayetteville 1 25 p m., arrives Sanford 4 43 p m. Returning leaves Sanford 2 0 p m., arrive Fayetteville 3 4 p m, leave Fayetteville 3 15 p m., arrives Wilmington 6 0 p m.

Wilmington and Weldon Railroad Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N C., daily except Sunday 5 20 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning, leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 05 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m. arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

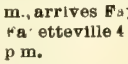
Trains on Asheville Branch leave Rocky Mount at 9:30 am, 3:40 p m.; arrive Nashville 10:10 m 4 03 p m.. Spring Hope 0:30 a m., 4:25 p m. Returning leave Spring Hope 11:00 a m., 4:56 p m Nashville 11:22 a m, 5 25 p m. arrive at Rocky Mount 11 45 a m 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 1:40 a m. and 4:15 p m Returning leaves Clinton at 7:00 a m and 2:5 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY, General Manager
T. M. EMERSON Traffic Manager.


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WIRE WORKS.
DUFUR & CO.,
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Manufacture wire railing for cemeteries, balconies &c.; seives, fenders, cages, sand and coal screens woven wire, etc. Also iron bedsteads, chairs, settees, &c

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EDUCATIONAL BUREAU,
Feb 15-4ms Raleigh, N. C.

NEWS OF THE WEEK.

Wednesday, Dec. 27.—The plague is raging in New Caledonia———An alderman of Milwaukee commits suicide. ———The Lawton Home Fund now amounts to $31,404———This State has chartered thirty-one cotton mills this year———Each juror in the Molineux case is spotted by a detective———A northern syndicate will sink oil wells in East Tennessee———Transports reach Manila with two more regiments of troops———Two new blast furnaces are to be erected at Harriman, Tenn.——— No one knows how Senators stand on the question of seating Senator Quay. ———Gen. Otis issues a decree authorizing civil marriages in the Philippines. ———Two German warships, used as naval cadet training ships, arrive at Havana———The torpedo boat Stockton is launched at the Trigg shipyard, Richmond, Va.———Colonel Lockett routs a body of strongly entrenched Filipinos near San Mateo———Two negroes and one white man are killed in a race riot in Buford county, S. C.

Friday, Dec. 29.—New York has a $500,000 fire. Savannah suffers a $150,000 fire———Two British forts at Kuruman are captured———The British from Mafeking assault a Boer fort, but are driven back———The Cabinet discusses the question of sending more troops to Alaska———The naval board reports favorably on the Miller process for coaling warships at sea———The New York city council adopt resolutions of symathy with the Boers———Almost 3,000,000 persons in India are receiving famine relief from the government——— Natchez from Chicky camp hint at some important movement as imminent. ———The North Carolina Association of Academies concludes its business and adjourns———A three-masted schooner is wrecked off Hatteras and none of the crew have been seen———The Boers have built a railroad connection around Ladysmith and run trains to Colenso. ———The British casualties at Ladysmith since the seige began have been 70 killed and 236 wounded———The Filipino soldiers are returning to the towns from which they were driven by the Americans———A steamer, supposed to be one of the Hamburg-American Liners, is aground on the coast of England———The Republican leaders of Kentucky issue a reply to the Goebel people's address to the Democrats of the State———Permission is asked for use of the national colors and that General Fitzhugh Lee may attend the Lee Memorial Ball in Washington on January 12th———The program for the President's New Year reception settles the question of precedence between the army, navy, and marine corps in the order here named.

Saturday, Dec. 30—Ladysmith reports "all well" on December 28th——— The Wagner Palace Car Company ceases to exist———Dr. Leyds says the Boers now make all their war munitions. ———Col. Lockett again defeats the Filipinos near Montalban———The Boers receive five tons of medical supplies from Europe———An American army officer will be sent to accompany the Boer army———The people of Kimberly send New Year's greetings to the Queen———Judge Simonton overrules the telegraph company's exceptions in the tax case———Thousands of peach trees in Georgia are to be burned to destroy the San Jose scale———The British seize the German steamship Bundesrath as a prize and take her to Durban. ———Charles W. Slater is arrested in New York charged with swindling with worthless drafts———There are signs of preparation for some important movement in the British Camp Chievelrey. ———The Roberts case will not be laid before the House of Representatives before the middle of January———Chicago has a $950,000 fire in the wholesale district. Several firemen are injured and others have wonderful escapes——— One man is killed and another fatally wounded by a railway collision on the Southern Railway, near Spartanburg, S. C.———Gen. Lawton's remains are taken from the vault and, with military honors conveyed to the transport Thomas for shipment home———Dr. Barth, leader of the German Liberals and a friend of England, says the latter will not conquer the Boers and will probably lose all her South African possessions.

Asthma Can Be Cured.

STATEMENT OF A NOTED PHYSICIAN.

The astonishing statement that Asthma can be cured, coming from so well known an authority as Dr. Rudolph Schiffman, will be of interest to sufferers from Asthma, Phthisic and Hay Fever. The Doctor's offer, coming as it does from a recognized authority, who during a practice of over 30 years has treated and cured more cases of Asthma and its kindred than any living doctor. is certainly a generous one and an innovation in this age of countless fraudulent nostrumes. Believing that the honest way to sell a remedy is to let those who would buy convince themselves of its merits before purchasing, Dr. Schiffman has authorized this paper to say that he will send a free trial package of his remedy, "Schiffman's Asthma Cure," to any sufferer who sends his name on a postal card before February 1st. This remedy has cured thousands of cases that were considered incurable. Being used by inhalation it reaches the seat of the disease direct, stops the spasm instantly and insures sweet and refreshing sleep. A free trial package will convince the most skeptical. Those desiring to try a free sample should address Dr. R. Schiffman, 188 Jackson st., St. Paul, Minn.

The only house in all of the leading ments. Agents because there in the cheaper they sell at

America handling artistic instru- do not sell them is more money makes which a good price.

STEINWAY KNABE PIANOS STARR CHICKERING

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sell you Pianos factory and you profits.

JESSE FRENCH PIANO & ORGAN CO., Manufacturers and Dealers St. Louis, Mo.

Write us, a 2c stamp may save you money. In doing so mention this paper.

July 26-26t e o w

"The ROYAL SCROLL."

For the entertainment and instruction of the young, for the moral, social and intellectual advancement of the home. Would you save a boy from street vices? Let the home abound with every possible means of amusement and instruction. We can help you.

J. A. BOLDIN, Special Representative.

Quite a number of high-toned Christian men are wanted to introduce the work in North Carolina. (Those wanting further information will address the above name at Roaring River, N. C.) Novi-tf



Fall and Winter

SUITS, OVERCOATS, HATS, NECKWEAR, And Underwear,

To fit any shape man or boy. Everybody that has visited our store speak complimentary of the enormous stock we carry. We are not surpassed by any in North Carolina. Call and see us or send us your order. We guarantee to please you in goods and price. Suits and Overcoats made to measure.

C. M. VANSTORY & CO.,

WHOLESALE AND RETAIL CLOTHIERS AND HATTERS

236 and 238 S Elm Street, : : : GREENSBORO, N. C.

Murray Bros.

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oct 11-1y

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—306—

South Elm St.

MEN'S SHOES

" SHIRTS

" UNDERWEAR

" GLOVES

" NECKWEAR.

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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

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College Message

GOD'S ANSWER.

The cry of man's anguish went up unto God:
"Lord, take away pain!
The shadow that darkens the world thou hast made,
The close-coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar,—
Lord, take away pain from the world thou hast made,
That it love thee the more!"

Then answered the Lord to the cry of his world:
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would climb unto mine
The Christ on his cross?"

—Julia Larned, in the New York Independent.

SOMETIMES ask God to let you help him in his plans instead of asking that he help you with yours.

CERTAINLY we believe in divine providence. But is not our belief rather a theory than a practical thing? We can be easy in mind if we have a good paying business, or an assured income from any source, but if, after we have done our full duty these things are not ours, can we rest as easy in God's promise to provide for us?

WE do not always know what we are asking for when we pray. We do not recognize the answer and it sometimes affrights us. We pray for the pardon of some great sin, and the answer comes first in deep contrition of spirit. We pray for more faith and more trial is the result. We pray that God will use us to his honor and glory, and a severe process of cleansing, discipline and instruction follows to fit us for his service. We pray for the extension of his kingdom and we may be called to carry the message of salvation ourselves, or to make great financial sacrifices to enable others to do it. The truth is, thorough consecration is a costly thing—it means death to the self-life. But who shall say its value does not far exceed the cost?

A COMFORTING, inspiring word is always worth passing on: "We are like little children, who often laugh or cry for no apparent reason. Some of the cheeriest souls alive have to fight "blue devils" once in a while. If they keep their occasional moods of sadness and fear to themselves, they deserve great credit. Religious experience is not a dead level, or even a smooth ascent. It is like the side of a great mountain, where one must sometimes make his way up by going down for a while. Forward is upward in climbing a mountain. Hold on, and the summit will be attained, though some ravines must first be crossed. Those who are subject to no depression seldom rise to a great attitude."

OUR Nashville Christian Advocate has never made a stronger or more timely utterance than the following: If you have read it before, read it again:

The fear is sometimes expressed that our congregations will be taxed to death by the demands which are made upon them for carrying on their various enterprises of the church. But we are not in the least afraid that any such catastrophe will take place. Churches do not die that way; or at least if they do, the fact is well concealed from the public eye. They are much more likely to perish from stinginess and niggardliness. After an experience of thirty years in the ministry we can truly say that we have never known any single Christian man who gave more money to religion than he ought to have given, and we have known very few who gave up to the point of actual self-denial. The contributions made by even our most liberal churches are simply the crumbs which fall from their tables. The gospel of liberality is not half understood, and will not be till men are made to realize that all they have belongs to God, and is held by them in trust, and as his stewards.

IN STRIKING contrast with the life and work of the late Mr. Moody is that of another pious layman who has recently been called away. It only goes to show, however, that God has a work for every earnest soul to do, and the work of one differs from that of another Daniel S. Ford was both editor and proprietor of the Youth's Companion, though his name was not known in connection with it. Indeed his own personality he concealed to such an extent that few knew his face. It is stated that he avoided his magnificent counting room and did his work in such quiet seclusion that it was said a hundred and fifty of his employees had never seen him. It is also stated that for many years, through the church which he attended and through the various agencies of the denominations, he was untiring and unstinted in his expenditure of time, money and personal energy, and his will show, how his sympathies deepened and his conception of Christian duty broadened in his later years. The Youth's Companion is not a religious but a secular paper; yet, as has been truly said, Mr. Ford presented such a supply of pure and good literature as attracted millions of the young, restrained them from reading trash, elevated their tastes and ambitions, and made better men and women of many of its readers. The good thus accomplished can hardly be estimated.

NOW that they have been verified, the earnest, prophetic words of Mr. Moody, uttered not long ago at the close of a sermon, come back to those who heard them and the many more who read them with peculiar significance. "By and by you will hear people say, 'Mr. Moody is dead.' Don't you believe a word of it. At that very moment I shall be more alive than I am now. I shall then begin truly to live. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever." It is gratifying to the heart of every believer to know that not only the life but every thing connected with the passing away of this great man has tended to strengthen the faith of the world in the reality of the religion of Jesus Christ. It was all in keeping with this true Christian conception of death. The key note of the funeral was struck by the pastor of the Northfield Congregational Church when he said: "We are not here to mourn a defeat but to celebrate a victory." There was no hearse, nor tolling bell nor funeral music nor mourning garb. Instead of crape, Christmas greens festooned the galleries and growing palms, laurel, ferns and callas gave suggestion of life instead of death. Strong in the assurance that their beloved had entered into joys unspeakable, the faces of his family were the calmest among the great concourse of people that filled the church. "I hope no one will call me fatherless," his daughter was heard to say, and his oldest son calmly paid a brief tribute to his loving father. "We thank God," he said, "for his home life, for his true life, and we thank God that he was our father and that he led each one of his children to know Jesus Christ. Father has crossed the bar; thank God he was homeward bound and went in under full headway."

Nothing could be more fitting than that the body of Mr. Moody should be laid away on Round Top, a shaded eminence overlooking his home and his schools. From this sacred spot where so many meetings of the highest spiritual nature have been held, he, though dead, yet speaketh.

It is also eminently fitting that as a monument to his memory, instead of raising a magnificent shaft, his friends should endeavor to raise a fund the interest on which will guarantee the perpetuation in all their present prosperity of his schools at Northfield and Chicago, in which opportunity is offered to about nine hundred young men and women of limited means to secure an education that will equip them for Christian life and service The amount necessary to do this has been estimated at $3 000,000. We are sure that the appeal for contributions to so worthy an object will meet with hearty response

Dr Schaufler in the S.S. Times said recently that 10 per cent. of all church members are workers, ten per cent. are hinderers, and eighty per cent. are drones. Drones, merely nominal Christians, are thus portrayed. "They will go to church regularly Sunday morning, when it is pleasant, and Sunday evening, when there is something unusually entertaining. They will pay something towards the salary of the minister and the running expenses, but they very seldom, or never, do anything in the Sunday-school These people who, owing to their peculiar business or family circumstances, can not give any personal time or strength to any missionary or philanthropic work, may be called Sunday morning Christians for about two hours. These are the people who have not time or strength after a hard week's business to teach a Sunday-school class, but have time and strength to read a Sunday newspaper for three or four hours. And if there is anything more exhausting to the mind and morals than the average Sunday newspaper in the hands of a church-member I do not think the ingenuity of man has yet invented it. These nominal Christians are the men and women who would feel very much shocked if the minister should announce some Sunday morning that the prayer-meetings would be discontinued owing to the lack of interest in them, and yet they never attend them, and never think of doing anything to make them worth going to. They are the people who do not want the preacher to say anything in his sermons about the duties of citizenship, or the liquor business, or the need of reform in civic affairs. They are the people who enjoy their religion when they have a good seat in church, when the quartet has a fine anthem and the sermon does not get too personal."

There may not be eighty per cent. of drones in any church, but why should there be any at all? Every follower of Christ is ordered into his vineyard. Unless he takes up his cross daily he does not belong to Christ. Some one has said that the great need of the church is not money but life. With new volumes of mental and spiritual energy money would flow in like a mighty stream. Another has said: "A true church must be a witnessing church, and a witnessing church is one in which the whole wealth of varied talent is poured out in Christ's service, one in which every dormant energy is not only awakened, but quickened and enflamed for God. The early church had its 'tongue of fire,' and we should have tongues and pens, brains and hearts, learning, wealth and influence all on fire for God."

CONTRIBUTIONS.

Jesus on the Mount of Beatitudes.

BY EDWARD JUDSON, D. D.

The Beatitudes contain Christ's conception of a good man.

The first characteristic is sense of imperfection. Blessed are the poor in spirit.

The second element in goodness is sorrow for sin. Blessed are they that mourn. Christ does not mean all that mourn. The second Beatitude is linked with the first. It is those that mourn over their imperfections that Christ calls happy.

Again, goodness involves the spirit of meekness. Blessed are the meek—those who humbly acquiesce in the divine chastisement of sin.

But this is not the whole of goodness. Blessed are they which do hunger and thirst after righteousness. The artist in ethics, as well as everywhere else, is dogged by discontent, like Marcus Aurelius in Matthew Arnold's matchless description of him, "Wise, just, self-governed, tender, thankful, blameless; yet, with all this, agitated, stretching out his arms for something beyond."

Humility, contrition, meekness, a consuming passion for perfection, these mark the good man, wherever you find him. But this is not all. Goodness has its social side as well as its heavenly aspect. Blessed are the merciful. The genuine saint has sympathy with distress. He will be full of mercy and good fruits.

But warm, philanthropic impulses do not always prove a safeguard against social sins. In fact, the kind-hearted seem more exposed than others to the temptations of society. Kindness may degen erate into passion; for vice is too often the grotesque caricature of virtue. Christ guards sympathy against social impurity. Blessed are the pure in heart.

My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten,
Because my heart is pure.

We come to the divine Artist's finishing touch. Blessed are the peacemakers. The ideal man is not only humble and contrite and meek and eager for perfection and merciful and pure; besides all the rest, he is pacific.

But what treatment will the world accord the good man as described by Christ? In the nature of the case he will have it hard. His will be indeed a strenuous life. Blessed are they which are persecuted for righteousness' sake.

But persecution can never extinguish goodness. The influence of the good man will be felt throughout society. Though crushed he cannot be hid. He is like a city on a distant hill, or like the salt in your food, or like the evening lamp.

How far that little candle throws his beams!
So shines a good deed in a naughty world.

But, a pious Jew might object: What right has this young teacher of Nazareth to offer a brand new ideal of goodness with such an air of authority; did not Moses and the prophets describe the kind of man in whom Jehovah took delight? So Christ proceeds to contrast his idea of goodness with that of Moses, and lines up the New Testament saint with the Old, especially as regards murder, adultery, oaths, and retaliation.

And now, our guide not only points out the gleaming mountain peak of Christian virtue, but indicates the narrow, steep, and circuitous path by which it may be reached:

First we must learn to pray. This accords with the rest of scripture. The Bible teaches two things from cover to cover—to be good, and that we become good through prayer. Hence Jesus teaches his disciples how to pray. Prayer should be simple and unostentatious, as when a child speaks to its mother. He even gives us a perfect model to go by: "Our Father, who art in heaven." One cannot truly say the Lord's prayer without making progress in Christian virtue.

But this is not all. After the lesson in prayer comes the striking thought that the calm pursuit of a heavenly aim is the secret of righteousness. This is the idea that reaches through to the end of the sixth chapter and culminates in the words: Lay not up for yourselves treasures upon earth. Where your treasure is there will your heart be also.

In other words we become good not so much by directly trying to be good, as—forgetting all about that—by devoting ourselves body and soul to the service of God and humanity. It is as when boys see which can make the straightest path across a wide field covered with freshly fallen snow. He who tries ever so hard to walk straight, narrowly watching his steps, fails in his effort; while he who, forgetful of self, fixes his eye upon some distant pine and walks directly toward it, will make the straightest track across the field.

Who can measure the redemptive power of a heavenly vocation? There are drunken loafers living aimless lives in our great towns who, if they could once be enlisted in some noble cause, as for the defense of their country, would do splendid fighting, and might be written down in history as heroes and martyrs: I believe in higher education for woman, because it gives her a sense of vocation.

I cannot accept the old fallacy that the minister's son is worse than others. But, if sometimes he falls short, it is perhaps because he unconsciously says to himself, "My father has done enough of the missionary business for the whole family. I will be content with simply being a good man." But the father's self sacrificing vocation was the very secret of his goodness, and the son, leaving this out of his account, falls short even of being a good man.

It is one of the compensations of Christian work in the slums, to watch the development of saintly character in the ruined lives of the worst men and women, when once that they discover that we become good not so much by trying to be good as by devoting ourselves to the salvation of others. This is the very essence of sanctification, which means that a man sets himself apart and gives himself to God, in whose hand he lies still, like clay in the hand of the potter.

We become good, then, through prayer and self-surrender. Only we must be calm in our pursuit of the heavenly aim. Be not anxious is the refrain that closes St. Matthew's sixth chapter. Consider the lilies of the field. Behold the fowls of the air.

The same thread of thought can be traced through to the very end of the sermon.

Goodness, Jesus teaches us, is made up of humility and contrition and meekness and thirst for perfection and mercy and purity and a peaceable temper.

Though crushed by the world, it pervades society with its life-giving fragrance—the Christian martyrs used to say, "Strike, but listen." It transcends the stern righteousness of the Old Testament. It can be achieved by us only through prayer and the tranquil consciousness of a heavenly vocation.

And here at the close Jesus warns his disciples against censoriousness. Judge not, that ye be not judged. For censoriousness is the vice of the good. Harsh judgment of the erring is the besetting sin of those who have got far along in virtue. Charitableness is the last and rarest and most difficult grace to achieve. St. Paul makes it the very apex of social virtue. Love rejoiceth not in iniquity, but rejoiceth in the truth.

But while we should be kind in our judgment of those who sin, we should not go to the opposite extreme, and through childish want of moral discrimination give to dogs that which is holy, or cast our pearls before swine. And the question exactly when we are to shake the dust off our feet as regards the sinner, requires such nice moral discernment that Christ bids us look upward for wisdom. Ask and ye shall receive. And God's liberality to us suggests the Golden Rule, that we, too, should do to others as we would that they should do to us.

Then Christ forewarns us that the path of goodness is steep and thorny. Narrow is the postern gate that pierces the wall of the Celestial City in the dim distance, and narrow the road that leads to it. Many false guides will come along and insist they know the way, and that all we have to do is to follow in their steps. But we shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?

The sermon ends with a startling contrast between the good man and the bad man in view of their respective destinies. The one is like a wise builder who sets his house on the solid rock. He conforms his conduct to the will of God; and all things work together for his good. The other is like a foolish builder. He rears his house upon the loose, shifting soil of his own inclinations and passions; and the elements of the universe converge for his destruction.

New York City.

The Individual Stamp of Nature.

BY WILLIAM M. SHERRILL.

Nature never does things by halves, but everything emanating from her hand is at once worked with uniqueness and individualism. There is no mistaking her work or any of her handiwork; it is clear, plain, and unmistakable. Her unique and incomparable trade-mark is absolute differentiation in every single individual piece of work of her manufacture.

How often all of us hear the expression that such and such things are as "near alike as two peas in a pod," perhaps intending to convey the thought of absolute exactness. This little illustration comes as near as nature ever gets to similarity or exact likeness, yet there is a sharply defined and distinct difference in two black-eyed peas in the same pod. Examine each one of them if you will, and you can readily see that here and there, or in some one part at least, a dissimilarity; in angularity, perhaps; one is more round than the other; or one is in some, perhaps seemingly infinitesimal, degree differentiated from the other.

In other things this dissimilarity is yet more marked. Ordinarily, it seems that two leaves of a certain tree are just alike; but look closely and you will readily observe that their slopes, in many cases, are quite unlike—in fact, on any common tree, if you should take the pains to closely examine, may be found leaves of a thousand and one different shapes. At any rate you can never be able to find any two leaves precisely alike. Nature makes each and every one from a totally different pattern. Then again, to notice the disparity a little further, you cannot find any two animals in herds of any kind, just alike; even twins are not. The one is in some point—perhaps in many—distinct and unlike the other. It is a rule of nature and holds good throughout the length and breadth of her great and mystifying realm.

In man the law, if anything, is more pronounced than in any other order of her creation; perhaps in deference to his absolute lordship over everything else from her hand; but this is only an idle conjecture parenthetically thrown in here. But at any rate let us notice somewhat of the individuality and unique distinction of the man type in nature:

1st. He is distinct and unlike in his bodily form. You might travel the world over, from ocean to ocean, traversing continent after continent, but you will never be able to find a counterpart in one man of the other. I have a few times seen men who appeared very, very much alike, so much so as to be mistaken each for the other; but yet a close observer can readily detect a distinction, an unlikeness in the one from the other—I mean in the shape or contour of some part of his body. The dissimilarity is there, clear and unmistakable to him who takes the trouble to detect it.

But, 2d, Nature has put another and totally different and more marked and individual stamp upon man; and that is in his nature. When did you ever find any two persons exactly alike in manner, deportment, or temperament? You will of course answer, never; nor never shall you in this world, or when

"The sun grows cold,
And the stars are old,
And the leaves of the judgment book unfold."

By this gladsome yet startling truth nature would teach us that each and every one of us has a distinct part in the play of life—a certain niche to fill, and one that cannot be filled by any other save you or me. Each of us has a duty to perform; and if I do not do my duty, or you yours, our places will be unoccupied, and our duties left unaccomplished. Did you ever give this startling and awful subject one serious thought? I am persuaded that there are all too many who have not. What an awful responsibility is thine, O immortal, undying, perennial soul! O Lord, in heaven's name show us our several duties and help us do them, be the cost never so great.

So we come to see that each one of us was created to fill some desired end—to perform some part of the multiform work God has in operation for the redemption of the race and his ultimate great glory. A duty is plainly set before us as an incentive to something nobler "further on." My duty and yours may seem of no moment to us, may seem that its accomplishment or neglect would make small difference either way to our great God; but O what a fearful mistake you are making, kind friend. Is the smallest bolt or most insignificant tap of no use and consequence to yon monster iron horse, seemingly a thing of life? Assuredly it may even be unseen or unnoticed by all who inspect this piece of mighty mechanism, but your common-sense tells you that these small things are a part of the monster machine; that the wonderful pro-

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uction cannot move a wheel without hem—unless each screw and bolt is in heir several places.

And another thought just here: The naster-mind who conceived and built his monarch of the road, this annihilaor of space, had in his great mind a lace and a part for every individual eice to perform; and no other piece ould or should be able to do its work.

O friend, cannot you and I learn a fine esson here? Our great Master-Builder, n projecting and teeming this great vorld with human souls, distinctly had ou and me in mind, allotted each of is a niche in the great creation of his nost beautiful piece of work, and gave ach of us a certain and distinct work to erform. Does not again your reasoning mind teach you that no other human an perform our work? Let us remember also that the proper working and manipulating of the whole, is in some legree dependent on us. By doing or ot doing, we shall either help or hinder. O let us not hinder!

Your work may be only a smile here a kind deed there, a handshake yonder, ut in heaven's name falter not to give hat. Speak a kind word, for your message may be the exception, the very one which may wake some soul from its lethargic, perhaps fateful, sleep. Say not that you cannot speak, for it is better that you

"Should strive, through acts uncouth
Toward making, than repose on aught found made."

Your tongue may not utter eloquent words; it matters not, for when matters of eternal moment are at stake it were folly to put our trust in gilded words. Speak in God's name, speak some single word for God and salvation. If you would yourself enter it, your rightful home, indeed you must. It is yours "to do or die."

May the blessed Lord take and use these humble but sincere thoughts to awaken some sleeping soul to a sense of his great and momentous duty. Amen.

Denver, N. C.

Humbugs.

There are many bugs of many kinds, but there are none in which people take greater interest, or for which they will pay more than for the humbugs. Of course many would deny this with all possible emphasis, but it is nevertheless true.

Some fellow, whose entire purpose is to obtain money without earning it, may fill a lot of bottles with "stump water" or something not even so good, and proclaim from the street corners or the court square that he has a wonderful discovery in medicine which is a specific for cancer, consumption, smallpox, leprosy, and anything else; and while it may seem that no sane person would listen to such, he will find scores of persons to take the medicine at any price he may name. A man with a glib tongue may go out over the country to sell steel ranges, calendar-clocks, patent rights, and other such things, and it is easy to obtain fabulous prices from the very persons who would argue an hour with a merchant in the attempt to save a dime. "Cheap John" heaps together his scissors, pocket knives, brass chains, razors, etc., etc., and the "great bargain" soon finds an eager purchaser. How delightful to be humbugged.

This disposition manifests itself also in another sphere, and where we should least expect it—in religion. Let a sensational hobbyist come along with a few tricks to attract attention, and a hobby to ride with while he proclaims religious wares of a superior quality. The result will be astonishing. People will take to it like ducks to a pond. The same that prompts to buy the worthless medicine leads to accept the religious fakir.

But the strangest part is that these frauds sometimes will be regarded of more value than the genuine, especially in things religious. What blindness! Who heals the world's diseases? Emphatically not the street corner vender. But the faithful physicians who answer the midnight calls, and brave the winter storms, do this work; not "Cheap John" with his "bargains," bears the burdens of commerce and keeps moving the wheels of trade, but the toilers in office and store and mill do the work. These are the heroes of the world's business. Likewise in the world's redemption, the work has been and must still be done by the faithful of the church, through its organized channels. The great army of self-sacrificing ministers, the great cohorts of church officials, the multitudes of private members, to these and these alone can we look as the successful agents for the world's salvation. The claims of roving fakirs to the contrary, notwithstanding. Away with humbugs of all kinds and classes.

A. W. PLYLER.

Ashboro, N. C.

The Religion of Jesus Christ Forms a Most Beautiful and Complete System, Worthy the Investigation of the Wise, the Admiration of the Righteous, and the Reverence of all.

No system yet promulgated has ever been devised so fully covering the wants and needs of man in his erring, impotent and fallen nature, and wise are they who cheerfully grasp its wonderful and benign provisions. In its very inception it distinctly enunciated its code, and held out no flattering or false promises. It unerringly proclaimed to its fallen and depraved subjects that only through faith in its Founder, self-denial, repentance and conversion, keeping the commandments, and continuance in well doing could any one rest a hope for that inheritance which is "incorruptible, undefiled, and that fadeth not away." No roseate splendor, or voluptuous pageantry was laid out as the roadway of the weary traveler.

It told them they should be betrayed, persecuted, and forsaken, both by friends and enemies and kinsfolk, and even hated of all men, for his sake, but as a stimulating incentive, proclaimed to the faithful that the gates of hell should not prevail against them—that no sooner had the decapitated head rolled from its body than it would receive its unfading crown in heaven. False friends, treacherous enemies, sore trials, disease and death, was to be part and parcel of their earthly heritage, winding up with the precious, luminous, all-comforting promise, omnipotent assertion, "He that overcometh shall all things inherit, and I will be his God and he shall be my son." Can any geometry measure the height, breadth, and depth of this infinite condescension and fathomless love? Is there any other way to heaven than through great tribulation? The saints never found it. Henry Drummond says, "We all must go through the mill."

A good woman whilst on a sick bed was asked by a friend if the Lord left it to her choice to get well or die which would she choose, piously replied, "I would refer it back to him again." What a lovely example of sweet resignation and trust. Another lady being suddenly informed of the death of her son, exclaimed, "The Lord wants the other half of my heart and he shall have it." What sublime trust under sore trial. This is the material wanted in heaven. Thank God there is one place in the vast infinitude of space where no discordant element prevails. St. James says, "Count it all joy when ye fall into divers temptations," and St. Paul said, he gloried in them; this to the world would be considered insanity, but Paul had in view the Great Beyond, for which great trials could only prepare him. It has been said man walks the earth with a demon and an angel on either side, soliciting adherents for their respective kingdoms, the man's will the umpire.

So each inhabitant of time (the sooner the better he comes to the conclusion) which is inevitable, that two factors environ him, and one or the other is to dominate his being for good or evil, twist it as we may, there is no escape from this conclusion.

The good Bishop Bascom said, "If your prayers ascend to heaven laden with sighs, they will return accompanied by angels and freighted with blessings," and Munsey says by way of enjoining watchfulness that "The devil would work on you till you step from the last rung of the ladder into heaven." This passage of scripture to the young rings with comforting assurance which says, "They that seek me early shall find me," and to all he exclaims, "Come unto me all ye ends of the earth and be saved." For "Without me ye can do nothing."

JNO. D. THORNE.

What is Sunday-school Organization?

Very few of our schools, if any, are well or thoroughly organized, yet it is of vast importance. As much depends upon the manner of their organization and how they are run, as to what they will accomplish for God and the church.

The character, efficiency, and results will be measured by the thoroughness of their organization. These rules will apply to the small as well as to the large schools, whether located in the country, towns, and cities.

1. We want converted, consecrated, enthusiastic men and women who feel that they are called of God to this particular work, who have on their hearts the burden of souls and the bringing of the world to Christ.

2. Each school must have a superintendent, an assistant, a secretary, organist, chorister, librarian, and a treasurer who will magnify their office by their very best work seven days in each week, carefully study the school's highest good and greatest usefulness.

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10. Home Department.

R. R. CRAWFORD.

Winston, N. C.

Death of Mrs. Kate Hendley.

Mrs. Kate Hendley, daughter of Dr. Wm. S. and Mrs. J. O. Kendall, was born Oct. 6th, 1861. When about 18 years of age she professed faith in Christ and joined the Methodist Church, and was an ardent member of the same until the day of her death, Dec. 31st, 1899.

January 21st, 1880, she was married to Mr. J. H. Hendley. To them were born seven children all of whom, with the husband, survive to lament her untimely death. God called her away in the prime of life. During her illness she sung of heaven, and had a bright vision of the white robed ones who had crossed the river and rest under the shade of the trees.

She will be greatly missed not only by her family and friends, but by the poor as well. She was a good mother, remarkable in her tender devotion and consuming affection for her children. The best thing this world affords is a good mother. May the motherless children remember her loving admonitions and follow her to heaven. She loved her husband. For nearly twenty years they walked hand in hand, a living testimony that marriage is not a failure. Their home was happy.

Saturday night, December 31st, she crossed death's cold, sullen stream, after four week's patient suffering, and waiting, and hoping. The light has gone from that home. Hearts have been crushed. But God lives and loves us still. We cannot understand, but we can trust. "Where he leads me, I will follow."

We laid her to rest in Concord cemetery to await that glorious hour when all who are in their graves shall hear the voice of the Son of God, and shall come forth, they that have done good, to inherit the eternal kingdom of life, and light and love.

GEO. D. HERMON.

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CONTRIBUTIONS.

Jesus on the Mount of Beatitudes.

BY EDWARD JUDSON, D. D.

The Beatitudes contain Christ's conception of a good man.

The first characteristic is sense of imperfection. Blessed are the poor in spirit.

The second element in goodness is sorrow for sin. Blessed are they that mourn. Christ does not mean all that mourn. The second Beatitude is linked with the first. It is those that mourn over their imperfections that Christ calls happy.

Again, goodness involves the spirit of meekness. Blessed are the meek—those who humbly acquiesce in the divine chastisement of sin.

But this is not the whole of goodness. Blessed are they which do hunger and thirst after righteousness. The artist in ethics, as well as everywhere else, is dogged by discontent, like Marcus Aurelius in Matthew Arnold's matchless description of him, "Wise, just, self-governed, tender, thankful, blameless; yet, with all this, agitated, stretching out his arms for something beyond."

Humility, contrition, meekness, a consuming passion for perfection, these mark the good man, wherever you find him. But this is not all. Goodness has its social side as well as its heavenly aspect. Blessed are the merciful. The genuine saint has sympathy with distress. He will be full of mercy and good fruits.

But warm, philanthropic impulses do not always prove a safeguard against social sins. In fact, the kind-hearted seem more exposed than others to the temptations of society. Kindness may degen erate into passion; for vice is too often the grotesque caricature of virtue. Christ guards sympathy against social impurity. Blessed are the pure in heart.

My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten,
Because my heart is pure.

We come to the divine Artist's finishing touch. Blessed are the peacemakers. The ideal man is not only humble and contrite and meek and eager for perfection and merciful and pure; besides all the rest, he is pacific.

But what treatment will the world accord the good man as described by Christ? In the nature of the case he will have it hard. His will be indeed a strenuous life. Blessed are they which are persecuted for righteousness' sake.

But persecution can never extinguish goodness. The influence of the good man will be felt throughout society. Though crushed he cannot be hid. He is like a city on a distant hill, or like the salt in your food, or like the evening lamp.

How far that little candle throws his beams!
So shines a good deed in a naughty world.

But, a pious Jew might object: What right has this young teacher of Nazareth to offer a brand new ideal of goodness with such an air of authority; did not Moses and the prophets describe the kind of man in whom Jehovah took delight? So Christ proceeds to contrast his idea of goodness with that of Moses, and lines up the New Testament saint with the Old, especially as regards murder, adultery, oaths, and retaliation.

And now, our guide not only points out the gleaming mountain peak of Christian virtue, but indicates the narrow, steep, and circuitous path by which it may be reached:

First we must learn to pray. This accords with the rest of scripture. The Bible teaches two things from cover to cover—to be good, and that we become good through prayer. Hence Jesus teaches his disciples how to pray. Prayer should be simple and unostentatious, as when a child speaks to its mother. He even gives us a perfect model to go by: "Our Father, who art in heaven." One cannot truly say the Lord's prayer without making progress in Christian virtue.

But this is not all. After the lesson in prayer comes the striking thought that the calm pursuit of a heavenly aim is the secret of righteousness. This is the idea that reaches through to the end of the sixth chapter and culminates in the words: Lay not up for yourselves treasures upon earth. Where your treasure is there will your heart be also.

In other words we become good not so much by directly trying to be good, as—forgetting all about that—by devoting ourselves body and soul to the service of God and humanity. It is as when boys see which can make the straightest path across a wide field covered with freshly fallen snow. He who tries ever so hard to walk straight, narrowly watching his steps, fails in his effort; while he who, forgetful of self, fixes his eye upon some distant pine and walks directly toward it, will make the straightest track across the field.

Who can measure the redemptive power of a heavenly vocation? There are drunken loafers living aimless lives in our great towns who, if they could once be enlisted in some noble cause, as for the defense of their country, would do splendid fighting, and might be written down in history as heroes and martyrs: I believe in higher education for woman, because it gives her a sense of vocation.

I cannot accept the old fallacy that the minister's son is worse than others. But, if sometimes he falls short, it is perhaps because he unconsciously says to himself, "My father has done enough of the missionary business for the whole family. I will be content with simply being a good man." But the father's self sacrificing vocation was the very secret of his goodness, and the son, leaving this out of his account, falls short even of being a good man.

It is one of the compensations of Christian work in the slums, to watch the development of saintly character in the ruined lives of the worst men and women, when once that they discover that we become good not so much by trying to be good as by devoting ourselves to the salvation of others. This is the very essence of sanctification, which means that a man sets himself apart and gives himself to God, in whose hand he lies still, like clay in the hand of the potter.

We become good, then, through prayer and self-surrender. Only we must be calm in our pursuit of the heavenly aim. Be not anxious is the refrain that closes St. Matthew's sixth chapter. Consider the lilies of the field. Behold the fowls of the air.

The same thread of thought can be traced through to the very end of the sermon.

Goodness, Jesus teaches us, is made up of humility and contrition and meek ness and thirst for perfection and mercy and purity and a peaceable temper.

Though crushed by the world, it pervades society with its life-giving fragrance—the Christian martyrs used to say, "Strike, but listen." It transcends the stern righteousness of the Old Testament. It can be achieved by us only through prayer and the tranquil consciousness of a heavenly vocation.

And here at the close Jesus warns his disciples against censoriousness. Judge not, that ye be not judged. For censoriousness is the vice of the good. Harsh judgment of the erring is the besetting sin of those who have got far along in virtue. Charitableness is the last and rarest and most difficult grace to achieve. St. Paul makes it the very apex of social virtue. Love rejoiceth not in iniquity, but rejoiceth in the truth.

But while we should be kind in our judgment of those who sin, we should not go to the opposite extreme, and through childish want of moral discrimination give to dogs that which is holy, or cast our pearls before swine. And the question exactly when we are to shake the dust off our feet as regards the sinner, requires such nice moral discernment that Christ bids us look upward for wisdom. Ask and ye shall receive. And God's liberality to us suggests the Golden Rule, that we, too, should do to others as we would that they should do to us.

Then Christ forewarns us that the path of goodness is steep and thorny. Narrow is the postern gate that pierces the wall of the Celestial City in the dim distance, and narrow the road that leads to it. Many false guides will come along and insist they know the way, and that all we have to do is to follow in their steps. But we shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?

The sermon ends with a startling contrast between the good man and the bad man in view of their respective destinies. The one is like a wise builder who sets his house on the solid rock. He conforms his conduct to the will of God; and all things work together for his good. The other is like a foolish builder. He rears his house upon the loose, shifting soil of his own inclinations and passions; and the elements of the universe converge for his destruction.

New York City.

The Individual Stamp of Nature.

BY WILLIAM M. SHERRILL.

Nature never does things by halves, but everything emanating from her hand is at once worked with uniqueness and individualism. There is no mistaking her work or any of her handiwork; it is clear, plain, and unmistakable. Her unique and incomparable trade-mark is absolute differentiation in every single individual piece of work of her manufacture.

How often all of us hear the expression that such and such things are as "near alike as two peas in a pod," perhaps intending to convey the thought of absolute exactness. This little illustration comes as near as nature ever gets to similarity or exact likeness, yet there is a sharply defined and distinct difference in two black-eyed peas in the same pod. Examine each one of them if you will, and you can readily see that here and there, or in some one part at least, a dissimilarity; in angularity, perhaps; one is more round than the other; or one is in some, perhaps seemingly infinitestimal, degree differentiated from the other.

In other things this dissimilarity is yet more marked. Ordinarily, it seems that two leaves of a certain tree are just alike; but look closely and you will readily observe that their slopes, in many cases, are quite unlike—in fact, on any common tree, if you should take the pains to closely examine, may be found leaves of a thousand and one different shapes. At any rate you can never be able to find any two leaves precisely alike. Nature makes each and every one from a totally different pattern. Then again, to notice the disparity a little further, you cannot find any two animals in herds of any kind, just alike; even twins are not. The one is in some point—perhaps in many—distinct and unlike the other. It is a rule of nature and holds good throughout the length and breadth of her great and mystifying realm.

In man the law, if anything, is more pronounced than in any other order of her creation; perhaps in deference to his absolute lordship over everything else from her hand; but this is only an idle conjecture parenthetically thrown in here. But at any rate let us notice somewhat of the individuality and unique distinction of the man type in nature:

1st. He is distinct and unlike in his bodily form. You might travel the world over, from ocean to ocean, traversing continent after continent, but you will never be able to find a counterpart in one man of the other I have a few times seen men who appeared very, very much alike, so much so as to be mistaken each for the other; but yet a close observer can readily detect a distinction, an unlikeness in the one from the other—I mean in the shape or contour of some part of his body. The dissimilarity is there, clear and unmistakable to him who takes the trouble to detect it.

But, 2d, Nature has put another and totally different and more marked and individual stamp upon man; and that is in his nature. When did you ever find any two persons exactly alike in manner, deportment, or temperament? You will of course answer, never; nor never shall you in this world, or when

"The sun grows cold,
And the stars are old,
And the leaves of the judgment book unfold."

By this gladsome yet startling truth nature would teach us that each and every one of us has a distinct part in the play of life—a certain niche to fill, and one that cannot be filled by any other save you or me. Each of us has a duty to perform; and if I do not do my duty, or you yours, our places will be unoccupied, and our duties left unaccomplished. Did you ever give this startling and awful subject one serious thought? I am persuaded that there are all too many who have not. What an awful responsibility is thine, O immortal, undying, perennial soul! O Lord, in heaven's name show us our several duties and help us do them, be the cost never so great.

So we come to see that each one of us was created to fill some desired end—to perform some part of the multiform work God has in operation for the redemption of the race and his ultimate great glory. A duty is plainly set before us as an incentive to something nobler "further on." My duty and yours may seem of no moment to us, may seem that its accomplishment or neglect would make small difference either way to our great God; but O what a fearful mistake you are making, kind friend. Is the smallest bolt or most insignificant tap of no use and consequence to yon monster iron horse, seemingly a thing of life? Assuredly it may even be unseen or unnoticed by all who inspect this piece of mighty mechanism, but your common-sense tells you that these small things are a part of the monster machine; that the wondertul pro-

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

uction cannot move a wheel without hem—unless each screw and bolt is in heir several places.

And another thought just here: The haster-mind who conceived and built his monarch of the road, this annihilator of space, had in his great mind a place and a part for every individual peice to perform; and no other piece ould or should be able to do its work.

O friend, cannot you and I learn a fine esson here? Our great Master-Builder, n projecting and teeming this great world with human souls, distinctly had ou and me in mind, allotted each of is a niche in the great creation of his nost beautiful piece of work. and gave ach of us a certain and distinct work to perform. Does not again your reasoning mind teach you that no other human an perform our work? Let us remember also that the proper working and manipulating of the whole, is in some degree dependent on us. By doing or not doing, we shall either help or hinder. O let us not hinder!

Your work may be only a smile here a kind deed there, a handshake yonder, but in heaven's name falter not to give that. Speak a kind word, for your message may be the exception, the very one which may wake some soul from its lethargic, perhaps fateful, sleep. Say not that you cannot speak, for it is better that you

"Should strive, through acts uncouth
Toward making, than repose on aught found made."

Your tongue may not utter eloquent words; it matters not, for when matters of eternal moment are at stake it were folly to put our trust in gilded words. Speak in God's name, speak some single word for God and salvation. If you would yourself enter it, your rightful home, indeed you must. It is yours "to do or die."

May the blessed Lord take and use these humble but sincere thoughts to awaken some sleeping soul to a sense of his great and momentous duty. Amen.

Denver, N. C.

Humbugs.

There are many bugs of many kinds, but there are none in which people take greater interest, or for which they will pay more than for the humbugs. Of course many would deny this with all possible emphasis, but it is nevertheless true.

Some fellow, whose entire purpose is to obtain money without earning it, may fill a lot of bottles with "stump water" or something not even so good, and proclaim from the street corners or the court square that he has a wonderful discovery in medicine which is a specific for cancer, consumption, smallpox, leprosy, and anything else; and while it may seem that no sane person would listen to such, he will find scores of persons to take the medicine at any price he may name. A man with a glib tongue may go out over the country to sell steel ranges, calendar-clocks, patent rights, and other such things, and it is easy to obtain fabulous prices from the very persons who would argue an hour with a merchant in the attempt to save a dime. "Cheap John" heaps together his scissors, pocket knives, brass chains, razors, etc., etc., and the "great bargain" soon finds an eager purchaser. How delightful to be humbugged.

This disposition manifests itself also in another sphere, and where we should least expect it—in religion. Let a sensational hobbyist come along with a few tricks to attract attention, and a hobby to ride with while he proclaims religious wares of a superior quality. The result will be astonishing. People will take to it like ducks to a pond. The same that prompts to buy the worthless medicine leads to accept the religious fakir.

But the strangest part is that these frauds sometimes will be regarded of more value than the genuine, especially in things religious. What blindness! Who heals the world's diseases? Emphatically not the street corner vender. But the faithful physicians who answer the midnight calls. and brave the winter storms, do this work; not "Cheap John" with his "bargains," bears the burdens of commerce and keeps moving the wheels of trade, but the toilers in office and store and mill do the work. These are the heroes of the world's business. Likewise in the world's redemption, the work has been and must still be done by the faithful of the church, through its organized channels. The great army of self-sacrificing ministers, the great cohorts of church officials. the multitudes of private members, to these and these alone can we look as the successful agents for the world's salvation. The claims of roving fakirs to the contrary, notwithstanding. Away with humbugs of all kinds and classes.

A. W. Plyler.

Ashboro, N. C.

The Religion of Jesus Christ Forms a Most Beautiful and Complete System, Worthy the Investigation of the Wise, the Admiration of the Righteous, and the Reverence of all.

No system yet promulgated has ever been devised so fully covering the wants and needs of man in his erring, impotent and fallen nature, and wise are they who cheerfully grasp its wonderful and benign provisions. In its very inception it distinctly enunciated its code, and held out no flattering or false promises. It unerringly proclaimed to its fallen and depraved subjects that only through faith in its Founder, self-denial, repentance and conversion, keeping the commandments, and continuance in well doing could any one rest a hope for that inheritance which is "incorruptible, undefiled, and that fadeth not away." No roseate splendor, or voluptuous pageantry was laid out as the roadway of the weary traveler.

It told them they should be betrayed, persecuted, and forsaken, both by friends and enemies and kinsfolk, and even hated of all men, for his sake, but as a stimulating incentive, proclaimed to the faithful that the gates of hell should not prevail against them—that no sooner had the decapitated head rolled from its body than it would receive its unfading crown in heaven. False friends, treacherous enemies, sore trials, disease and death, was to be part and parcel of their earthly heritage, winding up with the precious, luminous, all-comforting promise, omnipotent assertion, "He that overcometh shall all things inherit, and I will be his God and he shall be my son." Can any geometry measure the height, breadth, and depth of this infinite condescension and fathomless love? Is there any other way to heaven than through great tribulation? The saints never found it. Henry Drummond says, "We all must go through the mill."

A good woman whilst on a sick bed was asked by a friend if the Lord left it to her choice to get well or die which would she choose, piously replied, "I would refer it back to him again." What a lovely example of sweet resignation and trust. Another lady being suddenly informed of the death of her son, exclaimed, "The Lord wants the other half of my heart and he shall have it." What sublime trust under sore trial. This is the material wanted in heaven. Thank God there is one place in the vast infinitude of space where no discordant element prevails. St. James says, "Count it all joy when ye fall into divers temptations," and St. Paul said, he gloried in them; this to the world would be considered insanity, but Paul had in view the Great Beyond, for which great trials could only prepare him. It has been said man walks the earth with a demon and an angel on either side, soliciting adherents for their respective kingdoms, the man's will the umpire.

So each inhabitant of time (the sooner the better he comes to the conclusion) which is inevitable, that two factors environ him, and one or the other is to dominate his being for good or evil, twist it as we may, there is no escape from this conclusion.

The good Bishop Bascom said, "If your prayers ascend to heaven laden with sighs, they will return accompanied by angels and freighted with blessings," and Munsey says by way of enjoining watchfulness that "The devil would work on you till you step from the last rung of the ladder into heaven." This passage of scripture to the young rings with comforting assurance which says, "They that seek me early shall find me," and to all he exclaims, "Come unto me all ye ends of the earth and be saved." For "Without me ye can do nothing."

Jno. D. Thorne.

What is Sunday-school Organization?

Very few of our schools, if any, are well or thoroughly organized, yet it is of vast importance. As much depends upon the manner of their organization and how they are run, as to what they will accomplish for God and the church.

The character, efficiency, and results will be measured by the thoroughness of their organization. These rules will apply to the small as well as to the large schools, whether located in the country, towns, and cities.

1. We want converted, consecrated, enthusiastic men and women who feel that they are called of God to this particular work, who have on their hearts the burden of souls and the bringing of the world to Christ.

2. Each school must have a superintendent, an assistant, a secretary, organist, chorister, librarian, and a treasurer who will magnify their office by their very best work seven days in each week, carefully study the school's highest good and greatest usefulness.

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R. R. Crawford.

Winston, N. C.

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Rutherfordton Charge.

DEAR EDITOR:—A few words from this charge may be of some interest to many of your readers.

The town is one of the oldest in the State. It suffered loss by fire a few years ago, but at last it has taken on new life. A new cotton mill and telephone system have been set in operation in the last year. New stores, new dwellings, and other improvements gives it quite a new dress, and adds very much to the place.

I preach half the time in the town, and have enough in the country for a good circuit. There will have to be another work formed, or a division of this soon.

We have improved the old parsonage, and it is now a neat and comfortable home.

One of our country churches suffered last year in the death of Bros. G. A. Thompson and O. D. Stacy, who was the only man licensed to exhort or preach in the circuit, and Bro. Thompson was a steward, a good worker and an excellent man.

Some of the young people are rallying and we think there will be no falling off.

The people completed one of the pret tiest churches in the county last year. We have organized there and the class is growing. There is some talk of building at Thermal City this year. We need a church somewhere in that part of the country.

The Sunday schools have been going into winter quarters but I think that we will have three or four that will not re quire that kind of a vacation this winter.

Bro. Little, our new Presiding Elder, held my first quarterly conference in Rutherfordton last Saturday and Sunday. I was providentially called away but learned that the people were very much pleased with him.

The stewards held their meeting and increased the salary some, which we very much appreciated, as we did the donation they gave us, with many other tokens of love.

Pray for us that the number of conversions this year may be double that of last, and that as we grow in material strength we may grow in grace also More anon.

Your brother in Christ,

J. H. BRENDLE.

South Fork Circuit

I came to my new work on the 8th of December. When we reached the parsonage the good ladies had warm fires, a good warm dinner and other conveniences for us, which made it very pleasant. Besides this there was a generous pounding awaiting our arrival, and the good brethren had otherwise provided for our necessities for quite a while. We attended a Christmas tree at Blackburns and were kindly remembered there. Then on Wednesday night after Christmas our home was invaded and the kitchen and pantry filled up with good things. Since then there has been no cessation of the stream.

I have completed a round on the circuit. I find good congregations of intelligent people I have six churches. Three of these are good, new, modern buildings, better than any I have ever had except the church at Dallas. The brethren have started in with the determination of helping their new paeacher, so we can have the best year the circuit has ever had. If they continue to provide for his wants as they have been we will "wire pull" for a four years' stay. I am confidently expecting to be paid better than for the last three years.

I am laying my plans for early Conference collections. Those to whom I have stated my plans are well pleased with them, and I am expecting the co-operation of my people, therefore a large increase. I am not able yet to know how many ADVOCATES are taken. Send me list, please, so I can work better. The post offices are Plateau, Blackburn, Jugtown, Reefsville, Henry and Mull Grove.

In closing I may say to many of the good people on the Stanley Creek circuit that we will hold them in long memory for their great kindness to us.

ALBERT SHERRILL.

Plateau, N. C., Jan. 11, 1899.

From Franklin.

The people of Franklin are noted for their considerate kindness and generous hospitality, but they broke all former records on the eve of Jan. 16th, when they gave a liberal pounding to the Presiding Elder of the Franklin District and the preacher in charge of the Franklin Station. Each preacher thought the other was to be pounded and hence there were pleasant surprises at both parsonages.

The little deception was fully atoned for by the abundance and variety of substantial and toothsome edibles left in the parsonage dining-rooms, and the preachers have fully recovered from their sur prises and are feasting on "the fat of the land." The station parsonage has never been so well supplied. The good women who preside at the parsonages join their husbands in a vote of cordial thanks to all who joined in this "conspiracy."

Everything connected with our work here is encouraging and the outlook for the future is hopeful.

Bro. Campbell is making full proof of his ministry. The District is making substantial progress under his efficient administration.

Franklin, N. C. IRA ERWIN.

Randolph Circuit.

We left the kind people of Wentworth circuit soon after Conference and entered upon our new work in Randolph. We will remember the years of labor spent in Rockingham county as the best of our past ministerial life. Bro. Poe will find some excellent people there and plenty work to do. We have been kindly received on our new circuit. These people have been in the business so long they know how to take care of a preacher. They gave us a genuine, old-fashioned pounding yesterday evening. It was planned so as to be a complete surprise to me. My horse received a share in this pounding. I believe this is the first time in the history of my poundings that my horse was remembered. We certainly appreciate the pounding and all other kindness shown us since we arrived here and trust that by the help of the Lord, we will be able to do much good on this circuit.

The school here has opened as well or better than they expected, and new students are coming in. They have good, exgerienced teachers, and with board and tuition so remarkably cheap, I see no reason why they should not have a flourishing school

Yours truly,

JNO. M. PRICE.

Trinity, N. C., Jan. 17, 1900.

The District Stewards of Charlotte District will please meet in parlor of Tryon street Methodist Church, Charlotte, Thursday morning at 10 o'clock, Feb. 1st, 1900.

S. B. TURRENTINE, P. E.

Wentworth Circuit.

DEAR ADVOCATE:—I came to my new charge in time to fill the appointments the second Sunday in December. The week following I returned to Randleman where I had left Mrs. Poe and Edward, and we arrived at Reidsville on the "fast mail" on Wednesday about 2 o'clock. We were met at the depot by brother G. J. Meador, and conveyed to his hospitable home near Reidsville, where we remained about a week.

We found some difficulty in finding a suitable place to live. The house Bro. Price occupied in Wentworth was rented before we arrived. After about a week's search we rented some rooms here in Reidsville, and have gotten about settled down to house keeping. We found a few pieces of heavy furniture, and the good ladies have raised enough money to buy a little more, and while there is not enough yet, we are making out.

I am very highly pleased with the new charge assigned me. If we had a good parsonage in Reidsville, it might soon be developed into one of the best circuits in the Conference. I trust we will soon have one in course of erection. We have received no regular pounding, but we have received quite a number of substantial presents in the way of supplies. The good people of Reidsville have been very kind and courteous.

Yours,

E. J. POE.

Reidsville, N. C., Jan. 16, 1900.

A Statement.

The title to the Rutherford College property has been thoroughly examined by J. T. Perkins, Esq., an accurate and able lawyer of Morganton, and has been found to be perfectly good. Mr. Perkins not only gave his opinion in the matter, but showed Sheriff J. A. Lackey and myself the records of the Superior Court, in which Dr. Abernethy and other trustees of Rutherford College made the conveyance to Mr. Elliott, who afterwards conveyed to G. A. Gray. Mr. Perkins thoroughly understands the case, having been Mr. Elliott's attorney at the time said property was deeded to him.

JNO. W. JONES.

REIDSVILLE, N. C., 19th Jan., 1900.

THE REV. T. W. SMITH—Concord, N. C.

Dear Bro.: I am surprised to hear that any one attributes the past Conference changes that were made in some of the appointments on the Salisbury, Shelby and Statesville Districts to your refusal to go to your appointment. On the contrary, you were ready to enter promptly on your work, but consented to the changes that were made in the interest of others concerned in them.

I think it is due you that this statement should be made by one of the parties who asked Bishop Key to make the changes. Fraternally yours,

JNO. R. BROOKS.

DEAR BRO. CRAWFORD:—Rev. Walter B. Holcomb, of Mt. Airy, N. C., has conducted meetings for us at Centre and Yadkinville. We are now in the third week of our meeting at East Bend. The Lord has blessed us with a very gracious revival. Some thirty or forty conversions and reclamations. Bro. Holcomb's preaching is with great power and reaching a very desired result. We want to ask the readers of the ADVOCATE to pray especially for our work here. The meetwill probably continue till the close of this week. Our next meeting will be at Booneville. A. J. BURRUS.

East Bend, N. C., Jan. 22, 1900.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

prepared from the fresh juice of Lemon, combine with other vegetable liver tonics, cathartics, ar matic stimulants. Sold by druggists. 50c. and $1. bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headaches.
For palpitation and heart failure take Lemo Elixir.
For sleepness and nervous prostration.
For loss of appetite and debility.
For fevers, malaria and chills take Lemon Elixi

From a Prominent Lady

I haven't been able in two years to walk or stan without suffering great pnin. Since taking D Mozley's Lemon Elixir I can walk half a mile wit out suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol

I have just taken the last of two bottles of D Mozley's Lemon Elixir for nervous headache, ind gestion, with diseased liver and kidneys. The Eli ir cured me. I found it the greatest medicine I e er used. J. H. MENNICH, Attorney.

1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir

W. A. James, Bell Station, Ala., writes: I hav suffered greatly from indigestion or dyspepsia, o bottle of Lemon Elixir done me more good than a the medicine I have ever taken.

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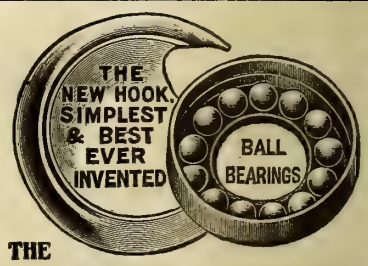
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This $60 STEEL RANGE, top cooking surface 30 x 34; oven 17 x 21½, 15 gal. hot water reservoir, and 20 pieces of ware for **$29.50.** This offer is made solely to introduce our Ranges, as well as to advertise our business. Send for circulars of the greatest bargains in Furniture, Cooking Stoves, Baby Carriages, Sewing Machines, and anything that you need in your home. Address

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Salisbury District Stewards Meeting.

The Salisbury District Stewards will please meet at the district parsonage, on Main street, Salisbury, on Tuesday, Feb. 6, at 10 o'clock.

Pastors will please notify their district stewards in due time, and urge their attendance. Let there be a full attendance. W. W. Bays, P. E.

January 19, 1900.

Dear Brother Crawford:—Please change my paper from Taylorsville, N. C., to Harmony, N. C. I am getting on fairly well with my work—Turnersburg circuit. The people remembered us at the parsonage with many good things last week—a pounding.

Your brother in Christ,
W. F. Elliott.

Harmony, N. C., Jan. 19, 1900.

Trinity College Notes.

The Science Club held its regular meeting Saturday evening, January 9. There was a large attendance. The first paper was by Prof. R. L. Flowers, on "Explosives and their use in the U. S. Navy." Prof. C. W. Edwards described the different processes used in color-photography, and showed stereoptican views of specimen work. The subject of reproducing the color in photography is one of great interest, and the discussion was a very profitable one. The Science Club is a very important factor in college life. Dr. J. I. Hamaker has been appointed curator of the museum.

The Historical Society will hold a Civic Celebration February 22d. This movement was inaugurated last year, and great interest in it was manifested both by the college community and the people of Durham. The speaker for the year will be Rev. T. F. Marr, pastor of Centenary Church, Winston, N. C., one of the most important Methodist churches in the State.

The January number of the Trinity Archive came out this week. The first paper in the literary department is on the important and interesting subject of early English magazines. There is one poem, and the rest of the literary department is filled with fiction. The editorial and local departments are full, as usual. One of the notable features of the Archive this year is the remarkable sanity and breadth of the editorial department.

President Kilgo spoke in Main Street Church, Durham, Thursday evening, January 18, on the Twentieth Century Educational Movement. This address was delivered before a meeting of the preachers of the Durham District, called by Dr. Yates, to discuss missionary and educational work. Dr. Kilgo leaves Saturday to be gone some time, speaking in the interest of the Twentieth Century Movement. Sunday, January 21, he will preach at Edenton Street Church, Raleigh, and on Monday will address the preachers of the Raleigh District, in Raleigh. He will speak at Weldon January 23, Rocky Mount, January 25, Kinston, Friday 26.

Mr. Albert Whitehouse, director of the Angier gymnasium, lectures Saturday afternoon and evening of this week at Horner's School and the Oxford Orphanage.

Dr. J. S. Bassett is to lecture at Wake Forest College, January 25, on "The Personality of Abraham Lincoln."

Dr. W. P. Few will lecture before the Ladies' Shakespeare Club of Oxford, Jan. 27, on "Shakespeare in Relation to Modern Life."

Prof. A. H. Merritt is announced to lecture at Littleton Female College, Jan. 29, on the "Women of Homer."

Trinity Park, Durham, N. C., Jan. 19.

One of the Very Finest.

(Charleston News and Courier, Jan. 14, 1900.)

It is now several years since the Atlantic Coast Line, working in connection with the Plant system began operating a special tourist train between New York, Charleston and Florida, and as the railroads kept pace with improved methods and the fastidious traveller the trains each year became more complete and handsome, and the schedules quicker. This year it seems as though the high water mark must have been very nearly reached, for it is hard to imagine a more speedy trip than that which will be offered south-bound passengers on and after Tuesday, Jan. 16, and also a more comfortable and luxurious train is well nigh impossible to plan. The train is composed entirely of Pullman cars, made for this particular service and vestibuled so that passengers pass freely from one car to another, regardless of the speed at which they are travelling and unaffected by wind or weather. Each car is a model of its kind, one a dining car, where the traveller partakes of his meals at hours which suit his convenience and where deft waiters serve the most tempting of dishes, prepared while flying along the steel roadway by a competent chef. The end of the train is always occupied by the "observation car," so uniquely arranged as to give a view almost unobstructed of the scenery along the line of the road. A drawing room car and a library and smoking room are among the advantages of this movable hotel, for it is more like a first-class hotel, with every convenience and comfort, than anything else. But the number of guests is limited strictly to the number of berth accommodations in the magnificently appointed "sleepers," and there is no fear of finding a favorite window seat occupied by a "match and tooth-pick" customer and always a seat in the dining room.

Then the speed of it! Leaving New York at 12:25 p. m. the "special" pauses but a moment at Philadelphia at 2:52 p. m. Baltimore is reached at 5:05 the same afternoon and Washington reached at 6:20. Four hours later the "special" makes Richmond at 7:45, the next morning arrives in Charleston, eighteen hours and a few minutes after the start. From Charleston the same excellent speed is maintained to the several points on the Plant system in Georgia and Florida. For the north-bound trip the schedule is also very convenient and speedy. Travellers leaving Charleston at 9:10 p. m. arrive in Richmond at 7:15 in the morning. Washington is made at 11:05 a m. Baltimore 1:15 p. m.; Philadelphia 2:30 p. m., and New York at 5:05 p. m.

An important feature of the tourist special is that no extra charge is made for travelling on this train. The regular fare, with only ordinary Pullman fare added, is charged and the passenger list is limited strictly to the capacity of the sleeping cars."

Dyspepsia can be, and is cured by the use of Pain-Killer. This is the most wonderful and valuable medicine ever known for this disease; its action upon the system is entirely different from any other preparation ever known. The patient while taking this medicine may eat anything the appetite craves. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

"I Would Not Have Catarrh for a Million Dollars," Says Mrs. Carter—Pe-ru-na her Safeguard.



MRS. LESLIE CARTER, THE GREAT ACTRESS, OF NEW YORK CITY.

Mrs. Leslie Carter, probably the most prominent actress in America, says the following of Pe-ru-na:

"Pe-ru-na is sure to prevent a cold. It will stop a cough before it becomes settled. It cures all catarrhal affections like magic. No money could tempt me to be without this remedy for even a day. It is just the remedy that all women need, especially such women that are exposed to the vicissitudes of climate, as I am.

"I never neglect an opportunity to recommend this remedy to my friends. It is America's greatest remedy for America's greatest enemy, catarrh and catarrhal affections. I would not have catarrh for a million dollars, and as long as I have Pe-ru-na at hand to promptly check the slightest symptoms of its approach, I feel perfectly safe from this disease." N. Leslie Carter.

Mrs. M. Dooley, Mount Airy, Habersham county, Ga., in a recent letter says: "I suffered five years more or less with catarrh of the stomach and pelvic organs. I tried a good many remedies of my own, and bought medicine from a doctor that was highly recommended, although the medicine did me no good whatever. Finally, I concluded to submit my case to Dr. Hartman. I wrote him, and he readily advised me. I bought some Pe-ru-na, and a few days after was taken with la grippe. I took Pe-ru-na and Man-a-lin and I can say without a doubt that it has entirely relieved me of all my ailments. I feel better and stronger than I have in many years. My appetite is all right, I have no symptoms of my former troubles remaining. I am able to do my usual work without fatigue, and have every reason to believe that my health is the direct result of the use of Pe-ru-na and Man-a-lin, without which I should have been dead by this time. There is no medicine that can equal Pe-ru-na and Man-a-lin. I find it a sure cure for all catarrhal affections; as for la grippe there is no other remedy that can compare with it. I can scarcely find words to express my gratitude for Dr. Hartman's good advice and kindness to me.



The peculiar ills to which women are subject are often very dangerous. It frequently happens that the victim lives far from competent medical assistance. What shall she do? She is not wealthy enough to go to some distant city for treatment, and cannot procure skillful assistance at home. This is what she should do: write Dr. Hartman, Columbus, O., tell him the whole story, and he will do the rest. Mrs. Margareth Fietz, Wilcox, O. T., writes: "I extend my sincere thanks for the good advice you have given me. I do not believe I would be living now if it were not for you. I had suffered with hemorrhage for four months and the doctors could help me but little. They operated on me three times. It was very painful, and I only obtained a little relief. As long as they worked at me, the hemorrhage stopped; but just as soon as they closed the door it would commence to flow again. I was so weak I could not turn in bed. At last my neighbors began to speak of patent medicines. Then I applied to Dr. Hartman. I did not know whether he could help me or not; but I followed his advice and only used three bottles of Peru-na. Now I am well and as strong as I ever was."



Every woman should have Dr. Hartman's free book to women. Address Dr. Hartman, Columbus, Ohio.

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THE CHRISTIAN LIFE.

Thine is the Power.

Our Father, our Father, who dwellest in light,
We lean on thy love, and we rest on thy might;
In weakness and weariness joy shall abound,
For strength everlasting in thee shall be found;
Our Refuge, our Helper, in conflict and woe,
Our mighty Defender, how blessed to know
For thine is the power.

Our Father, we pray that thou will may be done,
For full acquiescence in heaven begun—
Both in us and by us the purpose be wrought,
In word and in action, in spirit and in thought;
And thou canst enable us thus to fulfill,
With holy rejoicing, thy glorious will,
For thine is the power.

Our Father, thy children rejoice in thy reign,
Rejoice in thy highness, and praise thee again!
And thine is the glory transcendently bright;
Forever and ever that glory shall shine,
Forever and ever that kingdom be thine,
For thine is the power.

Frances Eidley Havergal.

Bible Searching and the Gift of 'Power.'

An incident in the early history of the great evangelistic leader whose career the Christian world is just now studying afresh is full of significance and suggestiveness. It is known, we suppose, to all our readers that Mr. Moody's personal study of the Word of God, constant and intelligent, was the basis on which his religious qualitities and experiences were solidly built. His bible, now a precious heirloom, marked and underlined and annoted with his own hand, bears testimony to his diligince and insight as a student of the Scripture. The Book of books was his companion by day and by night, he feasted on its promises; he built himself up by communion with its heroic characters; he made vivid in his reflections and searchings the events of Scriptural history, by the exercise of his historical imagination;he encouraged, aroused, warned, and comforted himself out of the Word His familiarity with it as a working instrument in evangelism was remarkable. Be always knew where to find an apt verse, a striking allusion, a fitting text. His soul was literally saturated with Scripture.

The close connection between his knowledge of the English Bible and his power in preaching is worth noting. He never obtained what he called 'the gift of power' until after he had become a student of the Bible. For months he sought, in company with his fellow workers in Chicago this gift, lamenting his 'leanness,' his inertness, his lack of fruitfulness. No answer seemed to come. During this long and trying time when he was almost in despair, a devout lady in Chicago, a woman of singular insight and devotion, found him and heard of his struggles and of his longings. She took him in hand as a pupil, and began to unfold the Scriptures to him. She taught him how to study the Bible, and under her guidance it became to him a new book. He searched it, through and through, from beginning to end, again and again, committing passages to memory, collating the promises, studying the covenants of mercy especially which provide for the gift of the divine Spirit in answer to prayer. This process had been going on for months when one day he and some of his more intimate friends were met together for prayer, pleading as usual for the descent of the Holy Ghost, and asking to be 'anointed for service.' While they prayed the answer came in marvelous power. The evangelist hardly ever dared afterward refer to that occasion, so full was it of revelations of grace and joy and peace. He was overwhelmed with the fullness of the revelations that were made to him. He and his co-workers ever after laid stress on this principle, which they felt justified in establishing, in part because of this incident in his career—that God desires to baptize and anoint full vessels, not empty ones. The gift of power came to him after his mind and heart were filled with Scripture truths. The divine Spirit, touching and illuminating and kindling the stores of truth laid up within him, made them glow and burn with amazing warmth and force.

This incident hardly needs any further comment to make it effective. Christian workers need to heed the lesson that underlies it. The Almighty can use ill-equipped, ignorant, narrow and unpromising instruments, but he prefers to employ men who are intelligent, studious, alert and discerning. Especially is it true that He desires to use men and women who are familiar with His Word, who study it with eagerness and docility, and who thus become in due time 'apt to teach.' The careers of Paul, Luther, Calvin and Wesley, are cases in point, showing the extraordinary advantages which characterize thos who become masters of the Scripture. Hence, let pastors, teachers, and other workers, who are seeking for power, become diligent students of the Word, assured that the Scriptural knowledge which they acquire will afford material for the divine Spirit to act upon in anointing them for service.—Central Christian Advocate.

"No Man Careth for my Soul."

Last Wednesday night a brother stood up in prayer-meeting and said, in substance: "I have a confession to make. I have been very remiss in my duty, as you all know. I have passed through deep trouble, and just at the time when I most felt the need of sympathy and help, it seemed to me that you had all grown indifferent toward me. Some of you ceased to call me 'brother' and hardly spoke to me when we met on the street. I felt that you had no sympathy for me in my trouble and did not care what became of me. It made me bitter, and I grew cold toward the Church. I even went so far as to ask that my name be taken off the roll. You were kind enough not to do that, and I thank you for bearing with me. Perhaps much of the fault was in me. I have never entirely lost my desire for the service of God and the fellowship of his people, and I beg your pardon for my negligence in the past, and will try, by God's help, to do my duty in the future. I want your prayers." He is a bright young man, who had not been long in the Church when his wife died, and while stunned by his great sorrow he was tempted to feel that he did not get from his brethren that sympathy and help which he craved and had a right to expect, and the thought made him hard and bitter. The incident gave the leader of the meeting a good opportunity to stress the importance of brotherly kindness. This is simply one case among many. Seasons of intense hunger for human sympathy come to every heart. The feeling that "no man careth for my soul" has made many a man and woman desperate. A little Christian sympathy has nerved thousands to conquer some trouble or trial or temptation where without it the fight would have been given up. Every occupation in life has its peculiar trials and crosses, and every sorrow its pangs which cannot be fully understood by any except those who have traveled the same road. Each soul has bitter trials which are known only to itself and to God. If we understood one another better we should love one another more. Men are often blamed where they deserve pity, and treated as unworthy of notice when they are dying by degrees for want of a token of sympathy or helpful word that might so easily be given. The Bible says: "Be ye kind one to another, tender hearted." "Add to godliness brotherly kindness." We all have frequent opportunity to exercise this virtue. It is a grace that needs cultivation.

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford
And feel a brother's care."

"Bear ye one another's burdens, and so fulfill the law of Christ."—Selected.

A Splendid Testimony Meeting.

I should like to tell you of a splendid testimony meeting conducted recently by a body of young people. A young girl was in charge. She had prepared a beautiful exposition of the topic. It was simple, earnest, evidently spoken out of her own experience. When through, she asked for two prayers, closing herself with a very earnest prayer for power to testify at that time. Rising from her prayer she said:

"Let us imagine that Christianity is on trial here tonight before these unsaved people. Let us see if we can produce the testimony that will make the case clear."

Having said this she looked down the room half-way and said:

"Bro. F——, we want you to tell these people whether Christ can save a young man."

A timid young man rose and testified with great assurance to the ability of Christianity to save all the time.

Looking across the room, she said:

"Miss M——, we want you to tell the people whether Christianity can save a school-girl."

There came the same earnest witness for Christ. Next she called out a veteran and asked, "Is He able to keep now?" putting emphasis on the word now. The old man's testimony was clear. Looking in another direction she caught sight of a blind man. The same question was put, and the same clear testimony was given. Not yet satisfied, she called out a business man—one of a class who feel they have the hardest time of any of the Lord's children. She asked: "Does Christianity save a business man?" He answered firmly that it was able to save to the uttermost, for it saved him.

Then she said quietly: "We have made out our case. The testimony is sufficient." To the unsaved she appealed, telling them that these are the people whom they know and believe.

The whole procedure was so simple, so far removed from a made program, so frank, that it carried coviction to all who had the privilege of being there.—Christian Endeavor.

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on *gasoline, oil, gas* or common cook stove. **Will reduce fuel bills 50 per cent.** The *steam whistle blows when Cooker needs more water.* **No steam in the house!** No offensive odors! **Burning, scorching** or overcooking impossible. Vege tables that always lose much of their flavor and become watery, soggy and indigestible by boiling, are made dry, light and healthful. Meats and poultry, no matter how tough, are made tender and palatable. **Will hold 12 one quart glass jars in Canning Fruit. The Housekeeper's Friend; the Agent's Bonanza. AGENTS WANTED**
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THE HOME.

Two Ways.

Many housekeepers—we can hardly call them homekeepers—wear themselves out fretting over what they have to do. They talk and talk of their duties and everyone who comes in contact with them hears of the cleaning, and the baking, and the sewing, until they are weary of it. The work of daily living is the theme of conversation when these housekeepers go to the neighbors', or meet acquaintances socially anywhere. Some people really enjoy making martyrs of themselves. They find mountains to climb where others only step over mole hills. They complain and chafe and fret about their work, wasting strength and energy and getting much more worn by their work than others who know that certain duties must be done, and simply go quietly and cheerfully and do them.

These others accomplish much more, perhaps, than those who publish abroad all that they have done and are going to do. The quiet of the true homekeeper's house is not invaded by the friction of the machinery.

The homekeeper goes about with a pleasant face and no flourishing of trumpets, even if things do not go just as she would have them. There are hitches and hindrances at times in the best of homes, but the homekeeper is master of the situation, instead of letting the situation master her.

A guest wondered when her hostess did her work. She never heard a word about it and yet the house was always tidy and things moved on in well oiled grooves. This young woman had a way of getting things done and keeping them done, so that her own comfort and that of her family were not disturbed. It is a great art, this way of homekeeping, and well worth cultivating by those who are just starting in their blessed ministry as wives and mothers.

It is easy to get into the habit of nagging and fretting. Helen Hunt says, "There is one sin, which it seems to me is everywhere and by everybody overlooked, and underestimated in valuation and character. It is the sin of fretting. It is as common as air, as speech; so common, that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statements of some things or other, which most probably every one in the room or on the stage, or the car, or the street corner, as it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith somewhere has resulted in discomfort.

There are always plenty of things to fret about. It is simply astonishing how many annoyances and how much discomfort may be found in the course of a day, if one only keeps a sharp eye out on that side of things. Holy Writ says we are born to trouble as the sparks fly upward. But even for sparks flying upward in the blackest of smoke there is the blue sky above, and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road."—Susan Teall Perry.

A Tribute to a Mother.

She would let the neighbors' boys in, all over the house, and track in the snow; and when there was going to be a party, she would say: "Who will stay with me? I will be all alone. Why don't you ask them to come here?" In that way she kept them all at home and knew where her children were. The door was never locked at night until she knew they were all in bed, safe and secure. Nothing was too hard for her if she could spare her children.

The seven boys were like Hannibal, whose father took him to the altar and made him swear vengeance on Rome. She took us all to the altar and made us swear vengeance on whisky and everything that was an enemy to the human family; and we have been fighting it ever since, and will to the end of our days.

My mother used to punish me; I honor her for that. I do not object to punishment. She used to send me out to get a stick. It would take a long time to get it, and then I used to get a dead stick if I could. She would try it, and if it would break easily, then I had to go and get another. She was not in a hurry, and did not tell me to hurry, because she knew all the time that I was being punished. I would go out and be gone a long time. When I came in she would tell me to take off my coat, and then she would put the birch on; and I remember once I said: "That doesn't hurt." She put it on all the harder, and I never did that the second time. Once in a while she would take me and she would say: "You know I would rather put this on myself than to put it on you." I would look up and see tears in her eyes. That was enough for me.

What more can I say? You have lived with her and you know about her. I want to give you one verse—her creed. Her creed was very short. Do you know what it was? I will tell you what it was. When everything went against her, this was her stay: "My trust is in God, my trust is in God." When her neighbors would come in and tell her to bind out her children, she would say: "Not as long as I have these two hands." "Well," they would say, "you know one woman cannot bring up seven boys. They will turn up in jail or with a rope around their necks." She toiled on, and none of us went to jail, and none of us has had a rope around his neck; and if every one had a mother like that mother, if the world was mothered by that kind of mothers there would be no need for jails.—D. L. Moody, in Christian Courier.

A Magical Mirror.

The pain that comes of limitation is one of the sorest aches which afflict men and women who think, and one which most sadly hampers their usefulness. Many a father and mother fail of being to their children all that they might be, because of the fretting pain of the consciousness that but for their limitations—of fortune, education, opportunity—they might be much more to them. Such may find the help that comes from ease of pain in a story told some time ago of a poor seamstress who, whenever a flower was given her, set it before her looking-glass, and thus had two flowers equally beautiful. "One is fortunate to have the sort of temperament in which is fitted a magic mirror," said the writer of the story.

Everyone has such a mirror who has the grace of gratitude. We all know, and have often said, that a thing is doubly prized by us which comes from a beloved friend. And so to him who loves God, and who recognizes everything he has as a gift from this dear Friend, all values are doubled. The meanest acquisition has a new worth as being given by God. All that such a one has is like the young girl's rose before the mirror, twice as beautiful, twice as satisfying, because it came from the hand of the Heavenly Father.

Some of us have very little; but that little with the sense of his love has an indescribable power to satisfy. Some of us have much, and to such the love of God so multiplies it that they feel impelled to share largely, most largely, with those who have but little. Such is the power of that magical mirror gratitude that the poorest feels rich, and the richest has a wealth beside which his possessions lose value except as they can be used to honor the divine Friend in his children "All this and Christ too!" exclaimed the widow over the bowl of boiled potatoes. "All this and Christ too!" The millionaire can say no more.

Without this magical mirror of gratitude to God all possessions lose their worth. The richest man who has only his wealth feels so poor that he must strain every nerve to increase it. He cannot afford to give much away, for what he gives leaves an empty place in his coffers. And the poor man is poor indeed with no magical mirror to double his possessions. There is no richer heart than his who over the most meagre provision can look up into the face of a divine Father and gratefully exclaim, "All this, and Christ too!"

The Amenities of Letter Writing.

In our letter writing how often we fail to consider as we should the rights and needs of those at the other end of the line of correspondence. We dash off a page in an hour of restlessness or of disappointment that speaks of our unhappy condition, and are careless of the effect upon the one who receives it, ignoring the possibility of the want of help at the other end of the line, and go on our way satisfying ourselves with the fact that we have given letter for letter. Some of the most promising friendships have been killed through thoughtlessness and selfishness in correspondence, for the written characters will reveal the purpose of the one who penned them, and a sensitive soul will receive a chill through the page read by the heart as well as through the eyes. We need to be very careful of the form of our written messages, for the one to whom they are sent must interpret them without the help or explanation of personal expression. And then, if we would save a friendship through the years, let us be careful to keep up a reasonable regularity in our correspondence with the friend whom we prize.—Mary R Baldwin in Woman's Home Companion.

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EDITOR N. C. CHRISTIAN ADVOCATE:

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NORTH CAROLINA

CHRISTIAN ADVOCATE.

GREENSBORO, N. C., JANUARY 24, 1900.

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

L. W. CRAWFORD, Jr., Traveling Agent.

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All traveling preachers in the Conference who act as our agents will receive the paper without charge.

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If you wish your paper discontinued please send in all arrearages.

All letters should be addressed and all checks and money orders made payable to the CHRISTIAN ADVOCATE.

THE IMPORTANCE OF HOME MISSIONS.

Mr. Wesley said, "The world is my parish," and his successors have all along believed that the mission of Methodism is to carry the gospel to the ends of the earth. In our work of evangelization, state and national boundaries are not to be considered. They are to form no barrier to our onward movement. Class and race interests and prejudices are in no sense to influence our policy or limit our effort. We cannot be true to ourselves or loyal to our Lord unless we aspire to world wide conquest, and use all the powers and resources we have to preach the gospel to every creature.

As a church we will lose the spirit of our Master as soon as we localize our effort and circumscribe the field of our operations. Wherever ignorance of Christ and his truth is found, wherever paganism is enthroned, wherever heathen darkness exists, wherever sin abounds, wherever the prince of this world reigns, wherever men and women grope in darkness, wherever the Macedonian cry is heard, there we must go in the spirit of self-forgetfulness with the gospel of help and healing. If we do not, we disobey the plain commands of the captain of our salvation and put ourselves in opposition to the great plan of human redemption and salvation as wrought out in the counsels of heaven and set forth in the revelation God has given us.

But while the above statements are true we must not neglect the home field. We must not lose sight of the Master's interest in the waste places of our own State. We must not withhold from the people who live in the destitute portions of our Conference territory the elevating, educating, and saving influences of the gospel. We have no patience with the persons who write sensational letters about the ignorance and wretchedness of the people in different parts of our Commonwealth. Neither do we believe that there are any heathen at our doors. That is, people who have had no opportunity of hearing the gospel or of learning the great divine plan of redemption and personal salvation through Jesus Christ.

But in the very nature of things there is a wide and pressing demand for better culture of many parts of our home field

Ours is a rural population. Much of our territory is mountainous, all is broken and hilly. Many sections are thinly settled. The majority of the people are small farmers, and many of them are poor. They have not been able to keep up schools and churches. They are far from towns and railroad stations. The public roads are in bad condition and the mail facilities are very inferior. They are largely cut off from the life and progress of the busy outside world These people have in them the sturdy elements common to our home born population. Many of them are thrifty and well to do. Others are poor and obscure, but virtuous, temperate, and upright.

Circumstances have prevented their development. Environment has shaped their lives. They are not averse to progress. They are not opposed to religion, but favor and welcome the good man who comes to sive and preach the gospel of help and uplifting. No people respond more quickly to the right sort of teaching and influence than these. What they need is leadership, instruction, organization, and development. Bring them into touch with a better and higher type of intellectual and religious life, give them new ideas, fresh thought, and hold up before them the rich provisions of the plan of salvation and they will appreciate them.

No Church has a system equal to ours in its ability to reach and cover sparsely settled and destitute portions of country. Our presiding elders and pastors in these sections live much in the saddle. They come in contact with all phases of life and classes of people. As a rule they are men of diversified information and can adapt their conversation and preaching to all who seek their company or attend their ministry. It is also made their duty to enquire into the condition and needs of the work in all places and if they cannot supply these needs to report them to the proper authorities We appeal to our presiding elders and pastors to make a special study this year of the unreached places, the adjucent territory that is not being worked. The fact that an occasional sermon is preached in a neighborhood is not enough; the field must be cultivated.

If you can possibly spare the time, make one or two new regular appointments. Establish new preaching places. Organize new Sunday-schools. Create new religious centers. In your well-to-do congregations emphasize the importance of spreading out, enlarging. Urge our local preachers and exhorters to enter unsupplied sections and put their force in these localities.

If necessary, we must change our methods of work on our home missions. We must teach as well as preach. We must blend the church and the school. We must have the young people six hours a day in the week and three on Sunday. Where it is necessary we must prepare the soil for the reception of the seed.

We need to raise every dollar assessed this year for domestic missions. We must get ready for a forward movement, and plan for larger things at the beginning of the twentieth century. Home must be the basis of supplies and we cannot sustain the workers in a foreign field unless we have resources at command.

A NEW DEPARTURE.

The Charlotte Observer of January 19, in speaking of the report of the grand jury in that city says, "They stated that they deplored the increase of crime and attribute it very greatly to the large amount of gambling of every description prevailing everywhere. This gambling, the jury believed, was inculcated largely by the example of the fair, deft hands of the progressive euchre players. Gambling in high life, said they, is winked at, while the little coons throwing craps, back in some livery stable or on the creek banks, for a nickel a game, are always corralled by the police. This parting shot finished the report of the jury."

This proceeding is so unusual and so far reaching in its influence that it merits public comment. Personally we feel like commending these men of Mecklenburg in their effort to arouse public sentiment against an evil that they think is schooling many cultivated youths in crime and giving encouragement to a practice that is corrupting and destroying hundreds of our young people.

Personally we know nothing whatever of progressive euchre or any other game of cards. Thanks to a pious mother we were taught in childhood that card playing ie an evil.

When a boy we were invited one day by three young ladies in the parlor of the old Charlotte Hotel, to join them in a game of whist. We instantly but politely declined, without knowing what they might think of us. During the civil war when card playing was common as pastime among the Confederate soldiers, and in Fort Delaware, where we remained a prisoner of war for a year and where many officers of rank regarded card playing as a necessary part of each day's exercises, we were never induced to play or watch a single game. This fact has been a comfort to us through all the years since.

We have long been impressed with the great danger of card playing, and it has been a surprise to us to see people of intelligence and culture permitting or encouraging card parties in their homes for the young people.

Rev. B. Craven, so long the honored President of Trinity College, often affirmed that if euchre parties, whist, and other games of cards were not allowed in the homes of the people, he would in a few years break up the last gambling hell in our State. Soon after we began our ministry we lived in a town where resided a family of great wealth and prominence. They were society people, and we were told the card table was in much use by the children in the home. Later on in life reverses came and two of the sons in that household became common, if not professional, gamblers.

We are aware that many excellent people do not object to cards, and we also know that many church members who have high social standing permit, if they do not participate in the games, and think them harmless, but we are sure that they are mistaken in their view. We appeal to our church members in high life and in low, our parents and young people, to discourage all kinds of games that may lead to gambling. The risk is too great, the danger is too manifest to yield in the least.

Surely it is time for all sober minded people to consider well this subject when the grand jury of a civil court declares officially that in their judgment much of the crime of the country is traceable to the custom, alas too common, of playing cards in families who occupy high social position.

The evil of card playing is the more to be dreaded because so many young people are brought under its influence. It reaches them at a very susceptible period in their lives and at a time when if a wrong bias is given to life it does untold injury. At a time when they are very sensitive to good or bad influences; when like a tender, delicate flower, a touch tarnishes, and a vitiated atmosphere is poisonous Avoid even the appearance of evil. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

BISHOP GALLOWAY COMING.

It gives us great pleasure to announce to our readers and the public generally that North Caoolina is to be favored with a visit from Bishop Charles B. Galloway, of Jackson, Miss.

Though pressed beyond measure with multiplied official and other duties he has kindly consented to spend at least one week in the bounds of the Western North Carolina Conference in the interest of the Twentieth Century Thank-Offering Fund. The exact date of his coming has not yet been definitely fixed but we expect him some time before the middle of March. He will visit not less than six districts, and deliver one address in each. His itinerary already arranged, but which is subject to change, is as follows: Winston on Sunday. Greensboro on Monday night, Salisbury on Tuesday night, Charlotte on Wednesday night, Shelby on Thursday night,and Asheville on Friday night.

Bishop Galloway is widely and most favorably known in our State. He has been frequently among us, and in 1890 spent ten days in the State in the interest of the endowment fund of Trinity College. As a preacher and platform speaker he occupies a place in the very front rank, and has an international reputation as an orator.

We desire to make his coming an event in our Conference and in the history of our Twentieth Century Movement. We insist that each presiding elder whose district he visits make his coming a rallying time for the pastors and leading men of his district. That at least one whole day be given to the discussion of the different phases of the 20th Century Movement, and the exercises be closed at night with the Bishop's

address. It will be impossible for Bishop Galloway to visit all the districts in our Conference but we hope all the presididg elders and most of the pastors can hear him and that every charge in our conference will be inspired and benefited by his coming.

THE SMALLPOX SITUATION.

For the past two months smallpox has been known to be at the Terra Cotta works about four miles west of Greensboro. The Commissioners of the County took such action as they deemed wise in order to prevent its spreading. For several weeks there has been in the city what several physicians thought to be chicken pox. Recently there arose a difference of opinion among resident physicians and the authorities sent to Washington City for an expert. He came last week and examined six patients. He reported that they had smallpox in a mild form. The authorities have been very active since, and are having physicians to make a thorough examination of all suspects, and isolate everybody who has been exposed to the disease. Most of our population were vaccinated last year, and compulsory vaccination is now being enforced.

There is no excitement about the matter. It has not been thought necessary to suspend the public or private schools, and no one seems to fear any great trouble from the disease.

A THANK-OFFERING EDITION OF THE ADVOCATE.

In order to get needed information before our people, and in connection with the coming of Bishop Galloway to our State we desire to get out a special edition of the ADVOCATE early in March. We have written to a number of leading men for articles, and have asked for estimates for covers and extra printing. It will require considerable outlay of money to get out the edition in the style we contemplate. We cannot undertake it unless we can sell at least two thousand extra copies. The special edition ought to find its way into every Methodist family in our Conference. It will give them just the information needed to interest them in this great movement. If our pastors think it will help them in their work we hope they will take such steps as are needed to raise a fund sufficient to supply every family with a copy, and report to the office as early as possible the number they will take. The price will be to all who are not subscribers, five cents for one copy, four and a half cents apiece where fifty are ordered and four cents apiece where 100 copies are ordered.

EDITORIAL NOTES.

We are requested to say that the post-office of Rev. T. F. Gibson is Belwood, N. C.

Rev. R. G. Pearson, D. D., the well known evangelist, will begin a meeting in Charlotte the first week in February.

The American mule must be vaccinated before he can be enlisted in the British Army service in South Africa in the future. The Admiralty has passed upon his case and the decree is final.

George Gould, the New York millionaire, has become a stockholder in the Loray Cotton Mills, at Gastonia, to the amount of $250,000, and a check for this amount has been received in Gastonia.

Rev. P. J. Carraway, the Presiding Elder of the Winston District, was two unwell to meet his appointment last Saturday and Sunday. He had been for several days indisposed but is about well again. He was on the street yesterday morning as hopeful and cheerful as ever.

The time for a merchant to quit advertising is when he wants to retire from business. If the desire of the tradesmen be to keep his business active and pushing the assistance of a powerful trade getting factor is indispensable. The factor is advertising. Permanent success without it is impossible.—Philadelphia Record.

We are indebted to several of our preachers for good articles for the ADVOCATE. For lack of room we could not get them all in this week, but they will keep. We ask our brethren to send us letters and news items. I hope all will comply with Rev. J. B. Carpenter's request and help us to fill our paper weekly with interesting facts from the churches.

Rev. I. W. Avent, of the N. C. Conference died at Cokesbury, Harnett county, on last Thursday. We have seen no particulars of his last sickness, or death. All of our older people will remember brother Avent. He was one of the oldest ministers of his Conference and has for long years been a faithful itinerant preacher. Certainly a good man has fallen, but his work was finished.

The report of Rev. C M. Campbell at conference of the work in this district, showed marked improvement in all the charges, and was highly gratifying to the conference. His work was so satisfactory to the whole district that the people will be rejoiced to learn of his return to this work. Rev. Ira Erwin has performed his duties so well at Franklin station and is held in such high esteem that his return is eminently satisfactory. —Press.

A former citizen of Baltimore, John B. MacDonald, has secured an enormous contract. It is to construct and equip New York's great rapid transit underground railroad. He will get $35,000,000 for this work. It was Mr. MacDonald who built the Belt tunnel in Baltimore, considered a daring feat of engineering. This tunnel was constructed under business streets and heavy buildings. Modern engineering hesitates at nothing.

A Missionary Institute and a Preacher's Meeting in the interest of the Twentieth Century Movement, for the Greensboro District, will be held in High Point the last day of February and the first day of March. Let all the preachers in the District take due notice hereof, and govern themselves accordingly. You may expect further notice in next week's ADVOCATE.

The chapel built by the Methodists of Kinston in the manufacturing district of the town so that the employes of these industries may have it convenient to hold religious exercises, was dedicated Sunday afternoon at 3 o'clock, Rev. D. H. Tuttle preaching the dedicatory sermon. A large crowd was in attendance. The promoters of the building of this church have accomplished a good purpose.—Kinston Free Press.

According to programme published in this paper Monday afternoon, a meeting of the Methodist preachers on the Durham District will convene at the Main Street church, in this city on Wednesday morning at 10 o'clock, for the purpose of organizing the Twentieth Century Movement. These meetings will last two days. An interesting and profitable time is expected. The District Missionary Conference will also be held in connection with the meeting.—Durham Sun, 16th.

The Southern Stock Mutual and Underwriters Insurance Companies held their annual meeting at their office Jan. 17th. The reports show that they are in a most prosperous condition. Indeed their success has been remarkable—we might say phenomenal. See the report as published in another column. Many of the wealthy citizens of the State are stockholders in these companies and Mr. Ed. Wharton, the president, and Mr. A. W. McAllister, the secretary and treasurer, are among our cleverest and most thorough going business men.

We learn that the Trustees of Littleton Female College, at a meeting recently held, decided that the College must have at least $10,000 from the Twentieth Century Fund to be used as a loan fund for the purpose of assisting young ladies of limited means Some of the Trustees are strongly in favor of an earnest effort to raise not less than $25,000 for this purpose. Contributions are already being made to this fund and it is hoped by the close of the year a large amount will be realized for the purpose of helping poor girls. This is a great work and should have the endorsement and support of everybody.

Judge Walter Clark, who is editing, and will soon begin printing, the Sketches of the North Carolina Regiments which served in the Confederate army, thinks it would add to the attractiveness of the publication if it contained the pictures of half a dozen or so of the men of the respective regiments, including when practicable the colonel and historian, but these pictures must have been taken when the men were serving in the war and taken in uniforms. No others are wanted, as the object is to show the participants as they appeared then.

The cotton states agricultural commissioners met at New Orleans last Wednesday. President Stevens delivered an address, in which he gave the following splendid advice: "Tell your farmers to make small bills; to buy for cash, if possible; to plant largely for food crops and reduce the acreage in cotton even below that of last year. The cotton crop of 1899-1900 will hardly reach 9,000,000 bales and the average price paid thus far has been 7 cents; but if our farmers go wild again, as they did in 1898—get everything they can on time, plant the whole earth in cotton and make a crop of 11,500,000—the country will be ruined almost beyond hope."

A Chattanooga correspondent says the Southern Methodists of that city are at work raising a fund to be applied to paying off the encumbrances on the building and grounds of the Chattanooga Normal College having received a proposition from that institution that if such indebtedness was paid, the church could have the buildings and grounds for a co-educational college of a high grade. This proposition, it is stated, has been accepted, and the local institution will be made the college of liberal arts to Vanderbilt University.—Richmond Times.

Every individual, as well as every firm and company needs a good banking establishment with which to [illegible]. It gives us great pleasure to say we have had considerable dealings with the City National Bank, of Greensboro, both under its former and present charter. We know, personally, all its directors and have almost daily intercourse with Mr. J. M. Walker, its president, Mr. Lee Battle, its cashier, and Mr. E. L. Sides, the efficient teller. These gentlemen are always pleasant, polite and accommodating and the bank they represent has a large, rapidly growing business and it enjoys the confidence of the public. Any business entrusted to its officers will be promptly and wisely attended to. They are always ready to receive deposits and negotiable loans.

Rev. H. M. Blair, the new pastor of the Shelby Methodist church, preached his initial sermon Sunday morning of last week. A large congregation greeted this able divine, and were charmed with his discourse. He is one of the ablest ministers of the Conference, a lucid and forceful speaker, of commanding presence, together with convincing earnestness. He made a most forcable impression, and his parishioners are to be congratulated upon having secured him. On Sunday night the pastors of the Baptist and Presbyterian churches with their congregations worshiped with their Methodist brethren in a welcome service to Mr. Blair. 'Twas a graceful, thoughtful, courteous and fraternal act, and productive of that kindly and cordial good fellowship that should ever exist between all Christians regardless of sectarian views. This fraternal courtesy was appreciated, not only by the pastor but the entire membership of the church.—Shelby Aurora, Jan. 3.

Pointers for Business Men to Consider.

If advertising is worth doing at all, it is worth doing well.

Do not expect direct returns unless your advertisement makes a distinct offer.—Printer's Ink.

Get your advertisement right before spending money for printing it.—Advisor, New York.

The big announcement that costs ten times as much as the small, is likely to give twenty times the amount of returns. —Printer's Ink.

The art of barter is not so much in offering the public what it wants as it is in making it believe it wants what the dealer wants it to buy.—Chicago Independent.

While advertising ads in magazines may bring results, it looks to ordinary observers as though they had to pay for a good deal of waste circulation.—Profitable Advertising.

Spasmodic advertising is better than no advertising, but the best results, viewed in any light, come from persistently keeping before prospective buyers the information which interests them.—Dayton (O.) Journal.

The dodger, nine times out of ten, stops at the front door, while the newspaper finds its way to the dining room, or parlor, and enters right into the bosom of the family.—Waterbury (Conn.) Republican.

Newspaper advertising is the most effective way of informing the public of what men have to sell. There are many other devices, but none compare with it in reaching the eyes of the people. In no other possible way can the merchant reach so many persons with so small an expenditure of cash.—Allentown (Pa.) News.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for Jan. 28, 1900

THE BAPTISM AND TEMPTATION OF JESUS.

Matt. 3 : 13 to 4 : 11.

Intervening events.—None are recorded; Luke 3 : 18-20 tells of what occurred later.

Places.—The traditional site of the baptism of Jesus is a ford of the Jordan, northeast of Jerico. "Bethany beyond Jordan" (John 1 : 28), to which our Lord came after the temptation, may have been the place of his baptism. This was farther north, but the Baptist may have moved nearer Galilee during the interval. The temptation probably occurred in the wilderness of Judea. A mountain near Jericho, now called Quarantania, is supposed to be meant in verse 8. On "the pinnacle of the temple" see verse 5.

Time.—John's ministry probably began in the summer of 779, year of Rome, —that is, A. D. 26, and the baptism of Jesus may be placed in January of the following year, A. D. 27. The temptation occurred immediately after, ending in the early part of March.

Persons.—"The tempter" (v. 3) is spoken of as "the devil" (diabolos) throughout, and addressed as "Satan" (v. 10). Mark calls him "Satan." All three evangelists evidently mean to assert that the personal devil appeared in these temptations.

Parallel passages.—Mark 1 : 9-13; Lk. 3 : 21, 22; 4 : 1-13; compare John 1 : 32-34.

Doctrinal Teaching.

BY PAUL WHITEHEAD, D. D.

The views concerning the nature of Christ's baptism, presented in lessons of previous years, need not be here elaborated again. The doctrine of the Methodists on this subject has always been that Jesus did not receive at John's hands either (a) "John's baptism," or (b) a religious rite equivalent to the baptism instituted by himself (Matt. xxviii. 19), or (c) a rite in which he specially set an example as to the mode of baptism. His baptism was substantially the ceremony of inauguration into the office of a priest yet not of "the order of Aaron" (see Ex. xxix. 4), but "after the order of Melchisedec" (Heb. vii. 11, 14-17, 21). As there was and could be only one priest of that kind, no repetition of the ceremony in the person or for the benefit of anybody else was possible. John understood the application at first to be for his baptism, and refused to give it. His scruples were overcome by Christ's words: "Thus it becometh us to fulfill all righteousness." At the baptism Jesus received a fresh and special anointing of the Holy Spirit, with audible indorsement of his Sonship by the Father, by a voice out of heaven saying: "This is my beloved Son, in whom I am well pleased." Immediately afterwards he was "led by the Spirit" into the wilderness country of Judea, there to endure a season of temptation by the evil spirit, Satan, the adversary of God and his children. Several things may be concluded from the facts of Christ's temptation:

1. This great trial happened immediately after the baptism and endorsement by the Holy Spirit. We may expect that a season of high spiritual enjoyment or growth in religious life will be followed by a period of sifting and testing.

2. He was "in all points tempted like as we are, and yet without sin." "Wherefore he is able also to succor those that are tempted." He is our Refuge, our Defense, our Deliverer. We need no other. He will not suffer us to be overwhelmed. We can resist, and ought to resist successfully, all the assaults of the tempter.

3. He repelled Satan by the use of God's revealed word. That is the best shield. Not our own reasonings, not our own moralizing, but what God says. "It is written." There is safety in pleading against the great adversary the very words of Holy Writ.

4. At the close Jesus was ministered to by angels. A season of temptation endured is a blessing, and is certain to be followed by deep peace and—it may be—much prolonged rest in our Lord.

5. Jesus was not finally left by the tempter. He "departed from him for a season." (Luke iv. 13.) He came again certainly at Gethsemane, if not on the cross. Let no man think that he shall never again feel the force of Satan's wiles. That may be a fond conceit of a young and untried convert.

"I could not believe
That I ever should grieve,
That I ever should suffer again."

But when such a soul is fancying that the worst is over he may be shot at privily with great skill or thrust at sorely, and may have greater danger than ever. —S. S. Magazine.

The Heart of the Lesson.

E. L. PELL.

1. In the baptism of Jesus we have a striking illustration of the truth that it becomes even the best of men to "fulfill all righteousness. Perhaps there is a pupil in the class who has been carefully trained by pious parents, and has never sown a handful of wild oats, who is puzzled to know why he should go through the same form of making a public profession of Christ that ordinary repenting sinners are required to make. And perhaps this pupil has a teacher who sometimes finds himself wondering whether he might not just as well stay at home from church occasionally and enjoy his own meditations and leave his pew to somebody who needs it more than he does. And when some great work is being done for God and the hearts of the people are being stirred as they were under John's preaching does not something say within us sometimes that all this is very good for the great mass of people, but that there is no reason why we should have anything to do with it?

The question with Jesus was not whether He was superior to other men. Jesus believed in profession and He proposed to give it the force of His example. It was a time when men were asking, Who is on the Lord's side? and it was a time when it was important that all good men should show their colors. If Jesus did not take into consideration the fact of His undoubted superiority, certainly it is not for us, when there is an opportunity to observe a holy ordinance, to take into consideration our very doubtful superiority.

2. In the account of the conflict in the wilderness we have the Master's method of dealing with temptation. This method is remarkable not only for its simplicity, but for its brevity. A successful method with temptation must be a short one. Time is one of the devil's best friends. If he can only persuade us to stop awhile and talk over matters he will feel quite sure of his game; for he is better at an argument than we are—he has been at the business so long—and while he is arguing we forget ourselves and he has a chance to let fly a tiny dart now and then at the joints of our armor. What is done must be done quickly. Jesus puts it all in one short sentence. He does not argue, He does not parley, He does not suggest any "ifs" or "ands"; He simply quotes a word of Scripture. In other words, when the devil makes known his will, Jesus instantly thinks of His Father's will and brings it forward. This silences Satan on the matter in hand, if it does not entirely vanquish him.

Jesus is our example in this as in all other things. To overcome temptation we must do as He did—we must turn our thoughts instantly toward the Father. We must drive the devil's thoughts out of our minds with the Father's thoughts. What would God have me do? What does my Bible say?

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for Jan. 28, 1900.

LESSONS FOR SIMON AND US.

Luke 7:(6-5)

The self-righteous Pharisees could not understand Jesus Christ. He was a constant puzzle. They soon concluded that he was not the expected Messiah; for he associated with the poor and ignorant, instead of with themselves, the lofty and holy, and he was constantly making the inexcusable error of talking, and even dining, with publicans and outcasts. More than once he had an officious overly careful friend take him to task for his lack of discrimination. But the Master had compassion on them

Why did the Son of God call Raccheus down from the tree, and why did he dine with him? Why did he permit this sinful woman to touch his person? Was it because he failed to understand, or was he not careful of his reputation? Did he he not know their character? Aye, he understood far better than did those who criticised him: for he knew that under the external of sin there was a hidden man of goodness. But they may have said then as some will say now: "What difference does that make? It is not saving goodness!" No, perhaps not. Nevertheless, there are not two kinds of goodness—all true goodness is one: there is not one goodness of the Church and another of the world; there is not one goodness of Christ and another of the devil. And yet that is what many persons seem to think, and it is what some virtually say. All goodness is one goodness! We believe in inherited tendency to sin; why not believe in inherited tendency to goodness: inherited from the original pair and from humanity ever since: inherited from God himself, when he breathed upon man the breath of his own soul? If it were necessary to make choice between the two, I would rather believe in original goodness than original sin. What kind of goodness is it that lurks in the heart of the unregenerate—that often surprises and pleases? It is genuine Christ goodness! The Spirit of Christ never yields foothold in the territory of the human soul until, grieved at last, he goes away forever and leaves that soul damned, whether in the body or out of the body.

Many years ago a minister of the Methodist Church, afterwards a bishop, was compelled to lay away his little 3-year-old darling. Besides the deep grief felt by the family, there was one regret that was particularly depressing: they possessed no picture of the little girl, except a baby one, and another more recent, but small, and in a family group, that was soiled and blurred. One day, while the good father was examining this group, he chanced to hold it at a certain angle, and in that view he was startled to see looking out of the blur the true image of the loved one. Hastening to an artist, he told his story. The latter, by means of a powerful glass, saw the hidden likeness and promised a true picture. And so it came to pass. The true image was present, though marred. The thing for Simon and us to learn, with the emphasis on the pronoun, is that, though the life be spoiled by sin, somewhere there is lurking the true image of Christ, and that, by patience and skill and faith and love, we can bring it out.

There is a very old story concerning a block of marble, discarded and stained. The passing multitudes saw only a solid block. One day a sculptor beheld it, and to his artist eye, within, hidden to the others, was an angel, a pure angel, and by toil and skill he brought it out that all might see. So there are all about us "blocks" called men, hard and unlovely. But to the eye of Christ and Christ men, there appears within, not an angel, but the image of Christ himself! O let us use mallet and chisel, and tact and skill, and patience and love and power from on High, to bring out the image that is hidden in many hearts, that all may see! Christ knew what Simon did not know, that the angel in this woman was very near the surface.

Let us especially observe the Day of Prayer for Colleges. Yes, pray for the institutions and finances and Faculties: but do not forget the boys! When a boy goes to college, as a rule he is leaving the protecting influence of home for the first time, and is thrown largely on his own resources. The first year of college life often either "makes or breaks" the boy. There are beautiful illustrations of the former and sorrowful ones of the latter. The powers of darkness have opportunity to work on his soul and yet cover the traces of conflict. Pray for the boy and his sister, and for the college, that it may be able to help in the struggle!—George V. Morris in Western Christian Advocate.

Penitence Precepts.

There is no condition so dangerous as to think that one does not need to.

Always believe a man's repentance sincere until he proves it insincere.

The greatest sin in the world's history, that which exalted Christ on the cross, was also an exaltation of repentance. Christ shared his crown with the penitent thief.

There is no such thing as a half-way repentance, any more than there is a half-way sin.

Repentance is no token of weakness. It needs a strong man to repent.

THE WOMAN THAT WAS A SINNER.

She knew her sin and she knew her Saviour; these two things make the highest wisdom.

The knew she had nothing to give in comparison with what Christ could give her, but that did not prevent her giving what she had.

She knew that Christ was a great man, a prophet, and therefore she was not afraid of him, as she would have been afraid of those little men, the Pharisees.

She did not notice Simon's neglect of Christ, and would have performed her service though it had already been performed. It was something she wanted to do.

Like all who start with devotion, she found salvation.

Jesus Welcomes the Penitent.

Monday, Jan. 22.—Jesus in Capernaum. Mark 2:1-12.

Tuesday, Jan. 23.—Best gifts for Christ. Matt. 2:1-11.

Wednesday, Jan. 24.—Repentance in tears. II. Cor. 7:9-11.

Thursday, Jan. 25.—The treatment of the fallen. Luke 23:39-43.

Friday, Jan. 26.—Love and forgiveness. Luke 17:1-4.

Saturday, Jan. 27.—From faith to peace. Luke 8:43:48.

Sunday, Jan. 28.—Topic: Lessons for Simon and Us. Luke 7:36-50.



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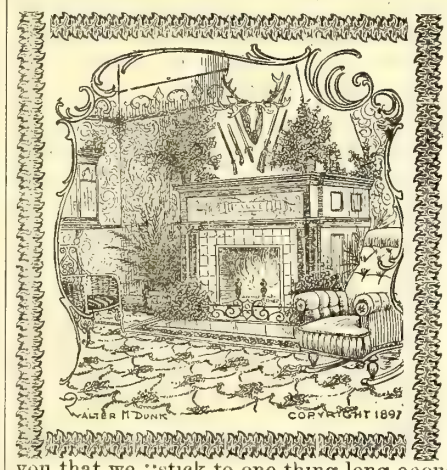
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NORTH STATE ITEMS.

Hon. Kerr Craige has been elected president of the First National Bank of Salisbury to succeed the late Robt. J. Holmes.

The penitentiary convicts made 2,108 bales of cotton on the leased farms last year. It was at first expected 3,000 bales would be made.

Col. John S. Cunningham, of Person county, North Carolina's biggest tobacco grower, announces that he is in the race for the gubernatorial nomination and will make a hard fight for election if he gets it.

Work will begin within the next two months on an auditorium at Greensboro. It will cost $30,000 and have a seating capacity of 1,460. In it will be offices for the city government, and it will be used as an opera house.

The Newberne Journal says: In the neighborhood of Newport, Wednesday, a party of four hunters, Rev. N. M. Jurney, Mr. Grainger, of Goldsboro, and two hunters of Newport, in a deer hunt, killed four deer—Rev. Mr. Jurney killing two of the deer with shots from his gun.

It is claimed that Gaston county now has more cotton mills than any other county in the South. And they were built by home people and are owned at home. Gaston is prosperous, and her prosperity is due to her own efforts. If all the counties in the South had been as progressive as our neighbor, the South would now be one of the wealthiest sections of the country. Gaston was one of the pioneers in cotton manufacturing and it has held the lead all along.

New York Times: Great excitement prevails among the farmers of North Carolina, near the Virginia border, over the discovery of large deposits of copper ore. Louis N. White, of Colorado, for 4 years mining inspector in that State, is in the city after a visit to Virgilana, N. C., near where some of the ore-beds have been found. "I was greatly surprised," said Mr. White to a Times reporter yesterday. "I had no idea there could be such rich copper fields in that part of the country. While there has been very little development, and the work has been of the most crude character, the results are astonishing."

GENERAL NEWS NOTES.

Miss Maude Conne, known as the "Irish Joan of Arc," is coming to the U. S. to assist in the anti-British agitation. She is expected in New York on the 28th inst.

The number of newspapers and periodicals in Paris is rapidly increasing. In 1899 over 200 new publications were established, bringing the total up to 2,635. Of this number 142 are dailies, 726 appear weekly and 884 monthly.

A special to the New York Sun from Louisville says that the City Council has practically "turned down" the offer of Mr. Andrew Carnegie to give $125,000 toward a public library. It is said that politics is at the bottom of the trouble.

A Kansas man who had for twenty-five years lived a professed infidel, died a few days ago, and his friends were surprised on opening his will to find that he had left all of his fortune of $150,000 except $4 000 to religious and charitable organizations.

According to President McKinley the United States is at peace with all the nations of the earth. Yet the Secretary of the Treasury wants $150,000,000 for the army, more than Great Britain spends in ordinary times.

The claim of Admiral Dewey and his officers and men for bounty arising out of the destruction of Montejo's fleet amounts to $382,800, or $191,400, according to whether the force of the enemy was superior or inferior.

Miss Elizabeth M. Taylor, a graduate of the Boston University Law School and a member of the Suffolk Bar, has been appointed a regular member of the legal staff of the city of Boston, and is the first woman lawyer ever employed by the Hub. Her work will be entirely in connection with land titles, and she will have nothing to do with court practice.

Dr. Calver, of Washington, who has been projecting with sunbeams, claims that he can by the use of reflectors so focus the sun's rays as to utilize them for heating purposes and thus dispense with fuel. Now if some fellow will devise some plan for bottling sunshine, we'll have old Sol harnessed, sure enough.—Wilmington Star.

The German government has decided that it would not be compatible with strict neutrality to allow war materials to be sent from Germany to either Great Britain or the Transvaal, and therefore, when it was reported that Herr Krupp was making steel shells for Great Britain the firm was promptly requested to stop any intended dispatch of arms, ammunition or other war munitions to either belligerent.

William Jackson, who died in Northern Montana a few days ago, was one of the most noted Indian scouts connected with the United States army. He entered the service at the age of seventeen, and distinguished himself under Miles, Crook, Gibbon and other Indian fighters. His intimate acquaintance with all the Indian tribes in Montana and their chiefs made him a valuable and efficient agent of the government in its dealings with those wards of the nation.

Every documentary stamp of the denomination of 10 cents or more, authorized by the act of June 13, 1898, and affixed to any document, must not only be canceled by writing or stamping on it in ink the initials of the person affixing it, with the date, but it must be cut in two, in three parallel lines, the incision beginning within one-fourth of an inch of the margin on one side and ending within one-fourth of an inch on the other.

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Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.

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jan24 13t eow.

QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT--1st Round.

J. J Renn, P. E., Mount Airy, N C.

Mount Airy Station	Dec.	23 24
Mount Airy circuit at Salem	"	2
Sparta circuit at Sparta	"	30 31
Healing Speings circuit at Baldwin	Jan.	3 4
Jefferson circuit at Jefferson	"	6 7
Creston circuit at Creston	"	9 10
Watauga circuit at Henson's Chapel	"	13 14
Boone circuit at Boone	"	14 15
Pilot Mountain ct at Chestnut Grove	"	20 21
Wilkesboro circuit at Beulah	"	27 28
N Wilkesboro circuit at N Wilkesboro	"	28 29
Elkin station	Feb	3 4
Rockford circuit at Stony Knoll	"	7
East Bend circuit at Yadkinville	"	10 11
Stokes circuit at Germanton	"	17 18

STATESVILLE DIST.—1st Round.

J E Thompson, P E, Statesville, N. C.

Mooresville station	Dec.	2 3
Mooresville circuit	"	3 4
Mount Zion station	"	9 10
Statesville station	"	16 17
Statesville, West End	"	17 18
Turnersburg at Larksbury	"	23 24
Stony Point at Marvin	"	30 31
Pisgah at Pisgah	Jan.	6 7
Statesville circuit at Connelly's Chapel	"	13 14
Lenoir circuit at Mount Zion	"	20 21
Lenoir station	"	21 22
Newton circuit at Newton	"	27 28
Maiden circuit at Maiden	"	28 29
Granite Falls circuit at Hudson	Feb	3 4
Granite Falls station	"	4 5
Troutman circuit at Vanderberg	"	10 11
Hickory station	"	17 18
Catawba circuit at Catawba	"	24 25

The District Stewards will please meet at my home in Statesville on Wednesday, Jan. 17, 1900 at 11:30 a m

SHELBY DISTRICT—1st Round In Part

W. R. Ware, P E, Shelby, N. C.

Shelby station	Dec.	17 18
Gastonia station	"	23 24
Bessemer City circuit, Bessemer City	Jan	6 7
King's Mountain and E Bethel, King's Mountain	"	7 8
Lincolnton circuit, Lincolnton	"	12 13
Stanley Creek circuit, Stanley Creek	"	14 15
Belwood circuit	"	20 21
Shelby circuit, Sulphur Springs	"	27
Polkville circuit, Kehoboth	"	28 29
Cherryville circuit, Cherryville	Feb.	3 4
South Fork circuit, Palm Tree	Feb	3 4
Lowesville circuit Salem	"	10 11
Rock Springs circuit, Marvin	"	11 12
North Cleveland circuit, Casar	"	17 18
Lowell circuit, Lowell	"	24 25
McAdensville station	"	24 5
Mountain Island station	Mar.	3 4

MORGANTON DISTRICT, 1st Round

C. G Little, P. E., Marion, N. C.

Bakersville circuit, Bakersville	Dec.	10 11
Elk Park circuit, Elk Park	"	13
Estatoe circuit	"	15
Marion station	"	17 18
McDowell circuit, Glenwood	"	23 24
Table Rock circuit, Obotb	"	30 31
East Rutherford circuit, Hopewell	Jan.	6 7
Henrietta and Caroleen at Caroleen	"	7 8
Rutherfordton cir at Rutherfordton	"	13 14
Forest City station	"	14 15
Morganton circuit, Glenalpine	"	20 21
Morganton station	"	21 22
Silver Creek circuit	"	23
Connelly Springs cir. Connelly Springs	"	27 28
Broad River cir Kistler's Chapel	Feb	3 4
Green River circuit	"	10 11

The District Stewards for Morganton District will please meet in Marion, N C, on Wednesday, January 17th, 1900, at 2 o'clock, p m.

WAYNESVILLE DIST--1st Round.

F. L Townsend, P E., Canton, N. C.

Canton circuit	Dec	16 17
Clyde circuit	"	23 24
Sulphur Springs circuit	"	30 31
Mis River circuit	Jan.	6 7
Brevard station	"	13 14
Transylvania circuit	"	20 21
Waynesville station	"	27 28
Leicester circuit	Feb.	3 4
Haywood circuit	"	10 11
French Broad circuit	"	17 18
West Haywood circuit	"	24 25
Spring Creek circuit	Mar.	3 4

GREENSBORO DISTRICT---1st Round.

Frank H. Wood, P. E., Greensboro, N C

Asheboro station, Asheboro	Dec.	31
Asheboro circuit, West Chapel	Jan.	2
Jackson's Hill circuit, New Hope	"	4
Uwharrie circuit, Oak Grove	"	6 7
West Randolph circuit, Prospect	"	10
Pleasant Garden circuit, Shady Grove	"	12
West Market St. station (morning)	"	14
Proximity station (at night)	"	14
Randleman's, St Paul (morning)	"	21
Randleman's, Naomi (night)	"	21
Wentworth circuit, Wentworth	"	24
Ruffin circuit Ruffin	"	26
Reidsville station	"	28 29
Ramseur circuit, Ramseur	Feb.	3 4
Liberty circuit Liberty (at night)	"	4 5
Randolph circuit, Trinity	"	10 11
High Point (at night)	"	11 12
Greensboro circuit, Holt's Chapel	"	17 18
Centenary station (at night)	"	18 19

Notice to the Pastors and People: You will observe that a large proportion of the Quarterly Meeting Conferences are to be held in the WEEK This is done in order to lay our plans for the year as early as possible. You may assume that the assessments will be substantially what they were last year.

Greensboro District Stewards Meeting.

The District Stewards for Greensboro District will please meet in West Market Street Church in Greensboro on Dec. 27th, at 10 o'clock, a. m.

CHARLOTTE DIST. - 1st Round

S. B. Turrentine, P. E., Charlotte, N. C.

Charlotte, Tryon Street	Dec.	10
Charlotte, Brevard Street	"	17
Charlotte, Calvary	"	17
Charlotte, Trinity	"	24
Charlotte, Belmont	"	24
Clear Creek circuit, Zion	"	30 31
Charlotte Dillworth	Jan	7
Charlotte, Epworth and Severs ille, Epworth	"	7
Pineville circuit, Pineville	"	13 14
Derita circuit, Pleasant Grove	"	20 21
Ansonville circuit, Ansonville	"	27 28
Monroe circuit, Center	Feb	3 4
Monroe station	"	4 5
Weddington circuit, Wesley Chapel	"	10 11
Matthews station	"	11 12
Polkton circuit, Hopewell	"	17 18
Liesville circuit, Savannah	"	24 25
Morven circuit Morven	Mar	2 3
Wadesboro station	"	3 4
Waxhaw circuit, Waxhaw	"	9 10

WINSTON DISTRICT.—1st Round.

P. J. Carraway, P. E., Greensboro, N. C.

Thomasville station, Thomasville	Dec	9 10
Kernersville circuit, Shady Grove	"	16 17
Madison circuit Madison	"	30 31
Walkertown station, Love's Church	Jan	6 7
Mocksville circuit, Liberty	"	12 13
Mocksville station	"	13 14
Winston, Burkhead and Grace	"	20 21
Winston circuit, Bethel	"	27 28
Danbury circuit, Palmyra	Feb.	3 4
Davidson circuit, Centenary	"	10 11
Farmington circuit, Advance	"	17 18
Summerfield circuit, Summerfield	"	24 25
Forsythe circuit Clemmonsville	Mar	3 4
Jamestown circuit Friendship	"	10 11
Winston, Centenary	"	17 18

District Stewards Meeting in Centenary Ch., Winston, Wednesday, Dec 13, '99, 11 a. m.

ASHEVILLE DISTRICT---1st Round.

D Atkins, P. E., Weaverville, N. C.

Hot Springs, Hot Springs	Dec	9 10
Bethel	"	16 17
North Asheville	"	16 17
Marshall, Walnut Creek	"	23 24
Burnsville, Burnsville	"	3 31
Bald Creek, Horton's	Jan	6 7
Ivy, Democrat	"	13 14
Swannanoa, West's Chapel	"	20 21
Saluda, Blue Ridge	"	27 28
Hendersonville	"	27 28
Jane Creek Batty's Chapel	Feb.	3 4
Old Fort, Bethel	"	10 11
Weaverville, Mt. Pleasant	"	17 18
Central	"	24 25
Haywood Street	"	24 25

The District Stewards will meet in the lecture room of Central Church, Asheville, on Tuesday, Dec. 19, at 10:30 a m

FRANKLIN DISTRICT 1st Round

C. M Campbell, P E., Franklin, N C

Franklin station	Dec.	3
Webster and Dillsboro, Webster	"	9 10
Cullowhee circuit Speedwell	"	16 17
Glenville ct, Double Springs (3 o'clock)	"	17 18
Marion circuit, Union	"	23 24
Whittier circuit, Hoad Creek	"	30 31
Bryson City station (night) Dec. 31	Jan.	1
Bushnell Mission, Witchers Chapel, Monday and Tuesday	"	1 2
Robbinsville circuit, Robbinsville	"	6 7
Andrews circuit, Andrews	"	13 14
Franklin circuit, Snow Hill	"	20 21
Highland circuit, Mulberry	"	27 28
Haysville circuit, Ledford Chapel	Feb	3 4
Hiwassee circuit, Notla	"	10 11
Murphy station (night)	"	11 12

SALISBURY DISTRICT—1st Round

W. W. Bays, P E., Charlotte, N. C

Concord circuit, Mt. Carmel	Dec	16 17
Concord, Forest Hill	"	17
Concord, Epworth	"	23 24
Concord, Central	"	24
Salisbury circuit Shiloh	"	30 31
Salisbury, Church Street	Jan	6 7
Salisbury Main Street	"	6 7
China Grove circuit China Grove	"	13 14
Albemarle circuit, Stony Hill	"	20 21
Albemarle station	"	21 22
Linwood circuit Yadkin College	"	27 28
Lexington station	"	28 29
Gold Hill circuit, Gold Hill	Feb	3 4
Salem circuit, Salem	"	10 11
Norwood circuit, Norwood	"	17 18
Mount Pleasant circuit, Cold Spring	"	24 25
Spencer	Mar.	3 4
East Salisbury	"	3 4

The District Stewards meeting will be called in due time. I hereby most respectfully urge all the official members to attend the quarterly conference

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

How Much Sacrifice?

BY REV. CHAS. M. SHELDON, IN CONGREGATIONALIST.

"But, after all," said the minister, slowly, "we don't really need it. We could get along without it."

"Yes, we could get along without it, but"— The minister's wife looked up from the carpet, and her eyes had just a trace of tears in them. "We have had this old carpet so long. I'm sure it's worn out its welcome with us," she added, and this time a tear fell on her hand, which held a large darning needle.

The minister was silent a long time. He walked over to a window and looked out towards a handsome house across the street. Fianlly he said,

"There are a good many things civilization seems to demand, but the question is, 'What does the world need the most?' Is it necessary for us to have a new carpet when so many people don't have any? Is it right for us to buy a new piano or an expensive book when so many other people cannot afford to have any?"

"I don't think that is the question at all," said the minister's wife, spiritedly, as she rose from the floor and put her foot on the place in the carpet which she had darned. "The question is, 'Does our possession of a new carpet or a new piano deprive other people of carpets or pianos?' If it does, then we have no right to them. But if we go without a new carpet, will any one else who needs one get it because we don't?"

"At the same time," said the minister, without answering his wife's question, exactly, "the money we would spend for the carpet would help the world probably where it needs help more than we need a carpet."

"According to your logic then, John," replied the minister's wife, earnestly, "we ought never to get anything at all for ourselves, on the ground that other people would be helped by the money we would otherwise spend on our own civilized wants."

"No," replied the minister, slowly. "I don't think that is logical. The question is, 'How much sacrifice?' How much ought we to deny ourselves in the way of material things like carpets, pianos, food, clothing, books, or money in order to help the world where it needs help most?"

The minister's wife was silent. She, too, had gone over to the window and was looking at the handsome house across the street.

"I don't see where you are going to draw the line, John. Now, for instance, there is Judge Mark's house, elegantly furnished, full of beautiful, expensive books, pictures, statuary, flowers, and luxuries. They are members of our church. They are constantly buying new clothes, new musical instruments, new horses and carriages, new carpets. They have everything they want. Aren't they Christians? Do you think they ought to sell their honse and all it contains and live in less expensive style just in order to help other people where they need to be helped? What is it you mean, John?

The minister looked gravely across the street at the house from the driveway of which had just been driven a very fine horse and carriage.

"I don't pretend to answer all your questions with yes or no, Mary. But will you answer one for me? Do you think any one can be a real Christian without sacrificing physical things?"

"There are a good many other ways of sacrificing," said the minister's wife. "Do you think it is the highest form of sacrifice for others to give up money or dress or some article of civilization?"

"There must be some giving up somewhere in ways that we must feel and feel deeply," replied the minister, almost with passionate decision. The question is, 'How much sacrifice?' I do not feel able to answer for Judge Marks. But for me it would be impossible to spend all that he spends even on his home and still feel that I had made the most Christian use of physical things. After we have taken from civilization what is necessary to make us useful to others, how much ought we to give by way of denial that the world may have help where it needs it most? So that brings in the question of the carpet," continued the minister, turning to his wife with a sad smile. "Is the new carpet more necessary to our power and usefulness as Christians than the immediate putting of the same amount of money into some piece of great human need? In other words, 'How much sacrifice,' Mary?"

The minister's wife looked down at the old carpet and then over to the handsome house across the street. There was a struggle going on in her heart that even the minister did not wholly understand.

But finally she turned towards him smiling, and said: "I will walk this path with you, John. Only, let us pray together to be led the way the Master trod, for I begin to see that it will not always be an easy way to go."

The minister was a good man, so his people always said, even if he was a little queer and old-fashioned. His people had great confidence in him, and sometimes abused it to the extent of letting his salary fall behind because they knew he would not complain about it. But in spite of their belief in him they could hardly account for his behavior during the next six months following that conversation with his wife over the old carpet.

"The fact is," said the senior deacon to the treasurer of the board of trustees, "some one ought to have a plain talk with him about matters. He is carrying his idea of sacrifice altogether too far."

"So I think," said the treasurer. "He is preaching a good deal about it lately, too. Seems as if almost every sermon was about taking up the cross. A good many people are growing restless over it. Judge Marks, especially, has said several times that he believes the minister is a fanatic on the question of sacrifice."

"Why don't you go and see him about it?" asked the deacon.

"I'd rather not," said the treasurer, who remembered just then that he had not been able to pay the minister the full amount of his monthly salary when he timidly called for it. "But why don't you go?"

"Let us go together," replied the deacon, and at last the treasurer consented.

(Concluded next week.)

In accord with the expressed desire of Mr. Moody, his biography is now being prepared by his son, William R. Moody, and will be published by subscription from the press of Fleming H. Revell Co. Naturally this will be the only work having the approval of the family or being in any sense authorized or authentic. Announcements having appeared of several "Lives" some even claiming to be "official" of "the only work approved by the family and friends," it has become a painful necessity to discredit all such works and to state that any other than the authorized biography referred to will be issued not only without the approval but regardless of the urgent protest of the family and friends.

All statements that Mr. Moody's schools or family are interested in, or are to be aided by any book other than the official work are most misleading and evidently intended only as catch-penny devices.

Mr. Moody was particularly anxious that the errors and misrepresentations of former unauthorized works and misleading newspaper reports should be corrected in an authentic work prepared by his son, thus obviating the multiplication of partial and inharmonious biographical sketches. It was universally known that Mr. Moody entertained a strong aversion to the circulation of himself during his life. "It is time enough for these as well as for a biography when I am gone," he often said. The family portraits and many other illustrations have heretofore been most carefully guarded and these will only appear in this authorized work. Any assistance friends may be able to give Mr. William R. Moody, in anecdotal or reminiscent material will be greatly appreciated by him.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

We are getting more encouraging letters from the readers of the ADVOCATE. One farmer in Western N C. writes: "I have been following your directions for saving seed corn given some years ago and lately repeated in your Bulletin and letters, and I want to tell you that it is a success! I had corn this year that made five ears to the stalk and my neighbors are already wanting my corn for seed." This is all right; there is nothing more certain in plant life than the force of heredity. Our farmers have been experiencing that force in the saving of seed corn in the past from the biggest ears only. These biggest ears inherit a tendency to make no other ear above them, as they are almost invariably the top ear But when a man begins to study his plants and breed for the general character of the plants he wants, the force of inheritance is thrown in his favor. The smaller ear below the largest one inherits the tendency to make another or more above it, and also inherits the tendency to make ears closer to the ground and to make a more sturdy plant that will be less liable to be blown down by storms. We need to breed back our corn out of the long legged, single eared habit, and so banish the barren stalks in the field. This can be accomplished only by proper selection in the field from a study of the whole plant. Never allow a barren stalk to ripen a tassel in the part of the field you are saving for seed, and never take the top ear for seed, but always the lower one, and you will be breeding for a prolific corn.

The same rule will apply to all of our cultivated plants. To breed to a higher perfection requires a study of the character of the whole plant and merely a single feature of the plant. There is hardly a farm crop that cannot be greatly improved by such selection. Suppose a man is trying to improve his cotton, and selects seed merely from the largest bolls He may get the big bolls but if they are taken from a long limbed plant and one that makes but few twin bolls, he may be getting a really unproductive plant. But if he takes the whole plant into his study, notes that the plant has a compact habit, is short jointed and fruits frequently in pairs of bolls instead of single ones, the bolls may be smaller as a rule, but the plant will make up in prolificacy, and he will be on the right track, and instead of a long-legged plant and big bolls, will get a compact and fruitful one.

The same rule can be carried into the garden plants that one cares to save for seed, such as tomatoes cabbage and other things that can be improved in our climate. But with the great advance in the production of garden seeds there are few that one can afford to grow in this climate Seedsmen have long since learned the climates and soils that produce the best seeds of various kinds, and they have them grown where they are grown best. Radish seed in this country tend to run to tops rather than roots hence the seedsmen who want the best always sell the French grown seeds, which make small tops and good roots Cauliflower will rarely seed at all in our hot climate, and hence the Denmark seed is the kind used But when it comes to cabbage, the American grown seed is universally acknowledged to be the best for American use. Nearly or quite all the watermelon seed sold in this country are now raised in South Carolina and Georgia on contract with the Northern seedsmen, and we can grow Lima bean seed and tomatoes and egg plant seed better than any one North. But in breeding each or any of them the same rule of a study of the habit of the plant is necessary. The Bush Lima bean, not so largely planted, was produced by a farmer in Campbell county, Va., and bought by T. W. Woods & Sons, of Richmond, who sold it to Peter Henderson & Co., of New York, who put it on the market. It is in the power of any farmer to so greatly improve the seed stock of his section that a demand will be made for his crops for seed at high prices, and there is nothing of greater interest to a man who is in love with his work than the improvement of the plants he cultivates.

A Gaston county farmer writes that he is saving and composting his manure and keeping it from heating. He says that he means to scatter the manure and run a bull tongue through it to mix it well with the soil before planting his cotton. But his neighbors tell him that he cannot make cotton without commercial fertilizers. Well if I had plenty of home made manure and got my land into the best state of preparation, I would take all the risk of raising cotton. Still I believe that if a farmer has an abundance of manure—and there are few that have—the place for it is broadcast on the land to go into corn. Then follow with wheat and the wheat with peas on which a liberal dose of acid phosphate and pot ash has been used. Mow the peas for hay to make more manure and then grow the cotton without any direct fertilization. At every round of this rotation you will find your cotton increasing, and you will have used in the three year rotation acid phosphate and potash but once, and have bought no high priced fertilizer. Your cotton crop will be yours, for the hay crop will at least pay the cost of the acid phosphate and potash and your land will get it back in the manure to a large extent and you will get the profit to be made from feeding the cattle. The direct application of stable manure to the cotton crop may have the disadvantage of making in a wet season too great a growth of "weed." This is the only drawback that I know of. But as I have said, if I were in your place under present conditions, I would take all the risk of the cotton crop if I had plenty of manure to go over it, and would not bother about the fertilizer. The same man says that he intends to try some of the "Big Boll" cotton this year, as he has seen fine crops last year made from it. There is no objection to a big boll, provided it is all right otherwise. But so far as I have been able to observe the tendency of extra big boll cotton is like the big eared corn, to have fewer bolls. Still if the variety has produced fine crops in your section you are perfectly right in trying it. Save seed from the best fruited stalks. "Will subsoiling do in the spring," is another question from the same farmer. I would say that if the land is in proper condition the subsoiling can be done at any time. But the subsoil is apt to be wet in the spring, and subsoiling a wet soil is of little use. In the fall the land is usually dry and the subsoiling can be done more effective, because it will give the land a greater capacity to retain the winter moisture for overcoming the effects of dry weather in summer. But with a piece of land in fine condition that needed deeper loosening, I would not hesitate to subsoil in the spring "What is the best spring oats?" None at all for this State. If you sow oats in the spring, sow the Virginia Winter Turf oats or the Red Rust Proof, as either will make a better crop in this climate than any of the Northern spring oats. As a rule spring sown oats are of little value in this climate, but the winter oats will have the best chance of any if sown in February or early March. "What value have pine leaves thrown into the cow lots as manure?" They have the same value as any other vegetable matter making humus or vegetable decay in the land, which our uplands need badly. Then too, when used in the stable and cow lot, they absorb the liquids that are the best part of the manure, and enable you to save the manure in better manner, besides they are needed as bedding to make the stock comfortable and clean. "Is there any machine to chop out cotton?" The best thing where a farmer is far enough advanced in his ideas to work his cotton flat, is the implement known as a "Weeder." This has stout steel teeth arranged like those of a horse rake to some extent. Driven crosswise the rows it will save the greater part of the chopping and will destroy all the young weeds just as they start. Then it can be used lengthwise the rows while the plants are small and will save a vast amount of work. "Which is the best mowing machine?" There are a number of different makes and all of them are good so far as I have tried them. But I cannot in these letters go into advertising any one's make. They must do that for themselves, and the advertising pages are open to them.

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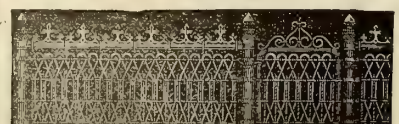
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Lv. Washington, "	5 0. p m	8 30 a m
" Richm'nd, A.C.L.	9 00 p m	a
Lv. Portsmouth, S. A. L.	*. 45 p m	*3 25 a m
Ar. Weldon	11 0 p m	11 45 a m
Ar. Henderson	12 50 a m	1 35 p m
Ar. Raleigh	2 22 a m	3 34 p m
Ar Southern Pines	4 27	5 40
Ar Hamlet	6 14	7 00
Lv. Wilmington, S. A. L.		*3 30 p m
Ar. Monroe, S. A. L.	* 5 a m	*9 [illegible] p m
Ar. Charlotte, S A L	*8 0 [illegible] m	*10 25 p m
Ar. Chester S. A. L	*8 3 a m	*10 55 p m
Ar. Greenwood	10 45 a m	1 12 a m
Ar. Athens	1 54 p m	3 48 a m
Ar. Atlanta	3 50 p m	6 15 a m
Lv		

NORTHBOUND.

	No 402	No 38.
Lv. Atlanta, S A. L	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 .0 p m	*5 00 a m
Ar Hamlet, S. A. L.	[illegible] 0 p m	*7 4[illegible] a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S A L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 1[illegible] a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 50 p m
Ar. Richmond, A C L.	*5 5 a m	*1 20 p m
Ar. Washington, Penn. RR	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

Nos. 403 and 402.—"The Atlanta Special," Solid Vestibuled Train of Pullman Sleepers and Coaches between Washington and Atlanta, also Pullman Sleepers between Portsmouth and Charlotte, N. C.

Nos. 41 and 38.—"The S. A. L. Express," Solid Train, Coaches and Pullman Sleepers between Portsmouth and Atlanta.

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MARRIAGES.

SHUFORD — HUFFMAN. — At the bride's home, on Dec. 24, 1899, Miss Eva Shuford to Mr. Edward Huffman, Rev. Albert Sherrill officiating.

HOLDBROOK—HAMPTON.—Charles Holdbrook was married to Martha J. Hampton at the home of Charles W. Sidee, on December 21st, 1899, at 2 o'clock, p. m. The ceremony was performed by Rev. Jos. J. Eads.

FLOWERS—TUCKER.—At the home of the bride's mother, Mr. Jno. N. Flowers and Miss Mary A. Tucker, both of Granite Falls, N. C., Rev. W. T. Merrill officiating.

NEWSOM—COGGIN.—On January 4, in Albemarle, N. C., Mr. R. Vance Newsom of Davidson county, to Miss Gertrude Coggin, at the residence of T. J. Coggin, father of the bride, Rev. N. R. Richardson performing the ceremony.

ELLIOTT—BRADLEY.—On January 10, 1900, Rev. W. F. Elliott, pastor of Turnersburg circuit, to Miss Agnes L. Bradley, near Mooresville, N. C., Rev. J. E. Thompson officiating.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

ASTON.—The sad intelligence of the death of Miss Anna Clifton Aston was received from Baltimore Monday, Jan. 15, in a telegram to her sister, Mrs. F. Stikeleather. The message stated that the end came at a late hour Sunday afternoon and that her mother would leave for home with the remains Monday.

The bereavement that has come to the family of Miss Aston will be shared in its grief throughout many homes of the city wherein the intimacies of truest friendship have life long existed.

Miss Aston was a daughter of the late Judge E. J. Aston and Mrs. Cordelia G. Aston, and was born in Rogersville, Tenn., in 1855, but had resided in Asheville since childhood. She became identified with the membership of Central M. E. Church, South, at an early age and engaged in the activities of its efforts for the Master throughout the full period of her life. With each presenting opportunity for extending the sphere of duty for humanity's sake, Miss Aston was recognized as a leader, and her noble traits of character fittingly aided in bringing to existence such worthy institutions as the Asheville library, the Flower Mission and the Mission hospital—in each of which she was an organizer and untiring in energies for their fullest development for the general good. Miss Aston was also active in the cause of the W. C. T. U. and an associate in the official duties of that organization with the late Frances E. Willard.

Owing to ill health Miss Aston had for several years past sought recuperation for failing strength, and a trip abroad was undertaken, but it gave the sufferer only a brief respite. Her continuing illness caused grave anxiety to her friends and in October of last year she went to a sanitarium near Baltimore, where her death occurred Sunday the 14th.

The funeral services took place in Central M. E Church, South.

ALLISON.—Ruth Grady, wife of R. B. Allison, was born in Henderson county, N. C., Oct 4, 1861, and died at home on Boilston, Sept. 20, 1899, aged nearly 38 years.

She was united in marriage to R. B. Allison July 3, 1879, with whom she lived devotedly and happily for more than twenty years, and to this happy union was born 8 children, all of which are still living to weep for their dear mother.

Ruth never knew the love of a father, for he, John Woodfin, died during the late war, and she was too small to remember him. She professed religion under the ministry of Bro. Wampler, and joined the Methodist Church April 4th, 1886, in which faith she lived consistently and happily, and died peacefully and very triumphantly.

The writer prayed and talked with her at different times during her severe illness, and she always expressed herself as trusting in Jesus, and submissive to his will.

She suffered long and much, but bore it most patiently as a good soldier of the cross

Just before she died she said, "I'll soon be gone; turn me on my back, and straighten me out." She then called for her children, and told them how to live, "to pray every day, and to be good boys, and meet her in heaven." To the heart-broken husband she said, (as in great confidence) "do the best you can." Then speaking to her friends and neighbors, who had nursed her in her sickness, expressed her thanks to them for their kindness to her, requesting them to meet her in heaven.

Then calling for the doctor said: "Doctor, you have been very kind and faithful to me, and I thank you for it; be a good man and meet me in heaven."

She then said, "Sweet Jesus, take me home where I can sing those sweet songs forever." And in about 10 minutes the spirit had taken its flight, and the body was still in death.

She has left many dear loved ones and kind friends to sorrow for her. Thus has passed away one of our best women.

As a daughter, wife, mother, sister and neighbor, she will be greatly missed. But thank God, we know where to find her. May heaven's richest blessings rest on all the bereaved ones, and may we all meet her in heaven.

J. A. SRONCE, P. C.

☞Hendersonville papers please copy.

PARKS.—W. H. Parks was born near Ramseur, N. C., April 20, 1868. He lived with his father until he was 19 years old, when he left the paternal home and went to Franklinsville to clerk for the Randolph Manufacturing Company. Later he went to Oak Ridge School and remained there until he finished the course of study at that institution. He then went to Trinity College and spent some time.

On leaving Trinity he returned to Franklinsville and accepted the position of book keeper with the Randolph Manufacturing Company, in which position he served with marked ability and efficiency.

On the death of Mr. John D. Williams of Fayetteville, N. C., the president of the company, Mr. Parks was elected as his successor, and has since served in that capacity. As president of the company he gave great satisfaction and proved himself equal to this responsible and difficult position.

He was most happily married seven years ago last November, to Miss Maude Curtis, of Franklinsville, the daughter of the late Dennis Curtis.

W. H. Parks professed religion while a school boy at Oak Ridge, and joined the Christian Church at Parks Cross Roads near his father's home. After his marriage he connected himself with the Methodist Episcopal Church, South, of Franklinsville. He was soon elected a steward and was active and efficient in that position.

For some time his health has not been good, but recently he had gained flesh and seemed to be growing stronger. His last sickness lasted only two days. He had been very busy closing up the year's work and possibly overtaxed his strength. Bro. Parks was a good man, a devoted husband and an affectionate father.

He leaves a faithful wife and two sweet children to mourn his absence. He was buried at Franklinsville on the first day of the New Year. He will be greatly missed.

A FRIEND.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

ATLANTIC & DANVILLE RAILWAY.

SHORT LINE BETWEEN NORFOLK AND DANVILLE.

Schedule in effect May 28th, 1899.

No. 8 Ex. Sun. P. M.	No. 1 Daily A.M.	STATIONS.	No. 2 Daily P. M	No. 4 Ex. Mon. A. M.
7 40	9 30	Norfolk	5 20	9 20
8 10	10 00	West Norfolk	4 55	8 55
9 20	10 08	Churchland	4 48	8 47
8 33	10 20	Shoulders Hill	4 35	8 33
8 42	10 27	Beamon	4 27	8 25
8 56	10 40	Suffolk	4 15	8 12
9 15	10 54	Copeland	4 00	7 53
9 27	11 03	Holland	3 50	7 42
9 33	11 08	Elwood	3 45	7 37
9 53	11 21	Franklin	3 32	7 22
10 06	11 32	Story's	3 20	7 08
10 15	11 40	Courtland	3 13	6 55
10 27	11 50	Pope	3 01	6 45
10 32	11 55	Papron	2 56	6 40
10 48	12 11	Drewryville	2 42	6 24
10 53	12 14	Arringdale	2 38	6 18
11 01	12 20	Adams Grove	2 33	6 11
11 10	12 27	Green Plains	2 26	6 04
11 13	12 30	James River Junc.	2 22	6 01
11 23	12 43	Emporia	2 14	5 52
11 40	12 58	Pleasant Shade	1 55	5 29
11 42	1 00	Reidate	1 53	5 27
12 00	1 13	Edgerton	1 38	5 12
12 15	1 28	Lawrenceville	1 27	5 00
A.M.	P.M.	Arr. Lv.	P M.	A. M
A M.	P.M.	Lv. Arr.	P.M.	A. M
12 30	1 27	Lawrenceville	1 22	4 30
12 45	1 36	Charlie Hope	1 12	4 18
1 12	1 52	Brodnax	12 53	3 49
1 23	2 00	Lacrosse	12 45	3 37
1 33	2 07	South Hill	12 38	3 28
1 53	2 22	Union Level	12 24	3 10
2 04	2 29	Barkersville	12 18	3 00
2 15	2 35	Gills	12 12	2 48
2 35	2 47	Boydton	12 02	2 35
2 52	3 00	Finchley	11 48	2 15
3 00	3 06	Jeffress	11 42	2 05
3 03	3 15	Clarksville Junct'n	11 35	1 55
3 11	3 16	Clarksville	11 32	1 50
3 24	3 30	Buffalo Junction	11 20	1 35
3 38	3 45	Nelsoe	11 07	1 17
3 52	3 55	Virgilana	10 57	1 01
4 11	4 09	Mayo	10 40	12 36
4 26	4 23	Denniston	10 27	12 18
4 33	4 22	Alton	10 17	12 07
4 50	4 43	Cunningham	10 05	11 50
5 03	4 53	Semora	9 54	11 34
5 19	5 05	Milton	9 40	11 18
5 32	5 18	Blanche	9 27	10 55
5 52	5 35	Danville	9 10	10 30
A.M.	P.M.	Arr. Lv.	A.M.	P.M.

Train service operated on the Buffalo Lithia Springs Branch June 15th to October 1st.

Buffalo Lithia Springs Branch.

Daily Ex. Sun. Mo. 25. P. M.	Daily Ex. Sun. No. 23. A. M.		Daily Ex Sun. No 22 A. M.	Daily Ex. Sun. No. 24 P. M
3 35	11 25	Lv. Buffalo Junc.	Ar. 11 05	3 15
3 55	11 45	Ar. Buff. Lit. Sp'gs	Lv. 10 45	2 55
P. M.	A.M.		A.M.	P.M.

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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 14, 1900	No 78 Daily.	No. 5 Daily	No. 108, Daily ex Sunday	No. 41, Daily.	No. 49, Daily.
	A M	P.M	P M.	A.M	P. M.
Leave Weldon.	11 50	8 58			
Ar. Rocky Mount	12 55	9 52			
Leave Tarboro	12 21		6 00		
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 53
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma..	2 25	11 05			
Lv. Fayetteville	4 30	12 30			
Ar. Florence..	7 25	2 24			
	P. M	A M.			
Ar. Goldsboro...			7 55		
Lv. Goldsboro				7 0	3 25
Lv. Magnolia....				8 09	4 23
Ar. Wilmington.				9 40	6 00
			P.M	A. M	P.M.

TRAINS GOING NORTH.

	No. 78. Daily	No. 102. Daily ex. Sunday	No. 32, Daily.	No. 40. Daily.	No. 48, Daily.
	A. M		P M.		
Lv. Florence	9 45		7 45		
Lv. Fayetteville.	12 20		9 45		
Leave Selma	1 50		10 56		
Arrive Wilson	2 35		11 33		
		A.M		P.M	A.M.
Lv. Wilmington.				6 50	9 45
Lv. Magnolia				8 20	11 16
Lv. Goldsboro...		5 00		9 20	12 26
	P. M		A M	P.M.	P M.
Leave Wilson...	2 35	5 43	11 33	10 50	1 16
Ar. Rocky Mount..	3 30	6 25	12 09	11 11	1 53
Arrive Tarboro		7 04			
Leave Tarboro...	12 21				
Lv. Rocky Mount.	3 30		12 09		
Arrive Weldon...	4 32		1 04		
	P.M.		A.M.	P. M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Divis'on Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m, leaves Fayettevi le 12 25 p m., arrives Sanford 4 43 p m. Returning leaves Sanford 2 30 p m. arrive Fayetteville 3 4 p m, leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore rai road, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charl tte Railroad.

Train on the Scotland Neck Branch Road leaves Wel on 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N C., daily except Sunday 5 50 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m. and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Ashville Branch leave Rocky Mount 10.00 a m, 3:40 p m.; arrive Nashville 2:10 a m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:3 a m., 4:5 p m Nashville 12:15 a m, 5 25 p m. arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

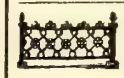
Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m and 2:5 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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NEWS OF THE WEEK.

Wednesday, Jan. 17.—Buller completely surprises the Boers at Potgieter's drift———A miner is blown to pieces in a Maryland mica mine———The Gaynor case is again up before Commissioner Shields———The Populist Executive Committee meets at Raleigh today——— Ground is broken in Rutherford county for a big cotton mill———The Virginia house of delegates passes the Jim Crow car bill———The Budesrath's cargo is found to correspond with the manifest. ———Lorenzo Brown, in jail at Greenville, N. C., under sentence of death, makes his escape———The carpenters and joiners of Savannah give notice of demand of higher wages after May 1st. ———The Seaboard Air Line will maintain repair shops at Richmond, Raleigh, Americus, and Jacksonville———The Golden Belt Manufacturing Company, of Durham, sues a Richmond firm for infringement of patent rights———The president is in favor of legislation allowing him to place Lee and Wheeler on the retired list of the regular army——— Veterans of both sides are invited to meet at Chicamauga Park in October to inspect the markings of positions of troops———The Raleigh and Gaston railroad company agrees to the Seaboard consolidation and becomes the parent road of the system———In the case of Congressman Roberts, of Utah, the committee is unanimous as to the facts, but divided as to the proper plan of procedure———The Georgia Prohibitionists decide to work for their principles in politics inside the Democratic party, and to make no separate nominations.

Thursday, Jan. 18.—The Cranbury Iron Works start up———Russia agrees to loan Korea $12,000,000———South Carolina woolen mills import Egyptian cotton———The State charters the Kinston Electric Light Company———Senator Butler thinks the prospects good for securing a national park in western North Carolina——Marriage licenses will hereafter be required in South Carolina. ———The colossal statue of Daniel Webster in Washington City is unveiled. ———The French Chamber of Deputies passes a vote of confidence in the government———It is proposed for all railroads of the country to pool their passenger business———The postoffice department will combine the star route and rural free delivery service———Commissioner Shields declines to pass on the validity of the indictment against the Gaynors and Greene———A committee of the agricultural society will select an experiment farm in the eastern part of the State———Prospects are good for securing refunding by the government of the price of cotton seized just after the close of the Civil War———A Russian naval officer says war between Russia and Japan is inevitable and that England will have to fight to retain her territory in the East———Senator Morgan presents his committee's favorable report on the Nicaraguan Canal Bill. This report sets forth some of the chief advantages of this canal.

Friday, Jan. 19.—The inter state commerce commission makes two freight rate decisions———The goods on the ship Maria, seized by the British, have been released———In India the famine grows worse and 49,000,000 persons are affected by it———The house of representatives passes the pension bill, carrying $145,245,250———Two batteries of the First Artillery leave Fortress Monroe for Key West———Gen. Buller's wagon train embraces 400 wagons and 5,000 animals———The state agricultural department will establish two new experiment farms———The cargo of the Bundesrath has been delivered to the Master of the vessel———One of the barns of the Barnum & Bailey's show, winter quarters is burned———Mississippi will adopt an elective judiciary amendment to the state constitution———Secretary Root again extends the time for foreclosing of mortgages in Porto Rico———A bill is introduced in Congress to extend our customs and revenue laws to Porto Rico ———The agreement among railways to abolish commissions goes into effect on Feb. 1st———Martin Bergen, of the Boston base ball club, kills his wife and two children, then commits suicide——— Chemical analysis is to be made of the ink in certain letters made use of in the Molineux trial———The guns of the British relief column are heard at Ladysmith; Buller is reported in twelve miles of that city———The steamer sunk in St. Mary's bay is nothing but a mass of wreckage; no bodies have been washed ashore———The London Times publishes extracts from secret Fenian circulars, going to show a plot in this country——— The house committee renews investigation of the appointment of polygamists as postmasters by the president——— The British claim that they now have an easy entrance into Ladysmith; news of a general engagement is expected hourly ———The plague is on the increase in Honolulu; all vessels from the Orient coming to American ports without bills of health, will be made to pay the full penalty of $5,000———Resolutions are introduced in congress to ascertain the cost of the war with Spain, the receipts under the war tariff act and to place on free list goods made by trusts

Saturday, Jan. 20.—House committee decided, on party lines, to recommend seating of Aldrich, Republican, contesting seat held by Robbins, democrat, from Alabama———Report o committee in the Roberts case presented to the House ———Filipinos captured a pack train transporting rations in Leguna province; two Americans killed, five wounded, and nine are missing———A part of Gen. Warren's force was engaged yesterday in a running fight with the Boers, the latter falling back to their main position; casualties were not heavy———Hon. W. J. Bryan addressed a large audience in Baltimore upon the political questions of the day———John Ruskin died yesterday, aged 81 years———Fourteen prisoners attempted to escape from jail at Decatur, Ga.

ANNUAL MEETINGS.

Southern Stock Mutual and Underwriters Met Here Today.

There was held today in Greensboro the annual meetings of the two Greensboro insurance companies—the Southern Stock-Mutual and the Underwriters.

These meetings are of more than local importance because the stock-holders of these companies represent nearly every section of the State of North Carolina and larger business interests and greater aggregation of capital than any organization in the state. Besides, there are upwards of 10,000 people in North Carolina who are interested directly as policy holders in the profits of the Companies.

They have just completed the most successful year since their organization. One is just entering upon its sixth year, the other upon its third year. During the year 1899, the two companies have increased their assets from $233.731.45 to $254,818 87, and their reserve for re-insurance, (emergency fund) from $29,680.39 to $43,415.41 and their surplus from $12,632.40 to $17,816.81.

The year 1899 shows an increase in premium receipts from $50,855.67 to $58,-'543.62, being an increase of over 13 per cent. The record which these companies have made since their organization is a very remarkable one and the figures given below challenge comparison:

Total premium since organization. $185,139 99; losses, $36,547.27; dividends to policy holders since organization, $29,782 06; average annual loss ratio, 19⅜ per cent.

On account of the continued hostility of the South Eastern Tariff Association, evidenced by the recent general cut in rates in North Carolina on those classes of risks which the Southern Stock-Mutual and Underwriters have made a specialty of writing, the stockholders have deemed it prudent to make the policy-holders' dividend on the business of the past year 15 per cent. instead of 20 per cent. as heretofore, thereby "hedging" against the South Eastern Tariff Association. The policy-holders of the Companies cannot fail to endorse this course, especially since the 5 per cent. which has been withheld from the dividend account and carried to the Emergency Fund will be applied towards increasing the policy-holders' dividend in subsequent years.

These Companies deserve all the success they have achieved and more, for besides the thousands of dollars they are annually returning directly to property owners in dividends, they have forced other companies to a recent reduction in rates which will save not less than $100,-000.00 per year to the people of North Carolina.

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NORTH CAROLINA

Christian Advocate.

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College Message

THE LARGER PRAYER.

At first I prayed for Light,
Could I but see the way,
How gladly, swiftly, would I walk
To everlasting day!

And next I prayed for Strength,
That I might tread the road
With firm, unfaltering feet, and win
The heavens' serene abode.

And then I asked for Faith,
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for Love,
Deep love to God and man;
A living love that will not fall,
However dark his plan.

And Light and Strength and Faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.

—Ednah Dean Cheney.

"You cannot make a comparative consecration and expect a superlative blessing."

The Twentieth Century Movement puts new emphasis on Mr. Wesley's counsel to his preachers: "You have nothing to do but to save souls, therefore spend and be spent in this work."

Says the Michigan Christian Advocate: The Methodist Church has sent six hundred and eighteen evangelists out in this state to save men. If they do not succeed, they ought to explain to the church why they failed. It will be no excuse that these men are not called evangelists, but preachers.

Hannah Moore says: "To preach privileges without specifying to whom they belong is like putting a letter in the post office without direction." It may be very good and contain a valuable remittance, but no one can tell for whom it is intended. Certainly the promises of Scripture are plainly directed to those to whom they belong. To rightly and fully appropriate them one must first examine the direction and then examine himself. Take the marvellous promises of the ninety-first Psalm. Are they directed to you? If not, why not?

It is the shallow or stagnant water which first freezes in the lowering temperature. The deep, running stream, if the current is swift enough, will not freeze even in the extremes of cold. So it is with the shallow or inactive Christian. He ices over at the first cool breezes which blow upon his stagnant life. The active, earnest Christian will survive any temperature. Whoever heard of a working Christian growing cold? Work warms the Christian. Movement is preservation from freezing in the Christian life as in the running stream.—Methodist Recorder.

Dr John Watson (Ian Maclaren) in a recent address at Aberdeen University, Scotland, brought this indictment against the preaching of the day. Is it true? "One misses certain notes of the former preaching which were very impressive and whose echoes still fall upon our ears with grave, sweet melody, such as the profound sense of spiritual reality, an affectionate urgency in exhorting men to flee from hell and to lay hold on heaven, an unaffected interest in human souls and an intense devotion to Jesus Christ. * * * Today preaching is more intellectual and practical. In the former time it was more spiritual and evangelical. What we miss with unexpressed regret is the ancient and winsome sound of the everlasting gospel."

It were well to give earnest thought to this sentiment: "Between the solemn urgency of the last great command of the risen Saviour to his disciples to 'preach the gospel to every creature,' and the practice of many who call him Lord, there is a discrepancy which may provoke thought. With him it was the one great work above all others; and that its difficulties might not dismay those to whom it was committed, he assured them of his power, and for their comfort promised his own presence. Did he make too much of the work, or do his people make too little? One of the two it must be. Which is it?"

An experienced secular journalist, who recently attended a notable Presbyterian Church to hear the new pastor, speaks of the sermon in a significant way as "a plain, practical, incisive discourse, delivered without notes,—Methodistic, heart-searching, instructive." This sort of preaching is getting to be common in other denominations;—is it as characteristic in our own pulpits as it used to be? Have our pastors lost fervor, while other preachers have been cultivating and securing it? Is the note that once distinguished Methodist preaching—heart searching power—now in many instances only a lost chord'? Have we as a denomination in any respect lost sight of the evangelistic aim and purpose which our fathers cherished, and without which our mission in the world becomes defunct?—The Central Christian Advocate.

It is said that some one wrote to Chaplain (now Bishop) McCabe and asked him to take stock in a silver mine of astonishing richness. As a reason the writer said: "Much of the profits will be consecrated to the cause of missions." The Chaplain replied: "I am working two good mines now, one of them is the mine of self-denial, far over in the valley of Humiliation. The other is the mine of Consecration, entered over on the other side of the brook Peniel. There are riches enough in these two mines to convert the world. Self-denial of one meal a year from each communicant will bring an increase of $550,000 in the annual income. Consecration of one cent a day, by each, would bring over $100,000,000 annually into the missionary treasury. This is only a surface; what would it be if we should get down into the depths."

It is a question with many ministers, whether they can afford to give any part of their time to the reading of even standard fiction. We know one most effective preacher, now advancing in years, who, while he does not oppose it in others, has never read a line of it himself. This bit of advice given to young ministers by an older minister of ability and experience is to the point and may help some to settle the question for themselves. He says:

"While the Bible will be the chief object of your study, remember the words of Wesley, 'To read only the Bible is rank enthusiasm.' The fact that most preachers do not study the Bible as thoroughly as it deserves to be studied, must not prevent us recognizing that to understand it one must read widely in physical science, political economy and sociology, philosophy, but especially in history, biography, poetry and standard fiction. I do not think it superfluous to urge you to find a place for the last two kinds of reading, though not in the morning hours. Many preachers have too dry and abstract a style. The best corrective is found in biography, fiction poetry. Some preachers do not know the human heart, its yearnings and hopes, its ambitions and regrets, its contradictory and enigmatic moods, its subtleties and complexities of feeling, as the best biography, fiction, and poetry would interpret it to them. Biography, fiction and poetry pre-eminently broaden the sympathies, quicken the imagination, teach the art of spiritual diagnosis. Much of the Bible consists of biography and poetry, which one does not understand the better by neglecting all other works of imagination. Every preacher today should cultivate familiarity with Shakespeare, Dante, Milton, Wordsworth, Tennyson, Browning, Lowell and Longfellow. John Wesley left among his books a copy of Shakespeare's plays, richly annotated by himself, which his executors infamously destroyed as discreditable to the saint. No preacher today can afford to be unacquainted with the works of Dickens, Thackeray, George Eliot, George Meredith, Tolstoi, and the other great masters of fiction, who deal seriously with the great problems of life, nor even with the better class of novels that excite contemporary interest. These will help him to understand the men and women of his own day. They will help him also to what is the great secret of effective preaching—'the putting of life truths in life forms.'"

By every token this must be a revival year. One who has opportunity for large observation says: "I verily believe we are soon to see a revival that will spread from ocean to ocean. On every hand in my travels up and down the land do I see signs of the coming of the King of kings in great power. Every consistent Christian is to have in the coming days a glad opportunity to work for God as never before." Not long since Bishop Thoburn made this glowing prophecy: "I believe that the greatest revival that the United States of America has ever seen is at our doors. The trouble with many revival movements of recent years is that they were too shallow. I believe in the old Methodist revivals—those which transform people, and set them to doing the Lord's work with all their strength." While in this country last summer, J. Campbell Morgan, of London, addressing a company of six hundred ministers, predicted that we were on the eve of one of the greatest revivals the Churches have ever experienced. It was Mr. Moody's oft-repeated conviction that we were on the eve of a world-wide revival. Mr. Sankey has recently expressed similar convictions. And what of our Southern Methodism? Her twentieth century call is for 1,500 000 souls. And what of our own Conference? Her twentieth-century call should be for not less than 100.000 souls. It has been truly said that nothing short of this will prove to the world that the Methodist Church is a society of believers with a passion for soul saving. How shall these thrilling prophecies be fulfilled? When shall this revival begin? "Say not ye, there are yet four months and then cometh the harvest. Behold I say unto you, lift up your eyes and look on the fields, for they are white already to harvest." Why not this month, this week, now?

Where shall this revival begin? It may be in your closet or mine, at your family altar or mine, in your prayer-meeting or mine. A little spark may kindle a fire—when many sparks combine a blaze is inevitable. When earnest, importunate prayer goes up from every closet and altar for the presence of the Holy Ghost and the manifestation of His power in the salvation of men, the revival will come. When the Church travails, sons and daughters will be born into the kingdom. May God lay upon every individual heart the burden of souls. Let there be hearty co operation and mutual inspiration between preacher and people. Let us all work and pray and give and expect not simply drops but showers; not sparks only, but a Pentecostal demonstration.

CONTRIBUTIONS.

Christ in the Wilderness.

BY REV. CHARLES E. JEFFERSON, D. D., OF THE BROADWAY TABERNACLE, NEW YORK.

The story of Christ's temptation has a peculiar sanctity. It deals with an interior experience of our Lord. No one would ever have known it had he not chosen to tell it of his own accord.

He told it. Evidently he desired all the world to know it. The subject of temptation is one about which man ordinarily does not care to speak. Our secret conflicts with the evil one we do not disclose. Any confession on this subject brings with it a sense of shame. We are willing to say that we are tempted, but in what shape the tempter comes we do not care to tell.

The story of Christ's temptation is a piece of autobiography. The thought and language are His own. It is a revelation of his frankness and his sympathy with men. It was his desire that humanity should know that he was in all points tempted like as we are in order that we might believe that he is able to succor them that are tempted.

But precious as is this page of New Testament history few other pages have received such shabby treatment at the hands of Bible students.

There are those who have read the story in such a way as to drop all the meaning out of it. The idea that the Son of God should feel the strain of evil has seemed to these persons preposterous and abhorrent. By dexterous manipulation the concrete statements of scripture have been emptied of their meaning, and in a foolish effort to guard the character of Jesus men have given the lie to the men who wrote the gospels. If it behooved Him in all things to be like unto his brethren, we may rest assured that his temptation was not a sham, and that we do him no dishonor when we say that he was tempted even as we are.

Others have spoiled the story by reading it with eyes grossly realistic. Incapable of comprehending the language of imagination, they have reduced the glowing pictures of the gospels to the dull prose of a book of mathematics, and have attempted to crowd each figure and symbol into a meaning narrow and literal. To see men looking for a mountain high enough to give one a bird's eye view of all the kingdoms of the world, or to hear them discussing gravely just what pinnacle of the Temple is designated by the gospel writers, is enough to stir the heart to pity. Many an artist has attempted to paint the temptation, but not one of them has yet succeeded or ever can succeed in doing it. Such things are spiritual and must be spiritually discerned.

Still others have robbed the temptation of all significance by making the appeals of satan so gross and carnal as to force the heart to rebel against the supposition that the Son of God could be so tempted. If the first temptation was simply the appeasing of natural appetite, and the second was a display of vanity, and the third a hankering after material glory, the whole story becomes contemptible, and Jesus of Nazareth seems something less than he was. That the Son of God could ever have been tempted after the fashion of a vain school girl to tickle men's fancy by a gorgeous display, or that he should ever have struggled even for a second with such a hideous looking creature as the painters have represented the evil one to be, passes beyond the limit of the credible. The temptation loses all its comfort and its inspiration if we make it ridiculous or grotesque.

Let us settle once for all that Jesus was genuinely tempted. Temptation was as real to him as it is to us. His heart, like ours, was subjected to a great strain. His choice like ours, was made only after conflict Life to him, as to us, was a continuous battle. Like us, he learned obedience. He, like us, was made perfect through the things which he suffered. We ought to beware of any speculation which runs counter to the explicit statements of the scriptures.

The story of Christ's temptation is told to us in symbolic language just as the story of Adam's temptation is. If such a story as that of Eden, or of Christ in the wilderness, were to meet our eye in any ordinary book, we should know at once that the language was that of the imagination, and we should read it with discriminating common sense.

Alas, that so many persons should on coming to the Bible seem to lose possession of many of their faculties. They do all sorts of absurd things, and get themselves into infinite trouble because they fail to use their common sense.

Temptation is a spiritual thing, and takes place in the arena of the soul. Jesus throughout this great temptation was in the desert. The Temple was not in sight. The kingdoms of the world were far away. There was no mountain from whose summit he could cast his eyes on men. He was in the midst of the rocks and the beasts. But a man in the desert still carries in his soul the kingdoms of the world, and the glory of them. It is not necessary to be near men in order to be tempted by them. The spirit of man roams up and down the earth, no matter where his body may chance to be. In the wilderness a man's soul can stand on pinnacles, and amid the rock and sand his eyes can see the panorama of human glory. Jesus' temptation was real, and, like all spiritual experience, it must be told in the language of metaphor and symbol.

And what was his temptation? Disobedience to God. It assumed three forms, but in every case its essence was the same. Jesus at his baptism became conscious of new powers. His baptism marked a crisis in its life. In this hour of spiritual exaltation he saw more clearly the nature of his mission and the magnitude of his work.

Along with this wider vision came an agitation of spirit, a stirring of the deeper pulses of the soul. It was with him as it is with us, we never come into the consciousness of new powers that these powers do not bring us new opportunities of wrong doing. It is the constant temptation of our life to use our powers contrary to the will of God. Jesus, conscious of a unique power, was tempted to use it for the maintenance of physical strength, but such use of power would have lifted him above the lot of man. He would not do it. Here at the very beginning he humbled himself and became obedient, and the obedience continued even to the death of the cross.

But if he cannot use his power to save himself, why not use it to save his countrymen? They are looking for a Messiah, and a certain ideal has fixed itself, immovably in their minds. The Messiah, so men think, will be a wonder worker. He will startle the nation. His life will abound in prodigies. He will do what no other man can do. Why not satisfy these expectations? What will be gained by disappointing these fond and foolish dreams? Why not use this marvelous power to win an entrance to the hearts of men, and thus bring the nation back to God?

The temptation is all the more seductive because a Psalmist has said, "He shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." But Jesus knows lawgiver as well as poet, and on the heels of the word of the poet comes the great word of Moses: "Thou shalt not tempt the Lord, thy God."

But if power cannot be used for the winning of his countrymen, why not use it for the discomfiting of God's foes? The kingdoms of the world belong to God, and why should not opposition be crushed and rebellion be broken down by a swift and overwhelming manifestation of power?" Is not the Messiah to be a conqueror? Is he not girt with a sword, and does he not trample nations into the dust? Such he is in many a Hebrew apocalypse, and such he is in the dream of many a Hebrew orator and saint. But just at this point another verse of scripture begins to sound in Jesus' ear: "Thou shalt worship the Lord, thy God, and him only shalt thou serve." It is at this point that Matthew says the devil left him. But Luke reminds us that he left only for a season. Like the rest of us Jesus was tempted throughout his earthly life.

In all this he is our example and our Savior. In the garden Adam fell, in the desert Jesus stood. And by his standing he has caused the desert to blossom as the rose. It is because he is touched with the feeling of our infirmities that he says urgently and pathetically, "Watch ye and pray, lest ye enter into temptation."

New York City.

Letter From Bro. Lee.

DEAR BRO. CRAWFORD:—It has been some time since I sent a communication to the ADVOCATE. So it may be that a word now may not be out of season. Mrs. Lee, Wesley Duke, and our little Brazilian girl, Juleita Pinto De Andeade, have been in the States since last April. I have improved their absence by a closer dedication to my work. I have "The Making of a Man" in hand, and hope to have it in good Portuguese in a short time. I have great hopes for this book among the student class of Brazil. It seems to me that it is peculiarly adapted to their needs. Some time ago I was in Bello Horizonte, the capital of the state, and had an opportunity to speak with some law students there. The revelations directly and indirectly which they made to me of the spiritual conditions of the students was simply heartbreaking. They told me there was not a man of them, in that city, who had not lost faith in komonism (Christianity, they said.) They are saturated with positivisms, materialisms, and French infidelity. Romanism has become to them ridiculous, a matter to be laughed at.

I talked to these students until nearly midnight, and when I left them they said: "If this is Christianity that you have presented to us tonight, then we can believe it, and it is what the world needs, but if Romanism is Christianity we don't want to know any more about it; we have already had enough and to spare of that.

I resolved that night, by the help of God, to do something for Brazilian students. This translation is my first step in that direction.

If the gospel saves Brazil from ruin it must get hold of the students, Rome has lost them.

I am gathering material for an original work with the same end in view, of which I shall have occasion to speak later on.

The Twentieth Century Fund movement, of which our beloved Bishop Hendrix has already written, has been a great blessing to us in Brazil. It has bound the church together in a wonderful way, and has been the means of leading souls to the Savior. A few Sundays ago I baptized the family of the first dentist of this city, which had followed up their offering by giving their hearts to the Lord. This fact is constantly being repeated in other places. We are now going outside the church and appeal to the friends of American education, of whom there are many, to help us raise our 65 cents to 100. This, with what we hope from the Board, will enable us to put the Granberry in a position to exercise a much larger influence for good. The remarkable thing about the noble offering of the Brazilian Church is that it is entirely unique. The Baptists have altogether ignored the educational problem in their work, and the Presbyterians are split into factions, some openly and loudly condemning education. And this spirit was beginning to effect some of our people, but when they were put to the test they came up as one man, without a single discordant note.

Last year was the best year of our history in many respects. I sent you a copy of our minutes, but as they may not be altogether intelligible to you, I give a few facts that may be of interest: Adults baptized, 492; children, 341; candidates for baptism, 1,000 and odd; Sunday-schools, 29; Sunday-school scholars, 1,419; number of members in full connection, 2,356; foreign and home missions, $599; preachers in charge, $2,978.-35; total for all purposes, $9,934.75. Amount per capita, $4.21. We have five self-sustaining charges. When you take into account the fact that our people are generally poor, this liberality shows that they are rich toward God.

Now to change the subject a little. Some things that are going on in the States, when viewed from the standpoint of Brazil, make one nervous. I don't know when I have been more thoroughly disgusted than when I read of the part Cardinal Gibbons took in the ceremonies when President McKinley presented Admiral Dewey the sword of the nation. What on earth did he have to do with the affair? He could not and did not direct a single word of congratulation to the Admiral. He pronounced the benediction, but where was McKinley's pastor? It does seem that our Methodist President was hard pushed for a benediction when he passed over all the Protestant pastors of the city of Washington, and the more than 200 delegates of the Pan-Presbyterian Congress at that moment in the city. Can it be possible that Protestant ministers have sunken below Roman priests in the estimation of the American public? Then on the heels of this comes the news that the sale or distribution of Bibles has been prohibited in Manila because forsooth, his Eminence or Holiness, the Archbishop of the city, was displeased. I don't know how all this looks to you in good, easy-going North Carolina. But if you had five years' residence in a Roman Catholic country, I know how it would look. When Rome claims to be the same in all lands she tells the naked truth, but Americans persistently refuse to believe her. About some things, Protestants are the blindest people on earth. If all Americans were as wide awake to Roman movements and hypocrisy as the

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people of Christ's Mission, New York City, we would feel a great deal easier about the future. May God save America from what every nation has come to in which Roman Catholic influence has made itself felt.

Yours in Christ,

W. B. LEE.

A Slander on the South.

BY REV W. T. COFFIN, OF THE PACIFIC CONFERENCE.

California, with all of her beauties, wonders, and blessings, can never divorce the heart of a true Southerner from the land of his birth.

But my object in writing this letter is to show my friends of Western North Carolina how they have been slandered. I will simply give the facts on which any one can comment to his heart's content.

Recently Rev. D. E. Finks, of New York, lectured in my town on "The Poor Whites of the South." In the course of his lecture he claimed there were from three to four millions of these miserable people, and that they were found in the mountains of Kentucky, Tennessee, Virginia, and North Carolina.

But the gentleman confined his remarks to Western North Carolina, as I suppose he considered that section in the greatest need of help.

To show the ignorance, poverty, and degradation of Western North Carolina, (Asheville being the centre) he told us of two schools located in Asheville by the Woman's Home Mission Society, of the Old School Presbyterian Church.

This man is the authorized agent for these schools, sent out under the endorsement of that great church to arouse interest and raise money for the sustenance of these much needed schools.

He told us he took the picture of one of these schools, and the children were very much delighted when they saw it from the fact they had never seen themselves before, as a looking glass was a thing unknown in that section.

The girls, he told us, would enter school with four or five pounds of tobacco and snuff concealed about their persons.

In these mountains he claimed the people lived in log huts without a window, and with but one bedroom, therefore as the girls and boys occupied the same sleeping apartment there was not much virtue among them. They were teaching the boys, he claimed, how to work as well as how to think, taught them how to make gardens and farm, and left an inference that even gardens were like looking glasses, unknown.

These are only a few of the many misrepresentations and slanderous statements. The gentleman illustrated his lecture with stereoptican pictures which he claimed to have taken with his own camera. And to give an idea of how misleading these pictures were, he showed the picture of an old "moonshine distillery" and told us that was Hot Springs, not far from Asheville, on the French Broad river. And the homes and clothing and faces of my old friends in Western North Carolina were as much misrepresented that night on this Yankee's canvass as the little town of Hot Springs, situated on the beautiful French Broad river.

Let us remember that this lecture was not an incidental thing, but the same man is traveling with the same pictures and the same slanderous stories, pleading for the same degraded people whose only hope it seems is found in two little Presbyterian schools in Asheville, N. C. Can the mothers and fathers of the South afford to pay such a price for the education of their children?

Can the girls and boys of Western North Carolina afford to have their country, their homes, and more sacred than all, their dear old parents slandered and ridiculed in order to have the privileges of an education from an institution whose source of finances is the fountain of slander?

In answering the call of the Holy Ghost to preach the gospel of the Son of God, this writer spent his early ministry in the mountains of Western North Carolina, and knowing that country from a personal standpoint, with cherished memories of the past for the rocks and hills and valleys and streams, to say nothing of the great hearts who won his first love, he has resented these unwarranted statements as he would a personal thrust at his own character.

But such is life in the far West. There are many with whom we come in contact who never lose an opportunity to thrust insult on the Southern people. Our reason for writing this and passing other things of like character by is to protect our friends in Western North Carolina by pointing out this enemy, for doubtless this same Mr. Finks will be back in Asheville some day for the purpose of photographing some old farmer or some member of his family while clad in the dust of honest toil, in order to increase his stock in trade, and have other pictures to throw on canvass before a gazing public.

Neither the Digger Indian nor the Chinaman in California will permit his picture to be taken if he can avoid it But the unsuspecting citizen of our Southland has for the purpose of accommodation stood with his wife and children in front of his humble door and permitted a pretended friend to take the picture, which was only for the purpose of exhibition and ridicule.

Short Sermons to the Rich and Well-to-Do.

"Destroy not him with thy meat for whom Christ died." Rom. 14:15.

These were the seasonable words of St. Paul when the meat question was doing damage to the cause of Christ. I cannot say that this question is doing any harm today, but there are other things that are, and this scripture has an application to them, and especially to the one I wish to consider now—the matter of clothing.

I believe that the cause of Christ is suffering as much from this as from any other thing. The poor are literally driven out of our city churches, and many of our town and country churches, by the dressing and behavior of many of our rich and well to-do church members. The fact is we have grown rich in worldly goods, and have gotten careless enough to plant our wealth in the face of the poor; and they will not bear it, and at the same time let us lead and teach them.

Mr. Wesley was not ignorant of this fact when he formulated that one of the "General Rules" which forbids the "putting on of gold and costly apparel." There is a double sin in this; one is that of waste; there might be a great deal saved by dressing plainly and giving the rest in planning to save this poor people and educating them, and the other is that the gay clothing and an air of pride drives the ones that we ought to be seeking to save from the churches and consequently from Christ.

Now Methodism cannot violate this rule without serious damage to the Church, and the souls for whom Christ died. Silk waists, silk dresses, gay hats and fine cloaks, gaudy apparel upon men and women, is such a power in driving these poor people from the churches that all the preacher's invitations and entreaties, together with his best preaching cannot hold them, or get them to attend more than a time or two; and being driven away from the churches they seek their enjoyment in places of amusement and folly, and spend their Sabbaths in self-indulgence and sin. But there is another class of people who are not so poor and are not driven out of the churches, but they are driven to spend their spare money for clothing: and perhaps some that is not spare money.

I do not think this is all from choice on their part, for many of them would like to give more of their money to Christ's kingdom, and many more would like to put part of their earnings into a home, or some other substantial form, but cannot and keep in line with the dressy church of which they are members, or which they attend.

But some church members will say, What have I to do with this poor people? In what respect am I under obligation to them? Why should I deny myself as you suggest?

To answer the first question. I say that Christ commands the servant to "go out into the streets and lanes of the city and bring in hither the poor, the maimed, the halt, and the blind," and again to "go out into the highways and hedges and compel them to come in that my house may be filled." Luke 14:21-23.

The work you see, is to begin in the city, the centre of intelligence and strength, and not stop until every back alley and corner has been captured for Christ and his kingdom, and then out into the country along the highways and into every swamp and mountain gorge till all have been compelled by all the force of love and logic to take their places with the blood washed band; that is just what you have to do with them or are intended to have by this command of your Lord.

Now I have partly answered the second question in answering the first, for if you are a servant of the Lord, and he has commanded you, you are under the strongest obligations to obey. And we see not only the above cited passages, but many others. We will notice a few more:

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5.16. "Ye are the salt of the earth." You are, from the nature of our relation to Christ and these poor people. We are to save them. This is our obligation to them.

And to answer the third question I will give the words of the Lord: "If any man will come after me, let him deny himself and take up his cross daily and follow me." Luke 9:23. And "Whosoever doth not bear his cross and come after me, cannot be my disciple." Luke 14:27.

You see self-denial and cross bearing are tests of discipleship; and not only this, but they are two things without which we cannot save souls and advance Christ's kingdom. The church that will not deny itself, and especially of such things as hinder, cannot save souls and of course is barren, for this is the mission of the church in the world.

Bearing the cross and denying self means crucifixion somewhere. There are so many people dodging the cross for the reason that it means crucifixion to self and to the world. But if we do not go the way that has the cross in it we will miss heaven for there is no other way.

But we ought for the love we have for Jesus and these perishing souls to deny

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ourselves whatever will keep them from our churches; and we ought to let this same love prompt us to any sort of work that will save them. Let us see more of our rich and well to do church members out in the back streets and homes of the poor and suffering, winning souls to Christ and relieving want and misery. It may cost some suffering socially and financially, but "Hereunto were ye called, because Christ also suffered for us, leading us an example that ye should follow his steps." Pet. 2:21. St. Paul said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8:13. We need more men who will deny themselves as he did for the cause of Christ and the salvation of souls.

Our women also need to take heed to their fashions and ways. Not long ago I attended church at one of our stations, and took a seat near a lady member of that church, and notwithstanding the fact that she is the wife of one of the wealthiest men for several counties around, she was dressed as plainly as any other lady in the congregation. I said to myself then, and to others afterward, "Oh that we had more of such women." She is setting an example in this as also in giving and consecrated service to God that is worthy of imitation.

The poor and unlearned look to the wealthy and educated people for help and guidance, and failing to realize what they expect they lose confidence in them, and the disappointment works destruction in them. Destroy not them for whom Christ died, with thy fashions and inconsistencies. But on the other hand deny yourself and do all in your power to save them.

E. MYERS.

Whittier, N. C., Dec. 29, 1899.

Entire Cleansing.

"The blood of Jesus Christ, His Son, cleanseth us from all sin;"—I. John 1:7

The reason why many do not apprehend the true nature of the salvation of Jesus Christ is because they do not understand the true nature of sin. Defective views of sin lead to incorrect views of privilege. Only when our views are cleared as to sin do we rise to a full appreciation of the salvation Christ has purchased for us.

There are two primary aspects under which it may be viewed Sin is wrong-doing; but a state of sinfulness existed before we began to do. Wrong-doing involves guilt, and needs forgiveness; but a state of sinfulness can not be forgiven. This is removed by cleansing.

We shall not understand this subject unless we keep in mind this two fold character of sin. We must discriminate between guilt and depravity. Depravity is not actual sin; it is the inward fountain from which actual sins originate. Sin committed is the transgression of the law, but depravity is inborn, inherited. It lies deeper down and farther back than wrong-doing It is sin in embryo—that state of the heart out of which acts of sin are born. It manifests itself in a bias towards evil, "a bent to sinning," in a proneness to depart from God Forgiveness refers to actions, but depravity is not action; it is a state. God's plan is to cleanse it away.

Let me illustrate what I mean: A mother puts upon her child a clean pinafore, and says, "Now this is not to be soiled." But the child disobeys. She may forgive the child for her disobedience, but she cannot forgive the pinafore clean; she must wash it. So God may forgive the wrong that we do, but He cannot forgive a depraved heart. Heart-sin must be cleansed away, and it is to this cleansing the text refers—"The blood of Jesus Christ, His Son, cleanseth us from all sin."

There are many scriptures which teach this two fold aspect of salvation. Zechariah represents the fountain of atonement as furnishing pardon for sin (guilt) and purity for uncleanness (depravity), St. John's teaching is just the same: "God is faithful and just to forgive us our sins (guilt), and to cleanse us from all unrighteousness" (depravity). And with this view our hymn is in perfect accord: "the water and the blood" symbolize this "double cure," "save from wrath and make me pure."

The whole tenor of scripture teaches that the purpose of the death of Christ was not to save us from the consequences of sin merely, but to save us from sin itself—the sin which causes the sins. It is this being, or "body of sin," as Saint Paul terms it, that is to be "crucified" and "destroyed," in order that "henceforth we may not serve sin."—Romans 6:6.

The divine method is not to lop off a branch here, and cut away an excrescence there; but to strike at the root.

We read recently of a man who said he had cured his boy of pilfering, and on being asked how he had done it, he said he had tied his hands behind his back! It need scarcely be said that this is not the way in which God works. He does more than make men moral. Morality is doing right in spite of strong inclination towards wrong, but holiness takes away every "want to" that inclines towards the wrong, and turns all our desires towards that which is good. Hands do not steal; there is something behind the hands. Some will say there is the will; but our nature is behind our will, and it is there where God would put us right. Better than his creed he may be, but no man is better than his heart. If sin be in us in some form or another, it will come out. It is only by removing the cause that the effect will cease.

Does not the high import of the sermon on the Mount consist in the fact, that a moral condition is demanded antecedent to the act? Not only is the external observance of the ten commandments required, but the secret desires of the heart must also be pure. Most persons are dead to the sin of murder as an act, i e.—they have never lifted their hand to strike to fatal blow; but St. John teaches: "He that hateth his brother is a murderer"—that those who cherish feelings of malice or desires for revenge are as certainly guilty as those who have committed the deed. The law is as surely broken by the man who would sin if he dared, as in the case of him whose state of heart finds expression in outward acts. The "want to" sin is sin. There is a point between the earth and the moon where the direction of the action of gravitation changes If you could hurl a missile with sufficient force that it would reach that point, instead of coming back to earth, in the superior attraction of the moon, it would rush with increasing velocity to meet it. This illustrates human experience when the law of the "spirit of life in Christ Jesus" makes us free from "the law of sin and death" The natural tendency in us towards sin (the law of sin and death) is not only neutralized and counteracted when the Holy Spirit comes to the heart in sanctifying power (the law of the spirit of life), but under the more powerful operation of this latter law, the soul now gravitates upwards. Every aspiration is now God-ward, and his service a luxury and delight. Thn "want to" that inclined us towards evil is now taken away and every desire is towards that which is good. That this is not the experience of all Christians, I need hardly say. Conversion and full cleansing of the heart from sin scarcely ever take place at the same time. It is by no means uncommon for persons to imagine at the time of forgiveness that sin is not only pardoned, but destroyed. The change is so great, even as "from death unto life," that the work of moral renovation seems perfect. But soon high-wrought emotions subside; the petty annoyances of life begin to chafe; temptations from the devil assail; and then their mistake is discovered. They find that the old man is bound only, not cast out. They have dominion over sin, but they are not dead to it. It is suspended, held in check, repressed, but it is not fully cleansed from the soul. It does not reign, but it exists. It was this consciousness of the presence of sin in his heart that led the Indian to say to the missionary a short time after his conversion—"I feel as if there were two Indians in me, a good Indian and a bad Indian." We would not for a moment minify the great work of conversion; but all experience testifies that an "infection of nature" does remain warring against the spirit, even in those who are regenerate. It is a state of mixedness; a sort of quality exists within, in which the flesh and spirit antagonize each other; and this is manifestly only a temporary condition; because sooner or later one or the other of these opposing principles must be expelled. In cleansing the heart from all sin, God eliminates from the mixture all the elements which antagonize the elements of holiness planted in regeneration. He casts out all the buyers and sellers from the temple. He excludes all the Canaanites from the land. He delivers us "from all our enemies, that we may serve Him without fear, in holiness and righteousness before him all the days of our life." When this is done the conflict within ceases. The soul enters upon the Sabbath rest of the love of God and is filled with "perfect peace."—From a Tract.

Washington Letter.

(From our regular correspondent.)

WASHINGTON, January 10, 1900.

Mrs. J. W. Carlin, who spent some years in China as a missionary, and who will shortly go back there to join her husband and resume her work, has been telling Washington folk about her experiences in mission work among the Chinese women. Interest is added to her talk by her five children—three girls and two boys—who recite and sing in Chinese, dressed exactly as native children of their ages dress in China.

If proof were required that the saloon is an increaser of crime it is amply furnished by the annual report of the superintendent of the Washington police, giving the number of arrests made in the District of Columbia for one year. Commenting on that report the press committee of the Anti-Saloon League says, in a report in connection with the intended canvass for signers to a petition asking Congress to prohibit the liquor traffic in Washington: "From these figures it will be seen that, while the whole number of arrests in the District, with a barroom for each 441 of its population, was equal to one arrest for every 11 of its population, the number of arrests made in the first precinct, with a barroom for every 113 of its population, was equal to one for every 3 of its population; and in the ninth precinct, with a barroom for every 1,048 of its population, the num-

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From a Promlnent Lady

I haven't been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used. J. H. MENNICH, Attorney.

1215 F. Street, Washington, D. C.

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W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir done me more good than all the medicine I have ever taken.

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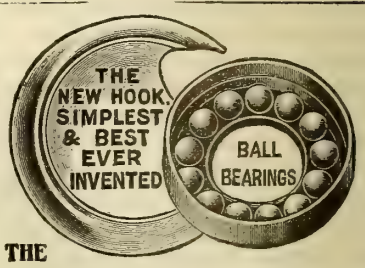
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ber of arrests was only one for every 18 of its population."

General Davis, Military Governor of Porto Rico, appeared before the House committee on insular affairs and made a general statement of conditions on the island. He said the people were greatly discouraged and lacked the Anglo-Saxon energy to face discouraging prospects; that the land was largely mortgaged, the interest being in nearly every case excessive; that no provision was being made to educate about nine-tenths of the children; that not one per cent. of the inhabitants understood the responsibilities of self-government; that a territorial form of government, such as proposed in the Cullom bill for Hawaii, was not suitable for Porto Rico, but the island ought to be given the same trade privileges as Hawaii, which would go far towards its industrial regeneration; that if given free trade with us the people of Porto Rico would be able to support themselves and contribute much wealth to the United States. In reply to a question Gen. Davis said: "American sovereignty has been a disaster to the average Porto Rican." He also said that 70 per cent. of the population were Caucasians in the sense that Spaniards were; that every Porto Rican was either actively or passively a Catholic; that having more than doubled their population in thirty years, the Porto Ricans were not a dying race. General Davis thinks the present unsatisfactory conditions, owing to the disappearance of the old order of things, especially as to trade and commerce, and the inability of the United States' authorities to inaugurate a new order without Congressional legislation. His opinions are already having a marked effect in Congress, and will aid materially in bringing about satisfactory legislation for Porto Rico.

Trinity Notes.

The Christmas holidays ended Jan. 2, and work was resumed Wednesday morning with nearly all of the students present. Sixteen new students have come to the Park since Christmas, although the second term of the college year does not begin till Feb. 1. Only one of these was admitted to the Freshman class. Several of them entered the High School here and two of them not having been admitted to Trinity went to other colleges in the State. With the present admission requirements and the present standard of scholarship at Trinity, students are not advised, except in rare instances, to enter college in the middle of the year, when the work of the Freshman class is half advanced. It is not believed to be for the best interests of the individual student, and it is injurious to the cause of scholarship in the College. A number of students who were refused admission in the Freshman Class last January, returned to the preparatory school, and came back to enter in September, and now they are among the best students in the Freshman Class, whereas, if they had been allowed to enter last January most of them would have necessarily failed to pass up with their class, and so would not only have lost the year, but would likely have grown discouraged and dropped out of college altogether. It is cases like these that encourage the faculty to hold to their policy of insisting on the fitness of [illegible] admission, although the [illegible] is often misunderstood and sometimes [illegible] a wrathful letter to the President of the College.

The Current Topics' Club held its regular monthly meeting Saturday evening, Jan. 9. The subjects discussed were: "Dwight L. Moody," by Richard Webb; "Religious Tendencies," by Pres. Kilgo; Norman Haygood's "Life of Lincoln," by Dr. J. S. Bassett; "Contributions to American Literature," by Prof. Mims. The meetings of the Club are well attended, and are instrumental in stirring up great interest in current events.

Mr. M. T. Dickinson, class '98, who is now reading law at the University of Michigan, spent some time at the Park last week, visiting friends.

Mr. D. H. Littlejohn, of Charlotte, and class of '98, has been visiting friends at the Park this week.

Rev. J. C. Wooten, class '98, who was transferred by Bishop Hendrix to California, spent some time at the Park last week visiting friends. Mr. Wooten is a young man of great ability and his many friends regret to see him leave the State. He is given a very responsible work, being stationed at Oakland Cal

The friends of Mr. J. E. Avery, a former student of Trinity, are glad to know that he is now on the staff of the Charlotte Observer.

The mid year examinations begin Jan. 18, and last to Jan 31. During the two weeks all lectures and recitations are suspended.

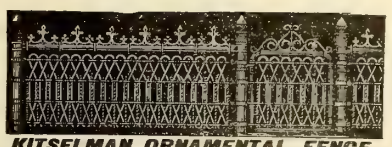
Trinity Park, Durham, N. C., Jan. 12.

A Short Course of Study for Farmers and Farmers' Sons.

A short course in Agriculture and Horticulture, embracing lectures and practical work in cattle-feeding, dairying, grafting, hot bed and green-house propagation, poultry-raising, staple crops, judging cattle, and the principles of chemistry applicable to agricultural practices, has been arranged by the N. Carolina College of Agriculture and Mechanic Arts for farmers and farmers' sons.

The course will embrace a period of ten weeks. No examinations will be required for entrance nor at the end of the course. Students must be at least 18 years of age and of good moral character. Board and lodging, including fuel and lights, in the College will cost $10 per month. Board and lodging outside of College can be obtained for $12 per month. Total expenses for the full course, including books and stationary, will be $37, if board and lodging be secured in the College; $42, if outside the College.

These short courses are rapidly growing in popularity, and the knowledge and experience gained by observation, lectures, conversation and practical work in the well equipped barns, dairy, greenhouses, workshops and laboratories of the College prove of inestimable value in the saving of dollars and cents by the adoption of new and practical improvements in farm work. The short course begins Jan. 3rd, at a time when farmers can best afford to be away from home. Parties interested should apply at once to Dr. Geo. T. Winston, President, West Raleigh, N. C.

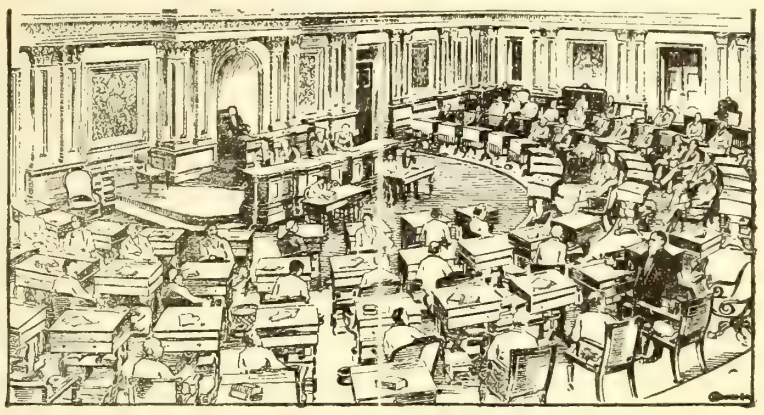


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Christian Advocate Building, Greensboro, N. C.

CATARRH A NATIONAL CALAMITY.

[Prominent members of Congress that owe their health to Pe-ru-na.]



INTERIOR OF UNITED STATES SENATE CHAMBER.

Our nation is passing through a great political crisis. Whether our national policy is to be one of territorial expansion, or whether we are to remain aloof from international complications, is the supreme question confronting our Congress. The attention of the world is directed toward us. The deliberations of our Congress have come to be of international importance.

But this consideration affects only our external welfare. Our domestic problems are not one bit less important. We have serious questions before us that relate only to home interests. Chief among them is the health of our people. Catarrh has already become a national curse. Its ravages extend from ocean to ocean. More than one-half of the people are affected by it. It has become such a serious matter that it has passed the boundaries of the medical profession and become a national question. Senators are talking about it; Congressmen are discussing it. They are not only considering the extent and chronic nature of the disease, but the possibility of finding a national remedy to meet this national calamity.

Cong. Howard from Alabama.



Congressman Howard.

"I have taken Pe-ru-na now for two weeks, and find I am very much relieved. I feel that my cure will be permanent. I have also taken it for la grippe, and I take pleasure in recommending Pe-ru-na as an excellent remedy to all fellow sufferers. M. W. Howard, Fort Payne, Ala."

Congressman Worthington.

Hon. H. G. Worthington, Congressman from Nevada, and Ex-Minister to Argentine Republic, says in a letter written to Dr. Hartman:

"Allow me to express my gratitude to you for the benefit derived from your remedies. I have taken one bottle of Pe-ru-na and it has benefited immensely a case of catarrh of some months standing. I cordially commend its use to all similarly afflicted. H. G. Worthington, Washington, D. C."

Congressman Snover.

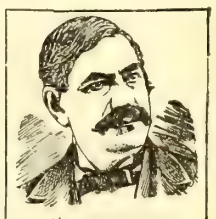
"I have found Pe-ru-na a very efficient and speedy remedy for a persistent and annoying cough resulting from catarrhal trouble. Horace G. Snover, Port Austin, Mich."

Congressman Brewer.

Hon. Willis Brewer, Representative in Congress from Alabama writes the following letter to Dr. Hartman:

"I have used one bottle of Pe-ru-na for lassitude, and I take pleasure in recommending it to those who need a good remedy. As a tonic it is excellent. In the short time I have used it, it has done me a great deal of good. Willis Brewer, Hayneville, Ala."

Congressman Meekison.



Congressman Meekison.

Hon. David Meekison, Member of Congress from Ohio, says of Pe-ru-na: "I have used several bottles of Pe-ru-na and feel greatly benefited thereby from my catarrh of the head and feel encouraged to believe that its continued use will fully eradicate a disease of thirty year's standing. David Meekison, Napoleon, O."

United States Senator Sullivan.

"I desire to say that I have been taking Pe-ru-na for some time for catarrh, and have found it an excellent medicine, giving me more relief than anything I have ever taken. W. V. Sullivan, Oxford, Miss."

United States Senator McEnery.

Hon. S. D. McEnery, United States Senator from Louisiana, says the following in regard to Pe-ru-na:

"Pe-ru-na is an excellent tonic. I have used it sufficiently to say that I believe it to be all that you claim for it. S. D. McEnery, New Orleans, Louisiana."

Congressman W. P. Brownlow.

"I have suffered with catarrh of the stomach for several years and for the past twelve months was in an exceedingly critical condition. My attention was called to your Pe-ru-na and I began to use it, and my improvement was noticeable after the first three days. I have taken three bottles of the medicine and I feel satisfied that I am now almost if not permanently cured. In connection with the Pe-ru-na, I have used your Man-a-lin for biliousness and torpid liver. I regard it as the best medicine for this purpose that I have ever used. Having been benefited so much myself, I give you this statement that others may be likewise benefited. W. P. Brownlow, M. C., Jonesboro, Tenn."

For a free book, entitled "Winter Catarrh," address The Pe-ru-na Drug Manufacturing Company, Columbus, O.

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THE CHRISTIAN LIFE.

The Ministry of Pain.

BY REV. WILBUR F. SHERIDAN.

I don't know what I have done to deserve all this!" moaned a poor woman whose son lay dying, as we supposed, from a sudden attack of disease a few months ago. But the young man did not die, thanks to the skill of the young mistress of the parsonage, whose own recent illness taught her how to handle a case like this.

It is not of this sickness and cure we would write, however, but of this mother's philosophy: "What have I done to deserve this?" It is the reappearance of the same pagan notion that was in the minds of those barbarians of Malta, who, when they saw Paul bitten by a viper after his escape from the sea, said: "Doubtless this is a murderer whom, tho he has escaped the sea, yet justice hath not suffered to live;" and which had cropped out in the disciples when they asked Jesus, "Who did sin, this man or his father, that he was born blind?" It is the same idea of suffering being a punishment that the book of Job was written to combat. Yet how the idea persisted through all the ages of which Scripture treats, and makes all appearance as large as ever, today!

He would be a daring man indeed who would aver that sin does not cause suffering. Jails and hospitals and asylums shriek against his creed. But to jump from that to the conclusion that all suffering is a punishment for sin is a leap in the dark, indeed, and would leave us all in a midnight of doubt and moral chaos. For the best people we know anything about suffer, or have suffered.

New, nobler and larger life is the explanatian of much if not all of the suffering in the world. God allowed Job to suffer to bring a larger faith to others. Men are accusing Job of serving God because his cornucopia funnelled in Job's hand. It was the loaves and fishes he was after! So men say still of the Jobs in every community. Enough Jobs suffer and yet rejoice in God, to give the lie to the charge. It was Wilberforce who said in his old age that he did not know why he had been permitted to live so long unless it was to show the world that a man could be as happy without a fortune as with one. It is the patient, heroic suffering of God's saints that brings blessing to the world oftener than anything else. Men behold them and are compelled to believe in the girding power of the invisible. These patient men are God's anvil saints. They can sing, even while they suffer:

"Hammer on, ye hostile hands!
Your hammers break;God's anvil stands."

Greater than any aggressive activity, greater than any accomplishment of genius, is the standing for God, when nothing can be done but to stand and receive the enemy's fire. Paul was never so noble and inspiring a figure as when he was being led out the Appian Way to his execution, while the way to the cross still remains the way to redemption to increasing multitudes. It is said that the slopes of Vesuvius where the fire and lava swept centuries ago, are now the richest vineyards of all Italy. So wher ever the footprints of human suffering, borne for Christ's sake or humanity's, press the sod, the flowers spring into bloom, and field smile with harvests.

God allows man to suffer that it may bring a larger life to the man himself. It is bound to do it, for he will let it. The pearl forms at the wounded place in the oyster shell. Every fresh sorrow in a Christian is a fresh opportunity to prove the faithfulness of God, and is a fresh opportunity for the inflow of the divine life. It is a new aqueduct between us and heaven. When the Suez canal was first completed vessels of the heaviest draught could not pass through. But the channel was deepened and widened. Then the great, heavy-ladened grain ships of the world could sweep through. So God clears a larger channel for himself and his thoughts and plans in our life. Not punitive, but preparatory, are God's chastisements. The sins of his children are forgiven, not punished. I mean this—sins honestly repented, and put away from us, and put away from us, God remembers against us no more. Days of wrath are for his enemies, not his children. The chastisements and sufferings he sends on his children are the enlargers and enrichers of their life, by which they are enabled to enjoy more and more and bless more. It was so with Moses in his forty years tutelage of his shepherd life. It was so with David, anointed for a throne and yet not permitted for nearly a score of years to mount that throne. It has been so to the inner and outer history of the great souls who have blessed mankind most. And so their pains have been turned to pæans. The divine Alchemist has turned their iron into gold, their gall into honey.

How easily God turns the tide of affliction to blessing when he sees that the affliction has wrought its work! Our angels do always behold his face! His eye always beholds our face. He will not suffer one quiver more than is best. And then, "ye have seen the end of the Lord, how he is very pitiful and of tender mercy." Ah! that is it! "The end of the Lord!" He does not say we shall not suffer. But he does say that in the end of it the Lord shows himself "very pitiful and of tender mercy."

"After the darkest hour
The morning draweth nigh.
After the tempest's power
The clear, blue sky,
After the drifting snow,
The sunny days of calm.
After the crushing blow
God's healing balm!"

Pontiac, Mich.

—Central Christian Advocate.

A Welcome Home.

On a beautiful September morning I was aroused from my morning work by the constant blowing of factory whistles. Thinking there must be a fire, I went up in my attic, where I have a view almost over the whole city, but I could see nothing except the white smoke from the factories rising high up in the air. The noise of the whistle was fearful, and as I went slowly downstairs wondering what it all meant, it suddenly dawned upon me, it is perhaps a welcome for Admiral Dewey, who is expected every day to come home. A welcome for a conqueror!—and all at once that awful noise seemed to me like the sweetest music, and it thrilled my soul as nothing had done before. And I thought that a welcome home will there be for those that have conquered "foes within and foes without;" and never before had these words of my Savior, "I go to prepare a place for you," such a meaning as on that morning.

My heavenly Father had just a few days before sent me a heavy sorrow, and it seemed almost impossible for me to go forward in my Christian life; and yet I felt that standing still would mean defeat; and so this blowing of whistles was like an inspiration to me, and my soul cried out: "Jesus, in thy strength I will go on loving and trusting thee till the fight is over."

Dear Christian reader, is thy way full of thorns and disappointments? Art thou weak and weary? Does it seem sometimes so hard to keep faith, to go forward, to do the Master's will?

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Weary soul, there is a welcome home for you and for me, if we are conquerers in the strength of him who overcame the world.—Christian Work.

Sorrow Springs from Unbelief.

A man in prison, with a signed and sealed permission to leave it and walk at liberty lying on the table beside him untouched, unopened, yet bemoaning himself and unhappy in his cell, is just the image of us unbelievers who have even a fragment of unhappiness about us. I think I can trace every scrap of sorrow in my own life to this simple unbelief. How could I be anything but quite happy, if I believed always that all the past is forgiven, and all the present furnished with power, and all the future bright with hope, because of the same abiding facts, which do not change with my mood, do not crumble because I totter and stagger at the promise through unbelief; but stand firm and clear, with their peaks of pearl cleaving the air of eternity, and the bases of their hills rooted unfathomable in the Rock of God?—James Smetham.

"We Rest on Thee."

O the Hope of Israel, the Savior thereof in time of trouble, why shouldest thou be as a man astonied, as a mighty man that can not save? Jer. 14:8, 9. Deliver us from evil. Matt. 6:13. And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that hove no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. 2 Chron. 14: 11. That thy beloved may be delivered, save with thy right hand, and hear me; give us help from trouble, for vain is the help of man. Ps. 60 : 5, 11.

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THE HOME.

Morning Faces.

BY DOROTHY STORRS.

"Make us happy every day, Amen."

Thus the child closed her evening prayer and her mother drew a breath of satisfaction. "One seed has taken root at last," she said afterwards in conversation with a friend. "I have tried so hard to teach her that to be happy and make others happy is the highest duty and privilege in life, and that ill-temper is the chief of crimes and misdemeanors."

"You speak extravagantly."

"I feel so. What right has any one to throw away his birthright of gladness and indulge in a state of mind that makes himself and others miserable? In the last analysis I believe almost all wrong-doing originates in ill-temper."

"Yet we usually mean by ill-temper mere crossness."

"Mere crossness! There lies the trouble. We refuse to call a spade a spade, and treat ill-temper as if it were a misfortune, like bad weather, resigning ourselves dismally to it in ourselves and in others."

"You mean that instead of saying carelessly, 'Harry has gotten out of bed on the wrong side today,' we should say, soberly, 'How wicked Harry is this morning.'"

"Exactly. Moreover, ill temper is contagious and a person has no more right to go about scattering germs of bad temper than he has to propagate smallpox or the measles."

"On the other hand, an ill-natured person may prove a means of grace to others."

"On the same principle, I suppose, that a worthy divine advances the astonishing theory that the poor are ever with us in order to excite the benevolence of the rich."

"But according to modern theories, ill-temper always arises from some physical cause."

"Treat it as a symptom then. Send the patient to bed, put a mustard plaster on his tongue and a hot water bottle to his frown. The visit of a mock doctor often works a cure with my children."

"Seriously, how do you embody this theory of yours in the practical training of your children?"

"Simply by making the pursuit of happiness (in its highest form of right doing) the central idea in their lives. 'Sunshine from all and for all' is our home motto, and instant quarantine is the penalty for a failure to live up to it. I believe a happy disposition contributes more to success in a life career than any other single element."

"Yet I heard a clever woman say the other day that the world seemed to her to be divided into two classes—'the unamiable people with force and the amiable people without it.'"

"That sounds like one of the snap shot generalities of the new woman. I am not discouraged, but shall boldly divorce these ill-assorted couples and form an alliance between force and amiability in the persons of my children."

"Unblushing mother conceit! But example is better than precept, and do you manage to live up to your own standard?"

"Not at all. On the contrary, I frequently utter admonitions to happiness in most unhappy accents, and need training as much and more than any member of the family."

"Fortunately your children are still at the uncritical age when mother can do no wrong."

"Or they are quick-witted enough to see that my theory is good if my practice fails, as is the case with my small daughter who, when baby sleeps, warns her brothers to 'be quiet' in the most piercing tones of her shrill soprano. But when I detect myself in a discouraged mood I often say over a few lines of Robert Louis Stevenson's, which first set me to thinking of happiness as a duty. Do you know them?

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books and my food, and summer rain,
Knocked on my sullen heart in vain—
Lord, thy most pointed pleasure take,
And stab my spirit broad awake."

"No, I never heard them before, but how characteristic they are of his brave, sunny spirit! That phrase 'morning face' seems to be a favorite of his. He uses it in the prayer I am so fond of: 'When the day returns, return to us, our Sun and Comforter, and call us up with morning faces and with morning hearts.'"—Congregationalist

Our Pet Pain.

Each of us has her special weakness or cause of complaint; almost every one has a pet pain. Not that she loves her pain, but she unconsciously makes of it a cossetted, indulged pet. In making plans it is taken into consideration; especially is it useful as an excuse when one does not want to go to certain places to which expediency—perhaps duty—points. Then the pet becomes the darling, and in the secret of one's soul one is not sorry for its existence.

In this indulgence of our pet plans, we deceive others, and sometimes those who love us. One woman had pneumonia ten years ago, and ever since then a so-called "weak lung" has been her favorite and much-indulged complaint. It is a very convenient ailment, and one which does not interfere with walking, driving or riding, as "outdoor air is advisable in pulmonary affections." Neither does it prevent the enjoyment of the opera, or other amusements, as "recreation keeps up the spirits, and through them, improve the general physical conditions." Still there are times when disinclination to attend a dull social occasion or a dry business meeting causes "a warning stricture deep down in that weak lung." And the owner of this pet pain adds, in all sincerity: "I cannot afford to take liberties with that lung, you know." And her equally sincere husband rejoins, feelingly: "No, indeed, you cannot, and must not!" So easily may one deceive herself and those to whom one is dear!

It is right and proper that we should guard our weak points, and take care to strengthen them. But it is surely a mistake to bring them into prominence, and call attention to the flaws in our physical make-up. Complaint becomes a matter of habit, and a habit which, once formed, clings to one with a tenacity worthy of a better object.

After all, to be diseased in any way is a matter to be deplored, not to be made much of. Health is beauty; disease is decay. One sweet, brave woman recognized this fact when she found that she had an ailment never suspected by others, and which was absolutely incurable. "I know it must kill me sometime," she said to one who loved her. "Nothing can change it; talking of it can do no good. I shall try to forget it as much as possible, and to keep others from guessing that it exists. I will make the best of the life that God has left to me to enjoy. Let us not speak of the matter again." She never mentioned it afterwards, but took life joyously, and met death smilingly. Her pain was a secret between God and herself.—Harper's Bazar.

Objected to Foolishness.

"My dear," said the young father, "there is one request I want to make of you."

"What is it, dear?"

"I wish, dear, that you wouldn't talk this baby-talk to our child. It's absurd. The idea of saying 'Kitchy-kitchey kee,' and 'Whose wizzicuns is 'oo?' to a human being is little less than barbarous. Don't you let the neighbors do it, either."

"I'll try not to dear," she answered, patiently. "But it seems to amuse Dorjy so much."

"Don't call him 'Dorjy,' either. It's positively idiotic. His name's 'George,' and there's no use of starting him out in life with a vocabulary like a Polynesian national hymn."

"But he's a little fretful today, and wants to be amused."

"There are rational ways of amusing a child. You can sing to him"

"I have been singing to him."

"Well, give him to me, and I'll sing to him a while."

She passed the baby over and he proceeded to do his best with the Toreador's song and the Bedouin love song and various other selections. The baby persisted in whimpering. He continued to sing, and presently the little one began to smile. In a little while the little one was fast asleep."

"You have quieted him beautifully," the mother admitted. "By the way, what was the song you sang over and over again? It seemed so tuneful and lively."

"Haven't you heard that?" he queried in astonishment. "It's from the latest comic opera, and it's a corker. The chorus goes:

"Toodeldy, foodledy, up-idee!
Jimmity, jammity, jingree!
Riggity, jiggity, rummity ho!
Blimmity blam and away we go!"

"I can remember the chorus, but I'm going to buy it and learn the whole thing by heart."—Sel.

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CHRISTIAN ADVOCATE.

GREENSBORO, N. C., JANUARY 17, 1900.

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THE DANGER OF SELFISHNESS.

The dawn of the Twentieth Century is upon us. It brings with it new problems, new responsibilities, and new opportunities. Are we ready for the work before us? Is the church equipped for conflict. Is she girded for victory? We ought to be sure that her defensive and offensive armor is on and perfect. Unless we do this we will not be equal to the demands upon us.

But from our view point the greatest hindrance to individual religious progress and church growth and achievement is selfishness. The lack of that charity which suffereth long and is kind, envieth not, seeketh not her own, thinketh no evil, rejoiceth not in iniquity, but in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

It is not an easy matter to distinguish sharply between self love and selfishness. The former is commended. It is right. It is a Christian virtue. It gives one a right estimate of himself, a proper appreciation of his resources, and leads him to guard his interests, defend his rights, develop his powers, and utilize his gifts to the greatest advantage in making better conditions and helping men to a higher life.

Selfishness is that in us which ignores the rights and claims of others, unduly exalts one's own interests, develops a self-centered life, and causes him to seek his own and not the things that are Jesus Christ's.

The impracticability of selfishness is the lesson of history. The eternal hopelessness and helplessness of selfishness is the warning of the gospel. Selfishness is slavery. It is the bitter bondage of the race to falsehood. Its clanking chains deafens us to the voice of God and the cry of our brother for help. The mission of the Bible and of Jesus Christ is to cry out against the wantonness, the imbecility, and the inhumanity of selfishness. It means to the individual and the church, contractedness, narrowness, hardness, failure. It dims vision, it arrests growth, it paralyzes power, it blasts hope, it destroys life. The crucifixion of the selfish principle is the philosophy of Christian growth. This applies alike to the individual and the church as a whole. We believe it is Heron who says: "The dying self is the growing Christ."

The grain of wheat has in it the germ of life, the germ of countless lives, the germ of vast harvest fields; but not until it is buried in the bosom of the earth does it become more than itself. It must die before it can increase and multiply the fruitfulness of the earth. The human soul has in it the germ of infinite life. Its possibilities for goodness; its resources for spiritual reproductiveness, are measureless and exhaustless. But so long as it exists for itself even in a religious way, Christ cannot reproduce himself in it, and it cannot reproduce the Christ spirit in humanity. Not until the soul dies to self and is hid with Christ in God, like the seed planted in the earth, does it receive within itself the spiritual life forces that make it grow with the increase of God's righteousness.

If our ministers can set in a clear light before the people the true nature of selfishness and its dangers, the greatest obstacle will be taken out of the way of individual spiritual growth, and a great forward movement in the church of God will result. When the slavery of selfishness is broken, when the bitter bondage is removed, then we will rise to higher views, and come into larger life and gifts will pour into the treasury of the Lord, and the windows of heaven will be opened and God will pour us out a blessing so great that there will not be room enough to receive it. This blessing will be both of a spiritual and temporal character. God is able to enrich his people with silver and gold and with spiritual treasures.

SUGGESTIONS IN REGARD TO DISTRICT CONFERENCES.

If the Western North Carolina Conference is to achieve the results desired this year we must improve every opportunity presented and work to the best advantage every part of our church machinery. The district conferences can be made, and should be made important factors in solving the problem of success. They are designed to be centers and rallying points for the pastors and people of a presiding elder's district. It is there we are to study local interests and conditions, to consider minutely our home missions and educational work, and originate plans and start movements, get and give information, stir the people and create enthusiasm that will enable the pastors to achieve results later on.

It is of the greatest importance that these conferences be largely attended by the representative men of the district, and large crowds of people who live in the community where they are held.

In order to get a large attendance the first thing necessary is to fix the time of holding them as early as possible. The laymen who are capable of contributing largely to the success of meetings like these are busy men and they have to look ahead and arrange in advance for three or four days absence from home.

Then there should be great discretion used in electing men to attend these conferences. Having first fixed the time, if brethren believe they cannot attend do not elect them. In most of our congregations we have a sufficient number of good, active men both within and outside of the quarterly conference from which to elect good delegations. Then we ought to insist that all local and other preachers in the district attend. These brethren have experience and ability, and we need them at these conferences.

As to a plan for arranging the time for holding these conferences we have a suggestion: Some want theirs early and some want theirs later. Let us decide then to begin the last week in May and hold one a week until all are held. The presiding elder who wants his early can have the first week and send a notice to the ADVOCATE at once, with the understanding that no other elder will take his date. Then let the next week be taken and so on. We are anxious to attend all the conferences and put in work for the ADVOCATE and the literature of the church, and the school men want properly to represent their special interests. But this will be impossible if two conferences are held the same week.

We see no reason why the plan will not work. But if it is not practicable let us, without delay, decide upon something that is practicable, and make the district conferences this summer great rallying occasions in the interest of our home mission work and our paper and educational interests.

STATE NORMAL AND INDUSTRIAL COLLEGE.

The board of directors of the above institution met in Greensboro on last Thursday. After a full hearing of all the expert and other testimony in regard to the recent outbreak of fever, in consequence of which the school was closed in November, and after a thorough examination and inspection of the buildings and premises they resolved to reopen the College on the 30th of this month.

For the information of our readers we give in part the report of the directors. This is a State institution and it is due the public to know the facts:

We have spared neither time nor expense in securing the services of the best medical and sanitary experts in aiding us in tracing the cause and removing the difficulties.

After a thorough investigation, we are satisfied that we have located the cause.

1. We believe that the central well, used to furnish water to the tables in the dining room, as shown by the bacteriologist's analysis, to be the cause.

2. That a leaking plumbing connection between the water closets and the main sewer under the dining room annex created an unsanitary condition there and may have contributed to the contamination of the well located about 125 feet distant.

A thorough examination by ourselves and the sanitary and medical experts fail to fix any other cause, as the entire premises otherwise were found in excellent sanitary condition.

The State board of health and the sanitary experts employed by us make the following recommendations:

1. That the three wells near the college buildings be filled and the city water used.

2. That the entire sewerage system be inspected by competent engineers, and any defects found be remedied; that the dirt adjacent to the leaking sewer pipe under the dining room annex be removed and the location thoroughly disinfected.

3. That all the buildings, rooms, and furniture be disinfected, the walls recalcimined, and inside woodwork repainted.

All the above recommendations have been carried out, or will be before the date of the opening, and submitted to the State board of health for inspection and approval, and in addition thereto we are putting in a plant to filter and sterilize the water to be used for drinking purposes.

The mattresses have been burned, and iron bedsteads placed in all of the dormitories in lieu of the wooden ones used. The old bath tubs have been discarded, and modern ones substituted. The water closets have been rearranged, and the whole premises overhauled and placed in first class sanitary condition.

All of the above work has been done under the supervision and advice of the best experts, including the secretary, the bacteriologist, and the engineer of the State Board of Health.

We feel safe in saying that the physical condition of the institution is as near perfect as human skill can make it, and the public need have no apprehension of further trouble, and students can return to their work with the assurance that full provision has been made for their comfort and health.

In common with the people of the entire state the members of the board of directors have felt the deepest sympathy for those among the patrons, relatives and friends of the college upon whom the hand of affliction has fallen so heavily.

The course pursed by the President and Faculty in all matters relating to the epidemic has our thorough endorsement, and we have never been better satisfied with the work of those administering the affairs of the college. All who have taken the pains to learn the facts as they occurred are unanimous in their praise of the wisdom and affection displayed by the entire management of the institution.

C. H. MEBANE, Pres.

J. M. SPAINHOUR, Sec.

A WORD TO OUR PREACHERS.

We are sparing no effort to give the Conference a paper that will meet the wants of a great denomination, and we want the help of every one who is interested in the good of our Church in North Carolina. The preachers and laymen can greatly aid us in different ways.

First. By writing us letters and sending us postal card reports of its conferences, special meetings, marriages, and other items of interest on their respective charges.

Second. By clipping notices from the county and local papers, of ministers, laymen, Sunday-schools, Ep-

worth Leagues, Missionary Societies, and schools, and sending them to us. From necessity we have reduced our force and, pressed with work as we are, it is impossible for us to go through all the exchanges each week to get items.

Third. By looking after the subscription list on their respective charges. Every official man, and as many other families as are able, ought to take the ADVOCATE. The pastor is the only man who sees and knows them all. Those who are already subscribers ought to be gotten to renew promptly.

Fourth. By collecting money due by those who are over one year behind. Half of our subscribers pay promptly, but the others require a great deal of asking. They put off from time to time and pay little attention to notices in the paper or to bills sent them. We find now that there is over two thousand dollars due us on subscriptions. We wish these friends would send us the money due, or write us that they cannot or will not.

If any of our pastors have not received the list of subscribers on their work, sent them this year, if they will write us and send the postoffices in their charges, we will forward them lists.

Fifth. By making a personal canvass between now and the 15th of February for new subscribers.

A number of our pastors are now getting up a club of ten or more. We hope to publish a long list of them later.

EDITORIAL NOTES.

We are requested to state that the post office address of Rev. F. L. Townsend is Canton, N. C.

A recent issue of the Winston Sentinel speaks very highly of Rev. T. F. Marr's preaching and other work. None of our congregations have larger resources than Centenary Church, Winston, and brother Marr will wisely utilize them.

Rev. W. H. Perry, of the Danbury circuit, has made a good beginning in the New Year and writes very cheerfully and hopefully. We hope his people will take good care of him and Sister Perry. They merit their love and esteem.

NOTICE.

Any unemployed preacher wishing to enter upon a few weeks of revival work write at once to F. L. Townsend, P. E. Waynesville District, Canton, N. C. Send reference from P. E. or P. C.

Rev. J. L. Keener, in a letter remitting for a subscriber, says: One thing I have noticed, that a family that takes, reads, and pays for their church paper is always up on all lines of church work, and those in the main that do not take, read, and pay for their church paper take but little interest in church work.—Arkansas Methodist.

Mrs. Leland Stanford has deeded all of her vast property to Stanford University—the real estate having recently been transferred, following the personal estate, which was given some time ago, to the amount of about $15,000,000. All that is now left to her is a $25,000 life annuity, which the university trustees are under contract to pay.

Branson's Agricultural Almanac far 1900—Centenary Edition is out in good time as usual and full of valuable information about North Carolina. Dr. Branson makes his own Calendars, and guarantees his calculation to be correct to the nearest whole minute. This and other reference books, have made Dr. Branson quite an enviable reputation, as to current State history. Few ten cent books, if any, are so valuable as the Almanac.

We had a pleasant letter a few days ago from Rev. L. L. Johnson, formerly of ours, but now of the Missouri Conference. He is stationed at Carthage and is pleased with his work. His people gave him many expressions of appreciation at Christmas. We are sure he and Sister Johnson merit all the kindness be stowed upon them.

The first quarterly meeting of West Market Street Church, Greensboro, for the current year was held on last Sunday. Rev. F. H. Wood, D. D., the Presiding Elder, preached a strong sermon at 11 o'clock to a large congregation. The Quarterly Conference on Monday night showed a healthy and hopeful state of things.

A wise word on long sermons: Once in a while a preacher of prodigious brain power can be found who can hold his congregations in spite of his long sermons. Even he cannot do it on all occasions with all people. All the talk about hampering such a preacher and fettering such a pulpit cannot make the preacher as acceptable or his pulpit the power it might otherwise be.

The reports that we have had of the opening of the Spring sessions of our schools are encouraging. Greensboro Female College has nearly all the old pupils back and quite a number of new ones. Our Trinity College letter in this issue speaks encouragingly of our leading college. We have no work more important than that of education and we ought to improve every opportunity to move it forward.

Mr. J. S. Spencer, of Charlotte, and one of our most valued subscribers, spent a few hours in Greensboro last week and called at the office to see us. We were glad to see that his health has improved since we last saw him. Bro. Spencer is president of Commercial Bank, of Charlotte, also of the Henrietta and Caroleen Cotton Mills. He is thoroughly interested in the progress of Methodism in Charlotte and makes a good report of the work there.

The Wesleyan Advocate remarks: "We often hear people say: 'I wish we had the old time religion.' They might as well say I wish we had the old time wooden plows. I wish we could thresh out wheat like our fathers did with the old-time flail. I wish we had the good old-fashioned tallow candles. I wish we had forks with two prongs to eat peas. I do wish we could haul our cotton 100 miles to market like we did 50 years ago. Let us enter a gentle protest. The gospel of the Son of God does more now, in a day, than it could possibly have wrought in a year of Auld Lang Syne. Besides all this, let us not forget that we have, right now, the oldest religion the world has ever known."

Notice.

Morganton, N. C., Jan. 8, 1900.

The "Special Committee on Ruther ford College" is called to meet at Connelly Springs, Jan. 25th, 1900 The members are: D. Atkins, R. M. Hoyle, C. G Little, L. L. Smith and John W. Jones, clerical; and the laymen, J. A. Lackey, H. W. Connelly, B. F. Davis, H. S. Blair and J. D. Glass. See Conference Journal, page 52

JNO. W. THOMPSON, Chairman, pro tem.

Linwood Circuit.

DEAR ADVOCATE:—I began work on my new charge, the Linwood circuit, on Sunday after Conference. I have been very kindly received. The parsonage has been made much more comfortable by the expenditures of more than $50.00 since Conference for furnishings. There is a great deal of work to be done here, and if we are not deceived, the people stand ready to help do it. The signs of the times are that we will have a glorious year.

Fraternally,
D. P. TATE.

Rockford Circuit.

DEAR ADVOCATE:—I returned home from Conference and began my work at once. I have made one round on the circuit and received four members into the Church. Siloam is on Rockford cir cuit this year. The brethren there have recently built a beautiful church house, and are moving along nicely in all lines of church work.

On Christmas day our congregation at Pleasant Ridge gave us a right severe pounding. May God bless them and enable us to feed them on "the bread of life."

SEYMOUR TAYLOR.

From Ramseur.

DEAR BRO. CRAWFORD:—I returned home from Concord after Conference adjourned and at once entered upon my pastoral work for another year, and hope it will be a prosperous and happy year for preacher and people.

My return to this charge elicited no special jubilation, nor provoked any open hostility. My escape from two extremes, equally dangerous, is cause for congratulation.

I shrink from posing before the public as one who has ability and a purpose to 'turn the work upside down;" and yet I am free to confess that I am conscious of a fixed purpose to be a factor in the accomplishment of that important but gigantic enterprise.

The good people of Franklinsville during the Christmas holidays showed their thoughtful kindness by pounding us at long range; but the range finders, Sister Fraley and Master Lacy, were accurate in their aim, for the whole charge struck us plump, producing simultaneously, both cardiac and gastronomic sensations too delightful to be expressed in words.

The sudden death of brother Henry Parks, of which you have heard, was a distinct loss to the Church and community. The grief of sister Parks and her two interesting children challenges our profoundest sympathy. His health seemed to have improved and he had resolved to take a more active part in the church than he had been able to do previously. God ordered otherwise, and while we do not understand why, we can believe that He knows best If his death should cause brother, relative or friend to become a devout Christian, that would be a vindication of the Divine benevolence, and for this we devoutly pray. I hope to make good my pledge and send you ten new subscriptions (I'll not send the subscribers) by the time specified.

J. F. ENGLAND.

The district stewards of Mount Airy District will please meet at the Methodist church in North Wilkesboro on Friday, Jan. 26th, 1900, at 1 p. m. Let every member of the Board be present if possible. J. J. RENN, P. E.

Mt. Airy, N. C., Dec. 28th, 1899.

East Rutherford Circuit.

BRO. CRAWFORD.—The management of the ADVOCATE is to be congratulated on the various improvements made in our organ, but there is one further improvement that I think should be made and this you cannot make unless the pastors shall give you the help, that they alone can give. We do not give you the news. I plead guilty, and promise to do better, and by your permission hereby exhort the brethren to help in making our paper a newspaper. Our people inquire, often, why we do not write, and the answer generally is, by those who do not write, that preachers' letters abound in "adjectives" and "pro-nouns" to that extent, that he that writes is accused of selfish motives. This may or may not be true. We can not doubt but that the authors feel good over what they have said, and I would no more accuse them of wrong motives than I would the good brother in the Conference love-feast who told and so enjoyed that incident of the little boy who wanted to be a preacher so that he could have a book, pencil and piece of tobacco.

Our interest in the ADVOCATE ought to lead us to help it, by giving you the news.

At our Conference at Concord East Rutherford circuit was formed and your scribe sent to it for 1900. A new circuit, new pastor and a new Presiding Elder and having made one round on the circuit, and attended our first Quarterly Conference, presided over by Bro. Little will say that Morganton District has a Presiding Elder who will magnify the office. He preaches and presides well.

The pastor is in love with his charge, and so far as he is able to judge will have the sympathy and support of his official members and the Church at large for his success on the work.

Church Conferences have been held at all the churches, and I find the largest proportion of praying members that I have ever found on a charge, nearly one tenth of the members will pray in public. This certainly speaks well for the charge and the former pastors.

We have lost by death one of our most consecrated members, J. Harvey Randall, a veteran of the cross as well as a Confederate veteran. His memory will long be precious to those who knew him.

J. B. C.

From Jackson Hill.

We arrived at Jackson Hill on Dec. 27th, drove over to the home selected for the preacher and as it was nearly night one good sister kindly invited us over to supper with her. We sat down to a most delightful supper, after which we went back over to look after things and make some arrangements for breakfast. It was not long before we heard the clatter of footsteps outside. The door opened and a pounding crowd entered, and such a pounding as they gave us! We were too much overjoyed to express our thanks. May the good Lord abundantly bless the good people who participated in making our hearts glad with the good things of life. We have been over nearly all of the work and received nothing but kindness from the people that we have met.

May the kingdom of our Lord be advanced this year and much good accomplished in his name. With best wishes to the ADVOCATE and its readers, we remain,

Your humble servant
J. P. DAVIS, Pastor.

In writing to advertisers please mention North Carolina Christian Advocate.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for Jan. 21, 1900

THE PREACHING OF JOHN THE BAPTIST.

John's preaching was preparatory to Christ's. He was the voice of one crying in the desert, Prepare ye the way of the Lord: Before John commenced his ministry, there was great apathy in religion, and if patriotism remained, it was smouldering in ashes. The preaching of John awakened the conscience and revived national hope in expectation of the coming of the Messiah. John came into all the country about Jordan, preaching repentance and baptism for the remission of sins. John, like Jesus, was an itinerant; but his circuit was smaller, being confined to the Jordan valley. In part he sought the people, but in a larger measure the people sought him. "They went out to him from Jerusalem and Judea, and the regions round about Jordan." His congregations were immense, and the effect of his preaching but transient. He was well qualified to be a sensational preacher; his life was rugged, his dress rustic; he had a stentorian voice, and brought certain strange things to their ears. He preached "the baptism of repentance for the remission of sins." It was thus he was to "prepare the way of the Lord." John called sinners to repentance. A change of mind that would lead to a change of life was indispensable. What with the dead forms of the Pharisees, and the rationalism of the Sadducees, and the compromising spirit of the Herodians, the old paths and the good way were in danger of being entirely forsaken. While sin has never been out of the world since it first came into it, there have been periods when it has almost been universally dominant. Such a time was then, and it would be most unfavorable for the claims of Christ. Their sins had not been more against the moral than the spiritual law. They expected to be saved because they were the children of Abraham. They were sadly deficient in human kindness, and were readier to "do violence" than to "be content." Of charity there was little. The repentance John preached called for a change in those matters. The civilians were to be generous, the tax-collectors just, and the soldiers humane. Such a change, signified by baptism, would lead to the remission of the sins. There seems to have been a general awakening, for anxious multitudes came to his baptism. It is a strange fact that almost all religions resort to water for ceremonial cleansing, so that Christian baptism seems to be no less rational than divine. That it is in some way related to the remission of sins is so clearly taught in Scripture that nearly all who believe on Christ practice it. Any difference of manner is determined by interpretation. The design of baptism is in no way effected by the manner of baptizing, nor the age of the baptized. All gospel ordinances stand together, and are parts of one great whole, which obtains saving efficacy only through the merits of Christ.

John did much to prepare the way for Jesus; but there is still much to be done. John prepared the way among the Jews; but there are hundreds of millions of Gentiles among whom no preparation has been made. We are not forgetting the fact that nearly the whole Christian Church of the past eighteen centuries has been gathered from among the Gentiles. The Greeks and Romans, the Celts and Teutons, were all Gentiles. Europe was heathen before it was Christian, and Christian Europe has made Christian America.

The Heart of the Lesson

E. L. PELL.

The Pharisees, like the poor, we have always with us. These words of John are quite as timely, therefore, in our day as they were when they fell burning from the Baptist's lips.

For when the preacher demands of us the fruits of repentance do we not begin to say in our hearts that we have Abraham to our father? Does not our whole nature rise up in protest against the vulgar heresy that we are only one of the common herd? Is there not a voice within us contending that we are not as other men are, and do we not hug to our bosoms the hope that God will treat us with a consideration which He will not show toward others? Did we not when little children comfort our hearts with the thought that God would not let us die because "it's me," and that He would not let our mother die because she was our mother?

We have Abraham to our father. The rest of the world may come under the general rule, but as for ourselves, we are the people. We never confess these feelings to others and seldom to ourselves, but we are conscious that they have place in our hearts. There is the thought so fondly cherished that we are a little—just a little—superior to others by birth. And there is a fact which we love to remember that we have had better home training than other people. And then there comes up before us the sweet face of the dearest mother in the world who has never, never ceased to pray for us, and whose prayers are going to save us whether or no. Then, too, we have been faithful in observing all the ordinances of the church. We fast twice a week—in spirit—and give tithes of all we possess, after a painful mathematical calculation. And then—but there is no end to the things to be said in our favor!

But they are not worth repeating, says John, with a merciless dash of cold water on our beautiful robes of self-righteousness. The fact that you and I were brought up in a gospel land by God fearing parents is nothing if we have not walked in the footsteps of our parents according to the Gospel; just as the fact that the Pharisees were descended from faithful Abraham was nothing if they had not inherited Abraham's faith and faithfulness. God is not concerned about genealogical tables; He wants men. The world is full of pedigrees and family trees; God wants men

John does not make light of faithful Abraham, nor does he intimate that it is of no advantage to be born a Jew, or to be born of pious parents in an enlightened Christian land. What he insists upon is that these things are valuable only as they are used as means, and that otherwise they can be of no possible service to us; they will only rise up in the judgment to condemn us. It is nothing that our parents were pious if we are not pious. It is nothing that we have a long line of praying ancestors if we do not pray. It is nothing that our names are on the church roll if we are not numbered among the faithful It is nothing that we have been baptized if we have not shown our repentance in any other way—by leading better lives, by self-denying acts of love, by renouncing every form of dishonesty, by resisting the temptations of our position and being content with such things as we have. For "what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?"

STATE OF OHIO, CITY OF TOLEDO, } SS.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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The business of the Provident Savings for the month of May exceeded by 100 per cent. the business of May '98. The same is true of their North Carolina Agency, under the management of its State Manager, J. Sterling Jones, Greensboro, N. C., who holds open for first-class men several district agencies, that offer big results to well directed energetic efforts. We advise men of snap, capacity and ambition to see Manager Jones, or his Superintendent of Agencies, J. J. Mackay, Esq., who is now in Eastern North Carolina.

Elsewhere in this issue will be found a manifesto showing the remarkable growth of this Company, which is so meritoriously established in the confidence of the public wherever its business features are known

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Xanthine Company—About July 1st last I bought a bottle of your Hair Restorative. At that time I wrote you if I was deceived in this I would never read the advertisement of another hair medicine; that I should never try again if I did not find this what it said. It gives me pleasure to state that it is the only preparation I have found that would perform all that was claimed for it. It has given entire satisfaction.
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for Jan. 21, 1900.

IN THE FAR COUNTRY.

Luke 15 : 11-24.

[Through mistake this topic was treated in our last issue and hence comments will be found in last week's paper.]

The Epworth Era says: Of all the parables spoken by our Saviour two stand out pre-eminently for beauty, pathos, and human interest: the parable of the Good Samaritan and the parable of the Prodigal Son. The first shows how we should keep Christ's second commandment, "Thou shalt love thy neighbor as thyself" (Matt. xxii. 39; Luke x. 29). The parable of the Prodigal Son teaches God's great love to penitent sinners.

In the scheme of the parable the father represents God. the elder brother the Pharisees, and the younger son the sinner, and more widely the Gentile world.

The occasion of the parable was the complaint of the scribes and Pharisees that Jesus received publicans and sinners and ate with them. Jesus answers their murmuring and vindicates his conduct by reciting the parables of the Lost Sheep, the Lost Piece of Money, and the Lost Son. The cavilers could not condemn the shepherd for hunting his lost sheep, and rejoicing when he had found it; nor the woman for hunting the lost money and being glad at finding it. So they could not but approve the conduct of the father in receiving his lost son with joy. They thus passed sentence upon themselves in murmuring at Christ for receiving sinners. This was the immediate teaching of the three parables, but our Savior had a higher and universal lesson to teach—the folly of sin and the compassion and love of God.

Mission Study for February and March.

Arrangements have been made for the Leagues to study "Our Island Empire," the book on Missions in the Epworth League reading course, during the months of February and March. Dr. O. E. Brown, of Vanderbilt University, will furnish weekly during these two months an outline series of studies on this book for publication in the Epworth Era. Let every League in the bounds of the Church meet at once and arrange to organize a class to pursue this series of mission studies. Dr. Brown for some years has had charge of the mission study class at Wesley Hall; he was also a missionary in China for some years until the Church recalled him to take the position which he now occupies as professor in the theological department of the University. He is every way qualified to give the Leagues the very best on this subject.

Remember the studies will appear weekly in the Epworth Era, beginning with February and continuing through the month of March. First Vice Presidents and missionary committees will take due notice.

P. L. COBB.

From Tryon Street Church, Charlotte.

CHARLOTTE, N. C., Jan. 8, 1900.

DEAR ADVOCATE:—We have such an interesting Junior Epworth League here in Tryon Street Church that we wanted to tell you about it.

Last Tuesday, Jan. 2nd, we had our semi-annual social and election of officers.

The social was at Miss Minnie Gattis' and we had a very delightful evening.

After election of officers some one announced that we would enter an "Autograph contest." After that we played "Pansy Bed," a merry game enjoyed by all. Then "A penny for your thoughts," which made us put on our thinking cap. After this refreshments were announced and on entering the dining room we found prettily laid tables of ice-cream, sherbet, cake and old timey snow balls. In the center of the room was a small table with a dish of strange looking salad. As we were leaving the dining room we were asked to take a leaf of the conundrum salad. We answered all we could and the one who got the most correct answers was given a pretty prize

We all went away feeling that this was the most delightful social in our history.

If any other League would like a description of the games, as I am corresponding Secretary, I will be glad to tell them.

We want to hear from them too and how they conduct their League or any other item of interest.

MARY S. ANDERSON,
Corresponding Secretary.

Character.

Rev. C. H. Parkhurst says: "My character today is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished and all the deeds I have ever performed. It is the entirety of my previous years packed and chrystallized into the present moment. So that character is the quintessence of biography; so that everybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and thinking. Character is, for the most part, simply habit become fixed."

"Character is that kind of statuary which a man cuts out with himself as both tool and subject."

"Christian character is Christlikeness. The standard, the pattern is before us. The exhortation is: 'Let this mind be in you which was also in Christ.' This can be accomplished only by being so much in the presence, fellowship, companionship of the living pattern that we 'put on Christ.' "—Selected.

Remedy for Sorrows.

If asked where is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress through life as the power that is to sustain him under trials and enable him to confront his inevitable afflictions, I must point him to something which, in a well-known hymn, is called, "the old, old story," told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—W. E. Gladstone.

The Problem of Life.

How to lead the life divine surrounded by temptations from within and from without; how to breathe freely the atmosphere of heaven while the feet yet touch earth; how to lead the life of Christ who shrank from no scene of trying duty and took the temptations of man's life as they came; or how even to lead the ordinary saintly life, winning experience from full and permanent strength out of momentary weakness, and victory out of defeat—this is the problem.—F. W. Robertson, in Great Thoughts.

Prayer is the Christian's vital breath. —Montgomery.

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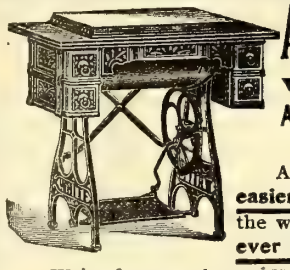
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IF YOU ARE IN BUSINESS and want the people to know it, place an advertisement in the columns of the North Carolina Christian Advocate and the people will know it. Largely circulated. Rates very reasonable and furnished on application.

NORTH STATE ITEMS.

The dispensary report shows that Monroe's liquor bill last year was near $18,000.

Hobart North, of Shore, Yadkin county, was playing with his father a few days ago, when a piece of timber fell on the boy's head, killing him instantly.

Raleigh News and Observer: The penitentiary has contracted to furnish 100 convicts to build a railway from Goldsboro eastward through Snow Hill and 100 to build a railway from Aberdeen toward Fayetteville.

Mount Olive Advertiser: A faint conception of the magnitude of the commercial fertilizer business of this place can be formed when we state that there were six dealers at this place last year, and one of the six sold nearly $9,000 worth.

Charlotte News: The farmers of this section are very much disturbed on account of the scarcity of water in their wells. One prominent farmer informed a News reporter today that the wells in his section are in a worse condition than at any time during the summer months.

Public attention has been called to the immense sums of money paid out of the State Treasury last year for lawyers' fees. The sum total is appalling, as these two instances will show: J. C. L. Harris was paid $9,997 and W. C. Douglas $5,000.—Reidsville Review.

Hereafter the name of Rev. H. L. Atkins' charge will be "the First Methodist Church, of Salisbury." The name was changed from Church Street to First by the quarterly conference held recently. The action of this conference will, of course, be confirmed by the next annual conference.—Salisbury Sun.

Salisbury Sun: The late cold spell afforded a splendid opportunity for the storing away of ice, and many of the farmers availed themselves of the opportunity. In Franklin township, Mr. H. G. Miller tells us, it is estimated that 300 tons were saved. Some of the ice was eight inches thick, and ice three inches thick formed in three days where thicker ice had already been gathered.

The Grand Lodge of Mason, in session at Raleigh last week, elected the following officers: Beverly S Royster, of Oxford, grand master; H. I. Clark, of Tarboro, deputy grand master; Walter S Liddell, of Charlotte, senior grand warden; Francis D. Winston, of Windsor, junior grand warden; William Simpson, of Raleigh, grand treasurer; John C. Drewry, of Raleigh, grand secretary.

Lumberton Robesonian: Mill No. 2 the Southern Saw Mill and Lumber Company shipped four car loads of lumber to Ontario, Canada, last week. It was about half of an order received from there.———The dwelling and smoke house of Mrs. Delaney Wishart, about two miles from town, was destroyed by fire last Wednesday. There is some insurance, but not enough to cover the loss.

The State Department of Agriculture announces that by its request the United States exempts from the provisions of the cattle quarantine law the following trans-montane counties: Alleghany, Ashe, Watauga, Mitchell, Yancey, Buncombe, Madison, Henderson, Transylvania, Haywood, Macon, Swain, Cherokee and the Eastern Indian reservation in Graham, Clay. It is forbidden to remove cattle into any of these from counties east of the Blue Ridge, from South Carolina or Georgia and from Cocke county, Tenn.

GENERAL NEWS NOTES.

The annual distribution of seed by the Agricultural Department will be made shortly. The cost to the Government is $130,000.

In the city of Baltimore with a population of 541,000, 78,000 of whom are negroes, the death rate among the negroes is 30.61 per cent. against 14.35 per cent. for the whites.

Of fourteen Harvard professors interviewed by the New York Journal nine are on the side of England and four on the Boer side in the controversy that led to the South African war.

Mr. Charles B. Rouss, of New York, sent $1,000 to a Winchester fire company and $500 to one at Charleston. These companies will celebrate Mr. Rouss' sixty fourth birthday February 11.

On an alleged capital of $20,000,000, about three-quarters of which is water, the Swift Meat Packing Company of Chicago last year sold $160,000,000 worth of meat, and paid a dividend of seven per cent.—Wilmington Star.

The capital stock of the Riverside Cotton Mills, at Danville, Va., is to be increased from $2,000,000 to $4 000,000. Important improvements are projected. The net earnings of the mills last year were over 18 per cent.

Along with our new possessions, the Charlotte News says, we have also annexed leprosy, the bubonic plague and an assorted variety of strange diseases, besides the insurgent microbe, against which it is hard to quarantine.

The embezzlers in this country, as far as known, got away with $2,218,373 last year. This is said to be about the best showing made in twenty years, only one year within that time (1882) showing less. The stealings for 1898 footed up $6 000 000.

The population of Hawaii numbers 124,234, of whom 40,000 are Japanese, 21,600 Chinese, 31,000 pure blood Hawaiians, 8,400 mixed bloods, 15,600 Portuguese, 3,000 Americans, 2,200 British, 1.400 Germans, 479 French and Norwegians, and 1,055 of other nationalities.

The committee charged with the work of providing a home for General Wade Hampton has bought a building lot in Columbia, S. C., and is now erecting thereon a comfortable house The money was raised by popular subscription against General Hampton's protest.

Advices from New Britain report the massacre of the captain and crew of 15 men belonging to the British schooner Nukumania, of South Wales, while trading among the Admiralty Islands. Only three boys escaped. The natives, after murdering the sailors, inaugurated a feast ashore and ate their victims.

Last year 12,962,622 tons of freight passed through the Suez canal. Great Britain led with 8,691,092 tons, or 65.5 per cent., while the United States brought up the tail with a little over .02 per cent. In the same time 3,503 vessels passed through it, of which 2,295 were British. The United States brought up the tail with 4.

A dispatch, dated January 11th, from Atlanta, Ga., says: The Southern Association of Hosiery Manufacturers met here today and advanced prices 10 per cent. This is a total advance of 20 per cent. in three months The association adopted a resolution urging the United States Senate not to ratify the pending reciprocity treaty between France and the United States. D. G Sunderland, of Pelham, S. C., was elected president to succeed V. P. Ballard resigned.

IF YOU KEEP A

Horse or Cow

I WOULD LIKE TO FURNISH YOU IN FEED. . . .

I buy in large quantities and will give you the best prices on Corn, Oats, Bran, Ship Stuff, Cotton Seed Meal, Cotton Hull, Rock Salt, Cattle Powder, &c

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QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT--1st Round.

J J Renn, P. E., Mount Airy, N C

Mount Airy Station	Dec.	23 24
Mount Airy circuit at Salem	"	2
Sparta circuit at Sparta	"	30 31
Healing Springs circuit at Baldwin	Jan	3 4
Jefferson circuit at Jefferson	"	6 7
Creston circuit at Creston	"	9 10
Watauga circuit at Henson's Chapel	"	13 14
Boone circuit at Boone	"	14 15
Pilot Mountain ct at Chestnut Grove	"	20 21
Wilkesboro circuit at Beulah	"	27 28
N Wilkesboro circuit at N Wilkesboro	"	28 29
Elkin station	Feb	3 4
Rockford circuit at Stony Knoll	"	7
East Bend circuit at Yadkinville	"	10 11
Stokes circuit at Germanton	"	17 18

STATESVILLE DIST.—1st Round.

J E Thompson, P E, Statesville, N. C.

Mooresville station	Dec.	2 3
Mooresville circuit	"	3 4
Mount Zion station	"	9 10
Statesville station	"	16 17
Statesville, West End	"	17 18
Turnersburg at Larksbury	"	23 24
Stony Point at Marvin	"	30 31
Pisgah at Pisgah	Jan.	6 7
Statesville circuit at Connelly's Chapel	"	13 14
Lenoir circuit at Mount Zion	"	20 21
Lenoir station	"	21 22
Newton circuit at Newton	"	27 28
Maiden circuit at Maiden	"	28 29
Granite Falls circuit at Hudson	Feb	3 4
Granite Falls station	"	4 5
Troutman circuit at Vanderberg	"	10 11
Hickory station	"	17 18
Catawba circuit at Catawba	"	24 25

The District Stewards will please meet at my home in Statesville on Wednesday, Jan. 17, 1900 at 11:30 a m

SHELBY DISTRICT—1st Round In Part

W R. Ware, P E, Shelby, N. C.

Shelby station	Dec.	17 18
Gastonia station	"	23 24
Bessemer City circuit Bessemer City	Jan	6 7
King's Mountain and E Bethel, King's Mountain	"	7 8
Lincolnton circuit, Lincolnton	"	12 13
Stanley Creek circuit, Stanley Creek	"	14 15
Belwood circuit	"	20 21
Shelby circuit, Sulphur Springs	"	27
Polkville circuit, Kenoboth	"	28 29
Cherryville circuit, Cherryville	Feb.	3 4
South Fork circuit, Farm Tree	Feb	3 4
Lowesville circuit Salem	"	10 11
Rock Springs circuit Marvin	"	11 12
North Eve and circuit, Casar	"	17 18
Lowell circuit, Lowell	"	24 25
McAdensville station	"	24 5
Mountain Island station	Mar.	3 4

MORGANTON DISTRICT, 1st Round

C. G Little, P. E., Marion, N. C.

Bakersville circuit, Bakersville	Dec.	10 11
Elk Park circuit, Elk Park	"	13
Estatoe circuit	"	15
Marion station	"	17 18
McDowell circuit, Glenwood	"	23 24
Table Rock circuit, Oboth	"	30 31
East Rutherford circuit, Hopewell	Jan.	6 7
Henrietta and Caroleen at Caroleen	"	7 8
Rutherfordton cir. at Rutherfordton	"	13 14
Forest City station	"	14 15
Morganton circuit, Glenalpine	"	20 21
Morganton station	"	21 22
Silver Creek circuit	"	23
Connelly Springs cir. Connelly Springs	"	27 28
Broad River cir. Kistler's Chapel	Feb	3 4
Green River circuit	"	10 11

The District Stewards for Morganton District will please meet in Marion, N C, on Wednesday, January 17th, 1900, at 2 o'clock, p m.

WAYNESVILLE DIST--1st Round

F L Townsend, P E, Canton N. C.

Canton circuit	Dec	16 17
Clyde circuit	"	23 24
Sulphur Springs circuit	"	30 31
Mills River circuit	Jan	6 7
Brevard station	"	13 14
Transylvania circuit	"	20 1
Waynesville station	"	27 28
Leicester circuit	Feb.	3 4
Haywood circuit	"	10 11
French Broad circuit	"	17 18
West Haywood circuit	"	24 25
Spring Creek circuit	Mar.	3 4

GREENSBORO DISTRICT---1st Round.

Frank H. Wood, P. E, Greensboro, N C

Asheboro station, Asheboro	Dec.	3
Asheboro circuit, West Chapel	Jan.	
Jackson's Hill circuit, New Hope	"	
Uwharrie circuit, Oak Grove	"	6
West Randolph circuit, Prospect	"	
Pleasant Garden circuit, Shady Grove	"	
West Market St. station (morning)	"	
Proximity station (at night)	"	
Randleman's, St Paul (morning)	"	
Randleman's, Naomi (night)	"	
Wentworth circuit, Wentworth	"	
Huffin circuit Huffin	"	
Reidsville station	"	26
Ramseur circuit, Ramseur	Feb	3
Liberty circuit Liberty (at night)	"	4
Randolph circuit, Trinity	"	10
High Point (at night)	"	11
Greensboro circuit, Holt's Chapel	"	17
Centenary station (at night)	"	18

Notice to the Pastors and People: You will observe that a large proportion of the Quarterly Meeting Conferences are to be held in this WEEK This is done in order to lay our plans for the year as early as possible You may assume that the assessments will be substantially what they were last year.

Greensboro District Stewards Meeting.

The District Stewards for Greensboro District will please meet in West Market Street Church in Greensboro on Dec. 27th, at 10 o'clock, a. m.

CHARLOTTE DIST. 1st Round

S. B. Turrentine, P. E., Charlotte, N. C.

Charlotte, Tryon Street	Dec.	
Charlotte, Brevard Street	"	
Charlotte, Calvary	"	
Charlotte Trinity	"	
Charlotte, Belmont	"	
Clear Creek circuit, Zion	"	30
Charlotte Dilworth	Jan	
Charlotte, Epworth and Severs ille, Epworth	"	
Pineville circuit, Pineville	"	13
Derita circuit, Pleasant Grove	"	20
Ansonville circuit, Ansonville	"	27
Monroe circuit, Center	Feb	3
Monroe station	"	4
Weddington circuit, Wesley Chapel	"	10
Matthews station	"	11
Polkton circuit, Hopewell	"	17
Lilesville circuit, Wadesannah	"	24
Morven circuit Morven	Mar	2
Wadesboro station	"	3
Waxhaw circuit, Waxhaw	"	9

WINSTON DISTRICT.—1st Round

P. J. Carraway, P. E., Greensboro, N. C.

Thomasville station, Thomasville	Dec	9
Kernersville circuit, Shady Grove	"	16
Madison circuit Madison	"	30
Walkertown station, Love's Church	Jan	6
Yadkinville circuit, Liberty	"	12
Rocks ille station	"	13
Winston, Burkhead and Grace	"	20
Winston circuit, Bethel	"	27
Danbury circuit, Palmyra	Feb.	3
Davidson circuit, Centenary	"	10
Farmington circuit, Advance	"	17
Summerfield circuit, Summerfield	"	24
Forsyth circuit, Lemmonsville	Mar	3
Jamestown circuit Friendship	"	1
Winston, Centenary	"	17

District Stewards Meeting in Centenary Church, Winston, Wednesday, Dec 13, '99, 11 a m.

ASHEVILLE DISTRICT---1st Round.

D Atkins, P. E., Weaverville, N. C.

Hot Springs, Hot Springs	Dec	9
Bethel	"	16
North Asheville	"	16
Marshall, Walnut Creek	"	23
Burnsville, Burnsville	"	3
Bald Creek, Horton's	Jan	6
Ivy, Democrat	"	13
Swannanoa, West's Chapel	"	20
Saluda, Blue Ridge	"	27
Hendersonvil'e	"	27
Cane Creek Batty's Chapel	Feb	3
Old Fort, Bethel	"	10
Weaverville, Mt Pleasant	"	17
Central	"	24
Haywood Street	"	24

The District Stewards will meet in the lecture room of Central Church, Asheville, on Tuesday, Dec. 19, at 10:30 a m

FRANKLIN DISTRICT 1st Round

C. M Campbell, P E., Franklin, N C

Frank in station	Dec.	
Webster and Dillsboro, Webster	"	
Cullowhee circuit Speedwell	"	16
Glenville ct, Double Springs (3 o'clock)	"	17
Macon circuit, Union	"	23
Whittier circuit, Shoal Creek	"	30
Bryson City station (night)	Dec. 31	Jan
Bushnell Mission, Witchers Chapel, Monday and Tuesday	"	
Robbinsville circuit, Robbinsville	"	8
Andrews circuit Andrews	"	13
Franklin circuit, Snow Hill	"	
Highland circuit, Mulberry	"	27
Haysville circuit, Ledford Chapel	Feb	3
Hiwassee circuit, Notla	"	10
Murphy station (night)	"	11

SALISBURY DISTRICT—1st Round

W. W. Bays, P E., Charlotte, N. C

Concord circuit, Mt. Carmel	Dec	16
Concord, Forest Hill	"	
Concord, Epworth	"	23
Concord, Central	"	
Salisbury circuit Shiloh	"	30
Salisbury, Church Street	Jan	
Salisbury Main Street	"	
China Grove circuit China Grove	"	13
Albemarle circuit, Stony Hill	"	20
Albemarle station	"	27
Linwood circuit Yadkin College	"	27
Lexington station	"	27
Cold Hill circuit, Cold Hill	Feb	
Salem circuit, Salem	"	10
Norwood circuit, Norwood	"	11
Mount Pleasant circuit Cold Spring	"	
Spencer	Mar.	
East Salisbury		

The District Stewards meeting will be called in due time. I hereby most respectfully urge all the official members to attend the quarterly conference

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Love's Constraining Power.

BY E. M B. IN THE MISSIONARY.

I had an alabaster box
Of ointment rare and sweet,
Which love oft pleaded I should pour
Upon my Savior's feet.
A poor, inadequate return
For grace so full and free—
How could I "give him less than all,"
Who gave himself for me?

But self still clamored in my heart,
And murmured at the cost—
"Give all things else, and only keep
That which you value most."
And so I dallied and delayed,
And held my treasure still,
While the dear Master's cause had need
I might have helped to fill.

But love which languished now revived,
And conscience smote me sore;
I could resist the pleading voice,
The sweet constraint no more.
Weeping and penitent I flew.
And poured my ointment o'er
My dear Lord's sacred feet and cried,
"Oh, would that it were more."

An Interesting Meeting.

We clip the following from the Greensboro Record:

The Woman's Foreign Missionary Society of West Market Street Church held a very interesting and encouraging meeting yesterday afternoon. The spiritual tone and the spirit of liberality pervading the meeting was an earnest of what the society purposes to do during the incoming year for the advancement of the Redeemer's kingdom.

After the devotional exercises and regular routine business, Mrs. J. A. Cuninggim presented the claims of the Woman's Missionary Advocate, giving it the best possible commendation by reviewing the contents of the January number, and commenting on their richness and variety. This highly interesting talk will doubtless bear fruit in the securing of many renewals and subscriptions to our special organ, so indispensable to intelligent interest in our work.

Instead of the usual leaflet, an article by the author of "In His Steps" was read, entitled, "How Much Sacrifice." The searching questions therein raised were left for a month's consideration, and for discussion at the next meeting.

In response to the usual question, "What have you done this month for the good of the Society?" three ladies each reported a new member to be added to the roll.

It being near the close of the fiscal year, when the society desires to have as perfect a report as possible, there was great activity in the payment of dues, and in the making up of such special offerings as the society is interested in. One object to which this society always contributes with peculiar satisfaction as a testimonial of loving remembrance, is the Frances Bumpass Memorial Fund, with which a Bible woman is employed in Korea in memory of her whose shining example was for so many years a light in this community

The February meeting of the society is the time for the annual mite box opening, which is an occasion of great interest. Committees were appointed for the musical and literary program, as well as for the social features of the evening. A subject that will be of absorbing interest to this local auxiliary as well as to missionary workers throughout the bounds of Southern Methodism, is the Twentieth Century Fund, and this society is desirous of measuring up to its duty and privilege in this matter. Hence plans are already being formulated to bring out the full force of the society on this line, and it was with peculiar gratification that the announcement was received that Mrs. J. A. Odell would make an offering of one hundred dollars through this society to that fund. The treasurer reported as receipts of the evening $18; also that during the past quarter she had forwarded to the Conference Treasurer $111 15; of that amount $65 was the thank-offering of the society during the week of prayer in November.

Writing of the work of the native church in India, a missionary to that country says:

Last year our people gave as never before. Many little churches support their pastors. I have never seen such self-sacrifice for the gospel as among our people. Many of our workers are giving one-sixteenth of their pay; others are giving one-tenth. I know of many young men who receive only $1.50 a month who give ten cents a month for the work. They have one full meal a day, of the coarsest food; and for the other eat a handful of parched grain. Our orphans ate dry bread for a week, and gave the pulse and rice for the work. Their gift bought five hundred Hindu gospels for free distribution. They regularly give a portion of their daily food. Thousands of our people are giving in this way out of their deep poverty. The most of our people are very poor, their entire income for the family being not more than $2 a month. Yet they give cheerfully.

Their houses are only mud huts, and the majority sleep on the ground. Their food is the coarsest and their clothing scanty; yet they give cheerfully Besides this, many spend much time preaching without pay. In one district there are eight hundred unpaid workers, who in addition to earning their own living, are helping to evangelize India.

Dear friend, what are you doing for India's unsaved millions who are marching down to the grave without Christ and without hope? Is this great work on your heart? If not, why not? I know many in America who are burdened for India's salvation. Are you one of the number? Have you ever denied yourself one thing to help save the heathen? What can you do? You can give your money, and induce others to give. You can give your prayers, and it may be that God would have you give yourself for this work. Has Christ said to you, "Go ye?" If not, has he said, "Send ye?"

Railroading Patents.

A single firm of Patents Lawyers, C. A. Snow & Co., of Washington, D. C., have in the last year procured 1,630 patents for their clients, many of them for rejected inventions. C. A. Snow & Co. have been accused of railroading patents through the Patent Office, but they insist that this locomotion is better than ox-carting them for, by the latter process the inventor often dies before he gets his patent.

So Many People are Exposed to rain, cold and storms, that it is necessary that they should have something to counteract the effects. A mixture of a teaspoonful of Pain-Killer in water sweetened, will stimulate the system and ward off any possibility of cold. It has been used for sixty years all over the world, and millions testify to its sterling worth. There is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

"Housework is hard work without Gold Dust"

To Clean Matting

Few things can be used to clean matting; salt and soda have been used, but experience has taught that the best way is to have the matting thoroughly swept, and then go over it with a solution of warm water with

Gold Dust Washing Powder

dissolved in it; it is best to use a woolen cloth; a tablespoonful of **Gold Dust Washing Powder** to a quart of water is the proportion; wring the cloth almost dry and rub quickly, but the moment the water gets dirty, change it for fresh; then follow the wet cloth with a dry one. This will clean it perfectly.

The above is taken from our free booklet "GOLDEN RULES FOR HOUSEWORK" Sent free on request to

THE N. K. FAIRBANK COMPANY,
Chicago, St. Louis, New York, Boston.



RHEUMACIDE

—CURES"

...RHEUMATISM...

TO STAY CURED

All Druggists. Price $1.



Josh Billings said:

"My Son, observe the postage stamp; its usefulness depends on its ability to stick to one thing until it gets there"

In business the above saying is a good one to follow. We have done so in the mantel and fireplace business—and we are still there.

If you are in need of anything in the above line we would be glad to have you write us for prices and mention the ADVOCATE. and we will gladly furnish you all the information necessary to convince you that we "stick to one thing long enough to get there."

We have mantels from $1.50 to $100.00 in stock most all the time. Grates of all kinds from $1.00 up. Grates in quantity at wholesale prices.

Long Distance Phone 16

McCLAMROCH BROS

The Only Exclusive Mantel People in the Old North State.

jan 3 1y 217 S. ELM STREET.

DO YOU want your ad. to be read by thousands of people? If so, place one in the columns of this paper and be convinced.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

"The ROYAL SCROLL."

For the entertainment and instruction of the young, for the moral, social and intellectual advancement of the home. Would you save a boy from street vices? Let the home abound with every possible means of amusement and instruction We can help you.

J. A. BOLDIN,
Special Representative.

☞Quite a number of high-toned Christian men are wanted to introduce the work in North Carolina.
(Those wanting further information will address the above name at Roaring River, N. C.) Novi-tf

W. B. McCASLIN, Southern Manager, Memphis, Tenn.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

"I read all your letters in the ADVOCATE" writes a farmer in the Western part of the State, "and I was particularly struck with what you say in regard to self education on the farm. Therefore I want you to have my name enlisted for all the Bulletins, both of the Department of Agriculture and the Experiment station. You are doing a great deal of good and I hope you will keep on in that line."

We always like to meet with evidence that we have waked up some one, and will be glad to list more names for the Bulletins, and to have them go into the hands of every farmer in the State. I am glad also that some of our friends are taking me at my word and asking questions. One who must be a recent subscriber wants to know if the Canada peas will do in this climate, and whether it would be best to mix them with oats, and what time is best for the sowing, and, of course like a true tarheel, what fertilizer to use on them. Where to get the seed. We have written heretofore about the value of the Canada pea and oat crop, but it may do no harm to write further about them. The crop has a particular value here, as it furnishes a good and easily cured hay crop, which is off the land in time for another hay crop from our Southern Cow peas on the same land. In fact it will be off the land in time to make a crop of corn after the oats and peas are cut, for if the land is gotten into corn the first of June, there is plenty of time here to make a crop. As to the time for sowing, they can be sown at any time the land can be gotten in order after New Year's in all the middle and eastern part of the State, and in the up country at the time spring oats are usually sown. As to fertilizers, it will pay well to use a complete fertilizer on the crop, for the oats respond quickly to applications of nitrogen, and while the peas do not need this particularly, they do need plenty of phosphoric acid and potash. Therefore we would make a fertilizer as follows: acid phosphate, 1,000 pounds, cotton seed meal, 600 pounds and muriate of potash, 400 lbs., to make a ton. Use not less than 300 pounds of this per acre and it will give you a food crop of hay and leave the land in good condition for either corn or field peas. As to where to get the Canada peas for seed, they can be had from any reliable seedsman. It is not our business here to give free advertisement to any particular firm. They should advertise their business and their wares in the advertising pages of the paper. The rate to sow the crop will be about two bushels of the oats and one of the peas per acre. They will have to be sown separately since they cannot be kept mixed uniformly, owing to the superior weight of the peas. The Canada pea is a true pea, like the ordinary garden pea and not like our Southern field pea, which is really a tender bean. If the crop is to be followed by corn it will pay to use the fertilizer even heavier than I have advised, nor will a heavier application be lost if Cow peas follow the crop.

It will make a splendid preparation for next fall's wheat crop to follow the oats and peas with Cow peas, and cut them for hay and then prepare the stubble for wheat. In this event, after the two plowings for the oats and peas and again for the Cow peas, and wheat will be all the better for the land not being re-plowed in the fall, but that the surface soil merely should be put into very fine condition by repeated harrowings with the cutaway till fine, and all the trash kept on the surface. The soil will by that time become perfectly compacted and in the best condition for wheat and a deep plowing in the fall would be of no advantage, but rather a disadvantage.

With all the good effects of the "no fence law," we find that with some there seems to be disadvantages. It is not, however, the fault of the law, but with the energy and "get up" of the man. When we urge the necessity for the feeding of more stock and the making of more manure as the best means for getting out of the grasp of the money lender and the fertilizer maker, for the cotton and tobacco farmer, we are met with the answer, "Yes, but if we keep stock, we will have to build fences, and that will be an expense." How in the world a man can exist without some enclosure for stock, we can hardly imagine. But there are many such people here in N. Carolina, especially in the cotton districts, where the fences have been generally abolished. To my notion a standing pasture is about as essential a feature on a farm as a barn, and in much of the cotton growing section many have not even a building that could be dignified with the name of barn. Log hovels for the mules that work the cotton is about all that many have, and until they get beyond the notion of so many acres to a mule, and no crop but cotton, and with hardly a pig or a cow, their case is well nigh hopeless. The ease with which a pasture of Bermuda grass can be maintained in all the cotton country, and the cheapness of wire fencing, make it possible for any man of energy to get a pasture and raise stock on his farm. A farm without cattle, pigs and sheep is hardly worth calling a farm. It is only a plantation, growing poorer as its owner's pockets get more empty.

As I write comes another inquiry from the Eastern part of the State. "Will you give in the ADVOCATE your opinion of the Amos Owen cherry that is being recommended for planting here? It is hard for one to give an opinion of a fruit that he has never seen. Wanting to know what the merits of this cherry are I asked one of the leading nurserymen in the Western part of the State. "It is simply the Black Mazzard," said he. To a fruit grower this settles the matter. The Black Mazzard cherry is a fruit that nurserymen sow to raise stocks to bud or graft fine cherries on. It belongs to the heart section of the cherry family, and no heart cherry will fruit in the eastern part of the State. It will not even do so here, and about the first point west of Raleigh where the finer cherries will fruit at all is about the Occoneechee hills in Orange county. It will be labor and money thrown away to plant any heart or Biggareau cherries in the eastern part of the State. You can grow the Morellos and the May Duke and Early Richmond and a few others perhaps, but none of the finer, sweet cherries. Even if you could grow them you would want a finer cherry than the Black Mazzard, which no nurseryman who knows his business sells for its fruit.

We are often asked by farmers who are thinking about the fertilizer needs of their soil if they cannot get their soil analyzed by the Station so as to find out what it needs in the way of plant food. We have to answer all such that all agricultural chemists and experienced cultivators have long ago found that soil analysis is useless as a means for knowing what to apply to the soil. A soil may by chemical analysis be found to contain all the food needed by plants, and yet be a very unproductive piece of land, because the elements it contains are in such insoluble combinations as to be unavailable to plants, for plants of all kinds require that their food in the soil shall be in a perfect solution in the soil water. Hence if the matters in the soil are not soluble in water the plants cannot use them. Every farmer can find out for himself by a little experimentation, what his soil needs most, and what it is useless for him to buy. Let him lay off a series of plats fairly representing his soil. On one plant a crop without fertilizer as a measure for the others. On the next use phosphate alone. On another, potash alone, on a fourth, nitrogen alone in some form. Then make various complete mixtures of the three in different proportions on several more plats. Now by studying these plats and comparing the crops with his plat that has no fertilizer, he can through a series of seasons find out pretty accurately what his soil is most deficient in. The analysis of the various crops, showing what they each take from the soil and in what proportion they take it will give the farmer more accurate information as to the fertilization of each crop than any soil analysis can. We find that some crops are large consumers of nitrogen, and take but little of phosphoric acid and potash. Then there are others like our field pea that do not need artificial nitrogen, since they can get all they need from the air through the bacteria that live on their roots. But they are greedy consumers of phosphoric acid and potash. Hence if we use a high grade complete fertilizer on the peas, we will be wasting money. On the other hand if we give to the oats the same fertilizer we should use on the peas we will fail to get the best results because oats need more nitrogen and less phosphoric acid and potash than the peas. We could go on indefinitely to show the various food requirements of crops, but this will do as an illustration, and will show the importance of the farmer mixing his own fertilizers in the proportions that each crop needs. By using the same fertilizer for all crops, without inquiring into the special food requirements of the plants or the needs of his soil, the farmer will in most cases be wasting money that he could save, by the careful study of these things. This is all the more important since the fertilizer makers have advanced the prices of their mixtures. The last Legislature reduced the tonnage tax on fertilizers, giving the manufacturers a large sum of money, and at once the price to the farmer goes up. And yet there were some who imagined that the reduction of the tax would benefit the farmers!

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SOUTHBOUND.

		No. 403.	No. 41.
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,		5 03 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S.A.L.	* 45 p m	*1 25 a m
Ar. Weldon		11 0 p m	11 43 a m
Ar. Henderson		12 55 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 34 p m
Ar Southern Pines		4 27	*4 10 "
Ar Hamlet		6 .4	7 00 "
Lv. Wilmington,	S.A.L.		3 30 p m
Ar. Monroe,	S.A.L.	* 5 a m	*9 12 p m
Ar. Charlotte,	S.A.L.	*8 0 a m	*10 25 p m
Ar. Chester	S.A.L.	*8 8 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 54 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No 402	No 38.
Lv. Atlanta,	S.A.L.	*1 00 p m	*8 50 p m
Ar. Athens		8 08 p m	11 05 p m
Ar. Greenwood		5 40 p m	1 46 a m
Ar. Chester		7 53 p m	4 08 a m
Ar. Monroe		9 30 p m	5 45 a m
Lv. Charlotte,	S.A.L.	*8 0 p m	*5 00 a m
Ar Hamlet	S.A.L.	*10 0 p m	*7 45 a m
Ar. Wilmington			*12 05 p m
Ar. Southern Pines,	S.A.L.	*12 02 a m	*9 00 a m
Ar. Raleigh		2 03 a m	11 15 a m
Ar. Henderson		3 36 a m	12 45 p m
Ar. Weldon		4 55 a m	2 50 p m
Ar. Portsmouth		7 25 a m	5 20 p m
Ar. Richmond,	A.C.L.	*5 5 a m	*1 20 p m
Ar. Washington,	Penn.RR	12 31 p m	11 20 p m
Ar. New York		6 23 p m	6 55 a m
Lv			

*Daily. †Daily except Sunday.

Nos. 403 and 402.—"The Atlanta Special," Solid Vestibuled Train of Pullman Sleepers and Coaches between Washington and Atlanta, also Pullman Sleepers between Portsmouth and Charlotte, N. C.

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V. E. McBee, General Supt.
L. S. Allen, Gen. Pass'r Agent.
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AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH.
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OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

Resolutions of Respect.

Passed by the Oak Hill Sunday-school of the M E. Church, South.

Whereas, God, our heavenly Father, has in his infinite wisdom taken to Himself our dear friend and brother, Wm. Marcus Winters, and

Whereas, The Oak Hill Methodist Church and Sunday-school have always recognized in him a faithful worker, a wise and safe counselor; one upon whom this church and Sunday-school could depend at all times, with perfect assurance that his heart was with us in every good word and work, and by his encouraging presence, and with his means ever ready to respond to any call that would advance his Father's kingdom in this world. And now that we have parted with him forever in this life, and that we will not hear his name called from the roll of this Sunday-school any more after today, we find it eminently befitting that we record our appreciation of him. Therefore

Resolved 1st. That in his death we as a Sunday-school feel that we have lost a faithful friend and co-worker, one whom we could depend upon for counsel or encouragement, one who was always ready to do whatsoever his hand found to do; one who was a sentinel upon the watch tower of the church, ever ready to defend her rights and promote her interests. That the death of such a one as our beloved Capt. Winters (and we now realize that he was truly our captain) should cast a gloom over this Sunday-school, this church and this community is natural.

Resolved 2nd. That while we tender the bereaved family and relatives of our deceased brother our deepest sympathy, and would offer a word of cheer, but we know that nothing but the tender voice of the heavenly Father can soothe and comfort their broken hearts Therefore, we express the hope that even so great a loss to us all may be over-ruled for good by Him who maketh no mistakes and doeth all things well.

Resolved 3rd. That a copy of these resolutions be spread upon the record of this Sunday-school, a copy each be sent to the N. C. CHRISTIAN ADVOCATE, The Morganton Herald and The Burke County News for publication, and that a copy be sent to the stricken family.

J. A. Lackey,
O. M. Avery,
T. R. C. McGimpsey,
W. B. Avery,
T. W. Drury,
Committee.

McCANLISS. — Elizabeth McCanliss died at her home near Burnsville, Dec. 25, 1899. She was 51 years old, and had been a consistent member of the Methodist Church for 37 years.

She bore her sickness with great patience and fortitude, and when the messenger of death came, she was ready to go. In her last moments she expressed to her father and relatives the hope of meeting them in heaven and then passed away shouting the praises of God. To her two sons in the Philippine Islands she sent this message—"Be good boys and meet me in heaven."

She leaves a husband and eleven children to mourn their loss.

On the morning of December 27th, her funeral was preached by the writer, after which we laid her to rest in the Burnsville cemetery. May the blessings of God attend those whose hearts are made sad by the death of this good woman.

J. H. BARNHARDT.

RAY.—Sister Susan M. Ray, wife of Rev. T. E. Ray, was born and reared on Bald Creek, Yancey county, N. C. Her maiden name was Wilson, and of one of the best families in the county. In 1868 she joined the Methodist Episcopal Church, South, and from then until her death was an active, consistent member of the same.

She was married to T. E. Ray, of Yancey, in 1870. In 1899, on Nov. 6th, after much suffering and a long spell of typhoid fever, she passed from earth to heaven. Her life was just a little more than half a century long, (being fifty-three years).

Long did we say? Nay, short, for such a life seems always short. She lived to bless her race; and when death had laid his final touch upon the loving mother, and faithful and sweet spirited wife, the people with one accord said that a good woman has gone home.

The whole community weeps with Bro. Ray and his motherless children. We would say for them that her joy is now full, and she cannot come back, but we may all go to see her.

May God bless and save this broken home.

JOS W. KENNEDY.

MAXWELL.—Sarah E., wife of Augustus L. Maxwell, was born in Jonesboro, Tenn., Jan. 22, 1849, and died on Boilston, in Henderson county, N. C., April 29, 1899.

She was united in marriage to A. L. Maxwell June 12, 1867, with whom she lived happily for more than 31 years, and to this union was born 11 children, 2 of which preceded her to the "good land."

In 1885, under the ministry of J. F. Wampler, she claimed to be converted, but on account of bad health and other unavoidable circumstances, she did not become a member of the church until she was on her death bed.

Soon after she was taken sick I went to see her, and "she seemed to have some fears about the future," so after reading, praying, talking and singing with her, I left, to return again, after a few days, and on returning found her in a better condition spiritually, and being desirous to join the church, I baptized and received her into the church. So, for twenty days more, she bore her sufferings patiently, and then passed away to be at rest.

She was very much interested in the welfare of her children, and took great delight in teaching them their Sunday-school lessons. So another good wife and mother has passed away, leaving a dear husband, 9 precious children, and many kind friends to mourn their loss.

May the richest blessings of a kind heavenly Father be on the lonely husband and the motherless children, to cheer and comfort them, amid life's sorrows, and help them on to the land of never fading flowers!

God bless you and yours, dear Bro. Maxwell.

J. A. SRONCE, P. C.

☞Hendersonville Times please copy.

Washing Baby's Flannels.

The dear babies' flannels must be washed more carefully than those of adults, as they are usually more delicate and expensive and need gentle treatment. Use water as hot as your hands can comfortably bear, and put the little flannels in a tub separately from others, and wash them through two hot waters, making the suds of Fairy Soap, with a little Gold Dust Washing Powder added to whiten and soften the texture and fiber of the flannel. Rinse in warm water, and pull and stretch each little piece in shape, and hang securely on the line out-doors to dry. The work must be done speedily; never let the garments lie a moment longer than necessary.

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Schedule in effect May 28th, 1899.

No. 3 Ex. Sun. P. M.	No. 1 Daily A.M.	STATIONS.	No. 2 Daily P. M	No. 4 Ex. Mon. A. M.
7 40	9 30	Norfolk	5 20	9 20
8 10	10 00	West Norfolk	4 55	8 55
9 20	10 08	Churchland	4 48	8 47
8 33	10 20	Shoulders Hill	4 35	8 33
8 42	10 27	Beamon	4 27	8 26
8 56	10 40	Suffolk	4 15	8 12
9 15	10 54	Copeland	4 00	7 53
9 27	11 03	Holland	3 50	7 42
9 33	11 08	Elwood	3 45	7 37
9 53	11 21	Franklin	3 32	7 22
0 06	11 33	Story's	3 20	7 08
10 15	11 40	Courtland	3 13	6 55
10 27	11 50	Pope	3 01	6 45
10 32	11 55	Papron	2 56	6 40
0 48	12 11	Drewryville	2 42	6 24
0 53	12 14	Arringdale	2 38	6 18
11 01	12 20	Adams Grove	2 32	6 11
11 10	12 27	Green Plains	2 25	6 04
11 13	12 30	James River Junc.	2 22	6 01
11 23	12 43	Emporia	2 14	5 52
11 40	12 58	Pleasant Shade	1 55	5 29
11 42	1 00	Relate	1 53	5 27
12 00	1 13	Edgerton	1 38	5 12
12 15	1 22	Lawrenceville	1 27	5 00
A.M.	P.M.	Arr. Lv.	P.M.	A.M
A.M.	P.M.	Lv. Arr,	P.M.	A.M
12 30	1 27	Lawrenceville	1 22	4 30
12 45	1 36	Charlie Hope	1 12	4 18
1 02	1 52	Brodnax	12 53	3 49
1 13	2 00	Lacrosse	12 45	3 37
1 31	2 07	South Hill	12 38	3 28
1 53	2 22	Union Level	12 24	3 10
2 04	2 29	Barkersville	12 18	3 00
2 16	2 35	Gills	12 12	2 43
2 35	2 47	Boydton	12 02	2 35
2 52	3 00	Fircuiy	11 48	2 15
3 00	3 06	Jeffress	11 42	2 05
3 03	3 15	Clarksville Junct'n	11 35	1 55
3 11	3 16	Clarksville	11 32	1 50
3 24	3 30	Buffalo Junction	11 20	1 35
3 38	3 45	Neisoe	11 07	1 17
3 52	3 55	Virgilana	10 57	1 01
4 11	4 09	Mayo	10 40	12 35
4 26	4 23	Denniston	10 27	12 18
4 33	4 22	Alton	10 17	12 07
4 50	4 43	Cunningham	10 05	11 50
5 02	4 53	Semora	9 54	11 34
5 19	5 05	Milton	9 40	11 13
5 32	5 18	Blanche	9 27	10 55
5 52	5 35	Danville	9 10	10 30
A.M.	P.M.	Arr. Lv.	A.M.	P.M.

Train service operated on the Buffalo Lithia Springs Branch June 15th to October 1st.

Buffalo Lithia Springs Branch.

Daily Ex.Sun. No. 25.	Daily Ex.Sun. No. 23.		Daily Ex Sun. No 22	Daily Ex.Sun. No. 24
P. M.	A. M.		A. M.	P. M
3 35	11 25.	Lv. Buffalo Junc. Ar.	11 05	3 15
3 55	11 45.	Ar. Buff. Lit. Sp'gs Lv.	10 45	2 55
P. M.	A.M.		A.M.	P.M.

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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Nov. 19, 1899	No. 21 Daily.	No. 85 Daily.	No. 103, Daily ex Sunda	No. 41, Daily.	No. 49, Daily.
	A M	P M	P M.	A.M	P. M.
Leave Weldon.	11 50	8 18	...	.	.....
Ar. Rocky Mount	12 55	9 12	.....	....	.....
Leave Tarboro..	12 21		6 00	...	.....
Lv. Rocky Mount	1 00	9 55	6 37	5 40	12 53
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma..	2 35	11 10		....	.....
Lv. Fayetteville	4 30	12 22		....	.....
Ar. Florence..	7 25	2 24		...	.....
	P. M	A M.			
Ar. Goldsboro....	.....	.	7 55	...	.....
Lv. Goldsboro	.....	...	.....	7 01	3 21
Lv. Magnolia.....	....	...		8 09	4 25
Ar. Wilmington.	....	...	...	9 40	5 50
			P.M	A. M	P M.

TRAINS GOING NORTH.

	No. 78 Daily	No. 102, Daily ex Sunday	No. 32, Daily	No. 40. Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 40	.	7 5	.	.....
Lv. Fayetteville.	12 20		9 45	....	.....
Leave Selma.....	1 50		0 56	.....	.....
Arrive Wilson.....	2 35	..	11 33	....	.....
		A.M		P.M	A.M.
Lv. Wilmington..				6 50	9 45
Lv. Magnolia				8 20	11 19
Lv. Goldsboro...		5 00		9 27	12 30
	P. M		A M	P.M.	P. M.
Leave Wilson....	2 35	5 43	11 33	10 20	1 16
Ar. Rocky Mount.	3 30	6 25	12 09	11 11	1 53
					....
Arrive Tarboro		7 04	. .	...	.....
Leave Tarboro..	12 21	....	....	.	.....
Lv. Rocky Mount.	3 30		12 0.	....	.....
Arrive Weldon...	4 32		1 10	.....	.....
	P.M		A.M	P.M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Divis'on Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 2 p m., leaves Fayetteville 1 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 50 p m., arrive Fayetteville 3 4 p m, leave Fayetteville 3 48 p m., arrives Wilmington 6 0 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55 Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N C., daily except Sunday 5 50 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning. leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 05 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Asheville Branch leave Rocky Mount at 9:30 am, 3:40 p m.; arrive Nashville 10:10 a m. 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:00 a m., 4:55 p m Nashville 11:22 a m, 5 25 p m., arrive at Rocky Mount 11 45 a m. 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 10:40 a m. and 4:15 p m Returning leaves Clinton at 7:00 a m and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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NEWS OF THE WEEK.

Wednesday, January 10.—The Boers shelled Ladysmith Monday———Laurinburg will soon have a new cotton mill ———Grover Cleveland goes to Georgetown, S. C., on a hunt———The jury acquit Miss Morrison of the charge of murder———A man in Chicago is indicted for dealing in Confederate money ———India is uneasy at Russian movements in the direction of Persia———A rich mine of gold, silver and nickel is discovered in Guilford county———Secretary of War Root says he is not a candidate for the vice presidency———Gen. Otis has opened two hemp ports and will open the others as soon as possible——— R. B. Glenn, of Winston, announces himself a candidate for the senate to succeed Pritchard———A sailor of the schooner Charles H. Trickey is arrested at Norfolk, Va., on the charge of mutiny ———Three thousand Spanish soldiers from the Cuban war offer to join the British army in Africa———Two guns captured at Manilla will be placed at the base of the Brumby monument to be erected in Atlanta———A 4 year-old child gets a judgment for $7,500 against the city of Norfolk for injuries received on the streets———At the attack on Ladysmith the Free Staters were put in the front and did much better fighting than the Transvaalers———England has 120,000 soldiers in South Africa and is now further from the hostile territory than when Kruger issued his ultimatum three months ago.

Thursday, Jan. 11.—Gen. Dabney H. Maury is dead———The southern hosiery manufacturers advance prices——— a $1,000.000 cotton factory will be built at Gastonia———Two house election contests are argued before committee. The bubonic plague makes its appearance at Rio Janeiro———The price of bituminous coal will be increased after April 1st———The condemned murderer who escaped from Norfolk Jail has not been captured———In Kentucky two men are killed and four wounded in a fight over a game of cards———Many persons are killed and vessels wrecked on the coast of Japan———The British steamer Empress goes ashore on False Cape, but floats after a few hours——— Dr. Elizabeth J. French, one of the most noted woman physicians of this country, is dead———Admiral Schley cables the navy department news of the suicide of Lieutenant Commander F. E. Greene ———There are rumors in England of exhaustion of the reserve ammunition in South Africa and of a shell famine at home———It is said the British losses at Ladysmith last Saturday was 800 killed and wounded and the Boer's between 2,000 and 3,000———The Secretary of Navy sends to the Senate Admiral Dewey's Hong Kong dispatch relative to the capture of Manilla———The answer of the British government to Mr. Choats protest against the seizure of American cargoes is partial only, but is satisfactory so far as it goes.

Friday, Jan. 12.—W. J. Bryan has changed his views as to free wool——— The Boer strength is 100,000 men and 206 guns———W. J. Bryan starts on his eastern tour of speech-making———O. H. P. Belmont will give a dinner to W. J. Bryan on the 22nd———Work on the Seaboard Air Line short cut is being pushed rapidly———The Statist says the Indian government will have to renew the buying of silver———The daily death rate of Bombay has increased to 276 from a normal rate of seventy-five ———There were eight deaths from the plague in Honolulu between December 26th and Jan. 1st———The next meeting of the cotton states commissioners will be held in Raleigh———Near Scottsville, Va , a 7-year-old negro boy chops off the head of his 2½-year-old sister with an axe———J. R. Paddison, a student at the State University, has smallpox, contracted while on a visit to Mt. Airy ———At Wilmording, Pa., a freight train is wrecked; thirty-nine cars are smashed and piled seventy-five feet high on the track———The government will secure by condemnation the south end of Bald Head island for light house and life saving station———The Virginia Legislature passes and the governor signs the bill, giving consent to the consolidation of the Seaboard Air Line———In Southampton county, Va., a crazy negro runs amuck with a gun; he kills a preacher, wounds several other people before he is killed———Bills are introduced in the South Carolina legislature prohibiting the sale of cigarettes and working of children under 12 years of age in factories———All the crew and passengers on the unknown steamer wrecked and burned in St. Mary's bay perish; people ashore see them washed overboard without being able to render any assistance.

Saturday, Jan. 13.—Augusta, Ga., has another fire———Our troops continue to defeat bands of Filipinos———Wages of factory operatives at Pittsfield, Mass., will be increased———About 2,000 persons attend a pro-Boer meeting in Philadelphia———There is no alarm at the State University over the one case of smallpox———The trouble between Santo Domingo has been settled———Gen. Wood will appoint a commission to report on taxation in Cuba———The American cargo on the Dutch vessel Maria is released by the British——— W. L. Wardnel, cashier of the bank of Adel, Ga., is missing; his accounts are all right———The Edenmoor has been abandoned by her crew who were taken off by the steamer Hirunde———The Italian government insists that the lynchers of the Italians in Louisiana shall be punished———After all the wrangle about the matter, the Georgia scalp lock is found to be on the Hilton trophy———There were wild demonstrations of enthusiasm in London over the departure of volunteers for South Africa ———General Joe Wheeler says most of the cotton used in the Manila mills is brought from the United States———On board the battleship Massachusetts the ladies of South Carolina present a medal to Lieutenant Blue.

Cure for Catarrh.

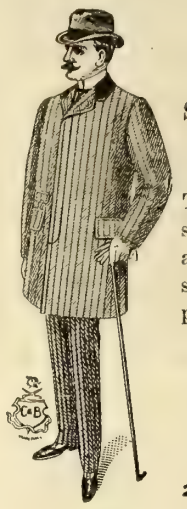
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

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lege Message

HUMANITY.

What is humanity? The pitying touch
Of love above the sufferer's couch of pain,
That brings surcease to him who needs it much,
And dries the tear-drops falling down like rain.
That holds o'er grief its soothing ministry—
That is humanity.

What is humanity? No narrow creed,
No bigot's rule that craves for paltry power,
No color-line beyond our daily need,
It never looks but to the present hour;
One God to love, each slavish bond to free,
That is humanity.

What is humanity? The outstretched hand
And open heart, the sympathetic mind
That shares our sorrows, and can understand
The wants and wishes of poor human kind,
That asks no gifts but clearer eyes to see,
That is humanity.

What is humanity? Each noble thought
That lifts us upward unto God and man,
A holy fellowship of suffering brought
Into communion with the great and grand;
A love so broad that it reaches you and me,
That is humanity.

—Boston Transcript.

A PROFOUND thinker has forcibly said that the Pharisees—the men who had converted God's blessed gifts into mere servants for their own self indulgence—the men who were so satisfied with themselves that infinite love could do nothing for them—should be danger signals to warn the world of one of the broad avenues to perdition—the steep down grade of unconsecrated prosperity.

A GOOD woman recently said to me, "I fear I am growing covetous; not that I want to be rich, nor that I envy what my neighbor has, but there are so many things that do seem so essential to my comfort and usefulness that it is hard for me to trust the wisdom and goodness that deny them, and to be content without them." Have you ever probed as deep as that into your own heart?

WE read recently of a man who had printed on the inside of his watch case the words "All is All," so that every time he consulted his watch he was reminded of the truth that whatever might be the experience of the moment it would be turned into a blessing if he consecrated it to the loving Father. It were better to have this truth so deeply engraven on our hearts that we might constantly realize all its blessedness, without the need of any device as a reminder thereof.

WE are in danger of forgetting that the Bible, while it condemns them, has less to say about drunkenness and other obvious sins than it has about the insidious sin of covetousness. From the standpoint of the Word there is no more pitiable sight than the man who walks the street exulting in the consciousness of his growing wealth and the power it brings. He who hardens his heart against every thought, from within or without, of his stewardship and his accountability to God therefore, is more truly ruined than the man who simply suffers a great financial loss.

COMMENTING on a recent gift of $40,000 to Syracuse University for the purpose of endowing a chair of the English Bible, the New York Christian Advocate very pertinently says: "We hope that the professor of the English Bible will have at least these qualities: a personal experience of the truth of the evangelical system taught therein, a mastery of the literature of the subject, poetic insight sufficient to put a proper estimate upon the literary merits of the King James Version, and a spirit of genuine reverence; that he will count it worthy of his best and constant effort even, and that he will have sense enough, whatever his knowledge and whatever his opinions, not to believe it to be his duty to go beyond his specialty. With these qualities, if the study be an elective, he could make the students throng his room, and send them away to revere the book while they live."

THE Twentieth Century Movement has already justified its name. It is well under way and is making progress. We hear more, however, of the growing Thank-offering fund than of the millions of converts that were to go hand in hand with it. Let us not forget that out of this movement grows another call, essential to the first two, and hence more urgent—a deeper consecration on the part of every professing Christian. This great work we have undertaken to do raises the Methodist Church to a conspicuous position in the eyes of the world. Every member thereof should be on his guard for her honor. Let no unbrotherly spirit, no unrighteous deed, no resort to questionable worldly methods, no failure to measure up to a high standard of Christian giving make occasion for critical tongues to say, the church has greater need for more religion than for Twentieth Century Funds.

DR. HILLIS takes a delightfully optimistic view of things when he says: "Society is recognizing the debt of strength to weakness. The man who has skill in speech is becoming a voice to the dumb. Those who have skill towards wealth are becoming the almoners of bounty towards art, education, and morals. Men who selfishly get much and give little, who have become Dead Seas of accumulated treasure, are losing their standard in society. More and more cities are bestowing their honors and esteem upon those who serve their fellows. Men are becoming magazines, sending out kindness everywhither. Men are becoming gardens, filling all the air with pungent fragrance. Men are becoming castles in which the poor find protection. The floods of iniquity have long covered the earth, but love is the dove bringing the olive branch of peace. Love sings the dawn of a new day."

IN A calendar which Bishop Vincent sends as a New Year's greeting to his friends is this helpful resolve of which he is himself the author. The resolve at least may be wisely appropriated though one be not the highly favored recipient of the calendar itself.

"I will this day try to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust and a child-like trust in God.

And as I cannot in my own strength attain this measure of wisdom and power, I make humble and firm resolve to seek all these things from my Heavenly Father in the name of His Son, Jesus Christ, and through the mystic and mighty energy of his Holy Spirit."

THE question has been asked by some, "Are you going to have an evangelist to assist in carrying on the revival meetings this winter?" Yes, we have about seven hundred evangelists in Trinity Church alone, most of whom we expect to have present at every meeting. For what is an evangelist? In the simplest and truest sense, an evangelist is one who brings glad tidings; and surely every real Christian has a glad story for him who is oppressed by sin and condemnation. "Let the redeemed of the Lord say so," and there will be plenty of evangelists. And is not every member of the church pledged to do this; for did not each one of you take a solemn vow to "endeavor, as much as in you lies, to promote the advancement of the Redeemer's kingdom?" Besides, there is no doubt that we shall have friends not of our own church merely, but friends of Jesus from other churches, and even other communions, who will be more than glad to come in with us occasionally and lend a hand. What need, then, for any more evangelists? Let every one of us do something, and with the multitude of laborers God will surely give an abundant harvest.—Trinity Times, N. Y.

WE HOPE that none of our readers will overlook the communication from Rev. T. A. Boone on another page, and that the article to which he refers will be re-read. A series of "Letters to Young Ministers by Prominent Ministers" are being published in the Christian Guardian, the organ of Canadian Methodism, and from the one addressed to the young minister as a student the article is quoted. While we did not either condemn or commend the advice given therein, had it made the impression on our mind that it has made on Bro. Boone's, we certainly would not have even quoted it. It never occurred to us, however, that the author of the letter had any such thoughts in his mind as Bro. Boone evolves from his words or that any such construction could possibly be put upon them. We interpreted them only as an earnest plea for that all around scholarly culture, which, other things being equal, must add to ministerial effectiveness. Of course not even the highest literary culture, nor indeed anything at all, can be substituted for the Bible and the work of the Holy Spirit. Unconsecrated prosperity is less perilous than unconsecrated culture.

IT IS a well known fact that the Twentieth Century Thank-Offering Movement originated with the Wesleyan Methodists of England at the suggestion of Hon. R. W. Perks. How the million guineas which they are so successfully raising are to be used is thus given by a London Methodist paper:

"Three hundred thousand pounds for chapels, Sunday-schools, mission halls, in the towns and villages of Great Britian and Ireland.

"Two hundred thousand pounds for schools in which the children of the people may be taught, and training-colleges in which their sons and daughters may be trained as teachers—schools with the Bible, and without priest or sacerdotal catechism, schools to be built wherever, in town or village, it is necessary to save the children of Nonconformists from compulsory attendance at Anglican or Roman Catholic schools. Help will be given also to secondary schools.

"One hundred thousand pounds for Foreign Missions and the Woman's Auxiliary.

"One hundred thousand pounds for Home Missions—evangelism and temperance.

"Two hundred and fifty thousand pounds for a central connexional hall in London, for the Conference, the Home Mission department, the West End Mission, the Sunday-school Union, and other connexional offices; in which will be held the Methodist May meetings, temperance demonstrations, children's home festivals, Wesley Guild meetings, conventions and revival missions. It will be a rallying-place for the Methodism of the world, and a center of Methodist work and philanthropy.

"Fifty thousand pounds to enable the Children's Home to save every Methodist child from the workhouse."

CONTRIBUTIONS.

Christ and Andrew.

BY PROF T. HARGROVE PATTISON, D. D

Somewhere on the northern shore of the lake of Gennesaret lay a little town against which our Lord uttered a burden of woe, because in it many of his mighty works had been done and yet it repented not The traveler in that region today finds melancholy proof of the completeness with which the curse has fallen. In vain he searches among ruined stones and fallen columns for some authentic trace of its existence. But in the time of Jesus this whole lakeside was busy with affluent life, and probably no one place was busier or more prosperous than Bethsaida, the town of which we speak. Here dwelt two brothers whose names have so intertwined themselves with its fortunes that we first meet them in the gospels together—"Bethsaida, the city of Andrew and Peter"

Andrew, we infer from these words, was the elder of the two; but even when we are introduced to him it is in a casual way, implying that the man whose character was more loudly if not more clearly emphasized had before that time cast him into the shade. Already he was "Andrew, Simon Peter's brother."

In the shade he may have been, but he was no shadow. The facts about him which are known to us are very significant. They are these: He and John were the earliest of all the disciples of the Forerunner to follow Jesus; he commenced his ministry by finding and bringing to Christ his own brother; he was called to the full service of his Master when fishing on the lake; when the hungry multitude needed bread, it was he who mentioned the lad with the five barley loaves and two fishes; he came to our Lord as the spokesman of the Greeks when that wave from the outer world broke at the feet of the Savior—prophetic of the future homage of millions of Gentile hearts—with the demand "We would see Jesus;" he joined with his brother and with James and John in inquiring privately as to the signs which would precede and presage the coming desolation of Jerusalem; and we part from him in that upper room where, with others faithful and true as himself, he waits for the promise of the Father, the baptism of the Holy Ghost.

By and by the waters of oblivion shall all be drained off, and we shall know Andrew, not by these fragmentary touches, but in all the roundness of a noble Christian life. Meanwhile, the fact remains that to him and John belong the distinction of having been the two whom Jesus first called into his kingdom, and it is scarcely an exaggeration to say that from them "have sprung the multitude of the ransomed in heaven and on earth."

Manifestly from what we are told about Andrew, he was a man of action. He and Peter show some traits in common. A certain ready responsiveness is one of these. Only, while in Peter this responsiveness leaped forth in words, in Andrew it took shape rather in action. If anything needed to be done, he went straightway to the front and did it. When John the Baptist said, 'Behold the Lamb of God," Andrew was one of the two disciples who followed Jesus. The first question which he and his comrade put to our Lord is practical enough, "Master, where dwellest thou?" Having satisfied himself that this is indeed the Christ of the prophets, forthwith he goes to his own brother with the news: "We have found the Christ."

When next we see him Andrew is casting his net into the sea, not idly dreaming of this wonderful unveiling of divine glory; and even the inquiry on the mount over against Jerusalem as to the doom of the city points to the desire to be forewarned that so he may be fore armed. The opposite to such character is the introspective man.

Think of these fruitful hours which he spent at the first with Jesus. As the twilight creeps over the scene, and the great sun rolls down, and the stars come out upon the sky, we wait at the cottage door for him to come forth. We picture to ourselves what a marvelous story he will have to tell. Yes, just these four words: "We have found Messias." Here is the man who cares little to discuss processes, but who is supremely concerned with results.

More than any of the apostles besides, Andrew is credited with introducing others to Jesus. "And he brought him to Jesus" is the model which remains in all evangelistic work, admirable still. To talk to an enquiring soul is one thing that perhaps Andrew could not do. To bring him to Jesus is quite another; that certainly Andrew did. So also in an after scene, Andrew brings to the Lord the boy with the loaves and fishes, and, later yet, the Greeks who "would see Jesus" Here is a man who possesses the enviable art of leading others to Christ.

There is no saving power in the preaching which pausing in the outer court describes the sacrifice that is being offered up within. We want our preachers to bring us to Christ, and to leave us at his feet. David aspired to be a door-keeper in the house of the Lord: we should aspire to be ushers to the Lord of the House. Above our grave what more enviable epitaph could be written than this: "He brought others to Christ."

Another fine trait in Andrew's course is that he did good work before he had been formerly set apart as an apostle. Weeks and even months intervened between the time when Jesus first invited Andrew to his home, and the final and decisive call to follow Him. In the interval our Lord worked his first miracle, traveled to Jerusalem, had his memorable interview with Nicodemus and conversation with the woman of Samaria, spent the Sabbath in Nazareth, which broke off abruptly with the attack on his life, and then, in the bright haze of the morning light, came down to Capernaum, where he found these first disciples fishing. At this time Andrew was following his vocation rather than dreaming of his destiny. But already he had found his own brother and brought him to Jesus. And no doubt he had done much more work of the same sort.

"A sublimer thought," said William Wilberforce on the floor of the British House of Commons, "cannot be conceived that when a poor cobbler formed the resolution to give to the millions of Hindoos the Bible in their own language." But that vast and splendid vision was not what Carey strove to realize. He thought only of doing step by step the day's work, the day's duty. He did not besiege the Council Chamber of his government with petitions. He only fired with his convictions a handful of poor but consecrated men as humble as himself. Men do not start out to Christianize continents if they be divinely guided. They first find their own brother. That Jesus returned to him with a fresh and final call shows that this is the way that he approves. Before any formal ordination as minister or missionary, the true worker for Christ will have won his spurs by—in one or another form—finding his own brother.

To these points—that Andrew was emphatically a man of action; that it was his special and happy art to bring others to Jesus, and that he did good work before he was formally set apart as an apostle—we must add one more. He seems always to have availed himself of the best there was to be had. He followed the Forerunner until he found the Christ. He is the earliest home missionary, for he began with his own brother, and the earliest foreign missionary, for he brought the Greeks to Jesus. His was the true policy of expansion. In the incident of the feeding of the five thousand it seems to have been Andrew who knew that there was a lad present with a few loaves and fishes. He had, in fact, that eye for the insignificant which has so often led to results immeasurable in their importance. Do we call this character unheroic and commonplace? Not so did Jesus.

Andrew is a type of the great majority of men and women who without fame or fortune serve their own generation by the will of God. Of the thousands added to the church on the day of Pentecost, of the five hundred brethren who saw the Lord after his ascension, nay, of two thirds of the twelve apostles, how little is known. Christ, however, had need of them. No study of his life is complete which does not take into account such men as Andrew, the men who bring others to Jesus, and then are content to fall in the ranks themselves. If Peter was the first preacher, his brother was the first pioneer. And in the kingdom of God the one often precedes the other. Had there been no "Andrew, Simon Peter's brother," perhaps there had been no Simon Peter either.

Theological Seminary, Rochester, N. Y.

What the Minutes of 1899 Say====W. N. C. Conference.

H. F CHREITZBERG.

There are some interesting facts brought to light in a study of the Minutes of our last Conference. In the matter of assessments there is a discrepancy between the Joint Board Finance and District Boards. The Asheville District, in the assessments for Bishops, Conference claimants. Foreign and Domestic Missions, Church Extension and Education, there is a difference in the amount apportioned by the two Boards of $188 in favor of the District Board. The largest deficit is $64 in the educational assessment; then $54 Foreign Missions, $15 Domestic Missions, and $38 Church extension.

The Salisbury District, for the same items, the difference is $227 in favor of the District Board. This district is reported as paying in full the assessments for Foreign and Domestic Missions, but there is a difference of $132 (Foreign $84 and Domestic $48) less than the Joint Board assessed for these two items. This, notwithstanding the fact that Church Street, Salisbury, contributed a surplus of $56 Foreign, and $37 Domestic Missions. The shortage in other items is $11 Bishops, $31 Conference Claimants, $23 Church Extension, and $31 Education.

The Statesville District shows a difference of $148 less than the assessment levied by the Joint Board; $92 of which belongs to Foreign Missions.

In the Waynesville District the difference is $286; Winston, $123; Morganton, $79. Charlotte and Shelby Districts both Boards agree to a cent. Greensboro lacks only $3. The last named, together with the other districts, followed closely the figures given by the Joint Board. I have omitted the assessment for Minutes as there seems to be a disposition on the part of many charges either to repudiate that assessment, or not to enter the amount assessed in its appropriate column. I have also omitted fractions of a dollar for convenience. The total difference in amounts assessed by the two Boards is $1,079, of which $543 belongs to Missions.

PARSONAGES.

The Asheville, Charlotte, Salisbury, Shelby and Statesville Districts own district parsonages, but the Minutes in the tables do not so state. This is a direct loss in number and value of parsonage property in the general summary of church property. Let the district parsonages be reported by the charges in which they may be located; or in a special column provided in the recapitulation sheet. True it is that district parsonages are included in the report of the Committee on Church Property, on page 50 of the Minutes, but who would think of looking there? Unity of reports, as well as accuracy, demands the change suggested above.

There is but one charge in the Salisbury District, two each in the Shelby and Statesville, three each in the Charlotte and Waynesville, four each in the Asheville and Morganton, six each in the Franklin and Greensboro, seven in the Winston and eight in the Mt. Airy Districts that are without parsonages. In other words, out of the 183 charges in the Conference, (this number is taken from the list of appointments and not from the tables), there are only 54 without some sort of a home for the preacher's family. The best parsonage in the Conference belongs to Tryon Street, Charlotte, and is valued at $6,000; the most modest one is valued at $150, and belongs to Elk Park and Estatoe circuit. I should have stated that it was entered in the report from that charge as a half of a parsonage. Perhaps that statement implies that one-half belongs to Elk Park and the other half to Estatoe. Or has a cyclone claimed one of the halves? In the absence of more definite information the reader can take either horn of the dilemma. Later: On referring to the list of appointments I find that this charge has been divided and two pastors have been appointed to it. Which one of them will occupy the half parsonage? However, there are five half parsonages reported in the Minutes. Can that be duplicated in our sister Conference?

One, on an examination of our Journal, would conclude that great accuracy was observed in reports For instance, "Churches damaged or destroyed, 1. Amount of damage, $2.50." Either church building is a mere bagatelle in that section, or a gust of wind removed a sash, or the steps.

The total valuation of church property (exclusive of district parsonages) is $1,445,107.

THE BANNER DISTRICT.

The Charlotte District carries the banner. It pays the largest presiding elder's salary, the largest amount to its pastors, the Bishops, Conference Claimants, Foreign and Domestic Missions, Church Extension, Education, and Minute Fund of any district in the Conference. It contributed last year for all purposes $37,424.84, or $4.64 per member. While it carries the largest indebtedness on its churches and parsonages, $21,536, it has contributed the largest amount for building and repairing churches and

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CONSUMPTION

parsonages, $8,872, and carries the heaviest amount of insurance, $45,650.

Winston district contributed the largest amount to the American Bible Society. Greensboro District to the Woman's Foreign Missionary Society, Asheville District to the Woman's Home Missionary Society, Statesville District has the greatest number members, 8,353; Winston the largest number received on profession of faith, 456; Mt. Airy the largest number received by certificate, 925, also of removals, 1,247; Statesville (understand "largest number" in each case) infants baptized, 313; Winston adults baptized, 254; Mt. Airy organized congregation, 107, and houses of worship, 85; Greensboro valuation of church property, $125,260, Charlotte next, $114.330; Asheville Epworth Leagues, 78, and members, 599; Mt. Airy Sunday-schools, 78; Winston officers and teachers, 552, and pupils, 5,777: Charlotte collections in Sunday-schools, $1,828; the schools of the Salisbury District made the largest contributions for missions, $267, as well as Children's Day, $67.

Charlotte city has seven charges, seven pastors, and two thousand two hundred and fifty-nine members. (Received since Conference, 25, not counted in above. Remember that in 1890, when the Conference was set off, there were only 936 members in Charlotte. The fact is the number of members in Charlotte has been doubled in the last five years, and still we grow.

THE CONFERENCE

Out of a total of 217 preachers on the roll, we have five supernumeraries, only two of whom are named in the list of appointments, fifteen superannuates, three of whom are comparatively young men, twenty-seven on trial, and ten occupying the positions of college presidents, professors, and connectional offices. Since organization we have had sixty-four transfers, three readmissions, eighty eight through Conference source; while we have lost forty-nine by transfer, four discontinued, thirteen located, and twenty-three have died. There are 11 supplies on charges, seventy claimants on Conference Fund, and not a junior preacher in the work. Our net increase for the year is one thousand and forty-one, giving a total membership of 72,080. 27 members reported last year from Francisco Mission not included in last returns.

Last, but not least by any means, the Western North Carolina Conference has the best Secretary in the connection, the best Journal that issues from the press, pays less for it, and actually has more cash on hand for publishing purposes than any Conference of which I have any knowledge. It should not be forgotten that our journal is delivered into the hands of the preachers within four weeks of the adjournment of Conference. If there is a Conference that beats ours, or I should have said, if there is another secretary that beats our W. L. Sherrill, just trot him out. Produce a neater, quicker job, at less cost, and I will recant.

Charlotte, N. C., Jan. 20, 1900.

The Basis of Confidence.

ROBT. G. TUTTLE.

The greatest, and we might say, only means of comfort to the soul in a time of unrest or affliction is a confident trust in God. David in Psalms 4:5 tells how we may have such trust: "Offer the sacrifices of righteousness, and put your trust in the Lord."

There is a great deal of so-called trust in the world that has no true foundation upon which to rest.

How often have ministers of the gospel stood by the sickbed of ungodly people and heard them say in a half doubting kind of way, "I'm putting my trust in the Lord," when in that life there had been no "sacrifices of righteousness," and at the time of sickness only a conditional repentance. Such a trust has very little to rest upon. God does not require us to perform impossibilities before we trust him, but he does require possibilities. There are certain conditions which we can and must perform before we have any right to trust God in our extremities. The conditions are not hard, but such as they are God demands that they be fulfilled.

When the Jews were crying out in their distress, "Wherewith shall we appear before the Lord," the prophet answered them by saying "He hath shewed thee, O man, what is good, and what doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God."

Now if the fulfillment of certain conditions are essential to a true trust in God, it is important that we know something of these conditions.

David sums them all up under the one heading "the sacrifice of righteousness." Now, briefly, what are some of the sacrifices of righteousness?

1 Obedience When Saul went forth to conquer the enemies of Israel and contrary to God's command, brought some of the fattest of the cattle, he thought to atone for his disobedience by sacrificing some of them to God.

But he could not escape from his disobedient act so easily. Samuel met him face to face with the assertion that "to obey is better than sacrifice." The sacrifice of an obedient life is of more value in God's sight than the sacrifice of any amount of material things if obtained by disobeying God's commandments. In other words, if a man has spent a life in accumulating wealth by acts of disobedience he can never purchase God's favor with the sacrifice of a part of his riches Solomon says the sacrifices of the wicked are an abomination to the Lord. A man cannot put his trust in God in the face of his own disobedience.

2. Another sacrifice of righteousness is justice. In Prov. 21:3 we are told that "to do justice is more acceptable than sacrifice." A life guided by the principle of justice set forth in the Golden Rule is more acceptable in God's sight than any sacrifice we can make to atone for a life of injustice. Therefore he who has a sure confidence in God must "do justly."

3. Mercy. In Matthew 12:7, when cruel and heartless Pharisees were grumbling because Christ did not follow all the useless conventionalities which they themselves put in the place of higher virtues, the Savior turned to them and said, "I will have mercy and not sacrifice." He much preferred that mercy that cares for the poor and needy to the hollow pretentions and meaningless ceremonials of men who oppressed the helpless and "devoured widow's houses." The sacrifice of a tender heart that sympathizes with the needy and helpless means much more to God than a hollow form of religion that allows its possessor to rob and oppress. A man can never atone for oppression and lack of mercy in his business life by making rich donations to benevolent and charitable institutions. He that desires to trust God must be merciful even as his Father in heaven is merciful.

4 Praise is another sacrifice of righteousness. Heartfelt praise is always as sweet incense before God, and he who praises God for past blessings is in good frame to trust God for future benefits.

Praise is always reckoned as a duty of those who receive God's bounties. In Jer. 33:11 we have these words: "And again shall be heard in the land . . . the voice . . . of them that bring the sacrifice of praise." He who cannot offer the sacrifice of praise is not likely to have a very firm trust in God.

5. Humility is one of man's sweetest sacrifices before his creator's throne. David says: "The sacrifices of God are a broken spirit. A broken and contrite heart, O God, thou wilt not refuse. "He who acknowledges his reliance upon God and walks in reverent humility before him as did Moses of old, offers a sacrifice that certainly lays a claim upon divine favor.

6. Love. In Mark 12:33 we are told that "to love the Lord is more than sacrifice. And naturally so, for we all appreciate the love that prompts the gift more than the gift itself, and we want the love whether we get the gift or not And so with our heavenly father; he desires above all things the sacrifice of love. And when we can offer this crowning sacrifice we may surely "put our trust in the Lord."

These are a few of the sacrifices of righteousness David says if we offer these we may then confidently put our trust in the Lord. But for what may we trust him?

1. For dwelling place and food. Ps 37:3 says, "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed." And is this not what the whole world is strugling to get, in one degree or another? And why not get it in God's way?

2. For deliverance from affliction. In Psalms 34 19-20 we are told that "many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken." The Lord may let afflictions come, but he knoweth how to deliver them that trust him.

3. They may trust him for guidance. Solomon says: "Acknowledge him in all thy ways, and he shall direct thy paths." It is comforting to have a pilot who knows the ways from eternity to eternity.

4. For life and exemption from sin "In the way of righteousness is life and in the pathway thereof is no death." Prov. 12:28.

"There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forever more."

5. They may trust him for eternal glory. "And they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

Hendersonville, N. C.

"Dancing."

A LADY'S NINE REASONS FOR NOT DANCING.

1. Dancing would lead me into crowded houses and late hours, which are injurious to health and usefulness.

2 Dancing would lead me into very close contact with worldly company; and evil communication corrupts good manners

3 Dancing would require me to use and permit freedom with the other sex of which I should be heartily ashamed, and which I believe to be wrong.

3 My parents and friends would be anxious about me if I were out late keeping company with whom they knew not.

5. Ministers and good people in general disapprove of dancing, and I think it is not safe to set myself against them. If a thing be even doubtful I wish to be on the safe side.

6 Dancing has a bad name, and I mean to study things that are pure and lovely, and of good report.

7. Dancing is generally accompanied with drinking, and I see drinking produces a great deal of evil.

8. I am told that dancing is a great temptation and snare to young men, and I do not wish to have anything to do with leading them astray.

9. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing to estrange me from my God and Savior.

J H BRENDLE.

Connectional Committee of the Y. M C. A.

In response to an invitation from the War Department, the International Committee of the Young Men's Christian Associations has recently sent eight secretaries to work with the army in the Philippines. They have carried with them on the transports books, papers, magazines, games, stationery, and other things intended for the physical comfort of the army, as well as organs, song books, Testaments and other matter intended for use in religious and social work.

By the organization of Regimental Young Men's Christian Associations which undertake the arrangement of entertainments, literary and musical clubs, as well as religious services, the tedium of a long voyage is relieved and the secretaries enabled to become acquainted with the men and help them maintain the standard of morals which they had before enlisting.

A letter from the Secretary on board the transport Meade says: "The Association which we have organized has an enrollment of nearly 600 A literary society, chorus and glee club is already at work, and a committee appointed to take charge of a systematic course of Bible reading."

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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2014-17

Letter From Rev. T. A. Boone.

DEAR BRO. CRAWFORD:—In the ADVOCATE of the 17th of January you raise the question: "Ought Ministers to Read Fiction?" To justify such reading you quote "an older minister of ability and experience." He says: "The fact that most ministers do not study the Bible as thoroughly as it deserves to be studied, must not prevent us recognizing that to understand it, one must read widely in physical science, political economy and sociology, philosophy, but especially in history, biography, poetry and standard fiction."

The wisdom of such advice, I challenge. I declare it to be a grave error. Such reading by ministers and people, is our weakness today. It is of the world worldly. It is a vain conceit, fraught with results ruinous and far reaching. The "standard fiction" of today has no Christ in it, and but a diluted morality.

My advice to young ministers, is to invest not one cent of money, nor give one moment of your precious time to "standard fiction."

Again, he says: "Many preachers have too dry and abstract a style. The best correction is found in biography, fiction, poetry."

A minister who enters his pulpit after filling his head with such stuff as he can get out of poetry and fiction, will deceive himself and his congregation. Whole families will drop into hell under such a ministry.

Again he says: "Some ministers do not know the human heart. * * * as the best biography, fiction and poetry would interpret it to them."

What have we in the above advice but the substitution of human learning, for the Holy Spirit, whose office it is to uncover the human heart and apply the healing word with such teachers at the helm of our craft, we will soon be whelmed in a flood of atheism. The Holy Ghost will leave us because we accept the false teaching of human philosophy, and reject Him, and His word. But it is a fearful fact that the trend is toward the substitution of the cult of the university for the knowledge of Jesus Christ.

According to the teaching of this "minister of ability and experience" we need only to be thoroughly furnished with the knowledge of philosophy, biography and standard fiction to convert the world to Christ

Again, he says: "Biography, fiction and poetry pre eminently broaden the sympathies, quicken the imagination, teach the art of spiritual diagnosis."

Is it not the special office and work of the Holy Spirit to break the heart of stony selfishness, and impart a divine sympathy, that alone takes in the entire sphere of human wants embracing eternal ages? And is it not the special office of the Holy Spirit, to interpret the Bible, uncovering its secrets to them who believe and willingly obey the gospel? Are we to turn away from the only teacher of spiritual truths, to these earthly cisterns that neither have, nor can hold the water of life? The pre-eminence is given to these earthly authors as teachers of the art of spiritual diagnosis by your "aged minister of ability and experience." That is to say: That the writings of these men are the best interpreters of the Bible, seeing that we can not understand the holy book, until we are well acquainted with the vain imaginations of Dickins, Thackeray and George Eliot and the other great masters of fiction.

Surely our beloved editor was nodding when he gave that clipping to the printer, for I am sure that he does not endorse the teaching of that aged minister of ability, whose advice is so glaringly at variance with the word of God.

But possibly, the most reckless sentence in the utterance of this aged minister, is when he advises young ministers to acquaint themselves with these standard authors of fiction and the better class of novels for the reason that "They will help him to what is the secret of effective preaching."

To affirm that an acquaintance with Dickins, Thackeray and George Eliot, can reveal the secret of effective preaching is a blasphemous falsehood. For there is but one who can reveal that secret and that is God, the Holy Ghost.

T. A. BOONE.

Hickory, N. C.

Weaverville Circuit.

DEAR DR CRAWFORD:—We are going ahead in "these ends of the earth."

A little change has been effected in the plan of the Weaverville circuit for the year, and we hope good will result.

Mount Pleasant, near Asheville, is to have two services a month by the pastor to meet the growing demand. A night appointment has been established at the Beech. Alexander's Chapel is to have a morning appointment, beginning next Sunday.

Weaverville church is in fine condition. The choir was organized last week with Mrs. Jennie Gill as organist for the church services, Miss Annie Lee Reagan, organist for Sunday-school, and Miss Sallie Taylor, organist for the prayer-meetings Rev. J. W. Bradley is the choir leader.

The League was never in better shape than now. The last business meeting reported an average of 63 at the devotional meeting. The literary department promises to do some good work with Miss Margaret Atkins at its head

So far as we can see everything is auspicious for a good year on the Weaverville circuit.

Weaverville college is on a "boom." There are about 70 boarding pupils in the school, and they keep coming. President Kirby is an untiring worker and deserves success.

Weaverville is—at last—to be connected with trolly line. The company is organized with ample capital to push the work to early completion. Mr. Wilford, of Bowling Green, Ky., is at the head of the enterprise. He says he intends to have the cars running to Weaverville by July. Everybody seems to be full of confidence in the enterprise, and great results are expected from it.

By the way, Mr. Wilford is a member of our church, a great Sunday-school man, and promises to make his residence among us. We hope he will.

I must not fail to tell your readers about our preacher's meeting, which we organized yesterday. There are about 16 preachers residing here. What village of its size in the whole land has such a large number of ministers? Last Sunday the pastor invited them to meet at the circuit parsonage to consider the subject of organizing a preacher's meeting The result was an organization, to meet weekly. We are hopeful of good results from it.

There are few appointments in the Conference of greater importance or responsibility, as I see it, than this one.

This is an intelligent and growing congregation, and the demand is very high. It cannot possibly be served acceptably or successfully on a circuit many years longer, and ought to be a station now. Members are constantly coming in by certificate, and the church will at the present rate, soon be able to stand alone. The fact is, it could stand alone now.

I can truthfully say I know of no place in the State with more of the progressive spirit than this. The schools of Buncombe county are the equal of any in the State.

So, Mr. Editor, if you want to catch some new inspiration just come to the "land of the sky."

R. M. TAYLOR.

The Soul—Its Origin and Progress.

"Between two worlds life hovers, like a star,
'Twit night and morn upon the horizon's verge,
How little do we know that which we are?
How less what we may be! The eternal surge
Of time and tide rolls on, and bears afar
Our bubbles; as the old burst, new emerge,
Lashed from the foam of ages; while the graves
Of empires heave but like some passing waves."

As a spark of the great Divinity from which it emanated it scintillates or dims as it is fanned from within as it yields to and corresponds with its great author.

Speculation, for outside of divine revelation and reasonable deductions from its teachings all is mere speculation, nothing can be adduced to prove its manifest destiny, and but for the glorious light of the gospel and the searching rays of spiritual illumination, man would be left to grope in darkness without a hope or idea of future progress.

In the giddy whirl of man's anxious labors and perplexities

"One question more than others all
From his thoughtful mind implores reply:
It is, as breathed from star and pall,
What fate awaits us when we die."

No amount of casuistry can reasonably divorce one from the great central fact "without me ye can do nothing." Pure religion is thus reduced to this simple code—absolute trust of the soul in its Maker and Redeemer, absolute self surrender and a spotless life are the only certain conduit to the enjoyment of a perennial bliss in heaven and the prayer of every believer should be—

"Take my life and let it be
A consecrated one to thee"

JNO. D. THORNE.

Minutes of the Preachers' Meeting.

The Methodist ministers of Charlotte held their second meeting since Conference on Monday, January 22 Present: Turrentine, Wheeler, Chreitzberg, Siler, Baldwin, Surratt and Gay. The meeting was called to order by the president, Rev. S. B. Turrentine, and was opened with prayer by the secretary.

Various matters relating to Methodism in Charlotte were presented and considered, after which the pastors made short reports of their work, as follows: Dr. Chreitzberg, Tryon St., congregations good—profitable services yesterday—twelve accessions since Conference.

Rev. J. A. Baldwin, Dilworth. Largest congregations in history of church; good missionary service last night—house packed—seven additions since Conference—finances much improved.

Rev. A. R. Surratt, Epworth. Congregations good—several came forward last night for prayer.

Rev. Frank Siler, Trinity Church, is hopeful, and much to do. Congregations increasing—Sunday school good—twelve accessions since Conference.

Rev. J. E. Gay, Brevard St.—congregations larger than usual—Sunday-school very interesting and largely attended—prayer meeting better attended—six accessions since Conference—finances in good condition.

Rev S. B. Turrentine, Presiding Elder of the district, reported as follows: Never given much of my time since Conference to churches in Charlotte. Never visited two charges out of city. Work on the district is encouraging—preachers are hopeful and doing good work—never given much time to the 20th century movement. Meeting adjourned with prayer by Rev. A. R. Surratt.

S. B. TURRENTINE, President.
J. E. GAY, Secretary.

NOTES.

Charlotte lost at Conference three of its pastors of last year—Bros. Butt, Willis and McLarty. Bro. Butt retired and Bros. Willis and McLarty are in new fields. They are faithful and true men and will do good work anywhere.

The three new pastors in Charlotte are Revs. Litaker, Surratt and Sikes. They entered upon their respective works soon after conference. They have had kind receptions and found plenty of work to do.

Methodism made rapid and substantial progress in Charlotte last year. Let me close this with a quotation from Dr. James Atkins, taken from a private letter of recent date. Speaking of the work done in Charlotte last year he closes with this sentence: "My opinion is that you brethren in your beautiful city struck the high water mark of Southern Methodism for 1899."

Yours, J. E. GAY.

Mrs. Leckie Viola Caldwell Lockman was born Nov. 28th, 1867, and died Dec. 26th, 1899. She joined the Methodist Episcopal Church when young. She was a modest Christian lady, a kind mother and affectionate sister. She married L. A. Lockman Jan. 29th, 1891. She leaves a husband, one daughter, and a host of relatives to mourn her loss. Her remains were buried at Rehoboth Church, of which she was a member. Her funeral service was held by Rev. M. D. Giles.

A FRIEND.

MOZLEY'S LEMON ELIXIR

A Pleasant Lemon Tonic.

prepared from the fresh juice of Lemon, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggists. 50c. and $1.00 bottles.

For biliousness and constipation
For indigestion and foul stomach.
For sick and nervous headaches
For palpitation and heart failure take Lemon Elixir.
For sleepness and nervous prostration.
For loss of appetite and debility.
For fevers, malaria and chills take Lemon Elixir.

From a Prominent Lady

I haven't been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used. J. H. MENNICH, Attorney.
1325 F. Street, Washington, D. C.

Mozley's Lemon Elixir

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir done me more good than all the medicine I have ever taken.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c. at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga. jan and feb.

N. C. Sunday-school Association.

To THE EDITOR:—Please permit me to announce that Prof. H. M. Hamill, Field Secretary of the International Sunday-school Association will arrive at Greensboro February 3rd, and from that point, begin his itinerary of Sunday-school meetings under the auspices of the North Carolina Sunday School Association And the members of each association, and pastors of the cities where he is to speak, together with all Sunday-school workers, are requested to make arrangements for the meetings. To publish same in their local papers, Sunday-schools, Church services, and in every possibly way to stir up such enthusiasm in behalf of the Sunday school work that he may feel that it was good for him to come into the State. He is an earnest, eloquent and successful worker in the Sunday-school cause. Below we give date of meetings:

Winston, Feb. 4th, Sunday.
Concord. Feb. 5th, Mondav.
Statesville, Feb. 6th, Tuesday.
Hickory, Feb. 7th. Wednesday.
Lincolnton, Feb. 8th, Thursday.
Shelby, Feb. 9th, Friday.
Monroe, Feb. 11th, Sunday.
Asheville, Feb. 12th, Monday.

Give the speaker a rousing reception at each appointment. Local committee will appoint place and hour of meeting.

The 17th Annual Sunday-school Convention will be held in Charlotte, March 1900. Prominent workers will be present. Delegates expected from all points in the State. Charlotte is to entertain the Convention in her usual substantial and felicitous style. Ruduced rates will be given by all railroads.

J. C. TROY,
Sec'y. N. C. Sunday-School Asso.
Jonesboro, N. C.

Trinity College Notes.

A large and handsome residence is being built for President Kilgo at Trinity Park. The plans were made by Hook and Sawyer, of Charlotte. The house is very conveniently arranged, the first floor being especially well adapted for receptions. It is located on the western part of the campus and will add much to the general appearance of the Park.

Prof. Mims, of the English Department, is editing Cooper's "Last of the Mohicans" for the new series of English classics to be published by the B. F. Johnson Pub. Co. Prof. W. B. Trent is general editor of the series. He is also contributing a biographical and critical study of Thomas Nelson Page. for the second volume of "Southern Writers," to be published as a memorial volume of Dr. W. M. Baskerville, who wrote the first volume.

Dr J. S. Bassett is engaged in some historical work for B. F. Johnson Co., to appear next year

Rev. Isaac W. Avent, of the N C. Conference, who died last week left his library consisting of a valuable collection of books, to the library at Trinity College. Mr. Avent was a very warm friend to the institution and this gift is very highly appreciated both for its value and for the spirit which prompted it. Mr. Avent also bequeathed to the N. C. Conference for educational and missionary purposes. his entire estate, subject to the life tenure of his wife.

A handsome portrait of Angier Duke has been placed in the Angier Gymnasium. The Gymnasium, which was his gift to the institution, was named in his honor.

The Science Club has appointed a committee to put portraits of Dr. John F. Crowell and Mr B. N. Duke in the vestibule of the Crowell Science Hall. This building was erected by Dr. Crowell in memory of his wife, and it has received its splendid equipment from Mr. Duke.

The committee of the West Durham Library, of which Prof. Jerome Dowd is chairman, opened the Public Library at West Durham Wednesday evening. There was a large crowd present Mr. W. A. Erwin, who has taken great interest in the enterprise, made an address, and great interest was manifested.

The material for the new catalogue is now in the hands of the printer, and in a short while the catalogues will be ready for distribution.

The students are now in the midst of examinations. Next term will open Feb. 1st.

Prof. W. H. Pegram has returned from Harnett county, where he went to attend the burial of his brother-in-law, Rev. Isaac W. Avent.

Mr E. W. Spencer, of the freshman class, was called to his home Tuesday by a telegram announcing the serious illness of his mother.

Trinity Park, Durham, N. C., Jan. 28.

Bushnell Circuit.

DEAR BRO CRAWFORD.—In the quiet little town of Almond God has been visiting us and poured his blessings out upon us through the instrumentality of Rev. A. P. Foister, resulting in 24 conversions, and 10 additions to the M. E. Church, South, and others to follow during the year. This is Bro Foister's own home church, and is in the heart of the Bushnell circuit. This is an encouraging start for the year and we hope that his further efforts will be crowned with great success.

He is not only winning souls to Christ but making friends of all with whom he comes in contact, and we hope that he will still continue to make friends and not foes.

We want the readers of the ADVOCATE to pray for Bro Foister that he may continue to do good work at this place, for we are greatly in need of prayers.

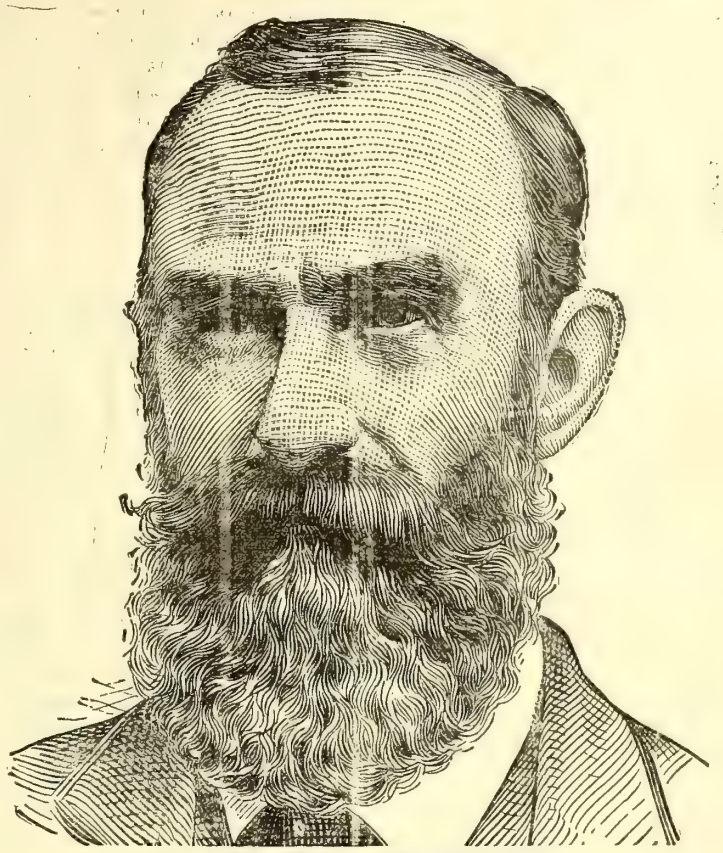
MARGARET M. CRISP.

Almond, N. C.

Progress in the South.

According to the Tradesman, the more important new industries during the week ended Jan 20th, include a broom factory in Virginia, a canning factory in North Carolina, a cigar factory in Florida, two cotton mills in Georgia, one in Louisiana, three each in North Carolina and Texas; electric light and power plants in Alabama, Georgia, Texas, and West Virginia; flouring mills in South Carolina. Tennessee, and Texas; furniture factories in Alabama Georgia and North Carolina; gold mines in Alabama and Georgia; a hardware company in North Carolina; an ice factory in Tennessee; a knitting mill in Georgia; lumber mills in Georgia, Louisiana, North Carolina, Tennessee and Texas; a mattress factory in Virginia; phosphate mines in Tennessee; planing mills in Georgia and Tennessee; a shoe factory in Florida. soil pipe works in Alabama; a stave factory in Kentucky; a telephone company in Georgia The Atlanta Constitution says it is this constant accumulation of manufacturing power which is bound to give the Southern States the lead in the world.

DOCTORS USE PE-RU-NA.



DR. J. W. PENCE, NEWARK, OHIO.

NEWARK, OHIO.

S. B. Hartman, M. D., Columbus, O.:

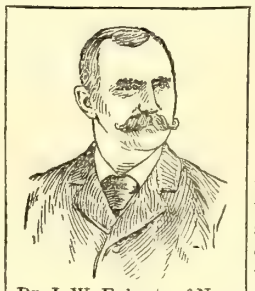
It is now seventeen years since I received the first edition of your book entitled "The Ills of Life." I received it in the evening mail, and before I retired I read and pondered over every word in the book. I was greatly impressed with your candor and sincerity. The book left no doubt in my mind as to the remarkable virtues of your Pe-ru-na. It was because of this impression that I resolved I would test your assertions, and test them in a way that could leave no doubt.

I began prescribing Pe-ru-na, as recommended in your book, and prescribed it precisely as you directed. As you know, the prevailing diseases are inflammations or irritations of the internal organs of the body, either of the head, the throat, the lungs, bowels, etc. I prescribed it hundreds of times for these diseases during all the following seventeen years, and I have never lost a single case during all this time, although I have often related this to my medical associates, who at first expressed their doubts, and sometimes very emphatically, but after I had treated a large number of cases that had been given up, and cured them, they began to believe what I said.



D. P. Niehart, M. D., of Nebraska City, Mo., prescribes Pe-ru-na every day.

I rely so wholly upon Pe-ru-na in very disease that affects the mucous membranes lining the internal organs, that I never for a moment think of prescribing anything else. Since using Pe-ru-na, I have never had a patient die from inflammation of the lungs, bladder, bowels, stomach or kidneys. Every case recovered in a very short time. In other words, I prescribed Pe-ru-na for all cases of catarrhal diseases. I believe you are right in classing all irritations and inflammations of the internal organs as catarrh. Catarrh means irritation and inflammation of some mucous surface, and also that such irritation and inflammation are caused either by taking cold, or by some local cause.



Dr. J. W. Egbert, of Neosho, Mo., a graduate of three schools of medicine, uses Pe-runa in his practice with gratifying results.

I see that you generally use a portrait when you publish a certificate, and as I have just had some pictures taken, I enclose you one. You can use it and this letter, one, or both, just as you wish, if you think it will promote the use of Pe-ru-na. If you would like special cases that I have treated with Pe-ru-na, I can give you hundreds of them.

Very truly yours, Dr. J. W. Pence.

A. W. Perrin, M. D. S., 980 Halsey street, Brooklyn, N. Y., in a recent letter to Dr. Hartman says the following: "I am using your Pe-ru-na myself, and am recommending it to my patients in all cases of catarrh, and find it to be more than you represent. Pe-ru-na can be had now of all druggists in this section; at the time I began using it, it was unknown."



A. W. Perrin, M. D. S.

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THE CHRISTIAN LIFE.

Old Christians.

Youthful piety is beautiful and attractive. We hear much of it in these days when the young are so much in evidence. Ministers talk it up. The Sabbath school and the home seek to cultivate it and to bring it into service. More of it is needed. But after all there is something that is equally if not more important and that is piety. It is the heart quickened with righteousness. This is the central principle of Christian principle. It is the demonstration of a life long fidelity to truth, virtue and grace. It means battle fought and victories won. It is the resultant of promises put to the test and of overcoming conditions. It is the consummation of a vitalizing and sustaining force. The form may be bowed, the step faltering, the voice quavering, the eye dim and the face wrinkled; but the heart is warm, the soul pure, the faith undaunted, and the hope radiant. The marks of conflict may be visible, but the power of victorious grace is seen on every side. The vivacity may have departed, but the calmness of spirit and the joy of confidence appear in word and act.

Aged Christians or experienced saints, are the abiding monuments of God's fidelity to His covenant. When they first gave their hearts to Him He promised to be their God and to never leave or forsake them. They took Him at His word, and went forward in duty trustingly and hopefully, and amidst all vicissitudes He has shown Himself faithful to His engagements, and, as the result, they sing His praises and laud His name. He might have taken them to glory in ripening manhood, or before physical infirmities appeared, but then the world would have lost the sight and advantage of His continued and multiplying support under constantly changing circumstances, as well as the testimony which those who have come to know Him best, and who have tested Him oftenest, are able to give. They have a long life of usefulness back of their witness bearing, which neither he, nor mankind, can afford to lose. Paul called attention to "Mnason, the aged disciple," in his day. There was a beautiful, touching and potent grace about him, and his life and character were in themselves a sermon. He was entitled to apostolic mention and commendation. His presence was a benediction. He was to be recognized as a ripe product of God's mercy and love.

The Church is rich in fine specimens of aged piety. They are found in all our older congregations. In some of them they are more numerous than in others, but wherever found they are to be esteemed and honored. They are not to be ignored, nor set aside as useless. They are not to be crowded out of any service which they may be able to render. Their counsel is valuable. Their experience is precious in God's sight, and ought to be with all who see with his eyes and seek to fall in line with his purpose. He has left them behind other pilgrims, who started with them toward the goodly land, to be his land marks of human guidance, and to be witnesses to His perpetuating grace until the longest periods of human existence. Some of them, it is true, may not be able to say or to do much actively for Him, but they are not dead wood in His Church. They have a history that means much for the home and for the community—for God and for man. They have a power with God that brings many a blessing to the living. Their ministry is not yet ended, and will not be, until God calls them to their reward. They may desire a bodily release, and some persons, who lack a proper appreciation of what they are and have been, may think that the sooner they are taken to glory, the better for them and for others; but the Master who makes no mistakes, has still need for them on earth, and wants them to be contented to abide His will, and otherwise take proper knowledge of them and obtain the inspiration which their patience resignation fortitude and faith are calculated to communicate.—Presbyterian.

"Too Tired to Try Again"

My friend, the Rev. X. Pounder, has just told me a personal experience that may be of value to others besides preachers. He says that on Sunday night, after he has delivered his second sermon, he sinks to the lowest possible ebb of physical and mental vitality. He creeps home in a state of mortification at his failures, which borders upon despair; is afraid to meet a member of his Official Board; dare not look his children in the face for fear they will laugh at him; dreads to retire to his room lest his wife should tell him that she has overheard a trustee saying that one or two more such sermons would empty the church—and the treasury!

On Monday morning his terror was vanished, but his despair remains, and he keeps saying to himself, "I can never make another sermon. I cannot think of another thing to talk about. My head is as empty as a last year's bird's nest. No—I can never make another sermon."

Tuesday—he feels that he must.

Wednesday—he believes that he can.

Thursday—he begins to try.

Friday—he sees a prospect of success.

Saturday—He thinks he has produced a sermon that will turn the world upside down!

An individul experience that possesses many elements of the universal—I should think!

If I know anything about the laws of life, a reaction sets in after every great effort.

All the vital powers having been temporarily exhausted, the mind becomes conscious of it sown emptiness, and a panic ensues.

I have for a long time thought that the remarks which are delivered from the edge of a nest by an old hen who has just laid an egg have been misunderstood. Most people regard them as exclamations of triumph. To my ear, they are the utterances of despair. I hear her saying, as plainly as the hen language permits, "I've done it this time: but I can never do it again—never, never, never!"

And yet, at about the same hour the next day, she sidles slowly and cautiously up to the nest with an ever increasing confidence that, given a fair chance, she can perform this noble function of life at least once more! And she does—and so on until the whole "setting" of eggs lies safely in the nest.

Learn a lesson from the old brown Leghorn hen! How many "bread-winners" will go home from their stores and offices and shops at the end of the month, look upon the faces of their loved ones, and moan to their sad hearts, "I have stood off my creditors, or my critics, or the disease that is destroying me, this month; but I cannot hold out through the next!"

My dear fellow, you are tired now. Go to sleep. Nature is not dead yet. She will recover her tone; the wonderful machine will go grinding on, and make another egg, or another dress, or another picture, or another sermon; and when it comes time for you to lay it in the nest, it will be ready.

You have your work to do. God has cut it out for you. He will give you the eggs! Do you not worry about the one that will be expected from you tomorrow. It will come.

"Ah but there is always a last one," you say. Yes, to be sure but not until God wills it. When it comes, your work will be done, and then you can depart. Somebody else will blame you. God will not blame you. Who should blame us?

Perhaps there is another function. After we have placed all our eggs in the nest we may be permitted somehow and somewhere to brood over them and hatch them out.—Charles Goss, in S. S. Times.

Theater-Going.

Don't go—because the air is essential ly materialistic and sensuous, and indisposes for prayer and faith.

Don't go—because you will contract a habit that will lead you to slide by almost insensible degrees from the purer plays with which you begin to the grosser ones towards which every theater tends.

Don't go—because the majority of theater-goers are not Christians, and it cannot be expected that those finer shades of morality will be observed with which Christ familiarized us; to sit as a silent spectator is to acquiesce in the standard of morals presented on the stage. It is one thing to be obliged to meet such things in daily life; quite another to go to see them as a pastime, and to pay for their performance.

Don't go—because you have right to support a system which is inimical to the virtue of the actors. Not that every actor is necessarily immoral, but that the almost universal confession of those actors and actresses who have become Christians is that life on the stage is not friendly to virtue, but strongly the reverse. You have no right to help to put stumbling blocks in other people's paths by contributing your money to support such a system.

Don't go—because, even if you do not suffer moral taint, your influence and example may lead others to follow in your steps who will not be able to resist the evil influences of the average theater goer's life but will drift into the love of the sensational and sensuous to the ruin of the nobler qualities of the soul.—Rev. F. B. Meyer.

The Greatest Danger.

The greatest danger Paul sees for the Christian soldier is just at the point where he has "done all." And is not Paul right in his perception? Is not the arduous bit of a Christian's life rather the camp than the field? When a man feels he is surrounded by a great cloud of witnesses it is comparatively easy to lay aside every weight. But when there is no outward battle, no visible foe, no possible wreath for the victor; when the field in his own heart, and the enemy his own wish, and the spectator his conscience; when there is no human voice to cry, "Well done," and no public opinion to say, "He has fought a good fight"—that is the time when he needs the Christian armor.—George Matheson, D. D.



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THE HOME.

Hints About Sick Calls.

Visiting the sick is one of the greatest privileges we have. Often a call will do a sick person as much good as the medicine he is taking. Frequently one hears the words, "His visit did me so much good, or "I believe I feel better for seeing him" But one hears, too, the remark, "O dear, how tired that man makes me!" It is for this last reason that I venture a few words on this delicate subject.

The sick are often very thoughtful; they not only look forward to seeing visitors, but watch every expression of the face, and treasure up every word that is said. After the visitor is gone, too, the words said often occupy the patient's whole mind and thought until the next visit. It must be evident, then, that one should speak with great care, particularly if the conversation turns to the sick one's condition, and the matter of progress or improvement is touched upon. Often a single careless remark or unguarded answer will cause a patient great anxiety, or even a sleepless night. It is well to avoid talking of the patient himself, or of matters relating to the sick-room. There is everything in expressing hopeful and encouraging opinions, and the brighter you appear the more good you have done the patient. Glum faces have no business in a sick-room, and do more harm than good.

Flowers are almost always a blessing. I have often heard people say that it was the flowers that helped them get well. It is only occasionally that flowers are disagreeable or that their odor does harm, and they are surely a greater blessing when one can enjoy them than when past enjoyment. As some one has said, "It is better to be sweetened with a little taffy while alive than to be showered with epitaphy when dead." In short, don't wait until your friends are dead to send them flowers.

Books, particularly illustrated books and magazines, are most acceptable; for when one cannot read, pictures may be enjoyed. And if you wish to direct the mind to religious things, the magazines of today are filled with copies of the world's most famous religious paintings. For a few cents a great number of these can be procured. It is a fact that current periodicals are doing a great work in the education of the masses in art. Through them, famous pictures, with their ennobling influences, find their way into sick rooms, hospitals, manufactories, unsavory alleys and tenements, and help countless thousands by the lessons they teach. It takes but a few minutes to cut out choice pictures and make a scrap book, and then you have a lasting collection of improving pictures of which the sick will never tire. Copies of "The Madonna," and pictures of the life of Christ are much more fitting in hospital wards than illuminated texts such as, "If riches increase, set not your heart upon them," and "Man is but vanity." Too often the sick in hospitals are there from necessity, not from choice, and it is hardly probable that their pocket-books are as full as the horn of plenty.

If you bring books, let them be of the kind calculated to take the mind away from suffering. Under no circumstance should you give a sick person a book you would not enjoy yourself. The treasures of literature are inexhaustible, and there is a vast list from which to choose. If your friend is in the hospital, leave something that you do not wish returned, and when he has recovered from his illness the books may be of use to other patients or nurses. Poetry is particularly acceptable; but in all cases you should study the patient to see what will please and interest him.

There are many other things that are always acceptable in the sick room, whether the patient be rich or poor, such as cologne, good things to eat, etc., and when you are gone they serve as a remembrance.

Never make a long visit on a very sick person. If you do, you have defeated your own end, and have done the patient harm instead of good. Then, too, you are saved the chagrin of being asked to withdraw by the nurse or physician. A short visit full of bright conversation, with perhaps an allusion to something of the outside world, and always with words of encouragement, is what does good. And if you promise to call again at a certain time, be sure to do so, for you will probably be expected, and there will be disappointment if you are late or fail to appear.

If you intend to talk of religious things, and quite likely your friend will want you to, use tact in presenting them and do not rush right into them. Lead his thoughts, rather than command them. Always avoid the long face and solemn tone that we have learned to associate with hypocrisy. The sick are most appreciative, and rarely fail to recognize sincerity and sympathy. For it is this very sympathy that you have called to express, and this is nothing less than a fulfillment of the divine commandment "to comfort and help the weak-hearted," to carry solace to those who need it most.—W. Louis Chapman, M. D., in St. Andrew's Cross.

Mrs. Susanna Wesley's Account of the Epworth Fire.

The following letter, whith appeared a short time ago in The Methodist Recorder, of London, is copied from a small manufacturing volume in the handwriting of Samuel Wesley, Jr., in possession of the Rev. C. H. Kelly, of London. It appears to be a collection of letters written by the Rev. Samuel and Susanna Wesley to their son, which his mother had suggested to him to transcribe, as she said they might be useful to him. Dr. Adam Clarke, the Rev. H. Moore, and others have given accounts of the fire, but it seems quite certain that Mrs. Wesley's description has not been published before. Here is the letter, with all the strange marks as to capitals and spelling of a letter nearly two hundred years old:

"DEAR SAMMY: When I received your Letter wherein you complain'd of want of Shirts, I little thought that in so short a space we should all be reduc'd to the same, and indeed, a worse condition I suppose you have already heard of the Firing of our House, by what accident we cannot imagine, but the fire broke out about eleven or twelve o'clock at night, we being all in Bed, nor did we perceive it till the Roof of the Corn-Chamber was burnt through, and the Fire fell upon your sister Hetty's Bed, which stood in the little Room joyning upon it. She Wak'd, and immediately run to call your Father, who lay in the red Chamber, for I being ill, he was forc'd to ly from Me. He says he heard some crying Fire in the street before, but did not apprehend where 'twas till he open'd his Door. He call'd at our Chamber, and bid us all shift for Life, for the Roof was falling fast, and nothing but the thin wall kept the Fire from the stair-case.

"We had no time to take our Cloeths, but ran all naked. I call'd to Betty to bring the Children out of the Nursery. She took up Patty and left Jacky to follow her. But he going to the door and seeing all on Fire ran back again. We got the Street Door open, but the wind drove the Flame with such Violence that none could stand against it. I try'd twice to break through but was driv'n back. I made another Attempt and waded through the Fire, which did me no other Hurt than to scorch my Leggs and Face. When I was in the Yard I look't about for your Father and the Children, but seeing none, concluded 'em all Lost. But I thank God, I was mistaken. Your Father carry'd Sister Emily, Suky and Patty into the Garden, then missing Jacky, He ran back into the House to see if he could save him. He heard him miserybly crying out in the Nursery, and attempted several times to get up stairs, but was beat back by the Flame; then he thought him lost and commended his Soul to God and went to look after the rest. The Child climb'd up to the Window and called out to them in the yard; they got up to the Casement, and pull'd him out just as the Roof fell into the Chamber. Harry broke the Glass of the parlour Window, and threw out your Sister Matty and Hetty, and so by God's great Mercy We all escap'd. Don't be discouraged, God will provide for you.

SUSANNA WESLEY.

"Epworth, Feb. 14, 1708 9."

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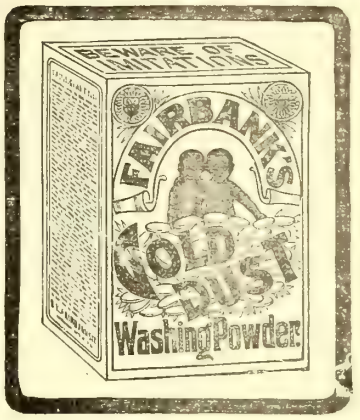
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THE COVENANT FEATURE OF BAPTISM.

Baptism is one of the sacraments of the Church. It is a divine institution and was intended to be general in its application and perpetual in its existence. It can never grow old, and will never lose its interest. Each generation and individual should study its history, its nature, and design.

The date of its origin as a religious rite is not known Some people suppose that it originated with John the Baptist, others think it dates from the passage of the Children of Israel through the Red Sea, while Grotius gives it as his opinion that it was instituted immediately after the flood, and was designed to commemorate that event. One fact is clearly established, namely, baptism is one of the most ancient religious ceremonies. At an early period all Gentiles becoming Jewish proselytes were baptized. The Egyptian priests bathed twice in the day and twice in the night, and inaugurated their feasts with the grand ceremony of purification. The Greeks and Romans prepared for sacrifice and other religious duties by ablutions. The Hindoos, at the sacred city of Benares, go down to the Ganges every morning at sunrise to bathe, and in every Brahman temple there is a great tank where they perform their ablutions as a part of their worship.

John the Baptist, who was the son of Zacharias, a Jewish priest, and who was himself educated for the ministry, was familiar with the nature and design of baptism In his ministry he emphasized its importance and gave it great prominence, but insisted that his baptism was different in its nature and altogether inferior to that given by Christ.

The one was external, with water, and pledged the recipient to a reformation of life and conduct. The other was internal in its application and effect, and was with the Holy Ghost and with fire. "The spirit and fire denote the same divine principle, but in two different relations with human nature. The first takes possession of all that is in the natural man that is fitted to enter into the kingdom of God, and consecrates it to that end. The second, the image of fire, consumes everything in the old nature that is out of harmony with or antagonistic to the divine nature and destined to perish."

The baptism administered by the Church differs from that of John in that it was ordained of Christ our Lord, is not simply a pledge to a reformation of life, but it is also a sign and a seal to a covenant entered into by the recipient with God, if he be an adult. If the recipient is an infant his lawful parent or guardian has entered into covenant with God for him. Abraham the father of the Jewish people, received circumcision which was a pledge on his part that he and his seed would be obedient unto God through life, and it was a pledge on the part of God that he would be faithful to Abraham and his descendants So that it was mutually binding on the part of Abraham and on the part of the Lord.

All male children among the Jews were circumcised at the age of eight days, as an evidence that they were in covenant with God. This was regarded of priceless value because it secured for the family the divine favor, which is better than life itself.

It seems to us that the Church is putting too little emphasis and importance on the covenant feature. We hear a great deal about the mode of baptism, and the necessity for baptism, and the proper subjects of baptism, and less about the covenant it signifies. The question is often asked what good does it do to baptize infants? We ask what good does it do to baptize any body? and answer that it puts adults and children alike into covenant relation with God. And God pledges himself to care for, guide and keep and save all who are faithful to this covenant obligation. Certainly every good man wants the presence, blessing, and guidance of God for himself and his children. Hence he enters into a covenant relation with him for himself and his offspring.

Not only should we explain the nature and speak of the value of this relation at the time baptism is administered, but all along through life. There ought to be a careful record made of the baptism of all children as well as adults. They are in some sense members of the Church. Their names ought to be called frequently and they put in classes for instruction by the pastor, according to their capacity. And they ought not to be allowed to forget that they are in covenant relation with God, and that he and they alike are pledged to be faithful to that covenant. That he promises to those who believe his word and obey his laws pardon for sin, regenerating and sanctifying grace in this life, and eternal blessedness in the world to come. If our people generally understood the real nature and design of baptism many more would put their children in covenant relation with God. Think of it. The omnipresent, omnipotent, and all-wise Creator offers to make an everlasting covenant with man, and pledge himself to fulfill its conditions. How blind are those who are content to live without it. It is more to be desired than gold It is far greater than worldly position, and infinitely above all temporal and worldly gains. Preach it! Explain it! Stress it!

THE CHIEF OBJECT.

It is necessary for us to be very guarded in what we say and write, lest the public and many of our own members get an erroneous idea in regard to the real design of the 20th Century Movement We fear some already look upon it as a scheme for raising a large amount of money, and others as an arrangement for the glorification of Methodism.

It is a fact that our Southern Church desires to raise one million and a half dollars as a Thank Offering, and certainly we will have to speak much of what has been done in the past, but both of these things are merely incidental to the great movement, and not the real purpose of it.

Its chief object is to study our past history in the light of our success and failures. To divine the work God has for us in the future. To ascertain our present condition, to examine carefully our equipment and to find out the true spirit of our people.

We are soon to enter upon the work of another century. New problems confront us How best can we solve them? New duties are before us. How best can we perform them? Wide and open fields present themselves. How can we enter and successfully cultivate them? Evidently we must enlarge our plant, deepen, broaden, and strengthen its foundations; add to its equipment in every way possible, organize our forces, stimulate our people to nobler effort and higher endeavor, and, above all, spiritualize our membership.

As an outcome of this great movement and the labors, gifts, energies, sacrifices, prayers, and faith we put in it, we look for such a revival as has not been seen since the days of the Wesleys and Whitfield. A revival of such breadth and power as shall cover Christendom and result in millions of conversions Yea, we expect an era of material and religious prosperity to the cause of Christ. Because we sow bountifully we expect an abundant harvest. Because we bring our tithes into God's storehouse we expect him to open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it. Before we can expect great things from God we must do great things for him What Bishop Marvin said of the individual, is also true of the church. If we will first let God have his way with us, then we can have our way with him. If we are going to achieve the highest results from this movement our people must first give themselves to prayer. They must, to an unusual degree, live in touch with God They must commune with him in secret, and be filled with a sense of his love and favor.

Secondly, they must give themselves to reading Our people are weak, yea, many of them perish for lack of knowledge The inspired word says, "Get wisdom, and with all thy getting get understanding" "Add to your faith virtue, and to virtue knowledge."

We need to exercise the mind, to improve intellectually, to develop a capacity to understand, take in, retain, and use the great truths that enrich and strengthen. It is wrong to arrest mental growth. It will retard and hinder spiritual development. If we can this year stimulate the desire for mental furniture, and start all our people to reading, we will largely multiply our power for future work.

Thirdly. Everyone should make a full consecration of self to Christ and use his or her talents for the building up of His kingdom Methodism is not lacking in resources. Our sin is in not using them. If we can prevail upon our people to stir up the gift that is in them and go out in the world's great harvest fields and gather the ripened grain, the Lord of the harvest will rejoice with exceeding great joy. Brethren, let us not minimize the great 20th Century Movement in our thought, but let us rightly estimate its possibilities for good, and add our influence and labor to its success.

THE STATE NORMAL OPENS.

By the invitation of Dr. Chas. D. McIver, the president, we attended, on Tuesday morning, the reopening exercises of the State Normal and Industrial College. Many predicted that the former pupils, who left in November when the exercises were suspended in consequence of the outbreak of typhoid fever, would not return. Others believed that the presence of small pox in Greensboro, which fact has been greatly exaggerated by some of the reports that have gotten into the papers, would deter both old and new pupils from attending, but we found over two hundred young ladtes present at the opening exercises. The President informed us that the enrollment will reach three hundred in a few weeks. We believe it will.

The building and grounds have been put in the best sanitary condition and we are sure every precaution will be taken to preserve the health of the young ladies. The President and Faculty will spare no effort to make the spring session one of the best yet held.

OUR SPECIAL EDITION.

As announced last week we desire to get out a special edition of the ADVOCATE the first week in March. Our plan is to make it a twenty-page paper, and fill it with articles from leading men on the different phases of the 20th Century Movement. All our regular subscribers will get this edition without additional cost. Others can get it for five cents a copy where not over twenty are taken. Four and a half cents apiece for any number of more than twenty and less than fifty, and four cents apiece when as many as one hundred are taken by a congregation. For each new cash yearly subscriber at $1.50 five copies of the extra will be sent We request every preacher and layman who will become responsible for any number of the extra edition to write us a postal card at once and state the number wanted. This is necessary in order to know how many to print.

THE BOER WAR.

The British Government is making slow progress in subjugating the Transvaal Republic and the Orange Free State If it is making any progress at all in that direction they are doing so at a fearful cost of life and treasure.

During the past two weeks there has been much hard fighting. Both armies have shown great valor. General Buller, who has been trying to relieve General White and his garrison, who are now shut up in Ladysmith, has met the most stubborn resistance and after having lost several thousand men he is reported to have abandoned the undertaking. It is now learned that the Boers are fine marksmen. That they can shoot with the accuracy of the Indian and handle arms with success and rapidity. It is also affirmed that Kruger and his allies have been preparing for war for twenty years —organizing an army, supplying themselves with the most improved makes of cannon and light arms, fortifying and storing away munitions of war. How long the struggle is yet to go on none can tell.

DEATH OF PAUL J. CARRAWAY, JR.

We regret to announce that Paul J. Carraway, Jr , son of Rev. P. J. Carraway, of the Western North Carolina Conference, died at his home in Reidsville on last Sunday morning. He had been in poor health for some time and his death was not unexpected by his family. For a number of years Bro. Carraway was a book-keeper for the Motley Tobacco Company, of Reidsville. For some time past he held a position with the American Tobacco Company with headquarters in Atlanta.

He leaves a wife and one child. We have not been able to learn the particulars of his death. His venerable father has the sympathy of a multitude of friends and we extend to him and the bereaved family deep, heartfelt spmpathy. An obituary will appear later.

EDITORIAL NOTES.

The bubonic plague has broken out at Rosario, Argentina, and a rigorous cordon has been established at that place.

Mt. Airy authorities have forbidden public meetings of any kind, including Sunday-school and church service, by reason of the appearance of smallpox in the town and county.

Capt. G. W. Belk, a prominent citizen of Union county, died last Wednesday, aged 75. Three of his sons are in the ministry—Rev. S. R Belk, of Elberton, Ga.; Rev. G. W. Belk, of Chatham, Va., and Rev. J. A. Belk, of Rutherfordton.

At the urgent request of Lord Salisbury, Queen Victoria will in person open Parliament February 14, the first time she has done so since January 22, 1886, when she opened the parliament to which Gladstone presented his Irish home rule bill.

Rev. C. F. Sherrill, of Newton, has prepared a directory of his church membership. We are indebted to him for a copy of it. It is neat, convenient and systematically arranged. Bro. Sherrill is doing a fine work at Newton and the church is rapidly growing under his pastorate.

Rev. John R. Brooks, D. D., writes us that in his letter to Rev. T. W. Smith, published last week, he wrote post-conference changes and our printer made it past Conference changes. This error he desires corrected, which we gladly do. We are told the printer referred his letter to the foreman, who is an expert in reading difficult chirography, and he referred it to the book-keeper and they together made the word out "past."

The brethren who kindly agreed at Conference to get us each a club of ten yearly subscribers by the 15th of February will please report the result of their work as soon as possible. We cannot extend the time beyond the date named. We hope those who have not yet gotten the number will make the canvass at once. There are only two more issues of the paper before the time expires.

The L. Richardson Drug Company, of Greensboro, is composed of men of the highest financial and business standing, and is prepared to supply you with all the drugs you need at wholesale prices. See their advertisement, and send in your orders. They will fill them promptly, and you will find it pleasant to do business with them.

To promote purity one of the New York Solons proposes to require the canned food establishments to put labels on showing the year in which they were put up. The Brooklyn Citizen amends that by requiring that the date be stamped in the tin, which would block the removal of old labels and substituting more modern ones, as was done in the case of much of the canned meats that were shipped to the army during the Spanish war.

The case of Brigham H. Roberts, the Mormon representative-elect from Utah, which has occupied so much of the attention of the House since the assembling of Congress, was decided last week by the adoption of a resolution to exclude him by a vote of 268 to 50. The exact language of the resolution was as follows: "That under the facts and circumstances of the case, Brigham H. Roberts, representative elect from the State of Utah, ought not to have or hold a seat in the House of Representatives, and that the seat to which he was elected is hereby declared vacant."

One of the best friends that the Orphan Asylum has in the State of North Carolina is Bro. Sam Browne, of Greensboro. This good brother never tires in doing something for the orphans and he is always planning something for their pleasure and comfort He writes us that he is now arranging to furnish every boy in our institution a good pair of overalls and every girl a nice new summer uniform to be presented on Easter. We thank our kind brother for his interest in our work and pray heaven's richest blessings upon him and his efforts to do good. We hope to see others follow his excellent example.—Orphan's Friend.

The Orphan's Friend says that Rev. A. McCullen, the new pastor of the M. E. Church in Oxford, conducted their services on last Sunday afternoon. He spoke to the children on the subject of "Giants." His subject proved a very interesting and profitable one for his youthful audience and he had no trouble in holding their attention. We trust that much good will result from his talk and we have no doubt but that there will. Mr. McCullen is a good speaker and we shall look forward with much pleasure to his appointments in our chapel.

One Year of Sunday-school Lessons for Young Children is the title of a manuel for teachers and parents which has been prepared by Florence N. Palmer, and which the Macmillan Company have just published. Fifty three lessons are presented, in the form in which they are to be told, or read, to the child. Each lesson is illustrated by a half tone from a painting by one of the great masters. The stories are arranged under topics or moral principles and those have been chosen which are especially attractive to children. The aim has been to present a series of lessons that any mother can read or tell to her child, and that will meet the needs, both of trained kindergartners doing Sunday-school work, and of the busy primary teacher who has not the time to prepare Sunday school lessons along the newer educational lines with which she is in sympathy.

The debt of gratitude that the members of the First Presbyterian church of Charlotte owe to John Irwin is a fact of which they are not unmindful. It is well known that in 1841, he came to the rescue of the church by paying off the $1,-625 debt then outstanding and by transferring, in fee simple, the present church lot to the trustees of the church. In looking over this deed yesterday an Observer representative was struck by the phraseology of a part of the deed. It is odd enough to bear repetition After the usual recital, it is stated that the property is to go to "the trustees, and their successors in office in trust for the members of the Presbyterian church in the aforesaid town of Charlotte, who hold to the doctrine of the Presbyterian Church in the United States of America, as set forth in the Confession of Faith and the Catechisms and the directory for the worship of God, as ratified by the general assembly at their sessions in May, 1821, and amended 1832—forever." —Charlotte Observer.

The Atlanta Constitution says: Bishop Warren A Candler will leave Atlanta tonight for Havana to begin the active work of building a handsome church and school in the capital of the island to be under the supervision of the Methodist church, South. The Methodists have already established churches at Matanzas, Santiago de Cuba, Havana and other towns, but the church south desires to own the church property and not rent it. Bishop Candler will look into the matter of selecting property in Havana for this purpose. During the past two months, while in Georgia, Bishop Candler raised more than $5.000 for the work and feels very much encouraged at the prospects. The Methodist church has been carrying on its work on the island for the past year, and when Bishop Candler left there in November between 600 and 700 members had been added to the denomination. On Wednesday, the 21st of the month, an important meeting of Methodist ministers on the island will be held at Mantanzas for the purpose of discussing the church work for the ensuing year. Plans will be perfected and appointments will be made.

Twentieth Century Fund, Ansonville Circuit.

At the Quarterly Conference of the Ansonville circuit, held January 27th, at Ansonville, strong resolutions in behalf of the Twentieth Century Fund were unanimously adopted. Rev. G. D. Herman, preacher in charge, is making an earnest and efficient campaign on his charge in behalf of this cause. Already he has secured $250 of the minimum amount recommended by the Quarterly Conference, viz., $500. Bro. Herman hopes to secure, however, much more than the latter sum. He is presenting this cause to his people by preaching, private appeals, distributing literature. He also uses the columns of a local paper to aid in keeping his people posted on the subject. Having set a good example of liberality himself, and using the efficient methods already indicated, it is not surprising that his people are loyally responding, and that final success seems well assured.

S. B. TURRENTINE.

January 29, 1900.

To the Pastors.

DEAR BRETHREN:—It has been the desire of the Board of Missions, of your Conference, to pay quarterly those serving mission charges, but up to this time it has seen no way to gratify this desire But now, owing to the increase in the collections last year, which left several hundred dollars in the hands of the treasurer, it hopes this year to affect this much needed reform in our financial methods. Will you pastors help the Board to do this work by taking your collections for Domestic Missions during the month of February and send the money to the treasurer by the first of March or as soon thereafter as possible. Please give attention to this matter and help carry out this merciful plan.

Yours, J. E. GAY,
Secretary and Treasurer.

Charlotte, N. C., Jan. 26, 1900.

From Franklin.

DEAR EDITOR:—I want to thank Capt. R. R. Crawford for the article he has written and the one he promises to write on our Sunday-school work. His many years of successful service enable him to speak words of wisdom from mature experience. I hope that his articles will provoke such earnest, capable, and faithful Sunday-school workers as T. L. Rawley, of Winston; D. B. Coltrane and W. R. Odell, of Concord; C. W. Tillett, of Charlotte, F. S. Johnson, of Franklin, and others too numerons to name, to favor us with an interchange of views and practical working plans. This would give wholesome stimulus to the entire work within the bounds of our great Conference. We will gladly welcome any suggestion or working plan that will help us in this department of service.

IRA ERWIN.

Franklin, N. C., Jan. 26, 1900.

From Whittier.

DEAR BRO. CRAWFORD:—Since my writing a short while ago I have had a splendid revival at Farmer's Schoolhouse, which resulted in thirty-five or more conversions, and twenty-one accessions, and possibly more to follow. I baptized seven by immersion and eight by pouring. It was a cold time for the work but we got along very well. We organized a new church and are going right to work to build a church for the new congregation.

This was one of the old-fashioned revivals. The Holy Ghost was manifestly present at all the services, and the conversions were clear and bright. To God be all the glory now and evermore. Amen.

E. MYERS.

Whittier, N. C., Jan. 26, 1900.

From Ansonville.

DEAR DR. CRAWFORD.—I most heartily approve your intention to get out an edition in the special interest of the 20th Century Movement. I will take fifty extra copies. We cannot afford to let this great enterprise fail. We want to get $100.000 in our Conference. I have $200 subscribed in my charge; expect to get at least $500.

Yes, let us have that extra edition; it will help much. It will give light, and that is what our people need.

Fraternally,

GEO. D. HERMAN.

Ansonville, N. C., Jan. 26, 1900.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for Feb. 4th, 1900

THE FIRST DISCIPLES OF JESUS.

John 1 : 35-46.

Intervening Events.—Our Lord's return from the temptation, about the time a deputation came from Jerusalem to question the Baptist; John's declaration of himself as only a forerunner of the Messiah; he points out Jesus as the Lamb of God, and tells of the attestation of the Holy Spirit (John 1:19-34).

Place.—In "Bethany beyond Jordan," according to the correct text. "Bethabara" is due to the influence of Origen, who did not know of a Bethany beyond Jordan. Various views: (1.) That the place was near Jericho, and was also the scene of the baptism of Jesus; (2) that this Bethany was in a district southeast of the Sea of Galilee, about twenty miles from Nazareth, but that the baptism took place near Jericho, John having moved northward during the interval; (3) that the baptism also is to be placed at the northern locality. Of these views the second seems preferable.

Time.—Probably early in March, 780; that is, A. D. 27. This gives time for all the events recorded as occurring before the first passover.

Persons.—John the Baptist and Jesus; certainly five, and probably six, disciples (see on verse 41),—John, Andrew, Peter, probably James, Philip, and Nathanael, assumed to be Bartholomew.

The Lesson in Every-Day Life.

BY CHARLES FREDERICK GOSS, D. D.

Looking upon Jesus as he walked (v. 36). Glory, beauty, divinity, were written upon every feature and revealed in every motion. But (mark you) it required a John the Baptist to perceive them. Not every one can see the beauty of a sunset or a flower, or any other loveliness or glory. One day when Daniel Webster was walking down a street in an Irish city, a perfect stranger gazed upon him with a sort of awe, and exclaimed aloud, "There goes a king!" But there were plenty of other people who did not even notice him as he passed. It is said that "no man is a hero to his own valet," but more than one shrewd observer has discovered that this is not so much the fault of the hero as of the valet. If you do not see the majesty and the divinity of Jesus Christ, it is certainly because yon lack that subtle power of penetration which discovers the real sublimities of life. Sir Humphry Davy said that "his greatest discovery was Michael Faraday!" It takes a Davy to discover a Faraday, and a John a Jesus!

And they followed Jesus (v. 37). It would be hard to tell whether it is grander to be a great leader or a humble, faithful follower. We seem born into the world to be one or the other. In every school-yard you see some little fellows who are always at the head of the procession and others tagging and fagging behind. The last are not always the least. No game of my boyhood left so lasting impression on my mind as "Following the Leader." When some youngster a little more inventive and bo[illegible] than the rest "stumped" us to fol[illegible] it was a crucial test, but we did it[illegible] matter where he went, he found [illegible]s heels. Many a hard squeeze a[illegible]ry fall have I had as I scrambled a[illegible]d on the rafters of the old Baptist m[illegible]ng-house shed, or jumped like a squirrel from limb to limb in the trees of the school-yard, or crawled flat on my stomach under barns, or tore frantically through pastures where there were big fierce bulls. But it did me good; it taught me obedience, pluck, and daring, and it is good training for all boys. Sometimes a Hobson is going to need some companions, or a Luther some adherents, or Jesus some disciples who will stand by him through thick and thin. Whatever else you do, never turn back from Jesus Christ. It may cost you many a struggle and tear to follow him, but go straight on. If every other person in the community abandons him, stick to his side. It will be grand in you, and it will be grand for you.

He findeth first his own brother (v. 41). Stick to your brothers and sisters. Share all the good things with them. Be careful of that little fellow whom you have to take to school. Don't send him home when he tries to follow you and the "big fellows" off on a long fishing trip. Give the little shaver a show. Put him up on your shoulders when he is tired. Keep him out of mischief. Stand by him. You do not know how sweet his gratitude will be some time. I have a big brother myself, and there are tears in my eyes now when I think of some of the things he did for me.

He brought him unto Jesus (v. 42). This is the best thing you can do for any man in the world. You will do him a greater favor than by showing him where gold grows on bushes, and diamonds in the grass; and He will never turn you away, no matter whom you bring. The mother of a little friend of mine has forbidden him to bring any more cats and dogs home, for the house was getting to be a sort of menagerie. But when he went down to school next day, he found a poor forlorn little puppy, over whose foot a wagon had gone, shivering and whining in the autumn weather. There could be no doubt that he was lost. It was written all over his face, and on every one of his four legs, and especially the lame one. Billie's heart was almost broken. He picked up the poor little wretch, and said to himself, "Mother won't mind this one!" He knew her. He was certain that when she saw the miserable, whining little wretch, her heart would feel just as his did. And he was right. Do you think his mother would turn a poor little lame dog out into the cold? Never! A mother's heart is just a little heart of God's.

The Effect of True Discipleship.

Andrew was the other of these original disciples. He reveals to us the true spirit of discipleship, in that he goes at once to seek his brother Simon. Let us try our own displeship by this test. Are we as prompt and ready to seek others and win them to Christ as was Andrew?

In like manner we read of Philip in verse 45, that as soon as Jesus had made him a disciple, he went at once and called Nathanael to share in the blessing which himself was enjoying.

The hesitancy which some of us feel in inviting others to Christ, may possibly be explained by the misconception that we are asking them to do something as a favor to us. Let this thought be dissipated. When Philip offered to Nathanael a share in the honor of being Christ's disciple, he was doing him a kindness. So it is with us when we invite a man of this generation to come and share in the happiness and the rewards of Christianity. We are doing a kindness to him.

The motto for every Christian should be, "Find out what Jesus Christ wants you to do, and then do it."

STATE OF OHIO, CITY OF TOLEDO, } SS.
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FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL } A. W. GLEASON, Notary Public.

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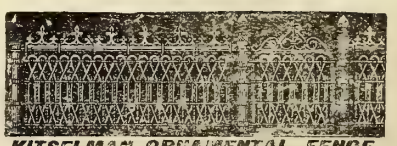
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THE HOLY PUBLISHING CO.,
jan 3-7t Chicago, Ill.

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for Feb 4, 1900

PAUL'S MISSIONARY AIM

om 1 :18-:1

The topic for January 14, 1900, "Paul Chosen for Missionary Service," makes unnecessary any close analysis of this great apostle to the Gentiles The present topic asserts his aim as a missionary In all his writings he claims a supernatural call He styles himself "a called apostle," "an apostle by the will of God," "an apostle sent not from men, nor by man, but by Jesus Christ, and God the Father who raised him from the dead." He also affirms that he was called for a special work, the work of "preaching among the Gentiles the unsearchable riches of Christ." In his address before Agrippa (Acts xxvi. 15-18), he states that Jesus appeared to him at his conversion for the very purpose of commissioning him to go to the Gentiles. His aim, therefore, as taught in the verses of our topic, was "to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." He desired to go into the "regions beyond," that those who had never heard of Jesus might do so for the first time at his mouth He wished to be a gospel pioneer. The history shows how he carried out his aim, and was faithful even unto death.—Epworth Era.

References.

Conversion of Saul of Tarsus, Acts ix. 1-9.

Paul's Call to the Mission Work, Acts xiii. 1 13.

First Missionary Sermon, Acts xiii. 26-43.

Turning to the Gentiles, Acts xiii. 44-52.

Work Among the Gentiles, Acts xiv. 8-22.

The Macedonian Vision, Acts xvi. 6-12.

The Topic: Paul's Missionary Aim, Rom. xv. 18-21.

Missionary Programme for Meeting Feb. 4.

(Epworth Era.)

Subject: "Paul's Missionary Aim."

There should be two ten-minute talks by chosen leaders.

I. Paul's aim was the payment of a debt.

1. He was in possession of what belonged to others. (Rom. i. 14.)

2. The distressing need of the heirs of this inheritance. (Rom. i. 18 32, Eph. ii. 12.)

3. Paul's implicit faith in the power of the gospel to meet this need. (Rom. i. 16.)

4. His field was the world. (Rom. xv. 18-21, 28.)

There was one limitation—he would not spend time where the gospel had already been preached. (Rom. xv. 20.)

5. His singleness of purpose. (Phil. iii. 13)

He would not be sidetracked by Ephesian elders. (Acts xx. 18 38)

The Macedonian vision was a cry for help, and as far as in in him lay Paul proposed to preach the gospel to every creature before his death.

Reference books are the Bible and any other books in the life of Paul.

II. The present-day meaning of the Macedonian vision.

1. Paul's vision at Troas.

2. The present-day vision.

3. The call for helpers in Japan.

3 The call from China.

5. The call from Africa.

6 The call from India.

7. The call from the islands of the Pacific.

8 The call from Cuba

This talk should be an epitome of Lecture II in "Foreign Missions After a Century," by Dr. Dennis.

Tenderness.

Tenderness does not mean weakness, softness, effeminateness It is consistent with strength, manliness truth, and bravery It does not show itself alone in the touch, but in unselfishness, thoughtfulness, considerateness, forbearance, patience, long suffering. But however it shows itself it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem You may not have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficient life if you will practice this lesson of shedding around you the grace of human tenderness, in word and act, and by the spirit of your life.—Rev. F. B Meyer.

Two Foundations.

Builders say that half the work of putting up a building is completed when they have got a good, firm, level foundation. Time the erection of a great building, and you will see that this is true. Yet how many of us think to hasten the laying of foundations! We are in a hurry to make money, and so cut short our education that we must accept low salaries all our lives. We have no time for Bible study and prayer, so that our unfounded faith is at the mercy of the first billow of doubt. A good start is worth many a league.—Endeavorer's Daily Companion.

Thoughts.

The ideal life—what is it but the realization of our own oneness with the infinite and the helping others to realize theirs, showing what can be done through our own living and loving, and by our words bearing witness to the eternal verities?—Selected.

There nothing faith cannot make noble when it touches it. You need not say, "I want to get away from my daily business or from my domestic concerns in order to show my faith." No, no, stop where you are and show it.—Rev. D. L. Moody.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain.—Drummond.

We think of heaven as something that must visit us from afar. * * * But the new heaven and the new earth will only be the unveiling to us of what already is. It is only our blindness that needs to be removed, only our spiritual faculties that need to be awakened —Lucy Larcom.

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DO YOU want your ad. to be read by thousands of people? If so, place one in the columns of this paper and be convinced.

NORTH STATE ITEMS.

The State Treasurer has decided to pay at once the $100,000 appropriated to the schools by the last legislature. This will be good news to the school authorities all over the State.

A convict who escaped from the Penitentiary at Raleigh in 1895 has been caught in Texas and an officer with a requisition from the Governor will be sent for him. His name is Henry C. Rogers. He was sent up in 1891 from Surry Co., for 20 years, having been convicted of burglary.

The Historical Society of Trinity College will hold a Civic Celebration, Feb 22nd. This movement was inaugurated last year, and great interest in it was manifested, both by the College community and the people of Durham. The speaker of this year will be Rev. T. F. Marr, pastor of Centenary M. E. Church, Winston.

The Agricultural Department has received a large number of cut specimens of gems from Macon, Jackson, Iredell and other counties. They were secured in those counties, sent to Philadelphia cut, specially for display at Paris. In all 225 gems will be seut, instead of 15, as originally proposed. The specimens are of great beauty.

Lewis Buchanan, while working in a mica mine, about eight miles from Elk Park, after loading a hole and waiting the time usually allowed for it to fire went back and was leaning over the charge, cleaning it out, when it exploded and blew him to pieces, half of his head being blown from his shoulders. Another man who was working with him was injured but not seriously.

The Rocky Mount Argonaut after a suspension of nearly seven months, is out looking bright and vigorous. It announces that it greets you under the ownership of the Argonaut Publishing Co.; Chas. H. Nowell, business manager, but still under the editorial management of its old editor, W. A. Campbell. It is a good weekly and chiefly devoted to material progress.

"When times are dull and people are not advertising," says John Wanamaker, "is the very time that advertising should be the heaviest." Such is the advice given by America's merchant prince. Some traders say it doesn't pay to advertise. That's where they make a big mistake. Wanamaker's advertising has made him rich acd famous. Wanamaker's methods on a smaller scale would be as good in Greensboro as they are in New York and Philadelphia.

The claim that trusts lower prices to consumers is falling to pieces. There was some ground for such contention when the trusts were in their childhood, so to speak, but does not hold since the children have developed into gigantic men, with a disposition to use their strength with crushing effect upon anything and everything that stands in the way of their avaricious ambition. Lower prices by trusts obtain until competition is driven to the wall and then up go the prices, regardless of the good, old-fashioned regulator of such matters—the law of supply and demand —Ex.

Throat Sore? There's no telling what a sore throat will do if you give it "right of way." Uncertain remedies often cause dangerous delay. Make a cure sure. Pain Killer, known for half a century as a specific for sore throat, coughs, and all kindred troubles. Keep it by you for an emergency. It never fails. Avoid substitutes, there is but one, Pain Killer, Perry Davis'. Price 25c. and 50c.

GENERAL NEWS NOTES.

Chickering Hall, of New York City, will be closed after May 1st, and the piano business that has been conducted there for fifty years will be transferred to the store of John Wanamaker.

A new process of printing without ink is being used in England. Electricity is applied to some chemical which it decomposes and leaves the impression upon the damp paper. It is more like engraving than ordinary printing.

A. F. Gault and William Doull, capitalists of Montreal have just returned from Cuba where they secured control of all the surface street railroads in Havana and also concessions that will give them a monoply of the street railway in and around the Cuban capital for many years to come.

The Fulton, Mo. Sun puts the case against the trusts very neatly: "In 1899 the white paper the Sun was printed on cost us $1,360," says the Sun. "In 1900 the same paper (same in quality and same amount), will cost us at present prices $2,180, a difference of $820 in the cost of one item—paper. Type and ink have also advanced in price, and the wages to employes cannot be made any lower. The Sun is between the Paper Trust, the Type Trust and the Machinery Trust on one side and our subscribers on the other. The Sun is between two stones and the mill is grinding."

The newspapers report that at a recent discussion in New York city at Cooper Union, between Prof. E. R. A. Seligman, of Columbia University, and Mr. Edward M. Shepard, of Brooklyn, the former was badly "walloped" in the debate, but the worst walloping was in the vote of the large audience. The report says that at the conclusion of the debate the audience was called on to vote on the question that had been discussed. The result was 250 for our Philippine policy and 850 against it. Those who thus attested their convictions were persons in various classes and in different lines of business. They were merchants, lawyers, doctors, preachers, workingmen and capitalists.

The Philadelphia Record says that in the summer of 1898 Ottmar Merganthaler, the inventor of the linotype machine, who died in Baltimore the other day, spent two days in Gainesville, Ohio, studying the working of a basket machine, which he afterward modified and improved, and which was the last work completed just before his death. This machine as completed is as much a revolution in basket making as the linotype has proven to be in type-setting. Where an expert operator formerly produced 300 grape baskets daily by hand, the same operator with the machine, with greater ease, can now produce 4,000 baskets daily, and these machine-made baskets are said to be superior in every way to the hand-made article.

The machine is of one horse-power, and can easily be attended by a girl, its capacity being the same as that of twelve hand operators. It is practically a self-feeding machine; as the supplies of bottoms, strips for the sides and bands are placed in stacks near enough for the wonderful iron hands to reach out and seize, and while one watches these wonderful hands reach out for the material the basket is finished, and the machine, as it were, holds its breath, or rather its hands, for a second, while the basket is delivered: when it immediately begins again its wonderful performance.

Look at your label and see how it reads.

Washing Woolen Blankets.

The theory now is that blankets must be washed instead of dry cleaned to be healthy. To have your blankets soft as new, make a soapy suds in a half-tub of warm water by using one half cup of Gold Dust Washing Powder, and soak a blanket in it for half an hour, then simply move it around, and rub soiled spots; rinse in warm water, same temperature as the one in which you wash it, and hang up in a warm place or sunshiny out-door air, and see what a soft white blanket you will have.

In writing to advertisers please mention North Carolina Christian Advocate.

QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT--1st Round.

J J Renn, P. E., Mount Airy, N C.

Mount Airy Station	Dec.	23	24
Mount Airy circuit at Salem	"		2
Sparta circuit at Sparta	"	30	31
Healing Speings circuit at Baldwin	Jan	3	4
Jefferson circuit at Jefferson	"	6	7
Creston circuit at Creston	"	9	10
Watauga circuit at Henson's Chapel	"	13	14
Boone circuit at Boone	"	14	15
Pilot Mountain ct at Chestnut Grove	"	20	21
Wilkesboro circuit at Beulah	"	27	28
N Wilkesboro circuit at N Wilkesboro	"	28	29
Elkin station	Feb	3	4
Rockford circuit at Stony Knoll	"		7
East Bend circuit at Yadkinville	"	10	11
Stokes circuit at Germanton	"	17	18

STATESVILLE DIST.—1st Round.

J. E Thompson, P E, Statesville, N C.

Mooresville station	Dec.	2	3
Mooresville circuit	"	3	4
Mount Zion station	"	9	10
Statesville station	"	16	17
Statesville, West End	"	17	18
Turnersburg at Larksbury	"	23	24
Stony Point at Marvin	"	30	31
Pisgah at Pisgah	Jan.	6	7
Statesville circuit at Connelly's Chapel	"	13	14
Lenoir circuit at Mount Zion	"	20	21
Lenoir station	"	21	22
Newton circuit at Newton	"	27	28
Walden circuit at Walden	"	28	29
Granite Falls circuit at Hudson	Feb	3	4
Granite Falls station	"	4	5
Troutman circuit at Vanderberg	"	10	11
Hickory station	"	17	18
Catawba circuit at Catawba	"	24	25

The District Stewards will please meet at my home in Statesville on Wednesday, Jan. 17, 1900 at 11:30 a m

SHELBY DISTRICT—1st Round

In Part

W B. Ware, P E, Shelby, N. C.

Shelby station	Dec.	17	18
Gastonia station	"	23	24
Bessemer City circuit Bessemer City	Jan	6	7
King's Mountain and E Bethel, King's Mountain	"	7	8
Lincolnton circuit, Lincolnton	"	12	13
Stanley Creek circuit, Stanley Creek	"	14	15
Belwood circuit	"	20	21
Shelby circuit, Sulphur Springs	"		27
Polkville circuit, Rehoboth	"	28	29
Cherryville circuit, Cherryville	Feb.	3	4
South Fork circuit, Palm Tree	Feb	3	4
Lowesville circuit Salem	"	10	11
Rock Springs circuit Marvin	"	11	12
North Grove and circuit, Casar	"	17	18
Lowell circuit, owe l	"	24	25
McAdensville station	"	24	5
Mountain Island station	Mar.	3	4

MORGANTON DISTRICT, 1st Round

C. G Litt E. P. E. Marion, N. C.

Bakersville circuit, Bakersville	Dec.	10	11
Elk Park circuit, Elk Park	"		13
Estatoe circuit	"		15
Marion station	"	17	18
McDowell circuit, Glenwood	"	23	24
Table Rock circuit, Oboth	"	30	31
East Rutherford circuit, Hopewell	Jan	6	7
Henrietta and Caroleen at Caroleen	"	7	8
Rutherfordton cir at Rutherfordton	"	13	14
Forest City station	"	14	15
Morganton circuit, Glenalpine	"	20	21
Morganton station	"	21	22
Silver Creek circuit	"		23
Connelly Springs cir. Connelly Springs	"	27	28
Broad River cir Kistler's Chapel	Feb	3	4
Green River circuit	"	10	11

The District Stewards for Morganton District will please meet in Marion, N C, on Wednesday, January 17th, 1900, at 2 o'clock, p m

WAYNESVILLE DIST--1st Round

F. L. Townsend, P E., Canton, N. C.

Canton circuit	Dec	16	17
Clyde circuit	"	23	24
Sulphur Springs circuit	"	3	31
Mills River circuit	Jan.	6	7
Brevard station	"	13	14
Transylvania circuit	"	20	21
Waynesville station	"	27	28
Leicester circuit	Feb.	3	4
Haywood circuit	"	10	11
French Broad circuit	"	17	18
West Haywood circuit	"	24	25
Spring Creek circuit	Mar.	3	4

GREENSBORO DISTRICT---2d Round in part.

Frank H. Wood, P. E, Greensboro, N. C

Jackson's Hill circuit, Jackson's Hill	Feb.	24	25
Asheboro station, Asheboro	Mar.	4	5
Asheboro circuit, Lebanon	Mar	7	8
West Randolph circuit, Hopewell	"	10	11
Uharrie circuit, Salem	"	17	18
Pleasant Garden circuit, Rehoboth	"	24	25
West Market Street station	Apr.	1	2
Proximity station (at night)	"	1	3
Summit station (morning)	"		8
St Paul station at night	"		8
Wentworth circuit, Salem	"	14	15
Reidsville station (at night)	"	15	16
Ruffin circuit, Pemle	"	21	22

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CHARLOTTE DIST.—1st Round

S. B. Turrentine, P. E., Charlotte, N. C.

Charlotte, Tryon Street	Dec.		10
Charlotte, Brevard Street	"		17
Charlotte, Calvary	"		17
Charlotte, Trinity	"		24
Charlotte, Belmont	"		24
Clear Creek circuit, Zion	"	30	31
Charlotte Dillworth	Jan		7
Charlotte, Epworth and Severs ille, Epworth	"		7
Pineville circuit, Pineville	"	13	14
Derita circuit, Pleasant Grove	"	20	21
Ansonville circuit, Ansonville	"	27	28
Monroe circuit, Center	Feb	3	4
Monroe station	"	4	5
Weddington circuit, Wesley Chapel	"	10	11
Matthews station	"	11	12
Polkton circuit, Hopewell	"	17	18
Lilesville circuit, Ca annah	"	24	25
Morven circuit Morven	Mar	2	3
Wadesboro station	"	3	4
Waxhaw circuit, Waxhaw	"	9	10

WINSTON DISTRICT.—1st Round.

P. J. Carraway, P. E., Greensboro, N. C.

Thomasville station, Thomasville	Dec	9	10
Kernersville circuit, Shady Grove	"	16	17
Madison circuit Madison	"	30	31
Walkertown station, Love's Church	Jan	6	7
Mocksville circuit, Liberty	"	12	13
Mocksville station	"	13	14
Winston, Burkhead and Grace	"	20	21
Winston circuit, Bethel	"	27	28
Danbury circuit, Palmyra	Feb.	3	4
Davidson circuit, Centenary	"	10	11
Farmington circuit, Advance	"	17	18
Summerfield circuit, Summerfield	"	24	25
Forsythe circuit Clemmonsville	Mar	3	4
Jamestown circuit Friendship	"	10	11
Winston, Centenary	"	17	18

District Stewards Meeting in Centenary Ch., Winston, Wednesday, Dec 13, '99, 11 a. m.

ASHEVILLE DISTRICT---1st Round.

D Atkins, P. E., Weaverville, N. C.

Hot Springs, Hot Springs	Dec	9	10
Bethel	"	16	17
North Asheville	"	16	17
Marshall, Walnut Creek	"	23	24
Burnsville, Burnsville	"	3	31
Bald Creek, Horton's	Jan	6	7
Ivy, Democrat	"	13	14
Swannanoa, West's Chapel	"	20	21
Saluda, Blue Ridge	"	27	28
Hendersonville	"	27	28
Lane Creek Batty's Chapel	Feb	3	4
Old Fort, Bethel	"	10	11
Weaverville, Mt. Pleasant	"	17	18
Central	"	24	25
Haywood Street	"	24	25

The District Stewards will meet in the lecture room of Central Church, Asheville, on Tuesday, Dec. 19, at 10:30 a m

FRANKLIN DISTRICT 1st Round

C. M Campbell, P E., Franklin, N C

Franklin station	Dec.		3
Webster and Dillsboro, Webster	"	9	10
Cullowhee circuit Speedwell	"	16	17
Glenville ct, Double Springs (3 o'clock)	"	17	18
Macon circuit, Union	"	23	24
Whittier circuit, Hoal Creek	"	30	31
Bryson City station (night)	Dec. 31	Jan	1
Bushnell Mission, Witchers Chapel, Monday and Tuesday	"	1	2
Robbinsville circuit, Robbinsville	"	6	7
Andrews circuit, Andrews	"	13	14
Franklin circuit, Snow Hill	"	20	21
Highland circuit, Mulberry	"	27	28
Haysville circuit, Ledford Chapel	Feb	3	4
Hiawassee circuit, Notla	"	10	11
Murphy station (night)	"	11	12

SALISBURY DISTRICT—1st Round

W. W. Bays, P E., Charlotte, N. C

Concord circuit, Mt. Carmel	Dec	16	17
Concord, Forest Hill	"		17
Concord, Epworth	"	23	24
Concord, Central	"		24
Salisbury circuit Shiloh	"	30	31
Salisbury, Church Street	Jan	6	7
Salisbury Main Street	"	6	7
China Grove circuit China Grove	"	13	14
Albemarle circuit, Stony Hill	"	20	21
Albemarle station	"	21	22
Linwood circuit Yadkin College	"	27	28
Lexington station	"	28	29
Cold Hill circuit, Cold Hill	Feb		4
Salem circuit, Salem	"	10	11
Norwood circuit, Norwood	"	17	18
Mount Pleasant circuit, Cold Spring	"	24	5
Spencer	Mar.	3	4
East Salisbury		3	4

The District Stewards meeting will be called in due time. I hereby most respectfully urge the official members to attend the quarterly conference

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : Editor.

How Much Sacrifice?

BY REV. CHAS. M. SHELDON, IN CONGREGATIONALIST.

(Concluded.)

They found the minister in his study on Saturday night, and the deacon opened the conversation by saying, with a short laugh:

"We have come to labor with you about your habit of sacrificing so much."

"Yes," added the treasurer, "a good many people are beginning to think that you are carrying it too far. For example"—

The treasurer paused, a little embarrased by a look from the minister.

"Of course," he continued, "we are talking as your friends here. For example, as I was saying, the book you wrote last winter has been a great success, and we feel quite proud of it. But we hear that you have taken the royalty from it to use in starting a night school down at the River District. Now we feel that you ought not to do that. You ought to use that money for yourself. You need —books"—the treasurer looked around the study—"and—and—well, there is your old age and the future for your family that must be provided for."

"I carry a little insurance," said the minister, quietly. "I believe as much as you do in providing for my family. Meanwhile, what about the River District? We have everything that they don't have in the way of culture, civilization, good homes, opportunities, and environment. Don't they need the night school?"

"O, they need it bad enough," said the deacon. "They're the worst collection of people in the town. But it's throwing money away to try to help them. They won't appreciate what you do."

"But do they need it? That is the question," and the minister turned to the treasurer.

"O, I suppose they do, as the deacon says. They need it the worst kind."

"Do you think they need it more than I need more books or more furniture or more culture?" the minister asked, looking at his visitors much as he had looked at his wife.

There was quite a long silence in the study. Then the deacon said gravely:

"But Christian civilization means for us culture, good clothes, books, even luxuries. If we sacrifice as you are doing because other people don't have what we have, where will it lead us? It will make impossible our civilization. It will"—

The deacon paused, suddenly overwhelmed by the picture his imagination began to draw of such a failure to be civilized.

"We think"—began the treasurer and then suddenly stopped. The minister's wife had suddenly appeared at the door.

"John, there is quite a gathering of people downstairs who want to see you."

"Ah," said the minister, "I forgot. A number of the people from the River District have come to see me about starting church services down there. They are beginning to be anxious for their children to have Sunday school and preaching."

"Don't let us keep you," said the deacon as he and the treasurer rose. "We must be going. But we think you are making a mistake. There is no need of your sacrificing so much."

The minister smiled faintly, but did not reply, and his two visitors went away.

Matters grew more serious in the minister's parish as time went on. He not only did not buy new carpets, but he even went so far as not to get a new bicycle when his old one was ruined by one of Judge Mark's sons running over it with a fast horse one day, as it leaned out against the post in front of the minister's house. People said, too, that the minister's boys at academy and college did not have money enough to pay their tuition, and had to do all kinds of work, like caring for furnaces, milking cows, sweeping out classrooms, etc., in order to pay their way and secure an education. When some one spoke to the minister about it he did not seem to feel very badly.

"I did the same thing when I went to college," he said quietly. "I would prefer to have my boys do the same rather than have all the money they want. I have noticed that almost without exception the boys who worked through college in my own day have turned out to be good, useful men. My boys are not suffering any."

When people spoke to him about his need of more books and more travel and new furniture and even new clothes (although the minister was always neatly, never shabbily, dressed) he sometimes answered, but oftener he was still. People did not understand him. It is true the trustees talked about raising his salary, but the treasurer suggested that if they did he would simply have so much more to give away to others who were in need, so the salary was left as before.

After a while the minister was taken seriously ill. He lingered only a few days and then died. The few friends who were with him at the last said that, during his fever, he asked his wife once or twice if some people in the River District were not suffering.

After the funeral it was found that the insurance had covered all expenses and left enough for his wife to be comfortable for a little while. One of his boys had graduated from college the year before, and he took his mother home with him to the place where he was teaching school. But after all the minister's business affairs had been settled there was practically no property for the family.

Judge Marks said to a business friend:

"The minister was very much lacking in business ability. He was a fool not to provide better for the future. Besides, he had a queer idea that it was wrong to enjoy anything as you go along. I call him a fanatic, really. Good thing we don't have too many such. Civilization would soon die out if we did."

It was remarked by some one that same day that Judge Mark's oldest son had gone to the bad on account of too much money, fast horses, and so forth. It was said the judge had refused to give him any more money, and quarrelled with him.

The verdict of the church on the minister's life was divided. A very few members thought he did right to sacrifice as he did. Most of them he was mistaken. The people from the River District came in a body to the funeral, and a good many of them cried during the service. But they were poor and sinful for the most part, and without any social influence.

The community in general said that the minister was not a practical man. Some said he was a fool.

It is not known yet what the Recording Angel said. However, it is certain he wrote something in the Book of Life which will sometime be read.

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Meanwhile the question with the church and the world seems to be, "How shall we get more civilization, that is, more things?"

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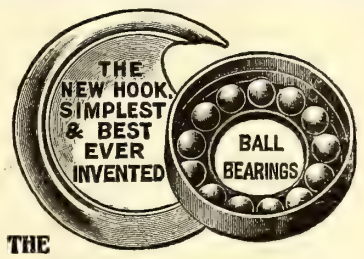
Was the minister right when he asked the other question, "How much sacrifice?"

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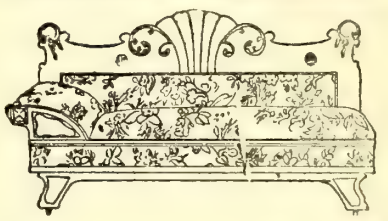
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

One of our readers wants to know if there is a machine for picking peanuts from the vines, and he also wants to know the address of the manufacturers of pea nut oil. As we are unable to give the information we hope that some one who may read this will let us know.

We have several inquiries asking us to give a formula for a fertilizer for the corn crop. We have time and again said that while corn requires a complete fertilizer, that is one containing a due proportion of nitrogen, phosphoric acid and potash, we have never in any experiment found that we could make the cost of the complete fertilizer in the increased yield of corn. Of course it will give an increase, but at the usual price of corn we have never been able to make it pay. This is largely because nitrogen is one of the chief needs of the corn crop, and nitrogen is the most costly article in the complete fertilizer. If you can arrange so that the corn crop gets the nitrogen in some other way, then it may pay to give it some acid phosphate and potash. This can easily be done by any one who will farm right, and always have either a clover sod or a pea stubble for his corn. Crimson clover is about the best thing as a preparation for the corn crop, and the nitrogenous manures of the farm scattered broadcast on the land will help greatly, and as we have often said, this is the best place in the rotation to apply the home made manure. The demands of the corn crop on the soil are mainly for nitrogen and potash. A crop of the Crimson clover on good corn land will give the soil as much organic nitrogen as is usually found in a ton of high grade fertilizer. That is it will give that much per acre, and it is to be had for the sowing of the seed either on the wheat stubble or pea stubble the fall before. Having this coat of organic matter to turn under in the cool spring time when it can be plowed under without danger of souring the soil, you will need but a fairly good dressing of the cheaper forms of fertilizer contained in acid phosphate and potash, and in this case a mixture of 6 parts acid phosphate to one part of muriate of potash applied at rate of 400 pounds per acre will make a big increase in the crop and will probably be a profitable application, as the nitrogen is fully half the cost, and you will have in the clover more than you would buy in any event.

A friend in Gaston county asks our opinion of the new "Klondyke" corn that he sees advertised, and also whether the Mastodon corn is a good variety. As the "Klondyke" corn is being offered for the first time this spring we have never tried it and cannot say anything about it, except that it is being offered by reliable seedsmen. The Mastodon corn has been tried here for years and has proved to be a very good yellow corn. But no corn brought South from the North or brought North from the South of any given latitude will be at its best the first season, as it requires to be acclimatized to new conditions. We have heretofore mentioned our experience that corn should be developed and bred up in the climate and latitude in which the crop is to be grown. The mere item of earliness which is usually put forward as a recommendation by seedsmen in the North, but little value here, for we have plenty of time to ripen any sort. In the North the matter of earliness is important, as there are apt at times to be caught by frost. In fact for this climate I would not particularly seek an early corn, unless I was up in she elevated lands of Watauga and elsewhere west of the Blue Ridge, and even there the corn that has been for generations bred for their conditions is better for planting there than any brought from elsewhere. We have heretofore given the plan for the selection of seed corn in the field and it is not necessary to repeat these here. A friend who had been following our advice wrote recently that his corn this year showed many stalks that had from three to five ears, and that his neighbors were after seed from him. And so every thoughtful and careful man might make a reputation for his corn equal to the Klondyke or Mastodon or any other variety that has been bred up to a superior condition. What one man elsewhere has done you can do right here just as well. The same friend wishes to know how to prevent sorghum syrup from getting jelly like in the winter. As commonly made on an open evaporator, we fear that there is no practical method for preventing this. In large sugar making establishments the syrup is taken out by warm water in a diffusion battery, and is not crushed as we do it. The liquid is then defecated with lime milk and at a certain stage there is a stream of carbonic acted injected into it, which makes the lime deposit and the clear liquid is drawn off and passed through a series of filters and then into the vacuum pans for crystallization. All this involves a large factory and expensive machinery, and is far beyond the reach of the ordinary maker of the sorghum syrup. If any of our readers have a practical plan for preventing this jelling of sorghum, we would like to know it. We are glad to note that our friends are taking advantage of our offer to answer questions here, and we only regret that there are many we cannot answer. From Virginia comes an inquiry about fertilizers for the peanut crop. Our correspondent says, "It has been the custom here to use a fertilizer for these containing a large percentage of nitrogen. I believe the peanut is closely akin to clover, being a legume, and having the nodules on the roots, and are similar in feeding quality to clover. I think they gather nitrogen from the air, and nitrogen should be needless in the fertilizer. But Cow peas will enrich land, while we know that pea nuts impoverish it. Would like you to give your ideas in regard to the proper fertilization of the crop." Peanuts certainly are one of the leguminous plants and gather nitrogen from the air just as Cow peas do. But the nitrogen is fixed in the form of organic matter in the roots mainly, and in the nuts. In the Cow pea, even when the vines are mown, there is a large proportion left in the soil, but the peanuts are taken out root and branch, and one of the most valuable parts sold, so that the farm gets none of it except in the shape of fertilizers bought with the money. The Cow peas if turned into hay are fed on the farm and the manure goes back on the land, while but a small part of the peanut crop is fed on the land. We are of the opinion that if the whole pea nut crop was fed on the land to hogs and cattle that the farm would not be a loser of fertility. Lime in some form seems essential to the peanut crop, and the same may be said of other legumes. But it is the opinion of many good growers that heavy applications of acid phosphate will furnish all the lime needed, as acid phosphate contains about 40 per cent. of lime in the form of a sulphate from the sulphuric acid used in dissolving the phosphate of lime in the rock. The great difficulty with the peanut crop in common with most farm crops here arises from the fact that the growers do not practice a reasonable system of farming. There is an unreasoning amount of prejudice among peanut growers against the Cow pea. Some declare that Cow peas on the farm ruin the land for the production of the peanut, and one grower went so far as to say he would not allow a man to go over his farm with Cow peas in his pocket. This, of course, was only his emphatic way of declaring his prejudice against the pea. It seldom happens that a leguminous crop following right on the heels of another leguminous crop will do its best. But Cow peas have as great a value in a farm rotation where peanuts are the money crop as in any other sort of farming. They should be followed by the corn crop with all the home made manure, and then the land should be prepared for the peanuts. While it may pay to give a little nitrogen to start an early growth there is little or no need for a large percentage of nitrogen on the peanut crop. But a heavy application of acid phosphate and potash is the most important thing in the growth of the crop. The lands where peanuts are commonly grown are deficient in potash, and if the Cow pea crop is sown immediately ahead of the peanut crop without any fertilizer, the Cow pea is just as fond of potash as the peanut, and will rob the soil of what the peanuts need while giving the soil nitrogen of which the peanut needs little. But if the Cow peas ahead of the peanuts are given a dressing of acid phosphate and potash there will not only be a big crop of hay, but the soil will be in better condition for the peanut crop with a similar application. Like nearly all the traditions on the farm in reference to various matters the prejudice against the Cow pea among the peanut men has doubtless come from some unfortunate experience in which the farmer was more to blame than the peas, and yet it is at once noised abroad that a peanut farmer cannot safely grow Cow peas, and the farms suffer in consequence. Our correspondent says he proposes to try acid phosphate and kainit. We would advise, in the absence of any previous preparation with peas to use the following mixture: acid phosphate, 1,400 pounds; nitrate of soda, 200 pounds and muriate of potash 400 pounds to make a ton. Use this as liberally as you choose. But you will find that to get the high percentage of potash the peas need, you cannot do it with kainit, since kainit has but 12 per cent. of potash, and soon becomes the most costly form of potash when you freight it farm. Muriate of potash has 50 per cent potash and takes therefore but one fourth the quantity that kainit does, and you will not have to freight so much useless material. We have grown peanuts after peas, and would not hesitate to do so again, provided the peas had a dese of acid phosphate and potash.

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Lv Portsmouth, S A L	*4 41 p m	*2 a m
Ar. Weldon	7 10 p m	11 43 a m
Ar. Henderson	12 01 a m	1 35 p m
Ar. Raleigh	2 22 a m	3 34 p m
Ar Southern Pines	4 27	5 10
Ar Hamlet	5 34	7 00
Lv Wilmington S.		3 30 a m
" Monroe, S A L	* a m	*9 p m
Ar Charlotte S A L	*8 0	*2 26 p m
Ar Chester S A L	*8 3 a m	*10 55 p m
Ar. Greenwood	10 45 a m	1 12 a m
Ar Athens	1 24 p m	3 48 a m
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	No 402	No 38.
Lv. Atlanta, S A L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar Chester	7 53 p m	4 08 a m
Ar Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	8 0 p m	5 00 a m
Ar Gamble's	0 p m	*, 4 a m
Ar Wilmington		*2 05 p m
Ar Southern Pines, S A L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 15 a m
Ar Henderson	3 26 a m	12 45 p m
Ar Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Rich'mond, A C L	*, 5 a m	*, 20 p m
Ar. Washington, Penn R R	*2 31 p m	11 20 p m
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MARRIAGES.

WELBORN—HARRIS.—On Jan. 17, 1900, by Rev. L. A. Falls, near Thomasville, N. C., Mr. Charles Welborn to Miss Bettie Harris.

LASLEY—NEAL.—At the residence of the bride's mother, Mrs. M. M. Lasley, on January 10th, Miss Ellen E. Lasley to Mr. J. S. Neal. Bride of Stokes and the groom of Winston. Rev. Z. Paris officiating.

CLEGG — SQUIRES.—On Dec. 28, 1899, in the Methodist Church, Matthews, N. C., Mr. C. R. Clegg of Chatham county, to Miss Lula F. Squires of Mecklenburg county, N. C., Rev. S. B. Turrentine, assisted by Rev. T. P. Bonner, officiating.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

TOMLINSON.—Our town was never more startled than when it was announced on the morning of December 12th, 1899, that Mrs. Jennie Tomlinson was dead. "Oh, how sad!" was heard from every lip. None of us were prepared for such news, for just the day previous she was brought to her mother's, Mrs. D. T. Lambeth's, from her pleasant home 1½ miles in the country. She had not been enjoying good health for several months and a change was suggested, hence her coming to her mother's. No one thought the end so near. All that the best friend—a mother—could do, assisted by many other kind hands, were unstintingly administered to her, but God said: "No, it's enough my child, come to me." She was a noble Christian woman. What more need be said? Five years and seven days before her death she was happily married to Bro. I. E. Tomlinson. Two children were born unto them, one of them preceded the mother; the other, one year of age, is left as a care and comfort to the father, who is also fortunate in having a sister with him to assist in rearing the tender plant. May it please God to spare the dear child that he may be a blessing and comfort to the many sorrowing friends.

This mother, babe and Bro. Lambeth, whose years are yet fresh, have formed a beautiful trio in that "Holy City."

We pray the divine blessings upon the large circle of bereaved ones.

L. A. FALLS.

WEBB.—Elsie, the little seven year old daughter of Mr. and Mrs. L. R Webb, departed this life Jan. 3rd, 1900. Little Elsie was a bright, sweet child, fondly loved by the family and her playmates. Her death was peculiarly sad because it was the result of a frightful and horrible accident. About eleven hours before she died, while playing in a neighboring yard around a fire, built outdoors by some playing children, her dress caught fire, and she was fatally burned before her parents could get to her.

All was done for her that could be, but without avail. She had inhaled the flames till her mouth and throat were badly burned, as well as the outside of her body. It was a merciful providence that relieved her from the awful suffering in a few hours. Her patience during those hours of agony was marvelous for one so young.

She was a sweet pure child on earth. Her little garments had no stains of sin on them. We can only think of her as a bright little angel in the happy world beyond.

May God bless the parents and brothers and sisters, and may the whole family one day reach the heavenly home to which the baby was the first to go

H. L. ATKINS.

Salisbury, N. C.

OSBORNE.—Philetus R., the third son of Thos. E. and L. J. Osborne, was born May 25, 1889, and departed this life Oct. 3rd, 1899, aged a little more than 10 years.

Little Fleat, as he was called for short, was a good child. He was obedient to his parents and teachers.

He was regular at Sunday-school, and always knew his lessons.

Fleat was a boy of strong force of character, not easily persuaded or talked into wrong doing. He was a rare jewel, not many such boys as was little Fleat. But he was the first flower plucked from his father's garden, and will be the first to bloom in heaven.

May his dear father and mother, little brothers, and sisters, be faithful, and they will see him in the "sweet by and by," where he will bloom forever, and will fade and die no more.

J. A. SRONCE, P. C.

Mills River, N. C.

WINTERS.—William Marcus Winters was born February 19, 1828, and died December 23, 1899, aged 71 years, 10 months and 4 days.

He was converted in early manhood and joined the Methodist Church. Few men, if any, in his county, lived any more Christlike than he. His whole life was exemplary and commendable in everything in which he engaged. He loved his church and was punctual in attendance on church service—always stood by his preacher and encouraged him in his work.

He was a splendid farmer, knew how to cultivate land to get a good yield. He provided well for his household, and at the same time saved some money (clear of expenses) every year. He took great pleasure in settling little difficulties between parties and adjusting them in the Christly spirit—hence he was called the "peace maker" of his neighborhood. He had the grace of God always as a support to his mind and heart against the worldly ills and odds. He carried the sunshine of a pure and devout manhood everywhere he went, and made his friends about him feel easy and pleasant. He was a steward in our church nearly forty years, and I know of no layman who made any more sacrifices for the church than this great and good man. He was true to move to the drum beat of every call of the Master, and he loved to march under the banner of our blessed Emmanuel, (God with us)

Last summer, in the protracted meeting at his church (Oak Hill), conducted by his pastor, Bro. J. C. Postelle, he took great interest in the experience meeting; he said: "I am ready and waiting the Master's call"—clapping his hands at the same time and saying, "glory to God."

He went to California back in the early fifties, at the time of the great "gold fever excitement," and spent five years in the gold region; on reaching the place of his disembarkation, his ship passed through the "Golden Gate" of that state.

A few hours before he died he called his wife to his bedside and said, "The Old Ship is sailing—she will take me safe." Yes, he was passing through the Golden Gate of the country of our God to disembark on Canaan's happy shore. He had, we believe, an abundant entrance into the everlasting kingdom. Many of the preachers of North Carolina, both dead and living, have been kindly entertained in his home.

Oak Hill, his church, will miss him. They will miss him in his home; his place there will be hard to fill. His neighbors will cherish the memory and hope to emulate the example of one with whom they have worshiped and loved.

In 1858 he was married (by the late Rev. C. D. Smith) to Miss M. A. Owens of Macon county. To them were born five children, four of whom, with his wife, survive him. His children are all married—all are Christians, and are well provided for.

He was my mother's oldest brother O how I loved him; he was one among the best friends I ever had. Many, many times have I been in his home and I never heard a harsh word go from his lips, nor from any of his family. Gentleness and kindness predominated in the minds and hearts of all in his home. Would to the Lord we had ten thousand such homes in our land. The Lord bless his heart-sorrowing wife and children and bring them to the home of the good at last, is my prayer.

M. D. GILES.

ROANE.—Henry C. Roane passed from earth to his home in the better world on the 8th of January at 9 o'clock, p. m., in the 43rd year of his age, 1900.

Brother Roane was a devoted Christian man. The writer was his pastor last year, and has every reason to believe he has gone to rest. He always made us feel pleasant while in his home. We always regret to give up such good men, but our loss is heaven's gain.

He gave his heart to Jesus when a young man, and joined the Methodist Church, of which he lived a consistent member until he passed from the church militant to the church triumphant. He was very pleasant in his home, with his family and friends. His children loved and obeyed him.

Bro. Roane leaves a wife and four children to mourn their loss, who have the prayers and sympathy of their many friends.

When Bro. Roane was asked, on his death-bed, as to his hope of the better world, he said, "I have hope," "I am going home."

Beyond this vale of tears,
There is a life above—
Unmeasured by the flight of years;
And all that life is love.

May God bless and comfort the bereaved.

J. W. CAMPBELL.

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And Atlantic Coast Line Rail Road Company OF SOUTH CAROLINA.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH

Dated Jan 14, 1900	No 78 Daily.	No. 76 Daily.	No. 108, Daily ex Sunday.	No. 42, Daily.	No. 48, Daily.
	A M	P M	P.M.	A. M	P. M.
Leave Weldon.	11 50	8 18	....		
Ar. Rocky Mount	12 55	9 22	.....	..	...
Leave Tarboro...	12 21		6 09		..
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 53
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma....	2 55	11 08		...	.....
Lv. Fayetteville	4 30	12 20		...	.....
Ar. Florence..	7 25	2 24		.	....
	P. M	A M.			
Ar. Goldsboro.....	.....	..	7 55	.	....
Lv. Goldsboro	.....			7 0	3 25
Lv. Magnolia....	....			8 09	4 33
Ar. Wilmington..	.....	..		9 40	6 00
			P.M	A. M	P. M.

TRAINS GOING NORTH.

	No 78. Daily	No. 102, Daily ex. Sunday.	No. 82, Daily.	No. 40 Daily.	No. 48, Daily.
	A. M		P M		
Lv. Florence.....	9 45	.	7 45	.	.....
Lv. Fayetteville..	12 20	.	9 45	...	....
Leave Selma.....	1 50		10 56	.....	....
Arrive Wilson.....	2 35	..	11 33	..	.....
		A.M		P.M	A. M.
Lv. Wilmington..				6 50	9 45
Lv. Magnolia			..	8 20	11 16
Lv. Goldsboro...		5 00		9 2	12 26
	P. M		A M	P.M.	P M.
Leave Wilson....	2 35	5 43	11 33	10 0	1 16
Ar. Rocky Mount..	3 30	6 25	12 09	10 41	1 53
Arrive Tarboro..		7 04	..	..	.....
Leave Tarboro..	12 21	....	....		.....
Lv. Rocky Mount.	3 30		12 09	..	.....
Arrive Weldon....	4 32		1 04	.	....
	P. M.		A.M.	P. M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m. arrive Fayetteville 3 4 p m, leave Fayetteville 3 48 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55 Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 0 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 20 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m. and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Ashville Branch leave Rocky Mount 10.00 a m, 3:40 p m.; arrive Nashville 3:10 a m, 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:50 p m Nashville 12:15 a m, 5 25 p m. arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 10:40 a m. and 4.02 p m Returning leaves Clinton at 7:00 a m and 2:5 p m.

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EDUCATIONAL BUREAU,
Raleigh, N. C.

feb 15-4ms

NEWS OF THE WEEK.

Wednesday, Jan. 24.—Railway and steamboat lines will raise rates to Cuba ——The British losses in South Africa to date reach 8,216——Mrs. Geo. Barnett, of Roxboro, N. C., commits suicide ——The Boers strengthen their position before Buller's army——W. J. Bryan delivers a political speech in Jersey City——The British steamship Venetia is libeled at Norfolk for $40,000 ——The last of the German vessels seized by Great Britian has been released——Chinese pirate are demanding heavy blackmail from leading companies——At Gainesville, Ga , the jury acquit a man on trial on the charge of lynching——A sword and silver service are presented to Commander Wainwright, of the Gloucester——In Breathill county, Kentucky, a moon-shiner is killed in a fight with revenue officers—— The grand jury of Bibb county, Georgia, want the whipping post for youthful offenders——An immense petition is gotten up in Belgium asking McKinley to mediate in Transvaal affairs——At Lenoir, N. C., Mr. Lewis Havens, of Philadelphia, dies suddenly just after boarding the train for his home—— T. J. Hunter, the defaulting railroad auditor of Atlanta, reaches New York for Morocco, in charge of a detective ——Vanderbilt and Rockfeller interests are buying immense tracts of land in tidewater sections of North Carolina and Virginia.

Thursday, Jan. 25.—The emperor of China abdicates the throne and commits suicide——The British drove the Boers from Spion Kop Tuesday night—— Atlanta will have an electric railway 25 miles long to Roswell——A schooner takes to Boston a cargo of antiquated cannon-balls, to be sold as old iron—— The president sends a number of post-office and marine corps appointments to the senate——Atlantic Coast Line Co. people charter a steamship company to run boats between Baltimore and Norfolk——The Seaboard Air Line asks the Virginia legislature for a charter for a railroad from Richmond to Washington——One thousand men bearing Winchesters, arrive by train at Frankfort, Ky., and take up positions in the capitol grounds——A man is arrested at Lyon, Mass , charged with falsely pretending to represent a mercantile house of Nashville, Tenn.——At Ashley, Pa , three men are killed by a dynamite explosion caused by a wild train running into a car loaded with the explosive—— It is charged that the British have grossly violated the convention of Geneva in the treatment of Boer wounded prisoners and members of the Red Cross—— Honolulu is panic stricken over the spread of the plague.

Friday, Jan. 26.—British troops gain a victory over rebels in Borneo——The steamer Jamestown is stuck on the shoals near Lambert's Points——A large petition is sent to Pekin asking the emperor to reconsider his abdiction——At Cannon City, Colo., one of two murderers is taken from the officers and lynched ——A steel coal collier is wrecked near Vancouver island, loss $250.000; all the crew are saved——The bubonic plague is raging at Moumea, New Caledonia; it is also in Rosario, Argentina——The British steamer Emir sails from Norfolk for Manila with a cargo of coal for our warships——The British steamship Venetia libeled at Norfolk for $65,000 gives bond and prepares to proceed on her voyage——The navy department makes public the report of Cox-swain Green of the capture of the Urdaneta by Filipinos last fall——A full account is just received of the killing and eating of the crew of a British schooner by people of Admiralty islands——A train runs into three persons on the bridge at Tarboro; one, Mrs. Mark Denton, is killed and her son seriously injured——The Boers are said to be forced to use Mauser cartridges heretofore condemned They are making 12,000 a day at their dynamite factory——The factory of the Augora company at Philadelphia is burned.

Saturday, Jan. 21.—The Mormons of Georgia hold their annual conference ——More troops leave London to take transport for South Africa——The steamer Jamestown is still aground in Norfolk harbor——Bradford Dunham, general superintendent of the Plant system, resigns——The contractors and master builders of Savannah organize a builders' exchange——It is said Buller lost 700 men killed and 1,500 wounded in the Boers' attack on Spion Kop—— Morgan men are chosen for the Legislature by the democrats of two Alabama counties——Dr. Leyds is in Berlin but not on political business: he is confident of Boer success——Judge Speer refuses to grant the injunction against the Seaboard Air Line consolidation—— Stock of the Enfield cotton factory has been increased to $75 000 on account of the demand for the stock——A mass meeting of Hindus and Mohammedans in Calcutta expressed loyalty to Great Britian——The price of rice in this country has advanced on account of restrictions on commerce from plague infected countries——The Gridiron club of Washington, D. C., gives its fifteenth annual dinner; many prominent men are present; the leading men and issues of the day are burlesqued——The senate committee on colonies decides on the spelling of "Porto Rico" instead of "Puerto Rico"; the committee makes many provisions for the government of the island——There is no spread of the smallpox at the University of N. C.



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oct 18-1y GREENSBORO, N. C.

NORTH CAROLINA

Christian Advocate.

College Message

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., FEBRUARY 7, 1900. VOL. XLV., NO. 6.

FOR LOVE OF THEE.

Lord Jesus Christ! For love of Thee,
And by Thy grace enduring,
They fought of old the goodly fight,
Our larger life insuring;
For Thee with soul of sacrifice
Iniquity assailing,
They did Thy work, they wrought Thy will,
And left Thy cross prevailing.

Lord Jesus Christ! For love of Thee,
With that same grace inspiring,
We take Thy banner from their hands,
To higher deeds aspiring;
For Thee we front the force of sin,
With faith and hope unfailing,
Grant us our fathers' blessing still,
To see Thy cross prevailing.

Lord Jesus Christ! For love of Thee,
With that same grace sustaining.
Behind us beats the heart of youth,
Each tempting truce disdaining;
For Thee with flashing eyes they move,
Thy future glory hailing,
O, let them win the golden dream,
And see Thy cross prevailing:

Lord Jesus Christ! For love of Thee,
And by Thy grace abounding,
Our triumph song through earth and heaven,
At last shall be resounding:
"Glory and honor to the Lamb
For all His sore travailing,
Forever and forevermore
His cross shall be prevailing."

—Walter J. Mathams.

The above poem has been set to music and is being sung at the Twentieth Century rallies in England. Shall we not catch the inspiriug strains and each stand ready in his place to do all in his power to speed "his cross prevailing"?

IT IS stated that at the close of the eighteenth century there were in this country 83 Methodist preachers and 15,000 members. The 83 have become in all branches of the church 40,000 probably, and the 15,000 have grown to 5,000,000. Surely this prosperity is worth commemorating.

EVERYBODY is thinking about it and talking about it and seeking all the information attainable in regard to it. And every preacher is either preparing a sermon or has already delivered one on the subject: We mean the Twentieth Century Thank-offering of course.

HOW DO you stand related to a revival in your church? Do you want it? Are you talking about it? Are you praying for it? Are you working for it? Are you expecting it? Have you encouraged your pastor to go forward? Is the burden of souls on your heart? If not, then let your prayer be, Quicken thou me, O Lord, lest my spiritual sloth hinder the forward movement of the church I love.

BETTER THAN prophecies is this encouraging news: A general and comprehensive revival movement, including the evangelical churches of Brooklyn, is in progress, with encouraging results. At the opening meeting, Rev. Dr. David Gregg, chairman of the executive committee, made an address, in which he said: "We have outlined a plan for evangelistic services in our city. This is a movement of the Spirit of God. It is our desire to reach the unchurched. We are here to stir up Brooklyn."

THERE ARE certain things of which we cannot be too frequently reminded. Says Hugh Price Hughes: The urgent need of Methodism today is not a million guineas; not a million new converts, we are not ready for them; but that we ourselves and especially our ministers and lay officers, shall give ourselves afresh and more absolutely than ever to the service of God. We must return to first principles; we must recall our orignal vocation, which is to spread scriptural holiness throughout the world. I have had a growing conviction of this sort for the last ten years.

THERE ARE no patent methods, says a valuable exchange, for working up a revival, but certain well directed efforts fail to secure one. "When the minister is determined to see a spiritual refreshing and is willing to pay the price for it, he is rarely disappointed. But the price includes transparent sincerity, profound desire, thoroughly prepared Gospel preaching, and much direct personal work with the unconverted. No system of machinery or revival gymnastics will answer as a substitute for what has been suggested. There must be no false note, no pretense, no aiming to show unreal results, but a face and heart open to God and the people."

A LOVER of the Word of God, says Dr. Pierson, will never realize how precious it is to him and how every part of it has its own message of instruction and admonition, solace and comfort, until he asks himself, What could I best afford to surrender if it were necessary to choose what might be retained? He suggests that one may find a blessing on asking himself the question, if compelled to give up the whole Bible except one hundred chapters which would I choose, and then answering it by making the selection. The smaller the number, the greater the difficulty, and yet essential gospel truth may be condensed in very small space. Are you familiar enough with your Bible to make a test of this?

IT IS well to see ourselves sometimes from the view point of a foreign brother. A Chinaman says concerning "barbarian" Europeans: They certainly do not know how to amuse themselves. You never see them enjoy themselves by sitting quietly upon their ancestors' graves. They jump around and kick balls as if they were paid to do it. Again, you will find them taking long tramps into the country; but that is probably a religious duty, for when they tramp they wave sticks in the air, nobody knows why. They have no sense of dignity, for they may be found walking with women. They even sit down at the same table with women, and the latter are served first Yet the women are to be pitied, too. On festive occasions, before every man who likes to look at them, they are dragged around a room to the accompaniment of the most hellish music."

THERE ARE other thieves of time besides the speakers at conventions who infringe on the period alotted to the one who is to follow them. There is the man who "drops in" on his pastor at all hours of the day to talk over his own affairs, oblivious of the fact that a pastor has office hours as well as other people. There are the people who send to a pastor at a distance upon whom they have no claim to attend a funeral or address a meeting, when some one near by would have been equally efficient. We have known pastors to steal time by beginning services late; but that is much rarer than the misdemeanor of people who steal time by coming late. Some steal time from divine worship to advertise all manner of social and money-making entertainments in their own and three or four other churches, not to speak of a high school concert, an itinerating lecturer and bazaar. How many of us do not sometimes steal time from prayer or the reading of the Scriptures to do something for our own pleasure? The peculiar thing about the theft of time is that the stolen property can never be recovered; yet the thief is always punished.—The Standard.

IN AN account given of a recent annual meeting of a Womans' Missionary Society it is stated that the climax of interest was reached when, after the reading of an inspiring paper on Retrospect and Prospect and an hour's discussion of the aggressive movement of the Board for the closing year of the century, an unexpected suggestion came from some one in the audience that prayer be made then and there for money. The demands of the field are imperative, it was argued, the workers are ready to go to meet them, and the present need of the hour seems to be the consecration of the money power of the church. As the suggestion met with quick response, and prayers followed one another in rapid succession for half an hour, we do not wonder that "the feeling was intense and the spiritual uplift very marked." Certainly the suggestion may well be heeded far beyond that little circle of praying women. Since God has power to move all hearts and loosen all purse strings, why shall we not all pray daily in our closets and public meetings that the needed silver and gold may freely flow into his treasury for the consummation of his great purposes.

MANY WILL remember how Rev. Chas. Sheldon startled the Christian Endeavor Convention at Detroit last July with the question, "In this day when philanthropy munificently endows our institutions of learning, is there a man who, recognizing the potency of the public press to make or mar our civilization, will contribute a million dollars to establish a daily Christian newspaper?" It seems that Mr. Sheldon is to have the opportunity to illustrate his conception of what such a paper should be. Beginning March 13, the publishers of the Topeka Capital Daily are going to put their paper in Mr. Sheldon's hands for a week's issue of six days. He is to have absolute control of everything that goes into it—editorials, news, communications, advertisements, everything, and will conduct just such a paper as he thinks Jesus would edit in these days. Those who have read "In His Steps," and their number is millions, will recall the experience of the newspaper. The whole of Christendom will watch this unique experiment with intense interest, and millions will doubtless pray that it may at least be the beginning of purer, better methods in that great "institution of learning," the public press.

We are glad to note this tribute to Mr. Sheldon from Bishop Vincent. He says:

"As I travel over this continent I am asked again and again: 'You are from Topeka. What about that man Sheldon of 'In His Steps'? How does he stand at home?' It is always a source of great satisfaction to be able to say: 'Sheldon is as he writes. He practices what he preaches. He is universally respected in the town where he is known the best. If any man is exposed to the "woe" pronounced upon those of whom all men speak well, our friend Sheldon is subject to that peril. His fellow citizens of all classes and his Christian brethren of all churches do say concerning him, 'Well done, good and faithful servant.' Strong as this statement of the case is, it is not, by any means, an overstatement."

CONTRIBUTIONS.

Christ at Cana.

BY CHARLES ALBERT DICKINSON.

The little village of Cana nestled among the figs and olives, in the midst of a rolling plain of grain and grass fields became a more important factor in the world's history than many a walled city when, on that day long ago, it witnessed the "beginning of miracles" of the Son of God.

It was an occasion of mighty significance to the toiling mortals of earth, when he whose fiat had clothed the fields around Cana with living green, and caused the olive, the fig, and the grape to put forth their tender shoots and blossom and emerged from his thirty years' disguise as a carpenter's son, and stood forth in that little village in all the glory of his creative power. It was as though some vast burning glass had gathered the vital sunbeams which were diffusing life and light and beauty over that plain, and focussed them for a single dynamic instant on the Cana home. Those vital beams had been working slowly all the season preparing wine in the grapes which hung in fair clusters in the neighboring vineyards. Now they were concentrated and intensified and in a brief moment made to do all the transmuting work of months.

It is probably Wednesday, for that was the customary day in Palestine for maids to wed, Friday being set apart for a widow's marriage, and everybody in Cana is interested in a humble dwelling which for the time being is lifted into notice by the announcement that one of its inmates is to be married. We imagine that it is one of the sons of the Alphaeus, the uncle of Jesus, for Mary, the Lord's mother, is there, and taking such an active part in the household duties and courtesies that we are made to feel that she is much at home, and that the expectant bride or groom is very closely related to her.

Jesus himself is there. Three days ago he was listening to the stern preaching of the esthetic John, who had eschewed the world and all its pleasures and betaken himself to the wilderness, and who had given out that Jesus was the Divine One whom he had been sent to herald. A strange contrast is that between the banks of the Jordan where the man in goat's hair was crying to a wide-eyed multitude "Repent," and this house in Cana where mirth and festivity seem to reign supreme. But from the one to the other Jesus and his five disciples have come as speedily as their strong feet could traverse the ninety miles, indicating that in whatever else Jesus was to be John's successor, it was not in the preaching or practice of asceticism.

Just who the bride is or where she lives, we do not know. Perhaps her father's house is in a neighboring village. Be that as it may, she remains at home and in seclusion till the twilight hour has come. She has had an exciting day, however, for she has been the recipient of many presents from her betrothed, among them the bridal dress, the wedding jewelry, and much ointment and sweet perfume, in return for which she has sent to him a funereal reminder in the shape of a shroud. He does not appear to her in his shroud, however, but festively adorned and anointed, and at her father's house receives her closely veiled. A merry procession attends them back to his house. There is much music, and the blazing torches light up the faces of a great company of people who throng the way. The bridesmaids and girls dance on before, singing:

Her eyelids are not stained with blue,
  Her red cheeks are her own;
Her hair hangs waving as it grew,
  Her grace were wealth alone.

Arriving at their destination they are received by Mary and the other members of the family, and at once find themselves in the midst of a scene of great good cheer and merriment. The little house has been adorned with gay rugs and garlands, and brilliantly lighted, and a bountiful feast has been spread for the guests.

The wedding in Palestine was the occasion for lavish hospitality. It was the occasion long remembered and talked about, and if anything went wrong it was a cause for life long regret. We can imagine that everybody in Cana had been discussing for days this marriage, and that all the gossips old and young had been debating as to what kind of a feast Alphaeus would provide. Would it last three days or seven days? Would it be a rich feast or only an ordinary one? What kind of wine would be served and how much? This last question was specially interesting, for the juice of the grape was the symbol of joy and festivity, and a man's reputation for hospitality was usually estimated by the quality of the wine which he set before his guests.

Imagine then the consternation in the Cana household when it is discovered that the wine has given out before the feast is ended. Such a lack is a disgrace. It will make the host the laughing stock of the community for months to come.

Mary, who with womanly alertness has an eye upon all the machinery of the feast, is among the first to discover the empty wine vessels, and full of solicitude for the family honor, she is somehow led to think that her son can help the host out of his dilemma. Perhaps some experiences which she has had with him in the seclusion of their own home have led her to think that he is possessed of powers which, though not yet manifested, need but the fitting emergency to call them forth. Perhaps she has already talked with him about the mysteries connected with his birth and mission, and with an impatience not uncommon among mothers who desire to see their sons display their talents to the best advantage, has frequently urged him to make an exhibition of his powers, and do something worthy of the high destiny to which he seems to have been called. At any rate, she goes to him now with the air of one who believes that the present awkward situation in which their kinsman, the host, finds himself, is of sufficient importance to warrant the exercise of whatever unusual powers her son may have.

"They have no wine," she said; and perhaps her looks add, Now is your time to honor me, yourself, and the whole family, by showing that you are indeed the great one that these disciples and others think you to be.

It is to that look in the proud mother's eye that Jesus replies: "Woman, what have I to do with thee? Mine hour has not yet come." There is no harshness in his words, as the English phrase might seem to imply, only a delicate rebuke to the parental pride which he fears is uppermost in his mother's heart, as though he had said, My power has not been given me merely to gratify your ambition or to save our family honor, but for a higher purpose; neither is it quite time for me to display it. By and by I will act.

Having been assured of his practical compliance with her request, she finds the servants and tells them to follow her son's directions implicitly. Soon after, at his command, they fill with water to overflowing the six jars which are standing at the doors, and which hold in all nearly a hundred gallons.

Suddenly, by a flash of his omnipotent will, more fructifying than the beams of a thousand suns, stone waterpots become as the vats of a wine-press, and the brimming water is changed into the blood of the fragrant grape, of such rare flavor that the governor of the feast pronounces it the best wine of all.

Thus, in one of the humblest villages in Palestine, and in the midst of a scene of rustic festivity, Jesus "manifested forth his glory" for the first time to mortal senses. The environment of that glory was not a halo of cherubic forms sent down from the radiant heavens chanting their allelulias, but only a circle of plain, peasant faces, smiling over a newly wedded love and a bountiful board.

So this "beginning of miracles," as the ending of them, when by the Sea of Tiberius the risen Lord provided the broiled fish for Peter and his companions, was occasioned by very common human interests, and was designed primarily to satisfy some very common physical needs. A mother's solicitude, a host's embarrassment, the joy of two wedded hearts, the gratification of a company of rustic guests, these were the human conditions which called out this first miracle. The divine hand first appeared, not on the Temple altar, but upon the festival cup of a lowly wedding.

Whatever else the miracle teaches, it certainly has written upon the face of it that principle which controlled our Lord throughout his life on earth, by which he was ever reaching man's higher nature over the road of his lower physical wants. He was constantly reaching a spiritual end through secular means. In short, he broke down the distinction between the secular and the religious, and taught us that all of life may have him in it, and must have him in it if it is to be glorious.

The incarnation was the secularizing of divinity. It was God putting himself into the everyday world, taking the fleshly form, and mingling every day of the week with publicans and sinners, with artisans, and doctors, and lawyers, with the common people of the city and the country. We search the gospels in vain for any suggestion that Christ made any distinction between a Christian's religious and secular life. On the contrary, we find it strongly intimated and affirmed that the Christian should do everything with the religious spirit, whether it be a distinctive spiritual duty or a so-called secular duty. The faith that accepts this truth is the faith which saves. Such a faith appropriates the incarnation, sanctifies all human interests, and makes it possible for the believer to say sincerely, "For me to live is Christ."

Boston, Mass.

Our Whereabouts and When.

BY THE DOMINIE.

A man of medium intelligence is never satisfied with himself and his environment until he has ascertained with reasonable accuracy his location in time and space. When some careless son of Ham forgetting his accustomed caution, approaches the electric end of a beast of Balaam, and defies the force of gravity in his unintentional flight towards the stars, the query that shoots through his troubled intellect is, "Where am I now, and where am I going to land?" When the peanut politician, attempting to swim the maelstrom, is sucked into the center of the whirling waters and left to spin around like a top hurled from the hand of a small boy that understands the top business, while his rival rides into the government depository to devour the pie, the stream of water that bursts from his drowning but hungry lips, is burdened with the saddened wail: "Where am I at; O where am I?" When the swell of depraved tastes and uncertain hours, having run stuff into his stomach that caused his brains to flow out of his head and the strength to drop out of his legs, suddenly realizes that his hat is gone and his clothing disfigured, and that he is not where he ought to be, he propounds to himself the double question: "What time is it, and where am I?"

The problem that this old world has been scratching its head over for several milleniums has been hinted at in the statement that everybody and everything will forever seek to become cognizant of where and when. But alas! how futile has been its efforts to discover itself. For quite a spell the earth held the conceited opinion that it was the biggest thing in creation and the centre of the whole material universe. It supposed that the Creator taxed his energy in bringing it forth and then added a few after-touches, such as suns, moons, and stars, as they were needed; but when it gave itself up to mature deliberation, the earth made the humiliating discovery that the sun, on which it thought it had a monopoly, was doing duty for seven other earths, of as great magnitude as itself. After further investigation, the earth discovered that it was filling a niche in creation that could have been left vacant without anybody realizing the difference, the milky way resolved itself into distant suns, and our terrestrial ball began to reatize its infinitesimal insignificance. Where art thou, O earth? "Whirling through space at the rate of seventeen miles a second. More than that I know not. Providence holds the reigns and knows his intentions, but I am unacquainted with them as yet."

And it came to pass in the course of time, that the earth, having arrived at the age of intelligence, began to ask itself, "Where am I in time? How old am I?" To ascertain this it interviewed the sages upon its surface. Some said: "Thou art four thousand and four years old;" others said, "Not so, thou art forty thousand years old;" while yet another school said, "Thou art forty million summers aged." And there was great confusion of tongues, the contest waxing hot. Some asserted firmly that they had traced the stream of time back to father Adam, who came upon the scene six days after the earth started, and that it was just four thousand and four years back to that time. Others of the opposition claimed to find coins dating back ten thousand years, but the Adamites proved these coins to bear the inscription of one Cæsar, who lived in comparatively modern times. The contest waxed hotter; everybody fought. Some were burned, others were eaten by wild beasts, some yet further were sawn asunder, but strange to say this did not settle the age of the earth. A compromise was talked of; it could not be effected, and as a last resort everybody admitted that everybody else lied, and agreed to begin anew. They would wipe out the old score and begin the tally again.

But where should the second start be-

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gin? That question seemed easy to settle. Josephus says that there appeared in Palestine a remarkable man, speaking as never man spake, doing wonders, raising men from the dead, and claiming to be the Son of God. This man Jesus inaugurated a new kingdom, did away with the old world, and began the "world to come." He stopped the clock of the ages and turning the hands back to zero, started the pendulum to vibrating again. Since that time every stroke of the clock of time has been accompanied by Anno Domini.

The problem seemed settled, and the world was happy in its new found peace.

But not for long. Man is born to uncertainty and trouble. The years began to wabble. It was discovered that a year was not a year at all and if something was not done, the time would come when winter would lock up the earth on the date that promised summer time. A good old scholarly pope, who pretended to cure all ills, both temporal and eternal, and who met with reasonable success, took upon himself the burden of alleviating the misery of the world by correcting its timepiece. It was corrected and the world was easy once more.

But again our ball is wailing in distress. The era is said to have started with the birth of Christ. But the world is celebrating one day as Christ's birth, and another ss the beginning of the year. O, how base is man! He divides that which cannot be put asunder for no other purpose than that small boys may have two days in which to make the welkin ring and midnight howl with noisy cracker and powder bumb, and that men may celebrate the advent of the Saviour, according to long established precedent, by getting beastly, gloriously, utterly drunk, and then have six days, filled with foul breath and mortification, as a running start for new year resolutions.

There comes another wail. It cometh from those who waileth long, and whose patience waneth with the waiting. Many there are who devoutly hoped that the loving Father would manifest his goodness and tender mercy over his works, by coming at the close of this century and burning up this wicked world with unquenchable fire, that the believer's ear might be soothed with the dulcet strains of the sinner's cry, as he pleaded with a rock to hide him from his Father's frown. But alas! the hope of the believer to be snatched up in the clouds at the close of the century, as he laughs "aha!" at his enemies, has been crushed, and that lover of round numbers must wait at least a hundred years for such a pleasing scene, for the scholars tell us that the century closed three years ago and that this is really nineteen hundred and three instead of nineteen hundred even.

And yet another wail. It comes from many a burdened heart. Is this the 19th century, or is it the twentieth? Are we bringing up the tail-end of the old century or the head-end of the new, or are we standing on a pedestal, composed of nothing, waiting for the new foundation to come along? O, brothers, who have followed the gallant Emperor William into the next cycle a year ahead of time, how it does grieve my heart to tell you that you are about to make a century out of 99 years, to leave a noble cycle incomplete and puzzled at the end, and to hasten through a whole twelve months as rapidly as though it were composed of concentrated nothing! How doth my Protestant pride quail and let its feathers fall, when I am compelled to state that the Pope of Rome, aye, the beast of many horns, is the time-keeper for the civilized werld, and has been such for ages. This Leo, Beast of Prey, has proclaimed without reservation that the present century will end at midnight on the 31st day of December 1900. And, O, brothers, with what anguish am I compelled to admit that this enemy of the faithful is correct! Had he counted otherwise, then we could laugh him to scorn, saying, the infallible one cannot even keep time. What strain the brain of his Reverence must have sustained as he pondered upon and struggled through some such intricate problem as this: "You Arch Bishop I reland hath promised me nineteen hundred dollars—American dollars of shining gold. He sent me ninety-nine dollars and one cent, saying that he paid me one hundred. Thus he sent me ninety-nine dollars and one cent, eighteen times, and now he hath sent me another payment of the same amount, claiming that all the dollars have been paid. How he doth remind me of Kaiser Wilhelm, who claims that a year ends on the day on which it begins. Doth Ireland think that nineteen hundred dollars are all paid as soon as the first dollar on the last hundred is handed over. Nay, verily, the American rascal endeav oreth to defraud me in mine old age."

And yet a final, grand-total wail. Let the century end where it will, our world is lost. Its longitude and latitude, its time of advent into the realm of being and its exit, are forever locked in impenetrable gloom. No doomed and ruined spirit, threading its inky way through midnight darkness, is further from a knowledge of its place and time than is our world, and as she speeds along her way and listens to the music of the spheres, she mingles with that harmony her wailing discord: "Lost! lost! Forever lost!"

Letter From Bro. McLaurin.

Of all the alarming symptoms of decay and disintegration that now threaten Methodism none perhaps is so potent with immediate danger to the church as the one which threatens our itinerant system. This system which differentiates us from all other ecclesiastical bodies, and which by actual test has proven to be better adapted to the successful propagation of the Holy Scriptures with the least possible friction, is being assailed in the house of its friends to the utter dismay of the more seriously inclined. Somewhere, somehow, the cause must be found, the remedy applied, or our whole system will crumble to the earth of its own corruption, and that day will mark the death knell to our church.

In attempting to locate the cause, like every such diagnosis of ecclesiastical decay, the conclusions may not be as satisfactory to the parties themselves as some other source, but the disease must be located and the proper treatment applied or the whole body will be affected.

To properly understand the itinerant system one must understand that it is not a system to give men employment or to furnish other men with laborers. Incidentally it does this, but the system rises to a higher plane of utility than the mere "law of supply and demand." It is a system that is intended to place the most acceptable man in each particular church or charge, who can and will effect the greatest good, to the greatest number. Again the itinerant system is intended to appoint men to and remove them from their charges with the least possible friction, and thus prevent as far as possible those petty jealousies, and church cisms that are so much more frequent under other systems.

Last, but not least, the itinerant system is intended as a channel through which God might make the appointments.

Our early fathers in Methodism fully believed in "prevailing prayer." They believed if they were in that spirit of humble submissiveness that made every personal wish subservient to His will, and would ask him in faith, nothing wavering, he would influence their minds, incline their hearts, and form their judgments in making the appointments. And he undoubtedly did.

The writer believes that if every Bishop's Cabinet would follow our primitive fathers in the above method that we would have few if any "misfits" in the appointments.

Having roughly outlined the purpose or object of the itinerant system it will be in keeping with the object of this letter to now ascertain the cause of our fears for that system. It is a well known and much regretted fact that both our preachers and people are not adhering to this time honored method of appointment, but that both freely and effectually exercise their prerogative to accept or reject, as they may elect. Thus we find that the cause is to be found within our own walls.

Who are to blame?

1st. The preacher who refuses to cheerfully go to whatever field of labor he may be sent. He agreed to go "wherever sent, whenever sent" as part of his vow to the church. To refuse to do so is a violation of that obligation, and should be sufficient cause for action by his Conference. His disloyalty ought to forfeit to him the right to any field of labor that year if not forever.

2d. The people who refuse to accept whatever preacher the Conference may send them. They also violate their agreement (unwritten it may be) with the church and forfeit their right to have a pastor at all that year.

But what fosters this spirit of rebellion in each? Is it not because too much attention is given by those in authority to pleasing men rather than God? Does the question "where would God have this or that preacher go," control the mind of the appointing power, as "where would the preacher himself, or the people, like best he be sent?"

Does not the "wire puller" get in his work here? The preacher who can command the strongest "pull" may get the best persimmon, or the people who can have the most weight with the authorities will get the best preacher, so-called. Delegations attend Conference and respectfully make their wishes known. Local newspapers puff the fame and work of their would-be returned preacher. Quarterly conference pass very complimentary resolutions unanimously asking his return, or commend him to others; and last, but not least, the preacher wants so much salary, can't live on less, (one said $2,000), must get where there is a good school to educate his children, and where his wife and daughters will have more congenial company and be better satisfied. These and hundreds of other excuses may be good and sufficient reasons to the aspiring man of God, but may be very calamitous to the churches and places thus obtained.

All this should be frowned upon by our authorities and put an end to. Let us forever be done with such highly culpable and inexcusable tricks in ecclesiastical circles, and save to ourselves and to our posterity the beautiful system of our Methodist itinerary.

My blood almost runs cold, and every fibre of my being burns with righteous indignation as I see the sad havoc of our fondest hopes for Methodism, ruthlessly attacked by the hands of the worldly-minded and ambitious, and tolerated by those in authority. God save us from ourselves and from the enemy.

W. H. L. McLaurin.

Conference Examinations.

Having read with much interest a communication from the pen of Bro. E. L. Bain in a recent number of the ADVOCATE suggesting examinations throughout the year instead of on the day preceding the convening of Conference, I have thought that it might be profitable to outline a plan followed by a conference in Missouri.

In their published journal the books in the Conference course of study are scheduled each for a certain month or months. At least four examinations are provided for during the Conference year; time and place appear either in the printed journal or in the Conference paper. There are no examinations at Conference except it be for those who have failed at the regular examinations and who desire another opportunity. In such cases a different series of questions are provided to insure that the book has been diligently re-read.

The chairmen of these committees appoint some one in each district, who acts for all, to whom the written questions are sent, and in whose presence the undergraduates of that district prepare the answers required. This brother does for these committees all that they could do were they present. The examination over, the papers are immediately mailed to the respective examiners, who inspect the work at their leisure and give each undergraduate his grade. Should any fail he has another opportunity either during the year or at Conference. The brethren who preside over these examinations may or may not be members of these committees, there may be two for a district, and in their appointment district lines may be ignored entirely and regard be given only to centers.

This method gives four days to these examinations instead of one, and the examiner has plenty of time to review the work of the undergraduate. The latter will not postpone his studies until Summer, when the pressure that always comes with the last of the year will force him to read hurriedly.

If this impresses the brethren favorably why not signify so through the columns of the ADVOCATE or to Bro. Bain, who has introduced the matter. It would be well to hear from the undergraduates on this point. The Western North Carolina Conference is young and aggressive and can appropriately lead out in this movement.

J. N. HUGGINS.

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The Ansonville Charge.

I am now well started on my fourth year at Ansonville, and the signs indicate a prosperous year. This I say because I have the hearty co operation of some of the truest laymen to be found in this or any other Conference. The preacher who comes to this charge from Greensboro next November will find himself among laymen, loyal and intelligent, liberal and faithful, and who will help him in every good enterprise. My stay here has been delightful, and I record with humble gratitude, moderately successful, having received considerably more than one hundred into the Church, besides putting good Methodist literature in every home. Among a membership of something over four hundred, we are taking more than 75 copies of the Weekly Visitor, about 65 copies of the N. C. CHRISTIAN ADVOCATE, 15 copies of the Review of Missions, 10 copies of the Christian Advocate, 15 copies of the S. S Magazine, and four copies of the American Methodist Magazine. Then, too, we have repaired two church houses and have made considerable progress toward building a new one. Financially, the charge is worth one hundred cents on the dollar.

But I started to write of another matter. Saturday, Jan 27th, was held our first quarterly Conference. It was an occasion of more than ordinary interest. The official attendance was large. The reports were good, and the preaching by our polished, spiritually-minded, sympathetic presiding elder (Rev. S. B. Turrentine) would have done honor to any pulpit. His sermon on the Twentieth Century Movement was a master-peice, and ought to thrill with holy enthusiasm the coldest, most indifferent, stingiest Methodist in the Conference. If the W. N. C. Conference fails to raise the $70,000, the fault will not be his. But the great Movement will not fail. No doubt many of our people are just waiting for their pastor to give them the opportunity to subscribe. I give it as my deliberate conviction, if any preacher should fail to get the small sum of $1.00 per member, it will be because he is lacking in that faith and ardent sympathy with the great movement which is essential to the success of any good enterprise,—or because he, or some former pastor, has failed to put the church papers into the hands of his members. I will venture the statement that three-fourths of all our people who have read our church papers for one year will cheerfully contribute to the Twentieth Century Fund. If the preacher is full of faith in God and in his members, he is bound to succeed; for we communicate to others that which is in ourselves. Hence it is, if the preacher has faith in this Movement, his members will soon hove faith in it; and, if the preacher gives liberally, his members are likely to follow his example.

The quarterly conference to which I have referred adopted the following paper without a dissenting vote:

Whereas, world-wide Methodism is now engaged in raising the magnificent sum of $30,000,000 as a Thank Offering to Almighty God for a century of mercies and blessings, which sum is to be used to strengthen the cause of Christian Education, and thereby augment our ability to teach and preach the Gospel among all nations; and.

Whereas, our Bishops and General Board of Education have inaugurated a Movement whereby the M. E. Church, South, shall share in this great enterprise by raising the sum of not less than $1,500,000; and,

Whereas, the time is at hand when our Church must make a forward movement, if she would continue to command the respect and confidence of the people, and thus prolong her career of usefulness by more perfectly reflecting the "light of the knowledge of the glory of God in the face of Jesus:"—

Resolved, therefore, that we, the official members of the quarterly conference of the Ansonville charge, as loyal sons of the M. E. Church, South, and as an expression of gratitiude to "the God and Father of our Lord Jesus Christ" by whom we have obtained to hope of life eternal, and whose mercies have ever been about us and our families, do, hereby, most heartily endorse the action of our church in this Twentieth Century Movement and pledge ourselves, so far as is consistent with other obligations, to raise not les than $500 on this charge for said fund.

(Signed.)

GEO. D. HERMAN,
J H. HENDLEY,
JAMES M. DUNLAP.

I have made no general canvass as yet, but as eight families have subscribed $250—not rich people either, but rich in "faith and good works"—I am reasonably sure that this circuit will give at least $600. Fraternally,

GEO. D. HERMAN.

Ansonville, N. C., Jan. 30, 1900.

Preachers Rights and Other Things.

We are all gratified to know that we are making progress as a church. When we see that there are more in Sunday-schools; and more than a thousand net increase in our membership; and an increase in our membership; and an increase in salaries and all the Benevolent Collections, it makes us glad. There were fifty-two charges in the Western N. C. Conference which paid all on the collections last year. Sixteen of these were circuits. There were other charges which paid nearly all. Now can't we double the number of charges this year that will pay all assessments? Indeed it seems to me that nearly every charge might pay in full.

We are glad too that it was possible for one district to pay in full the assessments for Foreign and Domestic Missions. May we try harder than ever to have more than one district to do this,—but I intended asking a question. Has a pastor the right to do as he pleases with the money which he collects on the "Conference Collections?" Has he right to discriminate in favor of one and against another of these collections? Is he really honest in the very best sense of the word when he does so discriminate? Is he true to the church, to his vows and to his God when he discriminates? I notice that nearly every charge (there are some exceptions) which did not pay in full paid proportionately more on some than on others of the collections. Now nearly every pastor, on circuits especially, lumps the collections. If he makes any promise at all it is not that he will pay one or more of these collections in full, and if he have some left he will pay some on the rest of the collections. It is the understanding that there shall be a pro rata apportionment to each collection. If he succeeds in collecting fifty per cent. of all the collections, each separate cause gets its fifty per cent. If he gets a larger or smaller per cent each separate cause must share the benefit or suffer as the case may be. Then why should a pastor raise half the collections and pay two or three causes in full and make others suffer more than their portion of the loss? I notice where one charge has paid everything in full except for Education, and though there is a large assessment for Education only one dollar was paid. Another charge paid in full on one of the collections and nearly out on others, but did not pay a cent for Education. Other charges paid more than out on some of the collections and were not half out on some of the others. Now if we should take each collection separately this might be the case, but since we lump them the preacher is to blame for this difference. In nine cases out of ten where there is a difference the cause of Education is the one to suffer most. Does this not argue that there are many of our preachers who do not sympathize with our church schools and do not want to help them?

May the Lord ever help every one to get all the collections! If I should fail to get all each cause must share its part of the loss.

Yours,

S. T. BARBER.

Lowell, N. C., Jan. 27, 1900.

Sunday-school Officers.

The Superintendent of a Sunday-school should be a person of unquestioned piety, of zeal and love for God, and, other things being equal, a person of liberal or thorough education, affable, polite, courteous to all for Christ's sake, who loves especially the lambs of the fold, who studies the doctrines of his church and is true to them, giving proper emphasis to them in his work, studies the Bible and the lesson each day of the week, as well as the best methods of conducting a school, also the qualifications of each officer and teacher, is never in a hurry but does everything on time, without wasting a second, much less a minute. He should read the best books that are published on his office and duties, attend the best conferences and conventions to gather valuable information and enthusiasm for his work; never considering a dollar of more value to him than a Sunday-school education, should hold a monthly business meeting with his teachers and officers for a review of the month's work, the enactment of new laws, plans, and methods looking to a constant growth and improvement of the Sunday-school; feeling his own imperfections, and trying daily to overcome them; seeing the defects in his school and using every means in his power to remedy them; visiting the sick, and clothing the poor by systematic giving. Having a plan of his own he should work according to it, but be sure that his plan is at all times up to date by constantly keeping in touch with the leading Sunday-school men of his denomination and his State, remembering that he is not the only pebble on the beach; seeking only the counsel of his pastor and most efficient co-laborers. The school's usefulness is measured largely by the efficiency of its superintendent. The more time he spends each day in his closet alone with God the closer God will come to him, and the greater will God be glorified in the conversion and salvation of souls, and in the edification of believers. Number is only one element of success; each person enrolled increases your responsibility to God, therefore you must extend the sphere of your Christian activity in proportion or you are weakening by each new scholar.

The opening prayer should be for the scholars, teachers, officers, and parents, and on the heart of the lesson, in an audible voice if possible, so that all may be led by it into the realm of divine light and glory. Order being the first law of God's moral government, never open until all are quiet, gving fifteen minutes to opening, thirty minutes to lesson, five to review, and ten to close, making one hour.

R. R. CRAWFORD.

Winston, N. C.

Two Methodist Books.

MR. EDITOR:—May I claim a little space in which to mention a couple of books which have been sent me by the authors? I have for some months had in my possession "Scriptural Sanctification," by the Rev. John R. Brooks, D. D. I have deferred noticing it till I could read it through, but I shall delay no longer. I have read a portion of the work, and can but see that it has cost the author great labor and research, as well as profound thought. If I mistake not, the theology of the book is truly Wesleyan, and yet it is so conservative in statement and so Christian in temper, that I think it will, if read extensively, tend to draw all parties in the church closer together. The second blessing people will certainly like it, and the broader and more liberal sanctification element of the church will not seriously object to it. Indeed there is something in the doctrine of sanctification and Christian perfection. When the test of time and discussion has been fully applied to John Wesley's views, the church will find that he was generally right on all questions, theological and ecclesiastical. No man can go far astray when he follows this greatest man of modern times.

I have also just received "Facts, Faith and Fire," by Rev. R. F. Hoyner, D. D. This is a handsome 12 mo. volume of 320 pages" printed on heavy paper and well bound. The work was done by B. F. Hoyner Publishing Company. Nashville, Tenn. It is a collection of original essays, profoundly thought out, neatly and forcibly expressed. It is a bugle note calling the church from her lethargy and love of the world to holier views, warmer zeal, stricter discipline, and greater activity. Inferior books to this have had a large sale.

The church ought to be proud of two such writers and workers as Brooks and Hoyner, and should lionize them.

R. N. PRICE.

Atlanta, Ga., Feb. 3, 1900.

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Letter From Weaverville.

On January 24 a permanent organization was effected by the preachers of Weaverville under the name: "The Weaverville Methodist Preachers' Meeting."

The object of the organization is:—The spiritual and intellectual improvement of its members and the furtherance of the Gospel of Jesus Christ.

The following officers were elected:

President, R. M. Taylor.

Vice President, R. W. Pickens.

Secretary and Treasurer, Wm. H. Belt.

We meet weekly. Much interest is manifested, and last Wednesday, despite the high wind and severe cold, eleven of the fourteen members were present.

In addition to that which usually engages a preachers' meeting we have added, as seven of our members are students in Weaverville College, a special feature, wherein such subjects are considered as will be especially helpful to the younger brethren as well as to us all.

This feature is in charge of the following committee, viz.: The Secretary, Dr. J. A. Reagan and Prof. Geo. F. Kirby. This committee selects the topics and speakers two weeks in advance, subject to the approval of the meeting.

Last meeting the question was. "What kind of preaching is needed today?"

Rev. W. B. Lyda opened the discussion in a helpful address born of long, useful service in the itinerancy; and showing the speaker to be a worthy disciple of Asbury and the early fathers; men who made Methodism, under the Divine Hand.

We have for February 7: "Should fasting with prayer be taught and practiced." R. M Taylor and J. H Bennett will present the question, and on February 14, Dr. D. Atkins and President Kirby are to speak to the topic: "How can we best promote the cause of Temperance?"

Brethren, the latch string of Weaverville Methodism is on the outside. Meet with us.

WILLIAM H. BELT,
Secretary.

A Correction.

MR. EDITOR:—Please say to my good friend, Dr. Chreitzberg, that he is mistaken in saying that the Salisbury District failed to pay every dollar that was assessed to it for Foreign and Domestic Missions last year. In next week's ADVOCATE I propose to show how Dr. C. fell into his mistake and give some other facts and figures that may be a little surprising to him. I haven't time now.

Fraternally yours,
JNO. R. BROOKS.

Reidsville, 3rd Feb., 1900.

Maiden Circuit.

DEAR BRO. CRAWFORD:—Will you please allow me space in your paper to tell your readers something about Maiden circuit?

This work is located between Lincolnton and Newton on the N. & W. Railroad. It consists of three churches and two preaching places where we have no regular churches, but an organization.

Our beloved presiding elder, Rev. J. Ed. Thompson, was with us Sunday and Monday, and preached two able sermons for us. Bro. Thompson is the right man in the right place.

We are going to build a new church this year. We hope to have it so we can hold a series of meetings in July.

We have 306 members on our work. I believe you are giving us the best paper our Church has ever had since our Conference was organized.

May God's blessing be upon you in your noble work. Enclosed pleased find $1.00. Please place same to my credit on the ADVOCATE. I have been talking for the ADVOCATE among my people, and if you will send a few copies I believe I can get several new subscribers for it.

Your brother in Christ,
J. W. INGLE.

Maiden, N. C. Jan. 30, 1900.

Washington Letter.

(From our regular correspondent.)

WASHINGTON, January 31, 1900.

The proper attitude for the U. S. Government to maintain towards the combatants in the South African war has become a very live question in Congress, and out of it too, for that matter. The taking up of The Hague treaty by the Senate has added interest to the question. The language of that treaty is very explicit as to the right of the signatory powers to mediate—"Powers, strangers to the dispute have the right to offer good offices or mediation even during the course of hostilities. The exercise of this right can never be regarded by one or the other of the parties in conflict as an unfriendly act." Those who believe that this government should stop the bloodshed by mediation, and they are numerous and influential, claim that mediation, following the ratification of The Hague treaty by the Senate, would be right and proper on the part of this government, and that it could not be construed to mean other than a love of peace. On the other hand, those who support the policy of neutrality proclaimed by the President, point to the declaration made by the American signers of The Hague treaty as an insurmountable bar to radiation. The portion of that declaration affecting this question follows: "Nothing in this convention shall be so construed as to require the U. S. of America to depart from its traditional policy of not intruding upon or interfering with or entangling itself in the political questions of policy or internal administration of any foreign state." This being Presidential year, there is, unfortunately, a tendency in Congress to mix this question up with American politics.

How powerful the influence of the liquor interests are in Congress was shown by the formation of a "Beer Committee," composed of members of the House representing districts in which there are breweries. There was no law or authority for the formation of such a committee. It was the voluntary act of these members, who openly stated that the purpose of the "Beer Committee" was to keep a watch on legislation and head off anything inimical to the brewers. Certainly the temperance constituents of those members would be justifiable in taking the field to work against the return of members of the "Beer Committee" to the next Congress. In fact, it is only by some such tactics that Congressmen can be made to understand that they owe something to those of their constituents who do not run breweries or saloons.

Dr. Thomas Chalmers Easton preached his sixth anniversary sermon at the Eastern Presbyterian Church this week, taking for his theme "Attaining Life's Highest Ideal," with his text from Philippians III: 13-14. The condition of this church has steadily improved under Dr. Easton's ministry, but it still carries a debt of $34,000 which is being slowly reduced.

WOMEN FEAR LA GRIPPE AND CATARRH.

Pe-ru-na a Reliable Protection.



MRS. THEOPHILE SCHMITT, OF CHICAGO.

Mrs. Theophile Schmitt, wife of the Ex-Secretary of the German consulate, writes the following letter to Dr. Hartman, from 3417 Wabash Ave., Chicago, Ill. Mrs. Schmitt says: "I suffered this winter with a severe attack of la grippe, and having repeatedly heard of the value of Pe-ru-na in such cases I thought I would try it. I used it faithfully and began to feel a change for the better the second day, and in the course of a week I was very much improved. After using three bottles I not only found that the grippe had disappeared, but my general health was much better. I am satisfied that Pe-ru-na is a wonderful family remedy and gladly endorse it. Yours, Mrs. Theophile Schmitt."

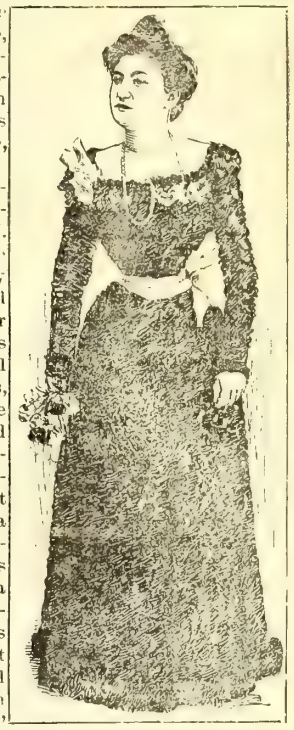
Mrs. M. E. Wheeler, Rockford, Tenn., writes: "I am very glad to write you that I am in every way cured of catarrh with which I have been troubled for ten years or more. I feel very grateful to you for curing my catarrh, as it was a very stubborn case. I have felt no symptoms of the catarrh for over a year. If you think this letter will be of any use to suffering humanity you may use it."



Mrs. M. E. Wheeler.

La grippe is acute, epidemic catarrh. There is no remedy in the world that meets this form of catarrh as thoroughly as Pe-ru-na. During the first stages of la grippe Pe-ru-na is an unfailing remedy. People who have had la grippe and have partly recovered, but remain half sick, will find Pe-ru-na exactly suited to their case. There is no remedy devised that will so quickly and thoroughly dispel the disagreeable and serious after-effects of la grippe as Pe-ru-na.

The leading actors and actresses of this country have come to regard Pe-ru-na as indispensable to their success.



Mlle. Jane Delorme, the famous chanteuse from the Folies Bergere, Paris, says: "Pe-ru-na forever, say I. "I have tried many so-called cures for various catarrhal affections, but none afforded the immense relief that Pe-ru-na has. Indeed it has effected a cure. I regard it as the most essential article on an actress' toilet table."—Mlle. Jane Delorme, of New York City.

All women praise Pe-ru-na after one trial. It is safe to say that no woman ever took one bottle of Pe-ru-na who did not become a life long advocate of this remarkable remedy. Never was a medicine devised of so much value to women. A book, "Winter Catarrh," sent free by Dr. Hartman, Columbus, O.

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When I Have Time.

When I have time, I'll pause and turn aside;
I'll take the narrow way; forsake the wide;
I'll shun the thoroughfares where traffic grinds
Forever and anon;
Where lucre's sheen the soul of mankind blinds,
But drives and shoves him on;
And guides his fingers to his neighbor's purse,
And sinks him to perdition's depths or worse;
I'll quit these scenes, some day—
When I have time.

When I have time, at home I'll spend it more;
I'll kiss the face that greets me at the door;
And by my tired wife I'll take my place,
Her burdens will I share.
I'll smooth her way; I'll banish from her face
The shad'wy clouds of care.
I'll hie me to the byways, the oppressed
I'll aid; and I'll comfort the distressed.
These things I'll do, and more—
When I have time.

When I have time, I'll make my peace with God;
I'll tread the paths that other saints have trod;
I'll take my dusty Bible from its shelf,
And read it through and through;
I'll learn to love my neighbor as myself
(A precept learned by few);
And then, some day, I'll lay me down to rest
Well satisfied that I have done my best—
Some day; not now; not yet;
When I have time.

—L. P. Hext, in Leslie's Weekly.

The Sparks that Kindle Revivals.

THEODORE L CUYLER, D. D.

No wise Christian ever despises the day of small things, especially if he sees the hand of God in them. Spiritual awakenings in church very often have small beginnings; one or two persons who have become thoroughly aroused awaken others. Sometimes the spark of holy fire is in a single godly heart that is inspired with the love of Jesus, and a solicitude for the salvation of souls.

The Pentecostal work began with a handful of earnest followers of the lately crucified Christ who met in an obscure upper room in Jerusalem and "continued in prayer and supplication." What cared the great wicked town for that little coterie of "fanatics?" But the fire kindled in that sacred chamber soon burst forth over the civilized world, and it is burning yet! The seed of the Reformation flame was in Martin Luther's big, brave heart. That intensely spiritual preacher, Dr. Thos. H. Skinner, told me that during his pastorate in the Arch Street Church, Philadelphia, he felt deeply moved with an insatiate hunger for the immediate outpouring of the Holy Spirit upon his flock. He invited two or three of his elders to meet with him in fervent prayer; they got well kindled and called in others; after several evenings thus spent, the flame spread through the whole congregation, and there was a powerful work that yielded a large number of conversions. Would not this be a good precedent for those pastors in New York and numberless other places who are desirous of a genuine revival?

During my own pastorates, which extended through forty-four years, I can testify that nearly all the revivals had very humble beginnings. The first one—and a very remarkable one it was in many respects—began with a faithful talk of a sweet young girl with an impenitent friend in my congregation. That spark kindled the mother of that friend, and as soon as I discovered that the Holy Spirit was at work in that family I appointed special services, and before a week had passed, the little church was in a blessed blaze! What a luxury it was to work then under the power of the baptism on high! The sermons made themselves, and at the devotional meetings praying came to my people as easy as breathing.

It has never been my usual practice to invite the labors of an evangelist; but 27 years ago, Mr. D. L. Moody (who had not yet become famous) said to the superintendent of our new mission chapel, "What a nice place this is to hold some meetings." He was cordially invited, and at the end of a week about twenty persons had been mustered together on the sharp winter evenings. "This seems slow work," I said to him. "Very true," replied my sagacious brother, "it is slow, but if you want to kindle a fire, you collect a handful of sticks, light them with a match, and keep blowing until they blaze, then heap on the wood. So I am working here with a handful of Christians, endeavoring to warm them up with love for Jesus, and if they get well warmed, a general revival will come and sinners will be converted." He was right; the revival did come, and it spread into the parent church: and over one hundred converts made their public confession of Christ before our communion-table. It was in those little chapel meetings that my beloved brother Moody prepared his first "Bible-readings," which have since become so celebrated in this country and in Great Britain.

Everything depends on going straight to "headquarters." Reliance upon any man, or any method, or any methods in themselves is a fatal mistake. Success depends on watching the leadings of the Holy Spirit, and in prompt co-operation with the Spirit. That Spirit works with the humblest private Christian, as truly as with the most eloquent preacher. "He will baptize you with fire." Grasp that precious promise and act on it. If there is a live coal in your heart, or even a glowing spark, carry it where it will kindle somebody else. False fire soon ends in smoke; but a seed of the divine fire is pretty sure to grow and sure to spread.

Can You Undo?

A visitor in a hospital found a young man near death. "Can I do anything for you?" he inquired, as he bent over the cot. "O sir," cried the young man, "can you undo?" In answer to a kindly word he opened his heart and unburdened his soul to the visitor. He told how he had led this companion and that one astray, how he had ruined this pure life and that one. "O sir, can you undo this awful work that I have done? Can God undo it?" No one can undo, even God Himself cannot undo, what sin has wrought. Yet God will forgive the penitent, and one who has sinned may live to do something at least to burn out the shame of the old sin.

But it is not always possible to undo sin's work. One night in a prayer meeting, when the subject was "Our Homes and Our Children," a middle-aged man, a stranger, told this story. He had a family with several boys. He was not a Christian. There was no prayer in his home, no Bible, no holy teaching. He was a godless man, profane, a desecrater of the Sabbath, who paid no honor to God and no respect to religion. Thus the years passed on. The boys, growing up in this unholy atmosphere, departed from the innocency of their childhood and from God and drifted into sin. At last the father came under the influence of religion and became an earnest Christian. At once he began to try to undo the harm which he had done in his children's lives. He began to tell his boys, now growing toward young manhood, of Christ and His redemption. He tried to impress upon them the great mistake he had made in living without God and in sin so many years. He also told them of the Saviour's love, and tried in every way to bring them under the same power which had so blessed his own life. But it was too late. He could not undo the evil he had wrought in their infancy and childhood. In his helplessness the father's heart was almost broken with the thought of the ruin he had wrought in the lives of his own children. He pitifully warned all fathers that the time to save the children was in childhood. There are many fathers who by example, if not by teaching, are leading their children away from God. By and by it will be too late to save them.—Dr. Miller.

Miss Willard's Conversion.

During a severe illness Miss Willard had decided that, in event of her recovery, she would give herself to God. What followed she has related in these words:

"That winter we had revival services in the old Methodist church at Evanston. Dr. (now Bishop) Foster was then president of the university, and his sermons, with those of Drs. Demster, Bannister, and others, deeply stirred my heart. I had convalesced slowly and spent several weeks at Forest home, so these meetings seemed to be my first public opportunity of declaring my new allegiance. The very earliest invitation to go forward, kneel at the altar, and be prayed for, was heeded by me. Waiting for no one, counseling with no one, I went alone along the aisle with my heart beating so loud that I thought I could see as well as hear it beat as I moved forward. One of the most timid, shrinking and sensitive of natures, what it meant to me to go forward thus, with my student friends gazing upon me, can never be told. I had keen known as 'skeptical,' and prayers (of which I then spoke lightly) had been asked for me in the church the year before. For fourteen nights in succession I thus knelt at the altar, expecting some utter transformation—some portion of heaven to be placed in my inmost heart, as I have seen the box of valuables placed in the corner-stone of a building and firmly set, plastered over, and fixed in its place forever. This is what I determined must be done, and was loath to give it up. I prayed and agonized, but what I sought did not occur.

"One night, when I returned to my room baffled, weary and discouraged, and knelt beside my bed, it came to me quietly that this was not the way; that my 'conversion,' my 'turning about,' my religious experience (religare, to bind again) had reached its crisis on that summer night when I said 'Yes' to God. A quiet certitude of this pervaded my consciousness, and the next night I told the public congregation so, gave my name to the church as a probationer, and after holding this relation for a year—waiting for my sister Mary, who joined later, to pass her six-months' probation—I was baptized and joined the church May 5, 1861, 'in full connection.' "—Michigan Christian Advocate.



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THE HOME.

The Story Ruth Told.

BY MRS. NATHAN G. CHENEY.

We were sitting on the piazza in the pleasant time "between the lights," talking about the Tissot paintings.

"They are interesting, certainly," said Esther, "from their faithful study of local conditions; but personally I shrink from any portraiture of the Master."

"Yes," said Theresa, "I sometimes wish that even Raphael had restrained his brush from the attempt to depict that face!"

"O Triss," said Karl, "you would not deprive the world of the Sistine Madonna!"

"No," said Theresa, musingly, "and yet, when you think of it, a face is thrust upon your imagination and memory that has really no right to be there. It is not the face of the Christ-child, and you know it isn't, and yet for its dignity and beauty the race has enshrined it. All paintings of the man Christ Jesus positively afflict me. I love best the glimpse of the Christ that I catch in the everyday saints that I know and love."

"I had just such a glimpse today," said Cousin Ruth, who had arrived by an early afternoon train from town. "I was never more impressed by a slight action. I was almost the first person on board of the noon train. Shortly after I had taken my seat a lady entered and sat down directly in front of me. She was one of those elegant tailor-made, silk-lined people who live on the Ridge back of us here."

"Tall?" inquired Esther, drawing ker chair a little closer to Ruth.

"Yes, quite so."

"Dark eyes, and a little scar on one cheek?" asked Theresa.

"Yes," said Ruth.

"O girls," exclaimed Theresa, sitting up straight in the hammock, "it's Mrs. Leonard Leverett Courtney herself, a perfect princess! And to think, Ruth, that you sat right by her. Why, she's worth millions, they say, but not at all worldly, and very charitable and devoted to her church."

"Please go on, Ruth," said I.

"Well," said Ruth, "this wonderful personage had a small paper bag in her hand."

"Never!" came in a duet from hammock and steamer chair.

"A fact, nevertheless," said Ruth. "Just as this lady was seated another lady, evidently an acquaintance of the first, came along the passage and, expressing surprise at meeting her, took the vacant place at her side. They spoke quietly, but were so near to me that I could not avoid hearing the conversation.

" 'You will pardon me,' said the first —your Mrs. Leonard Courtney, Triss— 'if I eat a biscuit.' "

Here Esther fairly gasped, and Theresa fell back upon her denim cushions.

"Then," continued Ruth, "Mrs Courtney went on to explain that she had gone to town early that morning, and had been rushed with business up to within fifteen minutes of train time, and had not a minute for luncheon. She said that if she did not take a little food then she would be obliged to spend the afternoon in nursing a bad headache. Her friend smilingly refused to help herself from the proffered bag, and said, 'How delightfully democratic!' They chatted pleasantly together of the comparative merits of different steamship lines. In the meantime 'the princess' daintily nibbed a biscuit or two, and, having neatly closed the paper bag, deposited it on the floor.

"Just as the train was pulling out of the station a tall, awkward, shambling country lad entered our car and stumbled into a seat opposite the two ladies. He had a kindly face, but seemed very ill at ease in a new suit of coarse clothes a size too large for him. When this station was called off no one in the car arose to leave except Mrs. Courtney, her friend, and myself. I had started first, and so was ahead, and just as I reached the door I turned a little to look back, and saw the lad I have mentioned dive suddenly across the aisle into the opposite seat, emerge with that little castaway bag, and hasten clumsily after Mrs. Courtney. He touched her arm, and said, flushing crimson:

" 'Hain't yer left suthin'?'

"Many women would have simply disclaimed the previously rejected parcel. Mrs. Courtney looked, took the bag from his great brown hand, and said, kindly:

" 'Thank you, sir, very much.'

"She spoke as if he had conferred a great favor upon her. Her friend asked her why she took it.

" 'I would not wish to embarrass that poor boy,' I overheard her say as she went down the steps. 'It would have been annoying to him to turn back before that whole carful of people, all aware of his mistake.'

"What impressed me yet more was the fact that, as she stood on the platform waiting for her carriage to drive up, she still held the parcel, and did not drop it until the train had moved by. I thought of the happiness in the heart of the lad that he had been able to be of real service, as he supposed, to a fellow-traveler. Theresa, I had a glimpse of the Christ, of His delicate consideration, His insight and sympathy. Mrs. Courtney is the sort of 'princess' that takes rank in the kingdom of heaven."

"I'd like my life to be a bit of canvas on which God can outline the image of the Saviour," said Esther, quietly.

"Such a work is immortal," replied Theresa.

Silence fell on our little group, and in the stillness, broken only by the slight sound of the swaying hammock, Ruth began to sing softly:

" 'More about Jesus would I know, more of His grace to others show.' "

Esther's tender alto joined in the heartfelt hymn, and to each one of us it was a prayer.—New York Christian Advocate.

How Many Such Sons?

I was once spending the night in a beautiful home in a large city. At about nine o'clock my host, a gentleman of about forty-five years of age, got up, went out into the hall and put on his overcoat and rubbers. Returning to the parlor door, he said:

"Excuse me, please, for just a few minutes. I am going to say good-night to my mother."

His mother lived three blocks distant, and for thirty years her son had never failed to go and bid her good-night, if he was in the city.

"No matter what the weather may be, no matter how tired he may feel, no matter who his guests are, my husband never fails to run over to his mother's and bid her good-night," said the gentleman's wife when he had gone.

"Neither he nor she could sleep if this duty had been neglected. When his business compels him to be away from the city, he writes to her every day, if only a single line.

"Her mental powers rre beginning to fail, and she forgets many things, so that her mind is a blank on some points: but when nine o'clock comes, she always knows the hour, and says: 'It is time for Henry to come and bid me good-night."

Children's Teeth.

There is no point on which people are so careless as the care of their children's first teeth, and those of the second set that erupt between the fifth and seventh years of age.

There is no condition that tends in a greater degree to produce good health and vigorous growth of the body than a good sound set of teeth.

Incalculable harm is done to the health of a child, and to the integrity of the second set of teeth, in allowing the temporary teeth to become decayed and abscessed, carrying pain and suffering and frequently indigestion and all its accumulated evils

"Neglect is the mortal enemy of the teeth" If the first set of teeth is lost before the proper time, the second set suffers much from their loss, and in some cases does not erupt at all. If decayed, the first should be filled with plastic filling material and let remain until their places are ready to be taken by the second teeth.

But a great deal of good can be accomplished by keeping the teeth brushed and clean. The child should be taught to brush his own teeth and use the pick after every meal. It will do the parent no harm to practice the lesson himself.

In this manner one can save more teeth, using no instruments but the brush and pick (and, by the way, one should use nothing but a quill toothpick) and silk thread, than all the dentists can by performing their usual dental operations.

It must not be inferred that we can, by any means, always or in every case avoid the necessity of filling children's teeth. But when cared for properly, the defect would be detected at such an early stage that the operation for repair (filling) would be painless, not tedious, involving but little expense, and its durability beyond question —The Healthy Home.

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NORTH CAROLINA

CHRISTIAN ADVOCATE.

GREENSBORO, N. C., FEBRUARY 7, 1900.

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WE ARE CHRIST'S STEWARDS.

Relationships are not to be ignored, but should be studied. They are of vital importance. No one is prepared rightly to adjust himself to life and its work until he understands how he is related to men and measures, to things present, and things to come, to Christ and his church, to time and eternity. Much of the evil in the world and much of the wrong done grows out of the fact that many do not understand how they are connected with others, and the duties growing out of their relationships.

A slave is the property of another. The master is his lawful owner, and has a legal right to his services. He labors under orders without compensation, and is entitled only to such things as are necessary to his health and well being. The servant, in a higher sense, is one who sells his muscle or skill to another for pay. For the time being the powers of his body and mind are to be used as directed in the interest of his employer, who in return pays the price of them. With the performance of his task and the settlement of his wages legal obligation on the part of both ceases and they separate.

A steward is a man in charge for another. A man who is entrusted with resources and given discretionary power, to use them as in his judgment seems best in the interest of his lord. He is not put under orders for in no sense is he a bondsman. His hours and methods of labor are not fixed, but he is at liberty to arrange these to suit himself. He is not expected to subsist like a slave, live on scanty food, and have the minimum of comforts.

He is not a servant or hireling, working under an overseer so many hours a day at a fixed price, but is a man in authority, who thinks and plans and puts his force and life into such channels as will result in the largest returns.

The steward shares the fruits of his labor with his lord, and he lives in that style that will bring to his lord the largest gain, the highest honor, the greatest return. For example, the steward or superintendent of Mr. George Vanderbilt's great estate near Asheville cannot stint himself or his family, cannot deny himself of comforts and privileges because by so doing he would reflect injuriously upon Mr. Vanderbilt, which would be a great loss and therefore unwise.

Christ chose for his disciples the position and relation of stewards. He said: "The kingdom of heaven is as a man traveling into a far country who called his own servants—trusted ones—and delivered unto them his goods. To one he gave five talents, to another two, and to another one, to every man according to his several ability, and straitway he took his journey." In Corinthians fourth and first Paul says: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful." In 1 Peter 4:10 it is said: "As every man hath received the gift, even so minister the same one to another, as good stewards." These scriptures fix our relation to Christ the Lord. This relation has for its basis not our church membership, not a profession of faith, but the earthly life, sufferings, and death of Christ. "What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body and spirit which are his. Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ as a lamb without spot." The pagan and worldly spirit say, "I am independent, 'myself am king of me.' I can do with my powers of body and powers of mind what I please." Christ says you are mistaken. You are not your own. You hold these only in trust and must give an account for the use you make of them. As soon as our people come to understand this and adjust themselves to it as a fact, the sooner we will be able to accomplish the great work we have to do.

A little thought will show the advantage of living as the stewards of Christ. By so doing we secure his endorsement and get the benefit of his power and resources.

Mr. Vanderbilt's agent has the millionaire's position and fortune, and influence back of him. So with the steward of Christ, "I will be with you." "Ask and ye shall receive." All power is given unto me in heaven and earth." "He is able to do exceedingly abundantly above all that we ask or think." We labor not in our own name, in our own way or in our own interest, but for Christ.

Reader, do you recognize your true relationship? Do you understand the obligations growing out of it? What are you doing with your Lord's talent? Remember you must give an account to him for the use you make of it.

THE VALUE OF OUR SMALLER COLLEGES.

The question of education is a very broad one. It is of vital interest to the Church, the State, the individual and the public. It demands the best thought of our wisest men. We are now at the dawn of a new era. The demand for men of the highest type, of the finest quality, of the deepest devotion, and of the best training was never so great as it is today.

"The college stands for the thought side of the age, and for that thought at its best. The chemist in his laboratory with test tube and blow pipe and liquid air plant is always seeking to make the thought of the hour more adequate to the problems of his science than was that of any of his predecessors. Every lecturer and instructor, whether scientist, historian, philosopher, linguist, or theologian is engaged in the same task; he is seeking to widen the intellectual horizon of our day, to make thought more accurate, exhaustive, and true to reality." All persons who have given thought to the subject, know the necessity of this work, and understand that in order to build, fully equip, and successfully operate colleges that can give the broadest culture, the most accurate technical training, and the most modern and thorough scholarship, large endowments are necessary.

But every informed man must know that it will be a long time before any considerable part of the young people of our country will be in a condition to avail themselves of the advantages of such institutions. Education in these schools is a costly luxury, and those who avail themselves of it must not only have ample means but also a large capacity for the reception of knowledge. A pupil must be far advanced before he can master these courses.

We have felt it a duty to say this much in order that none of our readers or others may get the impression that we do not appreciate the work of, and the necessity for great universities and thoroughly equipped colleges, for we regard these a prime necessity and hence we think the Church and the State ought to lay under contribution their energies and resources in building and snstaining them

But nothing of the above must be so interpreted as to mean that we question the necessity of secondary schools or regard our smaller colleges otherwise than exceedingly valuable. Our educational history settles that matter beyond all controversy, and he who questions it does so in the light of the most convincing proofs.

We have noticed recently what we interpret a settled policy on the part of certain men to create, in the church and country, a sentiment hostile to our smaller colleges. They ridicule their pretentions, they belittle their efforts, they speak of their curricula as deceptive, and discount their methods and their work.

President Harper, of the Chicago University, is reported to have recently said: "That no institution that has less than one hundred thousand dollars endowment should be allowed to confer degrees."

This statement has been approved and endorsed by some among us. In other days it was supposed that men and not endowments made schools. Socrates without printed text books, laboratories, scientific apparatus or libraries, sent out into the world men who have impressed the ages. "President Garfield" said: "Mark Hopkins, sitting on one end of a log and a studious pupil on the other, constitutes a university." The resources, the elements, the spirit of such a man imparts to the young those qualities that make the highest type of manhood.

Fifty years ago there were very few if any largely endowed colleges in the South. But we were not lacking in great thinkers and leaders. Southern statesmanship was felt throughout the Union and in foreign countries.

Southern eloquence in the forum, at the bar, and in the pulpit was unsurpassed, if equalled, anywhere. There were giants in those days. Dr. Theodore Cuyler, in the Evangelist some time ago, made the point that all the Presidents of the United States have been educated at small colleges, except those who had no collegiate training. This is largely true of the men who have been the greatest factors hitherto in the development of the country and church.

Eliminate from North Carolina the results of the work of its small colleges and our Church and State would be impoverished to an extent little dreamed of. All honor be to the noble men who stood in their places as college presidents and professors, and who, on meager salaries, with untiring devotion, labored year after year for the best interest of North Carolina and our common Christianity. All honor be to their worthy successors who are today standing in their places with little compensation, and are giving themselves to the work of education. We bespeak for them and their respective institutions a liberal share in the 20th Century Thank-Offering that a generous people will give this year. By sustaining well our smaller colleges we broaden the work of instruction and solve the problem of higher education.

LETTER FROM BISHOP FITZGERALD.

Every time the familiar face of either of the North Carolina Methodist newspapers meets my friendly eye, I feel like sending a word of greeting to the people called Methodists in my native State. No ironical emphasis in the use of the word "called" in the foregoing sentence. The North Carolina Methodists are doing well on the main lines of church work, I am glad to believe. In our Southern Methodist Twentieth Century Movement they are keeping step with the foremost rank in our broad connection. The big figure they have reached—not less than $100,000 it is said—is the gift mainly of a few brethren whose faith, love and liberality are as big as their money boxes. Blessings on all these able and cheerful givers. When all shall have done their part, from the many shekels of the middle financial class who make up the great body of our church workers and givers, to the mites of our widows and the nickels and dimes of the children of the Church, North Carolina Methodists ought to pile up such a sum total as will bring abundant blessing on them and their children from a covenant-keeping God. The visit of Bishop Galloway will help them in this great work. You need not be told that he is a powerful pleader for his Master's cause.

A man shut in by sickness and cut off from service as I have been for four months has a chance to play the critic and the censor of his brethren who are in the field doing the work of the Church. I have wished and prayed to be saved from this folly. While I have

longed to be with them, and have needed patience and fortitude that only the gracious Lord himself can impart. I have from the depths of my soul blessed God that I ever was permitted to do anything for his cause, and that younger and stronger men had been called to the work and were doing it with a zeal that was according to knowledge and in the power of the Highest. At times I have felt a little like exhorting. I began my public ministry as licensed "exhorter" in the good old Methodist way—exhorting myself first of all to pray and work for things that make for peace; to avoid partizanship, prejudice, all manner of uncharitableness, to be ready to confess and repair errors of judgment or of temper in dealing with all men and all sorts of questions; to be thankful for mercies and to look to the Lord for help in trouble.

Some of your readers will be pleased to learn that on Wednesday evening of this week Dr. R. E. Ware, now of Shelby, formerly of Reidsville, N. C., was married to Mrs. Addie Hilliard Haynes, of this city, this ex-North Carolinian pronouncing the sacred ceremony that united their lives and launched them (as I trust) through the golden gate of matrimony upon a pacific ocean of happiness—or words to that effect. If this discursive epistle has taken a sort of familiar class-meeting or love-feast form, put it down, Mr. Editor, as an epistolary and ecclesiastical idiosyncrasy of

Your brother,

O. P. FITZGERALD.

Nashville, Tenn., Feb. 3, 1900.

THE SITUATION IN KENTUCKY.

For some months past our sister State of Kentucky has been the theatre of exciting incidents. The result of last Fall's election left the matter in doubt as to which party elected their candidates. It was finally decided by an official count of the votes that a democratic legislature had been lawfully chosen, but that Mr. Taylor, the republican candidate for governor, had received a majority of the votes. Some weeks ago he was sworn in and has since discharged the duties of governor.

The legislature, after convening, made a recount of the vote and declared that William Goebel was entitled to the governorship. On last Tuesday, while Mr. Goebel was in Frankfort, and on his way to the capitol, he was fatally shot by some unknown person from a window of the executive building. He was carried to the hotel where he died on Saturday evening.

Governor Taylor declared the county under marshal law, called out the malitia and by armed soldiers prevented the reassembling of the legislature in the capitol. It met in the hotel and declared Goebel governor. He and Mr. Beckham, the candidate for lieutenant governor, were sworn in, and Gov. Goebel issued a proclamation disbanding the malitia and ordering all persons to desist from opposition to the constituted authorities of the State.

After the death of Mr. Goebel Mr. Beckham was sworn in as governor and has since convened the legislature at Louisville, while Gov. Taylor has ordered it to meet in London. Hence two legislatures are in session. The President of the United States has refused to interfere and no one knows what will be the final outcome of the conflict. Good citizens everywhere deplore the situation. Nobody seems to know certainly who is responsible for the assassination of Mr. Goebel, but all agree in denouncing it as a most unfortunate matter for the state and country.

DR. CARLISLE WILL RETIRE.

We see the statement going the rounds of the papers that James H. Carlisle, L. L. D., will resign the presidency of Wofford College, Spartanburg, S. C., at the close of the present session, which ends in June. It is said that his contemplated retirement is purely on account of his advanced age.

He has been connected with the College since 1854, and has been its president for the past twenty-five years. As a Christian educator he has impressed himself not only on the institution over which he has presided, but also on the state in which he lives. The good he has done cannot be computed. His name will go down to history as a benefactor. The trustees are now looking around for his successor.

EDITORIAL NOTES.

Lesson writers will please note that the scriptural reference for the Epworth League prayer meeting topic for March 4 is Acts xvi. 6–15, instead of Acts vi. 6–13.

The papers report that Rev. D. H. Detwiler, of our Conference, has been quite sick at his home in Gastonia. We are glad to see that he is now better, and we hope will soon be well.

We wish all our preachers who kindly promised to try to get a club of subscribers by the 15th of February to send in the result of their efforts, with any money collected, by next Wednesday at latest. The time expires by limitation on that date.

We are sorry to learn that Rev. T. J. Rodgers of Waynesville, was called last week to Union county by a telegram informinghim of the illness of his father. We hope Bro. Rodgers' sickness will prove only temporary.

Rev. D. H. Tuttle informs us that Sunday a week ago eleven accessions were made to the M. E. Church at Kinston, two by baptism and nine by letter, and that Sunday eleven more were added, all by letter.—Kinston Free Press.

Evangelist W. B. Holcomb has returned from East Bend. We learn that over 60 persons were converted during Mr. Holcomb's meeting at that place; fifteen joined the Methodist church, 10 the Baptist, and quite a number will join other churches.

Rev. J. C. Troy, of our Conference, has begun the publication of a unique five column four page weekly paper at Sanford. Trojan's Notion is its name, and it is a sprightly wide-awake sheet. We welcome it to our office and hope the friends of Bro. Troy will help him to make it a success.

We understand Ebenezer Methodist Church is to be overhauled and repaired at an early date. A pretty drawing for the new structure has been made and the order has been placed for the lumber, etc. We are glad to hear this and congratulate these good people.—Davidson Dispatch

The Davidson Dispatch has this to say of one of our most excellent preachers: "Many are the words of praise we hear of the preaching of Rev. J. D. Arnold, the new Methodist preacher at this place. In a plain, practical and forceful way he preaches of the love of God to man. Our people, regardless of denomination, like him and his good wife very much."

Rev. J. J. Renn, of Mt. Airy, the Presiding Elder, has been unable to meet all the appointments on his first round. The small pox operated against him for a number of weeks, but now that all danger is over, we hope he will have clear sailing in the future. He is a man that would be slow to carry disease from congregation to congregation, and the people of the district take no risk when they receive this man of God into their homes.

Superintendent S. M. Newman, of the Union Mining Company at Gold Hill, is quoted as saying that his company is giving employment to 600 men in Rowan county, and in a year he expects to work two thousand. The company is capitalized at three million dollars, and stock sells for three times par value. During the past year the company has expended $1,250,000. Preparations for successful mining continue on a large scale. A mill to reduce the ore is now being built.

Another disastrous fire occurred in Greensboro on last Sunday morning at five o'clock. The building occupied by C. M. Vanstory & Co., clothiers, with nearly all their stock, was consumed. This was one of the largest ready-made clothing establishments in the State. The gentlemen who compose the firm are men of the highest standing and they have the sympathy of the entire community. The goods saved were moved to the Hagan building and will there be closed out.

The great progress of the printer's ar- in the nineteenth century is fittingly marked in this closing year by the artistic calendar we have just received from N. W. Ayer & Son, newspaper and magt azine advertising agents, Philadelphia. True to their motto "Keeping everlastingly at it," Messrs. Ayer & Son have so made this calendar, year after year, that a demand for it has sprung up that always quickly absorbs the edition. This calendar's proportions are commensurate with its dignity as an art work, but its size is determined solely by utility.

Saturday morning at eleven o'clock, Dr. Bays. Presiding Elder of the M. E. Church, preached an excellent sermon on "Living," in which he proved himself master of his subject and hearers. After the sermon was finished and dinner was over, the quarterly conference met. At night Rev. D. P. Tate preached a short but interesting sermon. On Sunday at 11 o'clock Dr. Bays again preached, his theme being the "Suffering of Christ." He preached with unusual power and eloquence, painting vivid pictures, using beautiful and fitting illustrations, and making comparisons that were apt and grand. He is thought to be the best preacher Yadkin has seen for years.—Yadkin College cor. Davidson Dispatch.

The Baltimore Sun, of the 22nd ult., has this to say of a sermon preached by Bishop Wilson in that city: Bishop A. W. Wilson preached this morning at Emanuel Methodist Episcopal Church, South, corner of McCulloh and Presstman streets, on "The Demoniac of Gadara." His description of the man possessed of a devil was so vivid that the creature with staring, bloodshot eye, disheveled hair, smelling of the tombs where he had spent the night, almost appeared before the congregation. "It was hell," said the Bishop, "when a man preferred such a life to home; when his most congenial abode was the putrid, foul dwelling of dead men. It was a complete reversal of the natural order of life as God had designed it." The results of the healing of the man were finely depicted. "He was soon clothed—a sign of a man's coming back to decency. He was in his right mind; had come to himself. He was at the feet of Jesus—the nearest he could get to Him to whom he owed all he now was"

Marshall O. Waggoner, the convert from infidelity to Christianity, says the Toledo (O.) Dispatch, has at last burned his infidel library, which was one of the finest in the world. He had spent thousands of dollars and traveled far and wide to collect it. His first idea was to have a public bon-fire, but decided, in view of the fact that many might doubt his sincerity, to burn the books in the furnaces of the Memorial United Brethren church, corner of Lawrence avenue and Hicks street, which was done in the presence of the Rev. E. P. Rosselot, the pastor, and a few friends. Along with the books went a number of etchings and engravings of an atheistic nature. He appeared to be the happiest man in Toledo as he saw the flames gradually destroying his collection.

The Methodist Magazine of New York, lately published by Thomas D. Taylor, has been purchased by the Methodist Magazine Publishing Company, of St. Louis, and has been consolidated with The American Illustrated Methodist Magazine, published by that company. The sale carries with it the subscription lists, copyrights, good-will and other assets of the New York publication. The Methodist Magazine of New York will not again be issued. Its circulation and influence are added to that of The American Illustrated Methodist Magazine during the unexpired portion of their subscriptions. By this consolidation the sphere of the St. Louis publication is enlarged and its opportunities are increased. There is room in American Methodism for one high-grade, illustrated monthly Magazine. The American Illustrated Monthly Magazine, now closing its second volume, has been well received, and with the added circulation and good-will of its former competitor, which it has absorbed, it will henceforth, doubtless, be more popular and successful than ever. Its Pictorial History of Methodism, as a serial feature, has created wide interest as a superbly illustrated and well-written history of the Church. Its publication in this popular style and manner is considered a journalistic hit which has been received with much favor. It will continue through the present year and bring the History down to date.

Notice.

The Board of Missions of the Western North Carolina Conference has elected Dr. James Atkins and J. E. Gay delegates to the Ecumenical Conference on Foreign Missions to be held in New York City, April 21st to May the 1st, 1900. Dr. J. H. Weaver is elected alternate.

J. E. GAY,
Secretary of the Board.

Charlotte, N. C., February 3rd, 1900.

Greensboro Record: It has been uphill work, but the Postal Telegraph company will get to Greensboro after a while. It is expected that the office will be open and ready for business by February 5th. The force struck a snag near Lexington the other day.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for Feb. 11, 1900.

JESUS AND NICODEMUS.

John 3 : 1 - 18.

Intervening Events.—The interview with Nathanael (John 1:47-51); the wedding and miracle at Cana (2: 1-11); the visit to Capernaum (2:12); at the (first) passover in Jerusalem our Lord cleanses the temple (2:13-17); a discussion with the Jews, and an explanation by the evangelist why Jesus did not trust himself to those who believed because of the signs he did (2:18-25.)

Place.—Jerusalem, possibly at the house of John, you may have had a home there (John 19:27). The room may have been the aliyah, an upper guest-chamber, accessible privately by an outside stairway.

Time.—During, or immediately after, the passover week of year of Rome 780, —that is, A. D. 27, about the middle of April. This was the first passover of our Lord's public ministry.

Persons.—Our Lord and Nicodemus. John may have been present, possibly other disciples. The name Nicodemus, of Greek origin, and meaning "Victor of the people," was not uncommon among the Jews. This man was a member of the sanhedrin, a prominent teacher among the Pharisees (vs. 1, 10). He afterwards spoke in behalf of Jesus before the sanhedrin (7:50-52), and assisted in the hasty embalming of the body of Jesus on the evening after the crucifixion (19:39).

Nicodemus was a man of good moral habits, educated, cultured, holding high social position. He was a ruler of the Jews, a master in Israel. He was familiar with Jewish history, with the Law and Prophets, and no doubt could critically expound the Scriptures as well as human scholarship without special divine enlightenment can expound them. He was a lover of knowledge and a searcher for it. He recognized Jesus as a great teacher with a special commission from God. He belonged to that class of whom we know many, who are so wise and good and admirable in all respects that it seems as if nothing more could be needed to make them all they should be. But to this man's reverent acknowledgment of the high character and mission of Jesus he makes no reply except to declare a deeper fundamental truth which Nicodemus could not find out by the processes of his mind, and without which no other knowledge would avail to make him a sharer in eternal life. He showed him that man needs more than a teacher; more, even, than a teacher sent from God; he needs a Saviour who is God. This was a puzzle to the scholar. "How can these things be?" It is possible to be a master in Israel and do not know what even a child by simple faith understands. Jesus had no argument with this inquirer. Argument never yet converted a soul or opened the mysteries of the kingdom of God to any mind. He stated a truth which God understands and man has simply to believe. There is but one way into the kingdom for philosopher, scholar, moralist, ignorant heathen, or little child. Whoever believeth, sees, enters, and is saved.

"He who cannot feel indignation against wrong cannot in a manly way forgive injury. The only revenge which is essentially Christian is that of retaliating by forgiveness.—F. W. Robertson.

TEACHING POINTS.

BY BISHOP H. W. WARREN, D. D., LL. D.

The Spirit Birth.

If new senses could be created, or present ones made sufficiently sensitive, the eye could see by some kind of X-rays the movements of elements beneath the ground, the ear could hear the magic music of their rhythmic march toward the tree-tops, feeling could thrill with their exquisite joy as they change from dead matter to living leaves, and to blossoms so exuberant of life that they fill the air far and near with pervasive perfume, if we could perceive any one of a thousand occult processes of nature,—how eagerly would we seek that perfection of present senses!

How much more earnestly should we seek that perfection of being by which we may see God, the source of all these processes of nature and a thousandfold more besides!

Into this realm of spirit, spirit senses must peer, to its voices listen, of its ecstasies feel.

The flesh-born is flesh. So is the spirit. We consult the oculist for sight, the aurist for hearing, the spirit forces for spirit senses.

1. How amazingly it enlarges man's nature! What possibilities of faculties! What penetrative insight into new realms! Magnetic and electric influences, so delicate that a sleeping baby's breath is a whirlwind compared to them, we test by very delicate instruments. Spiritual influences are so delicate that they are testable only by soul.

2. Mysterious? Of course,—everything is. Material vibrations millions of miles away pour revelations on our souls through our eyes, and would pour the witcheries of music if our ears were more delicate. Mysterious? Yes, profoundly so. But we do not refuse to hear or see because the process surpasses sense or thought. Of the greatest mystery, namely, that God sent his Son, we have proof. We have seen his shape, seen his mastery over all natural forces, and millions daily feel his power. After Christ's coming is proved, all lesser mysteries of his work are easy of acceptance.

3. Prerequisites: (1) Christ must be lifted up on the cross. God himself has taken care that this prerequisite be met (v. 14). (2) That we believe on him (v. 15). How can we help it? He is so full of grace, truth, life, and helpfulness to all sorts of otherwise incurables and imbeciles! Nothing but our perversity stands in the way.

4. Result: A life fit to last forever.

To Nicodemus the teaching of Jesus was puzzling. How can these things be? How can a man be born when he is old? Very well, in the sense that Jesus meant. He can be born from above, of water and of the Spirit. We can yield obedience to Divine ordinances, and God can breathe the quickening Spirit. And until he does, what is our religion? It is all outward and superficial. Be a man Pharisee or Sadducee, Romanist or Anglican, catholic or sectary, he is only a natural man before he is born of God. The new birth is imperative. Ye must be born again.

THOMAS HANFORD.

"No man with true spiritual discernment will say, 'Blessed is the man whose transgression is forgotten,' but only 'Blessed is the man whose transgression is forgiven.' By all means make a fresh start, a new beginning, but let it be on your broken heart, in a spirit humble and contrite."—Dods.

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LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL } A. W. GLEASON, Notary Public.

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ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America

Japanese Giant Dwarf Chestnuts..

Commence to bear nuts at 2 yrs. old. Bear good crops annually of very large nuts, averaging from 1 to 2 inches in diameter. A great novelty for the yard and lawn. Succeed everywhere. We offer them for Spring 1900 only at the following prices:

Trees 4 feet high, 50c. each.
" 6 " " 75c. each.
" bearing age, $1 each.

Freight prepaid when two or more are ordered. Send remittance and we will ship promptly.

J. Van Lindley Nursery Co.
POMONA, N. C.

Greensboro :-: Nurseries,

GREENSBORO, N. C.

All kinds of Fruit, Shade and Ornamental Trees, Vines and Plants.

It is our aim to produce the very best in variety and grade of stock regardless of cost, and we sell as cheap as any first-class Nursery can. Your patronage solicited.

AGENTS WANTED.

Greensboro Herd Registered Poland China & Mammoth Black Hogs.

This herd is composed of premium stock, and every pains taken to keep them up to their high standard, and I sell at about one half the price that such stock is usually sold for. Single pig $10.00, pair $15.00. f. o. b. cars here

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries.

Lassiter's Combination -:- Hammock Elevator.

In 1898, June 4th, I filed application papers, through Mr. V. D. Stockbridge, my attorney at Washington, D. C., to protect and secure a patent on said apparatus, which he succeeded in securing March 29th, 1899.

It is the only Hammock Elevator in the United States, surpassing everything in giving exercise and comfort to the sick and to the healthy. No home should be without this indispensable article. Especially the Hospitals, Hotels, Doctors, United States Troops, &c. This Elevator can be converted into several objects. First, a bed; second, a wash stand; third, a table; fourth, a book shelf; fifth, a stool; sixth, a three-foot cradle without rockers; which is quite an advantage to infants who have been subject to the headache from jarring cradles, with rockers. It does away with mothers applying narcotics, thinking their children are suffering with colic when the poor little sufferers have only their brains upset by such jars as rockers produce, in many cases destroying their mental faculties. The beauty of this improved style of cradle is any one can hoist the baby only two or three inches from the floor, and if the child should roll off it will not break its arm or neck. By spreading mosquito netting over canopy, it will do away with flies und mosquitoes.

Am prepared to sell county and state rights at reasonable rates. Confer with Rev. L. W. Crawford, D. D., Editor NORTH CAROLINA CHRISTIAN ADVOCATE, or

J. C. LASSITER,
GREENSBORO, N. C.

☞ Sell county rights at rates $10 per thousand States cheaper.

"SNAP SHOTS."

A LARGE number of engraved views of varied scenery in the famous zinc fields of south-western Missouri. mailed free, along with "Tales of Fortune" telling all about the zinc industry of Missouri and how a small sum can be invested to good advantage. Address,

WALTER SAYLER, 171 La Salle st.,
CHICAGO, ILLS.

Jan 31-2t.

In writing to advertisers please mention North Carolina Christian Advocate.

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for Feb. 11, 1900.

SEEK FIRST THE KINGDOM OF GOD.

The kingdom of God must have full right of way; it must take precedence over everything else. This is the theme of the Bible, illustrated by the events of history and by individual careers. It is the one central theme which is emphasized everywhere by precept and example. It is the central point in all the teaching of Jesus, that a man must give up everything, if need be, for the kingdom of God. This is the truth of the parable germs which make up our Scripture lesson.

1. It is the first in the order of importance. The kingdom of God has first claim because it is the highest good. How willingly we give up an unworthy object for a worthy one when we come to really see and know that which is better! A Chinaman, on being asded what he had observed as common to mankind, said, "Me tink all men love lazy." Certainly love of ease is very common to mankind, and yet how gladly men give up their love of ease for gold! What a rush there was to the Klondike! What hardship was endured for some imagined good! A friend of mine was crippled for life in his search for gold. So people will give up a life of ease and indifference in religion, if we can show them the reality and joy of that which is better.

Again, it is perfectly natural for men to give up that which is in itself worthy, in exchange for that which is better. A young man thinks money is good, but presently he is pursuaded that education is better, and gladly gives his money for an education. Friendship is good, but love is better, and in many a case the first yields itself to the higher sway of love. Human love is a goodly pearl, but the Divine Love is the pearl of great price, which is worth more than all beside.

2. We should make that which is first in the order of importance, also first in the order of time, in our seeking, and seek the kingdom now. A man sometimes loses everything by postponement, and in that statement I am not suggesting the possibility of being overtaken by death. With the vast majority of people the natural expectation is in favor of life, and the death aagument has no force. So let us keep to the idea of life, and here we cannot get away from the dismal fact that our best purposes are paralyzed by delay. The most glorious vision of usefulness will fade away and dissapear unless it is followed at once. A young man does not need to throw away his Bible nor defy God, to meet with the terrible loss of all things. He only needs to say, "I will follow some cherished ambition, or I will attain a certain position first, and some other time I will seek the things that pertain to the kingdom of God." Ah! there is fatality in that. Now is the accepted time. The highest and best claim upon any one of us is the claim which God has upon our life.

The decision to seek God will not only bring forgiveness, peace, and great spiritual blessings, but will put a young man in possession of himself. What is so noble as decision of character? And when decision comes at the dictates of conscience, it is sublime. It led Joseph from the dungeon to the throne of the Pharaohs. It has given to the world a Daniel, a Paul, a Luther, and a Wesley. It is this which shall carry the average of human character up higher and higher.

In all our life, then, let us seek first the kingdom of God, because it is the chief blessedness. Let us give it the first place in our decisions, and seek it now; because in that best and highest decision of the soul does each one come to his true self.

3. The spirit of expectation is essential to a Christian life. Every young Christian should start out with the settled conviction that there is something richer and better for each succeeding day. There is a goal, and it is to be reched, and it is to be reached by you. Never let that glorious expectation grow dim or go out.

Columbus talked and pleaded to quell the mutiny among his sailors, who had become disheartened in their search for a new continent. He was persuaded of the reality of the land toward which he sailed. His expectation never perished, and the full fruition came. He found a continent, and was crowned with honors. So, in your struggles to reach the better country, when every feeling within you rises up in mutiny and mocks your earnest endeavor, and counsels you to put about and run before the wind to find shelter anywhere rather than go ahead, then grasp the helm with faith, hold the ship on her course, and dare the whole mutinous crew. God is on your side. Your hope and expectation are from him, and your success is assured.

But observe that such a glorious outcome is only assured to those who make the kingdom of God their highest aim. The kingdom of God first—this is the order, and all other things sball be added. —Western Christian Advocate.

The Kingdom of Heaven.

(Epworth Era.)

WHAT THE KINGDOM IS.

The expressiod "kingdom of heaven" has several meanings. It means God's universal sovereignty (Ps. ciii. 19); the divine method of ruling the world and the Church (Matt. xiii. 24); the gospel dispensation, represented by the visible Church, as in John the Baptist's famous text (Matt. iii. 2); Christ's spiritual empire, as in his words to Pilate (John xviii. 36); the life of Christ in the soul, as Paul says, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17). This last is its meaning in the parables of the topic. In these two parables the kingdom of heaven it religion, piety, vital godliness. It has the same meaning in the Saviour's exhortation in the Sermon on the Mount: "Seek first the kingdom of God and his righteousness." (Matt. vi. 33.) We must have holiness of heart and purity of life before we can claim to possess the kingdom of God. In other words, the treasure and pearl mean salvation, the consciousness of our acceptance with God, the blessings of the gospel, and the assurance that we are the children of the Most High.

WHAT THE KINGDOM DOES FOR US.

Delivers from Satan's boudage.
Enrolls in the household of God.
Makes fellow-citizens with the saints.
Brings into communion with the King.
Places onder the banner of the cross.
Makes to sit together in heavenly places in Christ Jesus.
Pledges Omnipotence in our behalf.
Confers many temporal blessings.
Affords opportunities for the noblesi personal development.
Enlists our services in the grandest work for humanity.
Enables to overcome the world
Gives eternal life.

RHEUMACIDE
CURES
...RHEUMATISM...
TO STAY CURED.
All Druggists. Price $1.

Buy a Piano or Organ for a Xmas Gift.

A fine one can be had easier and cheaper than yon imagine.
Take advantage of our special Xmas offer. For cash or on our easy payment plan.

..Furniture & Carpets..

Write for our new Catalogue of special Xmas offers.
You can get what you want and save money by trading with us.

E. M. Andrews Furniture and Music Co.,
CHARLOTTE, N. C.
Largest Dealers in the Carolinas.

Keep =:= Your =:= Business
BEFORE THE PEOPLE.

IF YOU ARE IN BUSINESS and want the people to know it, place an advertisement in the columns of the North Carolina Christian Advocate and the people will know it. Largely circulated. Rates very reasonable and furnished on application.

DO YOU want your ad. to be read by thousands of people? If so, place one in the columns of this paper and be convinced.



Josh Billings said:

"My Son, observe the postage stamp; its usefulness depends on its ability to stick to one thing until it gets there."

In business the above saying is a good one to follow. We have done so in the mantel and fireplace business—and we are still there.

If you are in need of anything in the above line we would be glad to have you write us for prices and mention the ADVOCATE, and we will gladly furnish you all the information necessary to convince you that we "stick to one thing long enough to get there."

We have mantels from $1.50 to $100.00 in stock most all the time. Grates of all kinds from $1.00 up. Grates in quantity at wholesale prices.

Long Distance Phone 161.
McCLAMROCH BROS.
The Only Exclusive Mantel People in the Old North State.
217 S. ELM STREET.
jan 3-1y

NORTH STATE ITEMS.

Cholera is playing havoc with hogs in some portions of Wayne county.

Enfield business men are moving to establish a $75,000 cotton mill.

A Pitt county man had stolen from him the license which he had procured to marry the lady of his choice.

The Concord Times says that the Odell Manufacturing Company paid a semi-annual dividend of ten per cent. It is one of the best managed mills in the South.

A charter has been granted the S. B. Alexander, Jr., company, of Charlotte, which will make and sell electrical machinery and appliances. The capital stock is $25,000

There will be one superior court judge elected this year—to fill the place made vacant in the tenth district by the death of Judge Green. No other election of judges will be held.

Roxboro Courier: Roxboro is soon to have a knitting mill. James M. Winstead, who spoke of going into the furniniture business here, has decided to try this enterprise.

The Lutheran United Synod of the south will meet in Winston May 16, 1900. It will be composed of the representative members, both clerical and lay, from states.

Charlotte News: Captain DeWolf tells the News that Mr. Thomas Vance, son of the late Senator Vance, is being prominently spoken of as the next gubernatorial candidate in the state of Washington.

Eugene L. Parker, of Raleigh, a graduate last year at the Agricultural and Mechanical College, has been appointed assistant chemist of the Virginia-Carolina Chemical Co., at Richmond.

Mrs. Julian L. Burgess and Mrs. Harriet Sweeny have entered suit against the city of Asheville for the killing of their husbands by a dynamite explosion at the city's quarry last January.

Mr. Will J. Armfield, Jr., of Ashboro, cashier of the Bank of Randolph, and Miss Sallie Millis, of High Point, will be married at High Point Wednesday evening, February 14th, at 6 o'clock in the Methodist churrh.

Durham Sun: The largest hog so far reported anywhere in this part of the state, was killed by W. E. Lunsford in Umbra, this county, on Saturday. It pulled down the scales at the weight of 670 pounds.

Charlotte Observer: Prof. J. A. Holmes of Chapel Hill, stated while in the city yesterday that in a fortnight's time the bill for the establishment of the Appalachian Park in the mountains of Western North Carolina will be introduced in congress.

Rocky Mountain Argonaut: Mr. J. C. Stout, contractor, has about completed the large and commodious storage room for the Rocky Mount Ice Company. This is one of the largest, if not the largest storage warehouses in the state.

There is great variance in tax rates in the various counties, as the corporation commission shows. In Carteret and Transylvania the rate is $1.20 on the $100 valuation, while in Richmond it is 60¾c. In Wake it is 66¾c, New Hanover 92½ Mecklenburg, $1.16¾. As to cities and towna it is $1.75 in Wilmington, Raleigh $1.23¾, Charlotte $1.

Mr. J. L. Randleman, of Salisbury, has resigned his position as referee in bankruptcy for the district composed of Rowan, Iredell, and Stanley counties. Judge Ewart will appoint his successor. Mr. Randleman says that he resigned because the compensation is too small for the amount of work involved.

Mr. W. F. Gilmer, (Dixie) Mt. Airy's live produce man, shipped last week 650 dressed turkeys and 850 chickens. He bought most of the poultry from R. H. Hackler & Co., of Sparta, N. C. There were five wagon loads after the poultry was dressed. Mr. J. P. Allred went to Sparta to superintend the dressing of the fowls. Dixie is beyond any doubt one of the largest shippers of poultry and eggs in the State.

GENERAL NEWS NOTES.

Admiral Dewey will visit Savannah March 20th and 21st. After leaving that place he will go to Macon, where he will be entertained by the citizens of that city, after which he will go to Florida.

From Vienna comes the statement that the idea of intervention by European powers in South Africa is gaining adherents in influential quarters. The Daily Mail's correspondent regards the signs as unmistakable, and mentions especially suggestions printed in the Austro-Hungarian foreign office journals.

Joseph Pittman and Mary Elliott, aged respectively 76 and 70 were married at Darlington, Ind., the other day. The bride's son gave her away and a couple of her granddaughters acted as flower girls. It was a real nobby marriage, and a real love match. When two hearts beat as one there is no use in trying to keep young people apart, if they have to elope, so says the Wilmington Star.

Dr. William Bullock Clark, State geologist of Maryland, is making an effort to have restored the old Mason and Dixon's line between Pennsylvania and Maryland. The Mason and Dixon line has not been repaired since it was orignally marked out, a century and a quarter ago. It is now oblitered in many places. Dr. Ciark has secured the co operation of the United States Coast and Geodetic Survey for the work, and through his efforts the Legislature of Pennsylvania has appropriated $5,500 for its share of the expenses, provided the Maryland Legislalature appropriates an equal amount.

John Leonard and his entire family, of Noblesville, Ind., have the distinction of being toothless. Mr. Leonard is over fifty years of age and has passed this much of his life sound and healthy without the assistance of a molar or a baby tooth. None ever grew. Twenty years ago he married a lady with a fine set of teeth. They had four children, all of whom are healthy, but who, like their father, never had a single tooth. Their gums, however, come down much further than is ordinarily the case, and are as hard and firm as bone. Mr. Leonard can crack nuts between his jaws without pain and seems to get along as well as though he possessed a full set of teeth. The family has no use for dentists and is never troubled with aches or pains.

Throat Sore? There's no telling what a sore throat will do if you give it "right of way." Uncertain remedies often cause dangerous delay. Make a cure sure with Pain-Killer, known for half a century as a specific for sore throat, croup, coughs, and all kindred troubles. Keep it by you for an emergency. It never fails. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c

HAVE YOU CATARRH?

Dr. Blosser's Catarrh Cure Has Cured Thousands of Cases—Trial Samples Mailed Free.

A trial sample of Dr. Blosser's Catarrh Cure will be mailed absolutely free to every sufferer from Catarrh, Bronchitis, Asthma, Catarrhal Deafness, etc. This remedy is pleasant to use, and it positively cures the worst cases. It costs but $1.90 for a package containing one month's treatment. Write to Dr. J. W. Blosser & Son, 59 Broad St., Atlanta, Georgia.

QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT--1st Round.

J J Renn, P. E., Mount Airy, N C.

Mount Airy Station	Dec.	23	24
Mount Airy circuit at Salem	"		2
Sparta circuit at Sparta	"	30	31
Dealing Speings circuit at Baldwin	Jan	3	4
Jefferson circuit at Jefferson	"	6	7
Creston circuit at Creston	"	9	10
Watauga circuit at Henson's Chapel	"	13	14
Boone circuit at Boone	"	14	15
Pilot Mountain ct at Chestnut Grove	"	20	21
Wilkesboro circuit at Beulah	"	27	28
N Wilkesboro circuit at N Wilkesboro	"	28	29
Elkin station	Feb	3	4
Rockford circuit at Stony Knoll	"		7
East Bend circuit at Yadkinville	"	10	11
Stokes circuit at Germanton	"	17	18

STATESVILLE DIST—1st Round.

J E Thompson, P E, Statesville, N. C.

Mooresville station	Dec.	2	3
Mooresville circuit	"	3	4
Mount Zion station	"	9	10
Statesville station	"	16	17
Statesville, West End	"	17	18
Turnersburg at Clarksbury	"	23	24
Stony Point at Marvin	"	30	31
Pisgah at Pisgah	Jan.	6	7
Statesville circuit at Connelly's Chapel	"	13	14
Lenoir circuit at Mount Zion	"	20	21
Lenoir station	"	21	22
Newton circuit at Newton	"	27	28
Maiden circuit at Maiden	"	28	29
Granite Falls circuit at Hudson	Feb	3	4
Granite Falls station	"	4	5
Troutman circuit at Vanderberg	"	10	11
Hickory station	"	17	18
Catawba circuit at Catawba	"	24	25

The District Stewards will please meet at my home in Statesville on Wednesday, Jan. 17, 1900, at 11:30 a m

SHELBY DISTRICT—1st Round In Part

W B. Ware, P E, Shelby, N. C.

Shelby station	Dec.	17	18
Gastonia station	"	23	24
Bessemer City circuit, Bessemer City	Jan	6	7
King's Mountain and E Bethel, King's Mountain	"	7	8
Lincolnton circuit, Lincolnton	"	12	13
Stanley Creek circuit, Stanley Creek	"	14	15
Belwood circuit	"	20	21
Shelby circuit, Sulphur Springs	"		27
Polkville circuit, Kehoboth	"	28	29
Cherryville circuit, Cherryville	Feb.	3	4
South Fork circuit, Palm Tree	Feb	3	4
Lowesville circuit Salem	"	10	11
Rock Springs circuit, Marvin	"	11	12
Northeveland circuit, Casar	"	17	18
Lowell circuit, Lowell	"	24	25
McAdensville station	"	24	5
Mountain Island station	Mar.	3	4

MORGANTON DISTRICT, 1st Round

C. G Little, P E, Marion, N. C.

Bakersville circuit, Bakersville	Dec.	10	11
Elk Park circuit, Elk Park	"		13
Estatoe circuit	"		15
Marion station	"	17	18
McDowell circuit, Glenwood	"	23	24
Table Rock circuit, Oboth	"	30	31
East Rutherford circuit, Hopewell	Jan	6	7
Henrietta and Caroleen at Caroleen	"	7	8
Rutherfordton circuit at Rutherfordton	"	13	14
Forest City station	"	14	15
Morganton circuit, Glenalpine	"	20	21
Morganton station	"	21	22
Silver Creek circuit	"		23
Connelly Springs cir. Connelly Springs	"	27	28
Broad River circuit Kistler's Chapel	Feb	3	4
Green River circuit	"	10	11

The District Stewards for Morganton District will please meet in Marion, N C, on Wednesday, January 17th, 1900, at 2 o'clock, p m

WAYNESVILLE DIST--1st Round

F. L Townsend, P E., Canton, N. C.

Canton circuit	Dec	16	17
Clyde circuit	"	23	24
Sulphur Springs circuit	"	3	31
Mills River circuit	Jan.	6	7
Brevard station	"	13	14
Transylvania circuit	"	20	21
Waynesville station	"	27	28
Leicester circuit	Feb.	3	4
Haywood circuit	"	10	11
French Broad circuit	"	17	18
West Haywood circuit	"	24	25
Spring Creek circuit	Mar.	3	4

GREENSBORO DISTRICT---2d Round in part.

Frank H. Wood, P. E., Greensboro, N. C

Jackson's Hill circuit, Jackson's Hill	Feb.	24	25
Asheboro station, Asheboro	Mar.	4	5
Asheboro circuit, Lebanon	Mar	7	8
West Randolph circuit, Hopewell	"	10	11
Wharrie circuit, Salem	"	17	18
Peasant Garden circuit, Rehoboth	"	24	25
West Market Street station	Apr.	1	2
Proximity station (at night)	"	1	3
Naomi station (morning)	"		8
St. Paul station (at night)	"		8
Wentworth circuit, Salem	"	14	15
Reidsville station (at night)	"	15	16
Ruffin circuit, Pendle	"	21	22

BUSY BEE HAMS.

There is no better Ham on the market than the mild cured "BUSY BEE."

Try one. You will find them delicious.

G. W. Denny

111 E. Market St.

nov 22-1y.

CHARLOTTE DIST.—1st Round

S. B. Turrentine, P. E., Charlotte, N. C.

Charlotte, Tryon street	Dec.		10
Charlotte, Brevard Street	"		17
Charlotte, Cavary	"		17
Charlotte, Trinity	"		24
Charlotte, Belmont	"		24
Clear Creek circuit, Zion	"	30	31
Charlotte Dillworth	Jan		7
Charlotte, Epworth and Severs ille, Epworth	"		7
Pineville circuit, Pineville	"	13	14
Derita circuit, Pleasant Grove	"	20	21
Ansonville circuit, Ansonville	"	27	28
Monroe circuit, Center	Feb	3	4
Monroe station	"	4	5
Weddington circuit, Wesley Chapel	"	10	11
Matthews station	"	11	12
Polkton circuit, Hopewell	"	17	18
Lilesville circuit, Savannah	"	24	25
Morven circuit Morven	Mar	2	3
Wadesboro station	"	3	4
Waxhaw circuit, Waxhaw	"	9	10

WINSTON DISTRICT.—1st Round.

P. J. Carraway, P. E., Greensboro, N. C.

Thomasville station, Thomasville	Dec	9	10
Kernersville circuit, Shady Grove	"	16	17
Madison circuit Madison	"	30	31
Walkertown station, Love's Church	Jan	6	7
Mocksville circuit, Liberty	"	12	13
Mocksville station	"	13	14
Winston, Burkhead and Grace	"	20	21
Winston circuit, Bethel	"	27	28
Danbury circuit, Palmyra	Feb.	3	4
Davidson circuit, Centenary	"	10	11
Farmington circuit. Advance	"	17	18
Summerfield ircuit, Summerfield	"	24	25
Forsythe circuit Clemmonsville	Mar	3	4
Jamestown circuit Friendship	"	10	11
Winston, Centenary	"	17	18

District Stewards Meeting in Centenary Ch., Winston, Wednesday, Dec 13, '99, 11 a. m.

ASHEVILLE DISTRICT---1st Round.

D Atkins, P. E., Weaverville, N. C.

Hot Springs, Hot Springs	Dec	9	10
Bethel	"	16	17
North Asheville	"	16	17
Marshall, Walnut Creek	"	23	24
Burnsville, Burnsville	"	3	31
Bald Creek, Horton's	Jan	6	7
Ivy, Democrat	"	13	14
Swannanoa, West's Chapel	"	20	21
Saluda, Blue Ridge	"	27	28
Hendersonville	"	27	28
Cane Creek Batty's Chapel	Feb.	3	4
Old Fort, Bethel	"	10	11
Weaverville, Mt. Pleasant	"	17	18
Central	"	24	25
Haywood Street	"	24	25

The District Stewards will meet in the lecture room of Central Church, Asheville, on Tuesday, Dec. 19, at 10:30 a m

FRANKLIN DISTRICT 1st Round

L. M Campbell, P E., Franklin, N C

Frank in station	Dec.		3
Webster and Dillsboro, Webster	"	9	10
Culowhee circuit Speedwell	"	16	17
Glenville ct, Double Springs (3 o'clock)	"	17	18
Macon circuit, Union	"	23	24
Whittier circuit, Hoad Creek	"	30	31
Bryson City station (night) Dec. 31	Jan		1
Bushnell Mission, Witchers Chapel, Monday and Tuesday	"	1	2
Robbinsville circuit, Robbinsville	"	6	7
Andrews circuit, Andrews	"	13	14
Franklin circuit, Snow Hill	"	20	21
Highland circuit, Mulberry	"	27	28
Haysville circuit, Ledford Chapel	Feb	3	4
Hiwassee circuit, Notla	"	10	11
Murphy station (night)	"	11	12

SALISBURY DISTRICT—1st Round

W. W. Bays, P E., Charlotte, N. C

Concord circuit, Mt. Carmel	Dec	16	17
Concord, Forest Hill	"		17
Concord, Epworth	"	23	24
Concord, Central	"		24
Salisbury circuit Shiloh	"	30	31
Salisbury, Church Street	Jan.	6	7
Salisbury Main Street	"	6	7
China Grove circuit China Grove	"	13	14
Albemarle circuit, Stony Hill	"	20	21
Albemarle station	"	21	22
Linwood circuit Yadkin College	"	27	28
Lexington station	"	28	29
Gold Hill circuit, Gold Hill	Feb		4
Salem circuit, Salem	"	10	11
Norwood circuit, Norwood	"	17	18
Mount Pleasant circuit, Cold Spring	"	24	25
Spencer	Mar.	3	4
East Salisbury		3	4

The District Stewards meeting will be called in due time I hereby most respectfully urge all the official members to attend the quarterly conference

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Awakening of China====Its Effect Upon Woman.

(Condensed from an article by Mrs. D. Z. Sheffield, in Life and Light for Woman.)

Has woman in China a share in the general awakening? The change in China cannot be placed to the credit of a single body of men. Diplomat and merchant will claim with preacher and teacher a portion of the honor. But if the secluded homes of the people have been reached it has been by woman working for woman. And to those who are thus working there are many tokens that the new influences are already affecting the homes and the homemakers.

One of the main lines of activity for woman's work for woman is the establishing and developing of Christian schools for girls. In spite of serious obstructions numbers of these schools have been successfully established. Thousands of educated women are now scattered in homes in cities and villages, and are object lessons of the transformation which true culture brings to the lives of women. The demonstration of the fact of the value of education for women is of the utmost importance in its influence upon the future of China.

Then it must be remembered that it is Christian education that these young women have received. Their power is not merely intellectual. The moral influence of women, with new ideas of motherhood, with an apprehension of the rights of the child over against the authority of the parent, which Confucianism has so excessively emphasized, is already bringing a new type of child into the Christian home. We constantly see a wee Celestial born of Christian parents with a more alert expression on its little face. It is not so docile a dumpling in the mission school; it has more ideas, more wants; it requires more patience to teach and train—and the results of training are of a higher order.

Such mothers have new ideas as to care for their homes, as to sanitation, diet, prevention of disease. Such homes with such mothers are becoming more and more numerous, and their influence is widening and deepening among the adjoining homes. The success of Christian schools for girls has already awakened a desire among many of the wealthy and official classes to secure an education for their daughters. Some of these classes are sending their daughters to Christian schools, and there is an agitation now going on in the interests of establishing such schools of Western learning under Chinese direction. A school for girls was started in Shanghai a year or more ago, under the patronage of distinguished families, but has been closed for the present, under the pressure of influences that after a little must spend their force.

Another way in which woman is sharing in the advantages of new ideas is in the recognition of all classes of the evil of foot-binding, and the formation of a national society for the suppresion of the evil. The growth of this sentiment is most interesting to those who for many years have been laboring to create it. The writer remembers that the first little girl baptized in the city of Tung-cho could not be saved from the fate of her mother in this respect. "The times are not yet," said the mother; "because we love our little girl we must make her a respectable woman." Last year that girl, grown to womanhood and motherhood, herself unloosed the cruel bandages, and came into the new freedom. More than three hundred women and girls of the North China Mission are now rejoicing in this deliverance from traditional bondage. It is because there has been created hundreds of such centers of protest against the evil of foot-binding that it has been possible to organize the "Heavenly Foot Society," to which government officials and distinguished scholars have contributed tracts condemning the evils of the custom, and thousands of parents have given their pledge of support. If, as a recent writer has said, "The lengthening of the forearm and increased stature of woman of the Anglo-Saxon race are among the most significant facts of their immediate future," what shall be said as to the effect upon the future of the Chinese race of the release of women from the deforming, depressing, life-narrowing, health-destroying custom of foot-binding?

Another idea that is winning its way into the Chinese home is that of the dignity of the wife in her relation to her husband In the past, motherhood has overshadowed wifehood. Only when a young wife had become a mother could she find consideration and kindness from mother-in-law and husband. "My husband," "My wife,"—these words are rarely heard in China, except in laughing, shamefaced bravado, that shows how strange the expressions are to the lips. It requires the second generation of Christian men to read approvingly the Scripture figures of the Church as the bride of Christ The spirit of equality, of companionship, of mutual respect which men and women from the West manifest toward one another, was one of the newest, strangest exhibitions of the customs of these wanderers from "the Western seas." Chinese travelers have often written of this feature of Western social life in terms of satire. One writer said: "The wife has only to nod, and her husband comes flying to her side;" 'In the West women are lords;" "The wife has no illness or infirmity, and yet her husband supports her by her arms in walking."

In spite of their strangeness, these new thoughts of the dignity of the wife are making their impression in thousands of homes. Chinese women are being made more and more the companions of their husbands. With woman's outlook widened by education, her judgment is sought and respected by her husband in affairs outside the home. This improvement in the condition of women is not only taking place within the Christian Church, Chinese men of culture, as ministers and consuls, and in other capacities, have visited Western lands, often taking their wives with them, and together entering into the social life of the Occident, and absorbing not a little of its spirit to take back with them to China to influence their countrymen.

Thus, with minds developed, with bodies emancipated, with a better motherhood and a nobler wifehood, the women of China are being fitted not only to have a share in the new and richer life that is being brought to the people, but are also being fitted to do their part to bring to pass this new order of life, when husbands shall count it an honor to love their wives even as Christ also loved the Church, and the highest ideals of the Confucian family shall be transcended in multitudes of Christian homes.

Tour in Palestine.

The Richmond Christian Advocate has secured the privilege of using the famous Lee-Bain engravings of scenery in the Holy Land. Each view covers nearly a page. Bishop Hendrix, who has been on the ground, pronounces them without a peer in the world. The price of "the Old Richmond" has been put at 25 cents for three months, so that these illustrations may be seen for a trifle by all our people

Dewey's Epigrams.

Great crises make great men.

Sincerity is the pearl of virtues.

The men who succeed are generally ahead of time.

I am not a candidate for president. I never will be.

Artistic diplomacy is to say nothing, and say it well.

Politics should be less a matter of party than principle.

Crush the rebellion first, and then provide a just government.

The plaudits and love of a child are greater than the praise of a statesman.

The state of matrimony, like the state of Vermont, is very pleasant to enter into

It is very pleasant to be a hero, but a continuous performance is hard on the nerves.

A naval officer should be content with the honors that come to him in his profession.

We may ask courtesies of acquaintances, but favors should come at the hands of friends.—The Boys' Lantern.

THE SOUTHERN RAILWAY.

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DO YOU want your ad. to be read by thousands of people? If so, place one in the columns of this paper and be convinced.

PILES Dr. Williams' Indian Pile Ointment Is a sure cure for Blind, Bleeding, and Itching Piles. It absorbs the tumors, allays the itching at once, gives instant relief. Every box is warranted. Sold by druggists. Sent by mail on receipt of price, 50 cents and $1 per box. WILLIAMS MANUFACTURING CO., Props., Cleveland, Ohio.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

We have adopted the plan in our answers to the many inquiries that are coming to us in this department of the ADVOCATE to withhold the names of the inquirers, as many request it, and few care to parade their wants in the paper. Therefore our readers may feel assured that whatever they wish to ask that we are able to answer will be regarded as confidential so far as their names are concerned. But if you do not see your questions answered at once you must remember that the space open to us here is limited and that I will get around as rapidly as the limitation will admit. A Franklin county correspondent asks "what part of a crop is made by the different constituents in a fertilizer. For instance, in a crop like corn, what part does nitrogen or ammonia make, what part phosphoric acid and what potash?" These are very pertinent questions with every one who is engaged in the improvement of his land through the use of commercial fertilizers. They are questions that have occupied the attention of scientific men for many years in their determination, and there are some things about the part that the various essential substance in plant life perform in the life of the plant yet not known. Nitrogen is the most essential part of the living matter in plants. This living matter or protoplasm is the substance which carries what we call life, and which does all the work of the plant. Plants must have nitrogen available in the soil in order to keep up the vitality and vigor of this living matter and to enable it to build up the structure of the plant and to make those things like the woody cells, walls, etc., that contain of themselves no life whatever. There is a constant oxidation and using up of matter within the plant and the supply of food must be kept good. We find then that the chief function of ammonia or rather of nitrogen—for ammonia is simply hydrated nitrogen that acts as a base with acids and forms salts—is to increase the vigor and vitality of the plant, and hence to produce luxuriant foliage, and rapidity of growth. But it cannot do this alone. In order that the vital principal may have material for its work there must be other matters at hand. The office of phosphorous, which we use in the form of phosphoric acid, is more obscure than that of other things, but it seems to be in a general way the conveyance from place to place within the plant of the materials formed by the living matter, and it is especially concerned in the maturing and ripening of the grain. Potash (or K, as the chemists call it, the oxide of potassium, the metallic element) is known as the starch former. This is a most important function, for out of starch formed in the green leaves the plant constructs all of its woody material, all of its sugar, and hence can make no growth without this material. Starch is formed from the carbon that is taken into the plant in the form of carbonic acid from the air, the green matter in the leaf has the wonderful power of decomposing the carbonic acid, and throwing off the oxygen that was associated with the carbon, it retains the carbon, and then with the water that comes from the ground the plant makes all the large class of substances that go under the general name of carbohydrates or substances composed simply of carbon, hydrogen and oxygen. In this class we find the sugars, the starches, the woody fibres, the corky bark and all those substances that have no nitrogen in them, and are simply building materials that the living matter uses in its work. This living matter is contained in little microscopic boxes called cells, and all the growth of a plant consists in the increase of these cells in number and their arrangement in shape for their various functions. Growth in a tree for instance is simply the building circle after circle of these little boxes like the bricks in a wall, only that the brick maker and the mason live inside the bricks and finally use up all their substance in their completion and their formation into lifeless or heart wood. Starch is the beginning point, so far as our microscopes reveal to us, of all these substances, and though the plant can get them from the air and soil water it cannot form starch out of them except in the presence of potash. Hence as these substances are essential to growth, there can be no growth without potash. There is no potash of course in the starch, but it is the mysterious agent in its formation. As large quantities of starch are stored away by the plant for future food either in the grain, or in some other storage place as in the tubers of the Irish potato or the roots of the Sweet potato, it is easy to see the important part that potash plays in those plans that store starch in large quantities as in the potatoe, and this is the reason why some plants require more potash in the fertilizer than others. The Indian corn is a plant that stores large quantities of starch in the grain, and is hence denominated a carbonaceous food when fed to animals because of the large percentage of starch it contains in proportion to the nitrogenous matters. Wheat bran on the other hand is called a nitrogenous food, because the starchy matter which has been taken into the flour and the gluten that contains the nitrogen remains in the bran. The work that is being carried on in that wonderful laboratory called a plant is still engaging the earnest study of some of the best scientists, and there are many things that we do not yet fully comprehend, and which perhaps we never may. What life itself is we cannot know. We study it only by its manifestations in plants and animals, but cannot from our scientific investigations tell "whence it cometh or whither it goeth."

Another correspondent asks a question of farm practice. He has a field on which peas were grown last summer. On these peas he applied 300 pounds of kainit and 200 pounds of acid phosphate. He got a splendid growth of the peas which was made into hay. Now he believes that the land has plenty of nitrogen from the decay of the living matter in the roots, and he wishes to know just what I would do with the field in the way of fertilizers for a crop of corn this summer. What proportions of acid phosphate and potash he should use. Now as our friend wants to know just what I would do under such conditions I will briefly tell him.

I have heretofore said that I have never been able to get the cost of a complete commercial fertilizer out of the increase made by it in the corn crop, at the usual price of corn. It may be possible that where one has stored nitrogen in his soil in the form of organic matter that will release nitrogen in its decay, he may be able to make it pay to use some acid phosphate and potash for a while. But what I have long and earnestly striven to show to our farmers is that by good farming and a proper rotation of crops, they can build up their soil without the purchase of artificial fertilizers for every crop they grow. Our farmers have gotten into such a slavish dependence upon commercial fertilizers that the first thing they want to know about planting a crop is what kind and amount of fertilizer to use. Now if I was in the place of the farmer who asks this question—and I have been in just the same position—I would spread on that field the manure made from feeding the pea vines hay and the corn fodder and corn on the farm. I would make it go evenly all over the field, no matter how thinly I had to spread it at first, and I would depend on that manure and the pea roots to make me a crop of corn with no fertilizer bill attached to it. You may not at first make as much corn but you will be on the road to big corn crops. Then, if in the Cotton country, as our friend is, I would sow fall grain after the corn, and would follow the oats or wheat with peas, and right here I would put my potash and acid phosphate in the most liberal manner. Here is the place in the rotation that they will pay the best, for they will be feeding the plants that feed the stock and feed the soil at the same time. Then by turning the corn crop into ensilage and the pea crop into hay, you can feed stock with a big profit, and can year after year be making more and more manure. Then after a pea crop heavily fertilized with acid phosphate and potash you can grow a crop of cotton with nothing but the seed of the previous crop or the meal taken in exchange for them, and get a cotton crop annually increasing in size per acre as the rotation goes on year after year, and it will belong to you and not to the fertilizer man or the merchant. In a three year rotation with cotton, corn, winter oats and peas strictly followed up and everything but the cotton fed on the place to make beef, butter and pork you will never need to buy any fertilizer except the acid phosphate and potash, and if these are put on the peas in a liberal manner, there will always be enough to carry through the cotton crop in a more economical way than you now do it. I repeat what I have so often said, it is systematic farming and stock feeding that we need more than commercial fertilizers in the cultivation of the ordinary farm crop. The truck farmer who is intensifying his efforts in the production of big and profitable crops on a small piece of land may use these fertilizers in the most lavish manner profitably, but the man who is growing grain or cotton as a sale crop must study farm economy if he wants to get a margin of profit and to become an independent farmer instead of a mere cropper.

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" Richmond,	A.C.L.	9 00 p m	8 05 a m
Lv. Portsmouth, S. A. L.		*3 45 p m	*3 25 a m
Ar. Weldon		7 10 p m	11 45 a m
Ar. Henderson		8 50 p m	1 35 p m
Ar. Raleigh		10 22 p m	3 35 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington, S. A. L.			*3 05 p m
Ar. Monroe, S. A. L.		*5 5 a m	*9 15 p m
Ar. Charlotte, S. A. L.		*8 0 "	*10 35 p m
Ar. Chester, S. A. L.		*8 [illegible] a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 2 a m
Ar. Athens		1 24 p m	3 48 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv.			

NORTHBOUND.

	No 402	No 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 [illegible] p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 20 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 0 p	*7 40 a m
Ar. Wilmington		*12 35 p m
Ar. Southern Pines, S. A. L.	*12 [illegible] a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 15 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	*7 25 a m	5 20 p m
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MARRIAGES.

ROBINSON—DALLAS.—On December 27, 1899, at the residence of Rev. J. T. Strader, Mr. T. D. Robinson and Miss Henrietta Dallas, all of Rockingham county, Rev. W. S. Hales officiating.

TURNER—WHEELER.—By the same on the same day, at the home of Mr. Greene Wheeler, the father of the bride, Mr. James Turner and Miss Rosa Wheeler.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect

ENGLISH.—Samuel Lindsey English, son of Wm. and Abbie English, was born Oct. 1st, 1837, and departed this life Jan. 14, 1900.

April 28th, 1867, he married Martha N. Sweaney who, together with two sons, survive to mourn his death.

Yours in Christ,

J. P. LANNING.

Trinity, N. C., Jan. 29, 1900.

WYER.—Dr. David Elwood Wyer, son of Pinkney and Emma Wyer, was born April 14, 1876. He was reared up in a good country home under the training of a Christian father and mother. At the early age of thirteen he was converted and joined the church at Mount Vernon M. E. Church, South, and from that time lived a faithful follower until death.

In the Fall of 1893 he was happily married to Miss M. Allie Bodenhamer. She and two small children—a son and daughter—survive, to mourn one of the best husbands and kindest fathers. But all these, with the many friends and relatives, who with them, will greatly miss him for many years to come. He was confined to his bed with typhoid fever for about a month. While yet conscious of everything he told loved ones that he was going to die, and that he did not care to live any longer in this world of sin and woe—for he was going to a better place.

On the morning of October 3, 1899, the spirit of the moral tenement took its flight and was wafted by angels into mansions of rest. His remains were laid to rest in Shady Grove cemetery Oct. 4th.

He has crossed over the river of death and rests with loved ones on the other shore. He forms another link in the chain which draws us upward and onward to heaven.

"There was an angel band in heaven
That was not quite complete,
So God called David
To fill the vacant seat."

J. R. C. CLODFELTER.

Wallburg, Jan. 18, 1900.

TILLEY.—On January 13th, in Durham, N. C., at 10:45 p. m., the spirit of our departed friend, Mr. Dennis Tilley, took its flight from earth to heaven, from pain and suffering, to rest and peace. It has never been the writer's privilege to know a more patient sufferer, nor revere a more honorable man. He was a rare Christian character, fully ripe for glory, having passed through the deep waters of affliction uncomplainingly. He had been a cripple more than twenty years, and from an exceedingly active, useful and prosperous life, he calmly, and without a murmur, settled down into the narrow limits of an invalid.

With an active intelleet, and a big heart, he was interested in the affairs of church and state, ever ready to contribute generously to both.

He was "a living epistle known and read of all men;" a model of patience, cheerful and sweet spirited, in spite of acute pain which racked his limbs continually.

He left two daughters, Mrs. Mildred Lunsford of Knap of Reeds, Granville county, and Mrs. Jno. B. Walker of Durham; one son, Mr. Lucius Tilley, also of Durham, and many other relatives and friends to mourn their loss and emulate his many virtues.

Truly may it be said: "A friend in Israel has fallen." May his mantle rest upon some of his noble grandsons, who may honor his name and memory as he ever honored them.

His remains were laid to rest, near his old home in Granville county, where two wives, who had preceded him, were buried years ago.

Our sympathy goes out to the surviving members of the family, with a prayer that Jesus will be very near and precious to them in this sore affliction. May they meet again where parting is no more, and forever dwell with the glorified one in the New Jerusalem.

A FRIEND WHO KNEW HIM WELL.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

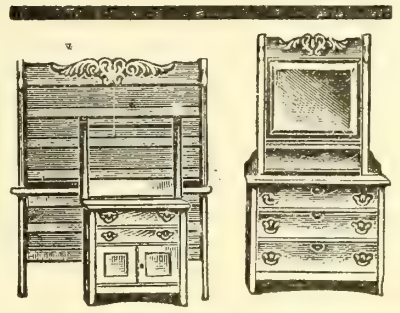
Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH

Dated Jan 14, 1900	No 23 Daily.	No. 35 Daily.	No. 108, Daily ex Sunday.	No. 41, Daily.	No. 49, Daily.
	A M	P.M	P.M.	A.M	P M.
Leave Weldon.	11 50	8 58	...	..	..
Ar. Rocky Mount	12 55	9 52	.....	....	....
Leave Tarboro..	12 21		6 09	...	....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	5 52
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma..	2 55	11 05	..	....	.....
Lv. Fayetteville.	4 30	12 30	..	....	.....
Ar. Florence..	7 25	2 24	..	..	.....
	P. M.	A M.			
Ar. Goldsboro.....	.....	..	7 55	..	....
Lv. Goldsboro.	.....	..	....	7 05	3 25
Lv. Magnolia.....	.....	..		8 09	4 33
Ar. Wilmington..	.....	....		9 40	6 00
			P.M	A. M	P M.

TRAINS GOING NORTH.

	No 78 Daily	No. 102, Daily ex. Sunday.	No. 32, Daily.	No. 40. Daily.	No. 48, Daily.
	A. M		P M.		
Lv. Florence.....	9 45		7 45	..	.....
Lv. Fayetteville.	12 20		9 45	....	.....
Leave Selma.....	1 50		10 56	.....	..
Arrive Wilson....	2 35		11 33	....	....
		A.M		P.M	A.M.
Lv. Wilmington.				6 50	9 45
Lv. Magnolia				8 30	1 16
Lv. Goldsboro...		5 00		9 25	12 26
	P. M		A M	P.M.	P M.
Leave Wilson....	2 35	5 43	11 33	10 50	4 16
Ar. Rocky Mount.	3 30	6 25	12 09	11 41	1 53
Arrive Tarboro...		7 04	....	...	.....
Leave Tarboro...	12 21	....	....		.....
Lv. Rocky Mount.	3 30		12 09		.....
Arrive Weldon...	4 32		1 04		
	P.M.		a.M.	P.M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 13 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 4 p m, leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Marion with the Carolina Central Railroad, at Red Springs with the Red Springs and Lowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 50 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

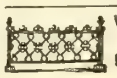
Trains on Nashville Branch leave Rocky Mount 10.00 a m, 3:40 p m.; arrive Nashville 1:10 p m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:55 p m Nashville 12:15 a m, 5 25 p m. arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m, and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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NEWS OF THE WEEK.

Wednesday, January 31.—There is rumor of a mutiny of the soldiers at Khartoum———A party of American soldiers are ambushed by Filipinos———There have been forty-one deaths from plague in Honolulu———An Atlanta delegation is in Washington trying to secure a national park for that city———The South Carolina legislature adopts a resolution expressing sympathy with William Goebel———The senate committee on Porto Rico decides to allow that island a delegate in Congress———In the Wise-Young contest from Virginia the house committee decides in favor of Mr. Wise. ———All South American countries give favorable answers to the proposition for a pan-American congress———The administration says there is nothing in the situation in Kentucky to call for federal interference———James Sutton, sheriff of Whitely county, is now in jail at Louisville; he says he shot Goebel; he is thought to be demented or to know who did the shooting———Dewey appeals to the pension committee to deal generously with the families of those of his officers who have died since the battle of Manilla bay———Governor Taylor put into the hands of his adjutant general orders for the arrest of each democratic legislator, to be executed if they attempted to meet or hold a conference———By order of Governor Taylor the Kentucky legislature is prevented by the military from meeting and is ordered to meet in London February 6th. All the democratic members signed a statement approving the report of the contest committee and at 9 o'clock p. m. Goebel was sworn in as governor and issued orders appointing Castleman adjutant general and ordering the troops home.

Thursday, February 1.—The steamer Marston Moor is afloat———Advices from Apia report all quiet in Samoa ———The bricklayers and plasterers of Pensacola strike———The over-due steamer Chickahominy arrived at Norfolk———It is said Buller has begun another attack on the Boers on Tugela river———There are 10,000 trained European soldiers, including 300 officers in the Boer army———Letters threatening assassination are being received by prominent men of both parties in Kentucky———Application for a writ of certioria in the Carter case will be made in the federal supreme court Monday ———It is announced in the house of commons that in two weeks England will have 213,000 soldiers in South Africa ———Near Lakeland, Fla., a passenger and a freight train collide. The engineer of the former and a tramp are killed———The Morgan Liner Excelsior reports sighting two wrecks off the South Atlantic coast that are dangerous to navigation———The Virginia legislature adopts a resolution expressing indignation at the attack on Governor Goebel and sympathy with him in his suffering———Judge Cantrell of the fiscal court, will be asked today to enjoin Taylor from interfering with the Kentucky legislature. He says he will refuse to obey———The democratic state convention will suggest to the legislature a provision in the proposed franchise ameudment that both clauses shall stand or fall together———A negro man sues a restauranteur in Pittsburg, Pa., for refusing to serve him and George White, the negro congressman from this state, with dinner in the general dining room———The Kentucky republicans propose to refer the gubernatorial contest to the state court of appeals, with final appeal to the federal court. The democrats decline to have any federal court intervention———The Kentucky legislature was not allowed to meet yesterday. In a body it got as far as the door of the capitol where the members were turned back by soldiers.

Friday, February 2.—The reported relief of Mafeking is premature———Argument began in the Carolina Central fertilizer rate case yesterday———Spirits of turpentine now brings higher prices than in twelve years———Governor Taylor offers $500 reward for arrest of the man who shot Goebel——— Talbot & Palmer, commission brokers of Macon, Ga., make an assignment——— Fire does much damage to cotton in the city bonded warehouse of Laurens, S. C. ———Edward Delegal, one of the Darion, (Ga.) rioters once convicted of murder, has been discharged———The president decided against federal interference in the Kentucky fight for the governorship———The treasury department has stopped the deposit of internal revenue receipts in national banks———The house ways and means committee decides to report a bill providing tariff laws for Porto Rico———W. S. Wright, a prominent Kentucky lawyer and politician, is assassinated in the mountain districts———A warrant has been issued against sheriff Sutton, of Whitley county, charging him with shooting Goebel———The board of health of Atlanta condemns the union depot of that city, declaring the floor a menance to public health———The South Carolina Jockey Club has decided to donate its property, valued at $100,000, to the Charleston Library Society———The Seaboard Air Line consolidation case is argued in Richmond and the judge has taken the case under consideration———General Roberts calls for 90,000 more soldiers. The law will be enforced requiring all unarmed men between 18 and 30 years of age to serve five years———The democratic members of the legislature meet in the Capitol hotel. The two houses separately elect Gobel governor, then in joint session ratify this action———The officer of the circuit court at Frankfort was arrested yesterday by the military while trying to serve a notice from the court on Taylor. Today Beckham, as acting governor, with his adjutant general, will take charge and will be asked to enforce submission to the court.

Saturday, February 3.—Governor Goebel died at 6:45 o'clock Saturday evening———The Commercial and Farmers' bank of Rock Hill, S. C., closes its doors———The senate committee completes its bill for the government of Porto Rico———Two schooners suffer much damage from a water spout in Chesapeake bay———The university law school furnishes twenty-two applicants for law license———In the San Juan municipal elections the federals are defeated by the republicans———Senator Deboe advises Taylor to allow the legislature to meet in the capitol building———A man is arrested in New York charged with stealing 6,000 letters from letter boxes ———The juror in the Molineux case has sufficiently recovered for the trial to be resumed Monday———The London papers publish extracts from a document which is a strong Boer appeal to America———The British have released all property of Americans in vessels seized as carrying contraband of war——— Judge Cantrill issues an injunction against Taylor forbidding his interference with the session of the legislature ———A delegation of Hobson people go to Raleigh to ask the governor to commute the death sentence of Reuben Ross ———After the death of Goebel Beckham was sworn in as governor of Kentucky. He appoints John B. Castleman as adjutant general.

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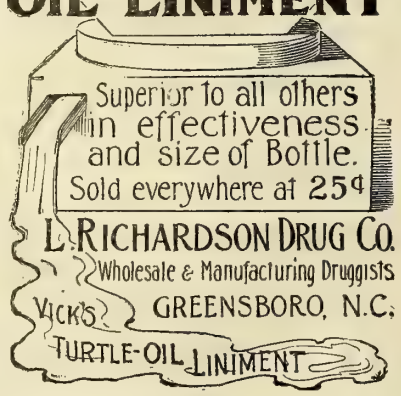
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College Message

I AM THINE.

BY REV. CHARLES M. SHELDON.

Master of Eternal Day,
Thou art leading in the way,
Thou wilt never let me stray,
I am Thine, I am Thine.

Thou hast brought me out of night,
Thou hast given me my sight,
Hast redeemed me by Thy might,
I am Thine, I am Thine.

Thou wilt give me daily grace,
Strength to run the Christian race,
Till at last I see Thy face,—
I am Thine, I am Thine.

To Thy service I will bring
All my life to Thee, my King,
And forever I will sing.
I am Thine, I am Thine.

—Christian Endeavorer World.

"Be good and be good for something."

"Consecrate me, Lord," we often languidly sing. Consecrate yourself, brother. "Present your body a living sacrifice," and mean it, and then God will not fail to do His part.

"The Lord cannot bless nothing." Some Christians seem to expect him to. They say: "Why do not more join our church?" And they sit and wonder, sit and wonder, that is all. No, no; this is not the way to reach the world. Every Christian must go after his man.—Ex.

One of the greatest editors of a famous New York daily was wont to say: "You've got to square this paper with God Almighty and the judgment day every day you live; and that's the only way to edit a paper." Is it not the only way to conduct any sort of business?

The best illustrations of great truths are frequently given unconsiously by little children. Witness the following: "Two little girls were getting ready to go to Sunday-school, and they were very late. One said: "Let us kneel down and pray that we may not be tardy." "Oh, no," said the other, "that will not do, for if we take the time. it will make us later than ever. I'll tell you what let's do; let's run, and pray as we run."

An old writer quaintly expresses a truth which is just as timely and forceful today as when written in the beginning of the seventeenth century. He says: "When you judge of holiness at a distance, as something without you and contrary to you, you will never like it. Come a little nearer to it, do but take it in, actually engage in it and you will find religion carries meat in its mouth. It is of a reviving, nourishing, strengthening nature. It brings that along with it that enables the soul to go through with it."

On the calendar of one of the churches of Boston appear these lines—a fitting and forceful exhortation to the reverence often lacking in the sanctuary:

"Whosoever thou art that enterest
This church
Remember it is the house of God;
Be reverent, be silent, be thoughtful;
And leave it not without a prayer
To God,
For thyself, for those who minister,
And those who worship here."

Methodist journals have been enriched within the last year by terse, epigrammatic statements made by her great leaders concerning the supreme needs of the Church. Some are as striking as they are true. One declares that the great need of the Church is "a deeper personal consecration;" another that it is "a lively sense of the reality of the spiritual;" another that it is "consecrated aggressiveness;" another that it is "the consecration of the money power of the church;" another that it is "a baptism of collecting grace." Proper diagnosis is essential to proper treatment; especially is it valuable when many experts agree. But is there not just a little danger of too much diagnosis and too little application of remedies?

From Zion's Herald we clip this timely after-revival suggestion.

"Now, dear brother pastor, invite to a special meeting every recruit whom you have won for the Lord's army since Jan. 1, 1899, and then fire their souls with a vision of what Christ expects of His faithful followers in the first quarter of the twentieth century. Put yourself at their head as the leader of a new, spiritual, consecrated, victorious army corps just now for the first time wheeled into line. What could so fill with fresh enthusiasm the ranks of the older and more way-worn soldiery? Let your invitation be a personally signed note to every man, woman and child of the entire company. Pre-appoint some of their own number to speak and sing and pray, so that they may themselves becomes trumpeters and standard-bearers of the new campaign. Immeasurable possibilities are in this single suggestion."

A pulpit, a preacher, a congregation, are not always essential to a good sermon. A brother editor finds one in this unique way:

Opening one of our exchanges the other day, the picture covering the entire first page struck us as a very funny one. It was certainly out of the general run. Usually we find the portrait of one person, known to fame. Here we found a host, and not one of them known by name. It was an aggregation of baby faces—Japanese babies. As we computed them, there were from 1,200 to 1,500 of them. Below the picture, in quotation marks, as if these babies voiced it, was: "Here we come to inherit the new kingdom of Japan; of what kind shall we be?" There are lessons in this pictorial view. That many babies are probably born in Japan every day. "Of what kind shall we be?" Ten times as many are born in China. "Of what kind shall we be?" Twice as many are born in this country. "Of what kind shall we be?"

Read these little paragraphs and then add to them one of your own just as wise and practical.

"I think through the nib of my pen," wrote the genial Dr. P. S. Henson.

"I will send my prayers in my wagon," answered a farmer who was asked to pray for a poor widow.

"It is time my sympathies oozed out through my finger-tips," thought a young girl who had been feeling sorry for an overworked mother.

"I must spell my pity with my purse," decided a man whose heart had been touched at the need of the heathen.

"My sociability needs to be mounted on shoe-leather," concluded a well-meaning but home-tied church member, as she thought of her duties toward some new-comers.

"I will try to coax my heart into the palm of my hand," the usher whispered to himself, as he was about to reach out for a perfunctory handshake with a stranger.

"O Love, come sit on my lips while I speak to that careless one," invoked one whose good intentions had a fashion of hiding in the heart.

"I must multiply my Sunday goodness by seven," declared another, who had been awakened to the need of Sundayizing the week, in order to prevent secularizing the Sabbath.

"An Old Mellion Scheme" is the striking title of anoble sermon preached by Rev. W. L. Watkinson from Ch. 22:14 16, and published in the Twentieth Century number of the London Methodist Recorder. The length of the sermon and lack of space prevent our giving the whole. An outline of it may be found in the February number of that invaluable monthly, The New Century Education. We quote in part:

"If you are prepared to do anything for God that is in the least degree worthy of Him, gird yourself and be ready to face almost overwhelming difficulty. If you mean only little things for God, you will have little trouble in doing them, and if you mean less things then you will have no trouble at all, but if God has put a great thought into your heart, it will mean a sacrifice and a battle. You never do really a large thing easily. The work you passionately desire always looms impossible. Circumstances fetter you, but you must resolutely work in fetters. Physical weakness must not deter you. Robust people are always going to the seaside to keep up their health whilst frail men and woman, reeds shaken with the wind, keep the Church going. Do not excuse yourself because you have no leisure. H[illegible] work of the world is done by men who have no ti[illegible], and who therefore make it. The lack of money is sure to embarrass you. "For to their power, I bear record, yea, and beyond their power, they were willing of themselves." The widow with two mites felt herself poor, so did the millionaire in the text building a golden palace. If you are one of God's loved children you have a soul bigger than your circumstances; thank Him. Plenty of people have circumstances bigger than their soul. Sometimes you may have to grieve over the lack of sympathy and co-operation, but, if it should prove so, still set your hand to the task and dare a splendid isolation. Do not allow the gathering infirmities of age to quench your zeal and effort. Put into the narrowing range of work higher qualities of faith and devotion. Do not even allow sorrows to deny or discount your public service. "So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded."

When a young Greek soldier complained that his sword was short, a veteran instantly answered him, "Then add a step to it." And I say to you who find yourselves short of time, short of money, short of strength, short of opportunity, "Add a step"; in other words, make up for the deficiences of material, opportunity and instrument by intenser resolution, enthusiasm, and sacrifice. They who would do anything for this world must do it in spite of circumstances, they must do it by the skin of their teeth, they must pull it out of the fire. "Well," you reply, "a man can do no more than he can do!" Now that sounds like a very deep philosophical saying that you must take slowly in, but in fact it means nothing. Men never know what they can give, what they can do, until their soul awakes. "Stir up the gift that is in thee." If you seek for hidden riches, dig in your ribs—the splendid treasure, the magic gold is there. The solution of all difficulties is in the soul. Life is not a question of tangible means, deft tools, soliciting opportunity; it is a question of interior power and enthusiasm finding means in things that are not, and making things ridiculously inadequate to have wonderful magnitude and efficacy."

CONTRIBUTIONS.

Christ on the Sea of Galilee.

BY REV. A. C. DIXON, D. D.

It is our purpose to go with Jesus on his two stormy trips across the Sea of Galilee, and by watching him and his disciples learn lessons of faith and comfort.

At one time he goes in a boat, while other little boats go with him This boat, a rough fishing smack, was doubtless the property of one of the apostles. It was not an inviting place. There was no state-room. The best accommodation it could afford was a hard cushion in the stern, but it was the best they had, and all Jesus asks of any disciple is the best he has. The little girl, who, after her mother had read to her that Jesus had not where to lay his head, said, "I wish I had been there to give him my pillow," had the spirit of a true Christian. Our hearts may have furnishing as scant and coarse as Peter's fishing smack, but if we invite Jesus to enter, he will come in and abide. And when others perceive that he is with us, they will get ready their little boats and keep us company.

At another time Jesus walks upon the waves. He is not dependent upon our boats. His servant, natural law is always obedient to its Master. The wood of the boat was made in such a shape as to counteract the law of gravitation, and keep His body afloat. But the wood which does the will of its maker is not necessary. The will of God can suspend the law of gravitation without the use of wood, and enable his body to walk on the liquid pavement as if it were solid stone. Miracle is God at work. There was no miracle in the boa[illegible] his body because the servant, [illegible] law, was equal to the task; but when God wishes to be independent of natural law, he has the same right to do so which a master has to be independent of his servants, or the sovereign of his subjects. It is natural for God to do the supernatural.

Christ is weary and falls asleep. He has been very busy during the day teaching the multitude. When mental work is united with deep sympathy, it exhausts the body. This weary sleep of Jesus brings him close to a toiling weary world. We become acquainted with him in the fellowship of his weariness; and when, after a day of toil, we lie down to rest, the memory of our weary, sleeping Savior soothes the nerves and quiets the heart "He giveth his beloved sleep." We have his example for seeking repose after a season of hard work. The lack of sleep sends many a brain worker to the hospital. Some of us need a Savior who teaches how to sleep as well as how to pray and work.

As a man he sleeps; as a God he stills the storm. Behold the God-man with a human side for our approach, and a divine side for our defence. His word brings calm, sudden and complete. He once said, "Let there be light," and there was light; he now says, "Let there be peace," and there is peace. The Master is again among his obedient servants; light and heat and wind and wave are so many courtiers doing the will of their King; and when the King appears in person, they listen to his voice. The storm rages in obedience to natural law; the storm ceases in obedience to the King of all law.

The presence of Christ does not insure us against storm. It may even raise a storm. The disciples in giving him a place of rest were brought into a place of storm. The prince of the power of the air may, after all, have had much to do with the wind—in Job's day he was permitted to manage the weather. On the other side of the sea he was master, and one of his bond slaves was living in the tombs cutting himself with stones. Jesus must, if possible, be prevented from crossing. When the devil raises a storm of opposition be not discouraged; it is because his domain is in danger of invasion.

Jesus may still the tempest and he may not. He will do what is best. He sometimes delivers in the storm rather than from it.

As the ship was coming into the harbor, the old pilot said to the captain, "It is death or deep water," and the captain turned the prow of his vessel toward the open sea, that he might be saved in the storm.

A picture in the art gallery of Florence, entitled "Rest." represents a dove with her nest in the cleft of a rock, while a storm of wind, lightning, and rain rages and beats upon the rock. The repose of the dove is in striking contrast with the turmoil of the elements. Such may be our rest in the Lord. He gives us peace in the midst of confusion.

He did not cool the Persian fiery furnace, but he allowed the fire to burn seven times hotter than usual while he walked with his faithful servants in the midst of it, and quenched its violence. He did not kill the lions, but he sent his angel to keep them from harming Daniel.

He does not take conflict, sorrow and burden out of a Christian's life, but he allows the conflict that there may be the joy of victory. He permits sorrow that he may transmute it into joy. The alchemic touch of his grace can change charcoal into diamonds. He makes light to shine out of darkness. The pressure of burdens solidifies character. The difference between mud and brick is a matter of pressure and fire.

Little faith trembles when Christ appears not to notice our dangers; it can trust God only when he seems to be paying attention. To the disciples, sleeping meant unconsciousness and weakness. The rest of Jesus raised in them a mental storm. The sea about them was not more turbulent than the spirit within them. In one case, Jesus speaks to this inner storm in the words, "It is I, be not afraid;" and the waves of doubt are allayed. Then the sea becomes quiet. But in the other case he speaks to the wind, and quieting the outer storm quells the inner storm.

Christ is the universal storm king. He rules with equal ease the waves of the sea and the waves of the mind. The question, "Carest thou not that we perish," gives the secret of the storm of doubt and fear raging within the disciples. A doubt as to the care of Christ fills with unrest. Again we are told that "they feared exceedingly and said one to another, What manner of man is this that even the winds and the waves obey him?" This is a fear born of faith. They ceased to fear danger while they feared the God whose almighty power overawed them. There is a fear born of unbelief, which makes cowards, and there is a fear, like that of Noah, born of faith, which makes heroes. The fear born of unbelief comes from looking at the waves. The fear born of faith comes from looking at Jesus. May the fear of God cast out all fear of danger.

If the disciples had fully understood Christ, they would not have questioned his care. "While they looked at his sleeping humanity, they forgot the fact of his divinity; and when they saw him walking on the sea they took him for a spirit. Both mistakes bring the same result—trembling fear. Half views of Christ do not give comfort. The creed that accepts only his humanity is powerless to strengthen in weakness or sustain in trouble; and the creed which denies his humanity gives only an apparition. The full Christ, human and divine, is the need of every soul; and, when we act in obedience to his will, the place of danger is always the place of safety.

Brooklyn, N. C.

Some Suggestions to Pastors.

BY DR. W. F. TILLETT.

How shall the pastor proceed with the Twentieth Century Movement to make it a success in his charge? The pastor who has found out by actual experience how to proceed does not need advice, and is not asking for suggestions. But we are persuaded that three-fourths of the pastors of our church are now asking the question: "Where shall I begin, and how shall I prosecute this movement in my pastoral charge, in order to make it a success?" To such we offer some suggestions:

1. Preach at an early date on the reasons that especially appeal to Methodists for thanksgiving and the claims of Christian education upon our church and the people generally. What is printed on the 20th Century subscription cards, issued by Dr. Hammond, will serve as an outline for such a sermon.

2. After you have preached this sermon place in the hands of your people all the available literature you can command. Get as many as possible to take Dr. Hammond's paper, the New Century Education (price, ten cents a year), and send it free for at least six months to from ten to a hundred or more of your people who will not subscribe for it. The outlay of from one to ten dollars involved will come back many times in the increased amounts that will thereby be secured later when the subscriptions are taken. Get from Dr. Hammond, or the Twentieth Century Educational Secretary of your Conference, the short circular prepared by the Board of Education for free distribution, titled, What Can I Do to Help the Twentieth Century Fund of the Methodist Episcopal Church, South? Get enough to supply your people who can and will read it.

3. Have the matter brought before your Sunday-school and Epworth League in the most effective way possible, and get the young people interested in this movement of world wide Methodism.

4. Don't be afraid to press the claims of this movement because of the many other interests you must of necessity present to your people. Subscriptions are all that is being called for at present, and they are payable any time between now and Jan. 1, 1901, and before that date another Annual Conference will have convened. If we wait until we are through with repairing churches and paying church debts and collecting the annual dues for connectional and local claims before we begin this movement, we shall never begin it. These claims, like the poor, ye "have always with you." This is our one and only grand century thank-offering, and it cannot wait on the settlement of all these ordi-nary and annual claims. Besides, those who meet the ordinary claims of the church are the ones upon whom we must mainly rely to meet the extraordinary claims of this Twentieth Century Movement, and that is the end of it.

5. If convenient, arrange for a visit from the Secretary or other representative of the 20th Century Movement in your Conference, at the time you have decided to make a public appeal for subscriptions, and do not let the people think that the visitor has come to press his cause upon your people, but enter heartily into it yourself, because he comes simply to aid you in doing your work. In many instances it may be best to get your visitor to do the work suggested in item No. 1, and leave you as pastor at the fitting time to make the public appeal yourself.

6. Before taking up a subscription in your congregation, present the cause first to your official board and try to get them pledged to lead off in the matter. Put down your own subscription first, and let them know what you and others elsewhere have subscribed; it helps many people to determine what they will do in a movement like this, to tell them what others have done. Try to get some, if not all, of your official members to give as much for a Twentieth Century Thank Offering as they are in the habit of giving to all the church collections for any one year. If we are to average one dollar per member, of course the intelligent and wealthy members must give liberally.

7. Encourage your people generally to let their contributions go as the General Conference and the Annual Conference have ordered. But where there are individuals or congregations who can be induced to give much more liberally to specific objects or to local institutions than they will give to the general fund, let them know that every subscriber has a right to direct his own subscription to any institution he may desire, provided it is owned or to be owned by the Methodist Episcopal Church, South. Contributions given to schools not owned by the Church cannot be accredited to this fund, even though the owners of the property and the teachers of the school be members of our Church.

8. Follow your public appeal for subscriptions by an active and, if possible, personal canvass of the entire membership of the church, with a view to reaching those who either were not present, or at least did not respond if present, at your public presentation of the matter, and also with a view to inducing some who did not pledge enough, to increase their subscriptions.

9. Secure a supply of the printed subscription cards from Dr. Hammond or your Conference Secretary of Education. These contemplate payment of subscriptions by January 1, 1901. In almost every church there are some who will pledge twice as much if they can take another year (1901) or more within which to pay it. Let them change the date of final payment and make the note read to suit their business convenience. Some prefer signing notes for four semi-annual payments, all ending, say, July 1, 1901 or January 1, 1902.

10. Make this 20th Century Movement a subject of conversation everywhere you go in your pastoral visitations. You can do much in this way to awaken an interest where none would otherwise be felt. Ask questions about it, and lead them to ask questions in turn. Find out and answer the excuses your people are making for not giving to this great cause. "Sow beside all waters."

11. Make this an occasion for talking with parents and young people concerning the value of a Christian education. Show parents the wisdom of putting

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS. 25 CTS.

money into the education of their children as one of the best ways of making them self-supporting and independent for life. Tell them to economize anywhere else than on the education of their children. Create within the young people of your charge a laudable desire to get an education, and show them how they may work their way through schools. Tell them whom to write to. Warn them against schools whose only recommendation is cheapness and brevity in the time required to complete a course of study. Remember that this is a campaign for Christian education; and if the Christian pastor does not convince parents and young people of the value of an education, no one else will. To persuade one worthy poor boy or girl to get a good Christian education may be of more value in the good accomplished than many sermons.

12. Finally, pray for God's blessing upon this movement—pray in private, at the family altar, in the prayer-meeting, and in the Sabbath services, for the aid and guidance of the Holy Spirit in this great work. This movement is of God, and we have a right to ask and to expect his blessing upon it and upon our efforts in advancing it. Work and pray that it may be made the occasion of a gracious revival of religion, both spiritual and practical, in which sinners shall be converted and the church edified and strengthened.

Experimental Religious Faith vs. Contemporary, Speculative Philosophy.

"What hell may be I know not; this I know:
I cannot lose the presence of the Lord.
One arm—humility, takes hold upon his dear humanity;
The other—love, clasps his divinity.
So, where I go He goes; and better fire-wall'd
Hell with him, than golden gated
Paradise without."

This is the type of faith that takes no denial, that believeth, hopeth, and endureth all things, of faith that with Jacob stays the night out, or with Abraham lays his own son on the sacrificial altar, an obedient oblation. A faith that removes mountains of difficulties, a faith that knows

"It cannot drift beyond
His love and care."

A faith which only needs to touch the hem of his garment. A faith which if you keep the incense burning will lead you to view his glory—sometime—somewhere.

A faith that stands undaunted amidst the wildest storms, unquailed beneath the loudest thunder shock, a faith that only needs the command to at once yield the cheerful obedience. A faith that sheds its radiance amid the tears of the storm. A faith that needs not to beseige God's reluctance, but simply to embrace his highest willingness. A faith that comes of the pang and travail of the spirit, crushing all the withering passions of the past. A faith that with confident assurance exclaims, O God, in

"The stream that for sinners did flow,
Wash me, and I shall be whiter than snow."

A faith that rolls the stone away, and tho' encompassed with gloom, views the rainbow of mercy and the radiance of hope and joyfully ascends with its risen Savior.

And as many thousands of times as his myriad followers have received comfort and strength when in the very anguish of despair, doubt, and temptation, will they further heed the syren whispers of the tempter? Nay, verily.

Can any pilgrim of time ever doubt who is often in close communion with his Maker, through the direct revealment of his love hearing in comforting whispers, "Fear not, for I am with thee; Oh be not dismayed," and for the one leaning on his promise, "Though all hell should endeavor to shake, I'll never, no never forsake."

Apart from divine revelation one man knows as much of futurity as another—all nothing.

The sceptic, the agnostic, the worldly-wise may by high mental culture advance theories amidst many maudlin deduc tions wrapt in glaring imagery and ful some verbiage, aided by cunningly devised sophistry, stagger some, especially the sensuous, who will it so, but when they strike the portals of the tomb all beyond is impenetrable gloom and mystery. Not so the Christian in whom God has implanted the eye of faith which penetrates the gloom and sees the glories of the Great Beyond. This is the gift of God, and is confounding to the unitiated, the unwashed, the unregenerate. This is necessarily so, "His secret being only with the righteous."

So the herculean efforts of all the merely intellectual to lift a veil to which only faith has the key, is not only wasted energy, but maudlin silliness.

JNO. D. THORNE.

Littleton, N. C., Feb. 5, 1900.

Letter From El Paso, Texas.

I add a line about my personal work, as there is nothing in the blank to indicate what the presiding elder is doing. I make these reports according to the round of the quarterly conferences and not the conference year. I visited and held meetings as follows:

LaLuz, November 11th, preached five times, held love feast, administered Lord's Supper, and held quarterly conference. We are trying to get a start at Alamogordo, and have hope of doing something there during the year.

White Oaks, November 16, preached seven times, held conference, administered the Lord's Supper, and organized a Sunday-school. Our love feast was rained out. This is a hard work and the preacher in charge is timid and without experience, and we may have to move him. The railroad is making a new town at Capitan where we hope to have work soon.

Marfa, November 25, preached three times, held conference, administered the communion, and held the love feast. This work is manned by a local preacher, and we expect a good year.

San Pablo, December 2, preached four times, held the quarterly conference and love feast, administered the com munion and received one into the church. The door is wide open here, but our preacher is not wide awake.

Chihuahua, December 7, preached four times, held conference, conducted love feast, administered the communion, and made a talk to the school. The school is doing a fine work, but we are far behind. The preacher in charge preaches Sunday night and holds his prayer-meeting Thursday. He depends too much on the college to give him a congregation. There were about 100 at Sunday-school and not more than thirty of them from the city, the others were from the college. They are supporting the preacher in charge, but the college pays at least half the salary. An American who had just canvassed the city for portraits told me there were nearly 3,000 Americans in the place. We must have a missionary to take charge of our work in that place.

El Paso, December 17, preached twice, held conference, experience meeting, and administered the Lord's Supper. The preacher is doing his best. He is discouraged and thinks he will never do much unless we have a new house. Several of our members have gone to the Independents! We start out on the new year resolved to do our best.

Your servant in Him,

J. F. CORBIN.

El Paso, Texas, Jan. 2, 1900.

From Press Committee, Ecumenical Conference.

The Ecumenical Conference on Foreign Missions had its inaugural meetings on Thursday, January 11th. There were morning and afternoon sessions in the chapel of the Marble Collegiate Church, in which the members of the various committees and a considerable number of persons interested in the work met for mutual consultation. In the evening a public meeting was held in the Assembly Hall of the Presbyterian Building. These meetings were all most successful, giving, as one speaker said, "not only information, but inspiration," and a promise of signal interest and value in the Conference in April.

The morning meeting was chiefly devotional in its character. The dominant thought dwelt upon by the leader, Dr. H. N. Cobb, chairman of the executive committee, was the absolute need of the Holy Spirit in all the preparations for the Conference, as in the Conferenc itself. The work of organization is great and the cumbersome yet necessary details are in danger of clouding the spiritual life, without which there can be no true success. Earnest words were spoken by Dr. J. T. Gracey, Dr. A. T. Pierson, Dr. John Henry Barrows, Dr. G. W. Chamberlain, and others, and all who were there felt the presence of the Holy Spirit.

In the afternoon there were statements us to the actual work accomplished and certain needs which must be met. Dangers were pointed out, methods were suggested, and plans were discussed with an earnestness which showed how this Conference is on the hearts of the Christian men and women of the country.

An effective plea for the higher education of women was made by Miss Singh, of India, herself the fruit of such education. "If your daughters, with their ancestry and environment, need all the help of culture and education, how much more do we heathen need it." The presidents of colleges for women in Spain and Turkey followed with earnest appeals.

Interest was specially directed to the evening meeting, at which the Hon. Seth Low was to preside and addresses were to be made by Dr. J. T. Gracey, President International Missionary Union, Dr. W. R. Huntingdon, of Grace Church, and President John Henry Barrows, of Oberlin College, while Dr. A. J. Brown, Morney Williams, Esq., and Charles M. Jessup, Esq , were to make statements for the committees. To the disappointment of all the weather suddenly changed and there came down one of those heavy falls of rain for which New York is famous. The wind whistled and howled, the rain came in sheets, yet a very good audience assembled; a large number of ladies braved the storm, and there were white-haired men, veteran ministers, business men well known in banking and commercial circles, all testifying by their presence under such untoward conditions to their genuine interest in the Conference and their determination that it shall be a successs.

President Low presided with his usual grace and set forth very strongly the grandeur of the work of missions and its demands upon the church. Speaking of the light which lighteth every man that cometh into the world, he conceived of the different branches of the Church as the different rays separated by the spectrum and thus revealing the different elements constituting the sun, the source of light. The work of foreign missions he pictured as the means by which these different rays are again combined into the single ray—the pure white light of the united Church of God.

Dr. Gracey dwelt upon the powerful scenic effect of the Conference with its representatives from all parts of the world; on the solidarity of the Church underlying all the different branches, and on the tremendous problems presented to this united Church by the non-Christian nations of today. Dr. Huntingdon's paper was a forceful setting forth of the meaning and power of the Conference. Foreign Missions are understood in no national or racial sense; the only foreign lands properly so-called are those that lie beyond the bounds of Christendom. The Church should expand and expand till we reach a genuine as contrasted with a theoretical ecumenicity. Dr. Barrows followed with a telling address on the scope and power of Christian Missions.

Perhaps the key-note of these three meetings may be giveu in one sentence from one of the speakers; in all that was said, in all the many and earnest prayers there was manifest a "spirit of expectation of great things from God." A spirit that is manifest in all the plans of the committees, and that reaches forward to the great Conference of April as an epoch never before equalled in the history of the Christian world.

In Profitable Advertising Mr. James Shields Murphy, editor of the Golfer, Boston, talks of himself as follows:

I have a fad, and this is advertising. I eat advertised foods—they are the best; I drink advertised drinks—there may be others as good, but I have the advertiser's guarantee that they are the best, which suits me. I wear advertised underwear; I wear advertised outer clothing from head to foot, and inclose the pedal extremities in a pair of advertised shoes, and the cranium is covered by an advertised chapeau.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune :

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C , which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m , July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

Dr. Chreitzberg and the Conference Journal.

As intimated last week, Dr. Chreitzberg has fallen into one or more mistakes in his comments on the financial and statistical tables of our Journal.

1. He says that there is a difference of $227 between the assessments made to the Salisbury District by the Joint Board of Finance and those made by the Board of District Stewards. He adds: "This District is reported as paying in full the assessments for Foreign and Domestic Missions, but there is a difference of $132 —(Foreign $84 and Domestic $48)—less than the Joint Board assessed for these two items."

Dr. Chreitzberg will see his mistake when he is reminded that at Winston, Thomasville station and Woodleaf circuit were transferred from the Salisbury District. The Joint Board was not aware of the transfer of Woodleaf and made its assessments on the assumption that it was still in the Salisbury District. After being informed of the fact the Treasurer of the Board, who does its clerical work, transferred the amount assessed to Woodleaf in '98, and so informed the Presiding Elder of the Statesville District and myself. But this change was made too late to be noted in the Journal. The district paid every dollar of this assessment for missions that was left to it after what was assessed to Woodleaf in '98 was given to the Statesville District, and the fact is reported in the Journal.

Nor was this increase in the contributions for missions made at the expense of the other collections, as some may believe, and as has possibly been hinted. On the contrary, the district paid for Conference Claimants, Education, etc.—the five other collections—$9 46 more than it did in '98 when Thomasville and Woodleaf were on it. In other words, it paid more for these objects last year, without Thomasville and Woodleaf, than it did the year before with them At our District Conference we resolved to pay our assessment for missions in full and not drop below the amount paid the year before for these objects, and we did better than was proposed.

2. Dr. Chreitzberg says that there is not a cent's difference between what the two Boards assessed to Charlotte District. I think that if he will look again he will find that there is a difference of $30 at least, according to the Journal. But this is a small matter.

3. I think Dr. Chreitzberg made a mistake in calling Charlotte the "banner district." It is conceded that it paid more for church purposes than any other district, but that fact does not necessarily make it the banner district. Other matters besides the amount of money paid have to be taken into consideration:

(1) Ability to pay has to be taken into account. The fact that a district which is worth 25 per cent. more than any other, pays just 25 per cent. more money, does not entitle it to carry the banner. And the following facts indicate that Charlotte is the strongest district in our Conference.

1st. It has two more pastoral charges than any other district—three more than the Greensboro, and four more than the Salisbury, the two that came nearest to it in contributions.

2nd. The stewards who are presumed to know the ability of the people assessed the charges on the Charlotte District $3,275 more for the support of the ministry than was assessed any other district.

3rd. Charlotte is the largest and probably the wealthiest city in the Conference. Judging the district by these criteria she could pay decidedly more than any other district without being entitled to the banner.

(2) The proportional increase in efficiency and resources during the past year ought to be considered in deciding who shall carry the banner. For the Journal is a record of work for the past year only. Where was the largest percentage of increase in membership, contributions, etc., during the year? As it joins Charlotte and Dr. Chreitzberg refers specially to it, let us put the Salisbury District in contrast with the Charlotte in these respects.

1st. Although the Charlotte District was made exceptional by the Joint Board, which action I approve, and was hence assessed only 38 64 per cent. of the assessment made for the pastors, while the Salisbury District was assessed 42 43 per cent., the latter paid 86 per cent. of her assessment and Charlotte only 79.25 of hers. In other words, although Salisbury was assessed nearly 4 per cent. more than Charlotte, she paid nearly 7 per cent. more of it than Charlotte did of hers.

2nd. There was an increase of 12.5 per cent. in pastoral charges on the Salisbury District to Charlotte's nothing. There was an increase of 27 per cent. in amount paid for the seven collections on the Salisbury and only 13 on the Charlotte. And there was a slightly larger per cent. of increase in additions on profession of faith and in amount paid for the support of the ministry on the Salisbury than on the Charlotte.

Dr. Chreitzberg speaks of the work done in the city of Charlotte. Let us compare the increase in Salisbury the past year with that in Charlotte, counting Spencer, a suburb of Salisbury, as Dilworth, Belmont and Seversville are counted in Charlotte's increase. The increase of church members in Salisbury was 15 per cent., while that in Charlotte was only 11.7. That of contribution to support of the ministry in Salisbury was 29 per cent., while that in Charlotte was 7. The increase of amount paid to the seven collections in Salisbury is 41 per cent., and that of Charlotte 19.2.

Now, I hope that Dr. Chreitzberg and my other Charlotte friends will not misunderstand me. I would be one of the last men to speak disparagingly of our church on that district. I feel that I am as close kin to them as I am to the people on the Salisbury District. And I admit that our growth in membership and in contributions for the support of the ministry in Charlotte has been phenomenal. I rejoice in her progress, and prize the friendship and love her preachers and people But I think Salisbury ought to be given credit for her work.

JNO. R. BROOKS.

Reidsville, 12th Feb., 1900.

It is due Dr. Chreitzberg to state that since writing the above I find the Journal reports $12 less assessed to the Salisbury District than my memorandum of District Stewards' meeting shows. I know the full amount was assessed to the district, but one or more pastors or recording stewards seem to have made mistakes in their report. Dr. C.'s writing up the matter may result in the district's paying $12 more than it did.

J. R. B.

ASSESSMENTS FOR CHARLOTTE DISTRICT FOR 1900.

CHARGES.	P. E.	Bish.	C. C.	F. M.	D. M.	C. E.	M. F.	D. G. C.	TOTALS.
Ansonville circuit,	79	11	33	97	53	26	5	6 00	231 00
Charlotte, Belmont,	18	3	5	23	16	5	1	2 00	55 00
" Brevard St.,	60	8	23	75	36	15	3	5 00	165 00
" Calvary,	61	9	25	76	43	18	4	5 00	180 00
" Dilworth,	25	4	9	28	17	8	2	2 00	70 00
" Ep. & Sev'lle	25	4	9	28	17	8	2	2 00	70 00
" Trinity,	115	11	29	86	47	17	5	5 00	200 00
" Tryon St.,	275	43	126	356	185	88	17	25 00	840 00
Clear Creek circuit,	61	14	38	100	63	25	5	6 00	251 00
Derita circuit,	56	11	29	75	46	20	4	6 00	191 00
Lilesville circuit,	65	14	36	98	60	26	5	6 00	245 00
Matthews station,	39	6	20	51	29	13	2	3 00	124 00
Monroe circuit,	75	14	41	110	67	30	5	6 00	273 00
Monroe station,	150	28	83	232	122	60	11	14 00	550 00
Morven circuit,	90	19	50	133	78	36	8	8 00	332 00
Pineville circuit,	67	12	33	88	57	20	4	6 00	220 00
Polkton circuit,	50	9	23	64	40	16	3	4 00	159 00
Weddington circuit,	53	9	25	70	42	18	4	4 00	172 00
Wadesboro station,	71	12	32	86	55	21	4	6 00	216 00
Waxhaw circuit,	65	11	30	84	47	18	4	5 00	199 00
Totals, : :	1500	252	699	1960	1120	488	98	126 00	4,743 00

W. H. PHIFER, Secretary District Stewards.

S B. TURRENTINE, Presiding Elder.

Brevard Epworth School.

DEAR DOCTOR:—I avail myself of your kind offer of space in the ADVOCATE in the interest of our school.

We have an enrollment of 83 in one class-room, of these 15 are inmates of the Home. A Dr. Riedermam, a Lutheran minister from Utica, N. Y., who is a member of the Board of Education in that city, visited our school and was much pleased with what he saw. After looking over its various departments he said that in our methods, studies, grades, work done and equipment of teachers we were equal to the schools in his city. This was high praise and being unsolicited, we were proud of it We regret to state however that we fear the end of the term in May next will see the completion of our work here. The present house is old, very open and totally unsuited to our work. We have burnt 33 cords of wood so far this winter trying to keep warm and comfortable, and not with the best success. We very much doubt the wisdom of crowding the girls in the home and the pupils in the day school another year, as we are now doing, not to say anything of teachers and ourselves. Sixteen girls occupy four small rooms, which makes very close quarters. We are very thankful that there has been no more serious sickness thus far than colds, for we have no hospital room to put a girl in if the necessity arose. Our kitchen and dining-rooms being only about 13x15 each, are too small to permit us giving instructions on house keeping or cooking and we have no sewing room.

We have had to refuse numerous applications for both boarding and day pupils for want of space and several of these came from the Eastern end of the State.

In view of the action of our last annual Conference in adopting the report of its Board of Education in reference to the distribution of the 20th Century Fund, and from other causes, we have no hope of suitable buildings being erected in time for occupancy in October next. We deeply regret the necessity of this action on our part as we have tried to establish a work we felt assured was needed in our Conference, but if it is thought otherwise we can but bow submissively to such decision.

My object primarily in writing this article is for the purpose of urging those Districts and Leagues having girls in the Home, and pupils as day scholars the great importance of bringing up their payments as soon as possible, and to impress upon those who have unpaid pledges made at Salisbury in 1898 and at Greensboro and Concord last year the necessity of meeting their obligations at once, which were voluntarily assumed, but none the less binding; many of them are for sums ranging from $1 to $5, and we think could have been paid ere this. We have assumed obligations, based on these sums now due, to our teachers who are giving their time and talents willingly for very small compensation;—we are under promise to friends, who have paid for day scholarships, to keep those for whom they have paid, until the close of the school term in May; we are morally bound to fulfill our (and your) promises to the girls in the Home to care for them until the close of the school year; we are legally bound under contract to pay rent for our present quarters until June 1st next: and, as followers of the Master, we are religiously obligated to fulfill the Divine command to "owe no man anything, but to love one another." To do this it will be necessary for all who come under the above classification to make a special effort to bring up these various pledges to close the school honorably to our Christianity and our Methodism. I might say if these monies cannot be counted in the 20th Century funds they should take precedence of them.

It may be in our views of the future of this work we are too pessimistic and lacking in faith. God grant that it may be so, and that a statement of our present conditions, may stimulate some one or more whom God has given the means to come forward with the necessary help and assure us that the needed buildings will be erected in time, that the work may go on under ourselves, or some other if that is more desirable. We think, however, with present "signs of the times" we are not overstating the future.

In conclusion permit us to sincerely thank you, Mr. Editor, for your courtesy in opening the columns of the ADVOCATE to us so freely. And to our many friends in and out of our Conference and denomination we are deeply gratified for substantial help, loving sympathy, hearty commendation, and earnest prayers.

Very sincerely,

FITCH TAYLOR,
Principal.

Cure for Catarrh.

To Prove the Superior Merit of This Remedy, Trial Packages Will be Mailed Free to Sufferers.

Knowing the great prevalence of catarrh, and the suffering it produces, Dr. Blosser has determined that every sufferer shall have an opportunity of testing his remedy, which has met with such unprecedented success in curing this distressing disease. Dr. Blosser has such confidence in the merits of his Catarrh Cure, that he will send a free trial sample, by mail, post-paid, to every applicant. He does not ask any one to buy the remedy without having tested it. Write to Dr. J. W. Blosser & Son, 59 Broad St., Atlanta, Ga.

Dr. Carlisle's Resignation.

The announcement that Dr. James H. Carlisle has tendered his resignation as president of Wofford College, to take effect at the close of the present scholastic year, has awakened much interest and concern on the part of the friends of the college. Dr. Carlisle has been in its faculty since its organization in 1854, and for 25 years past its efficient, beloved and honored president. His impress upon the students has been immeasurable and his name a tower of strength to the institution, and the idea of his withdrawing brings pain and sorrow. Of course it is a question, "Who can be found to take his place?" But it is of more significance, "How can we afford to do without Dr. Carlisle?"

And could the friends of the college see a necessity for his retirement, the case would be different. But although he has attained his three score and fifteen years, yet his bow seems still to abide in strength. To be sure he is not as vigorous bobily as he was twenty years ago, but he is by no means an invalid, or unable to perform, on this account, his duties regularly and efficiently. And mentally, those who are closest to him and have the best opportunity of judging, perceive no abatement. His public addresses seem to be just as clear and strong and powerful as ever. Therefore the desire seems to be general and earnest that the Board will promptly and positively decline to accept his resignation, and the hope is strong and widespread that he will not insist upon it.

It is not his purpose, he says, to retire altogether from the college. But its friends and patrons want him to continue as president, even though he may be relieved of all other duties. They would have him remain at the helm and continue to guide the affairs of the institution, and to impress his splendid character upon the boys who are sent there to be educated. Wofford would hardly seem to be the Wofford we love and cherish without Dr. Carlisle at its head.

So. Ca.

To the Members of the Western North Carolina Conference.

Dear Brethren:—With you rests the success of the plan the Board of Missions has adopted to pay our Missionaries at the end of each quarter. This plan, if carried out, will in large measure remove the hardship imposed hitherto on these hard-worked and poorly paid brethren. Already letters are coming to the treasurer pleading for help. A letter from one of these brethren dated Feb'y. 6th says, "I have seven in family, am paying house-rent and have received since Conference three dollars and twenty-five cents." This is only one among others that has come to the treasurer in the last few weeks. The time for paying the first quarter is near at hand and up to this date only two members of the Conference have paid anything to this fund. They are Rev. W. M. Curtis, of Walkertown station and Rev. A. S. Roper, of Wautauga circuit.

Please take your collections for this cause and send money by March 1st.

J. E. Gay.

Feb. 12, 1900.

Ashboro Circuit.

Dear Bro. Crawford.—I have made two rounds on this circuit. I find good, attentive congregations. We have been kindly received on our new circuit. I have four churches. I have held four protracted meetings with good results at West Chapel and Pisgah churches.

The Lord has blessed us with a very glorious revival. We had several conversions, 12 accessions to the church. Everything connected with our work here is encouraging and the outlook for the future is hopeful.

Our first quarterly meeting was held January 2d at West Chapel. It was a success. Brother Wood was on hand and preached a good, helpful sermon for us. He is the right man in the right place.

Pray for us. Yours in Christ.

J. T. Allred.

Franklinsville, N. C., Feb. 10, 1900

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

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The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Southern Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

MOZLEY'S LEMON ELIXIR

A Pleasant Lemon Tonic

prepared from the fresh juice of Lemon, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggists. 50c. and $1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headaches.
For palpitation and heart failure take Lemon Elixir.
For sleepness and nervous prostration.
For loss of appetite and debility.
For fevers, malaria and chills take Lemon Elixir.

From a Promlnent Lady

I haven't been able in two years to walk or stand without suffering great pnin. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

Mrs. R. H. Bloodworth, Griffin, Ga.

At the Capitol

I have just taken the last of two bottles of Dr Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used. J. H. Mennich, Attorney.

1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir done me more good than all the medicine I have ever taken.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c. at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga. jan and feb.

THE GRIPPE. This can be avoided by taking teaspoonful doses of Pain-Killer in hot water sweetened, as well as by external applications, full directions are on each bottle. A bottle of the Pain-Killer kept in the house will prove valuable not only for the Grippe, but for ordinary coughs and colds. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c

OUR NAVY USES PE-RU-NA.

Paymaster Collier says: "I Have Taken Pe-ru-na It Will Do All That is Claimed For It."



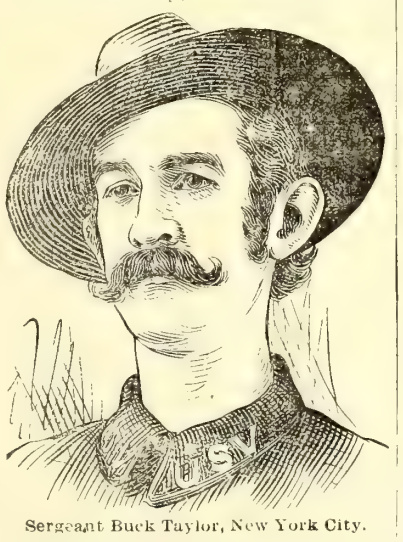
WM. A. COLLIER, PAYMASTER OF THE U. S. NAVY.

One of the most responsible positions in the practical management of the United States Navy is the Paymaster's Office. Only men of great executive and clerical ability can fill such a position. Such a man is the Hon. William A. Collier, Assistant Paymaster of the United States Navy. In a recent letter of his to Dr. Hartman he says:

Washington, D. C., Jan. 25, 1899.

I have taken Pe ru-na and take pleasure in recommending it to those needing a first-class tonic, feeling assured that it will do all that is claimed for it.

Yours truly, Wm. A. Collier.

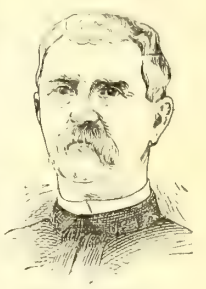


Sergeant Buck Taylor, New York City.

Sergeant Buck Taylor, one of the famous Rough Riders, is a personal friend of Governor Roosevelt, of New York. He accompanied Governor Roosevelt on his great stumping tour through upper New York state. He was promoted through gallantry in the field during the late war.

The Sergeant has the following to say of Pe-ru-na: "I think there is no better medicine on earth than Pe-ru-na, for catarrh. It has cured me. It would take a volume to tell you all the good it has done me. Pe-ru-na is the best catarrh cure on earth, and I know, for I have tried nearly all of them. Respectfully, Buck F. Taylor."

Major Algernon A. Mabson, of the Tenth Volunteer regiment, stationed at Macon, Ga., in a recent letter to Dr. Hartman from Washington, D. C., says: "I think there is no better medicine on earth than your Pe-ru-na for catarrh. It has surely cured me. It would take a volume to tell you all the good it has done me. Pe-ru-na is the greatest remedy ever prepared, and I think I have tried them all."



Major Mabson.

A. A. Mabson.

Pe-ru-na attained great popularity among the officers of the army as well as the navy during the late war with Spain. A great many letters were received from field and hospital corps, indicating that this popular climatic remedy has become well nigh indispensable to them. Pe-ru-na is not only a National remedy, but has proven itself a National blessing. Letters from every quarter are received daily testifying to the virtues of Pe-ru-na in cases of catarrh that had long since given up all hope of cure. Coughs, colds, influenza, la grippe and acute catarrh yield at once to the action of Pe-ru-na. No case of catarrh can entirely resist the curative virtues of Pe-ru-na, as every case is either cured or permanently benefited. A lecture on catarrh and its cure by Dr. Hartman sent free by The Pe-ru-na Drug M'f'g Company, of Columbus, O

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THE CHRISTIAN LIFE.

"Steer Thou My Bark."

BY ALBERT H. HODGES.

The night is dark,
The track I cannot see,
And unto Him, the Light of lights, I pray;
Steer Thou my bark,
A Pilot be to me.
Turn Thou my darkness into open day.

The waves beat high,
And break upon the deck,
And unto Him who slumbers not I call,
Hear, Lord, my cry,
My little bark protect,
Or else beneath the angry waves I fall.

On rolls my bark,
Upon the billows wild,
My strength and patience, Lord, are almost gone;
Lord, while 'tis dark,
Be near unto Thy child,
And bring me safely to my friends and home.

Thus prayed my soul,
When, lo! the dawn appears,
The light of heaven breaks o'er all the sea,
Waves cease to roll,
Dispelled are all my fears,
My Father through the sunshine speaks to me.

—The London Methodist.

Following Divine Leadings.

The temptation to believe that God does not concern himself directly with our individual affairs is incessant. In some cases it is due to a sense of being lost in the crowd, of the insignificance of any individual, no matter how important, in comparison with the millions of human beings whom God must have equally in mind with ourselves. In other cases it is due to genuine humility, to the conviction that we, at our best, are too humble to receive special divine aid. But God himself has taught us to the contrary. It is a characteristic of his infinite nature that he is able and willing to interest himself in every one of his created beings, and that he literally does this. It is only acting the part of a true believer, therefore, to appreciate that divine leadings are vouchsafed to us for our following, nor does experience fail to confirm the fact. Thousands of believers have born witness to it in emphatic language. Most of us, who have been Christians for any considerable time, have been conscious of it.

Not always at the moment is it evident that God through His own Spirit is giving his special guidance, but as we look back over life and perceive how often we have stood where divergent pathways invited us, it becomes clear that an influence from on high has guided us into that which proved itself to be the right way, even though another, at the time, may have been more inviting. Such divine leadings, however, ordinarily are granted in some natural, usual manner. Sometimes special conditions are caused to exist which determine our choice. Far more often God's spirit leads us by enlightening our judgment and stimulating us to choose that which he desires us to choose. But, wherever or however manifested, the fact of divine guidance gradually becomes impressed upon everyone who thoroughly aims to obey his Creator.

Let this conviction become fixed in the heart and then to follow the divine leading becomes comparatively simple. We learn to look for its tokens, to accept it as authoritative, to yield to it in simple trustfulness, to follow it loyally and not to worry about possible consequences, confiding them calmly to the same divine wisdom and oversight which has bidden us face them, if they come. But it is not always as easy as it is simple thus to follow the divine leader. Doubtless it is best that often we should be at a loss for a time as to whither he would lead us. Faith needs to be stimulated by opposition and exercise, rather than to be dwarfed by too complete and speedy enlightenment. But he who accepts heartily the guidance of God's spirit and humbly and prayerfully endeavors to pursue the path of duty which is indicated need have no fear of being abandoned, betrayed or even disappointed at last.—The Congregationalist.

"Turning The Other Cheek."

Meekness, with a noble end in view, is a crown of honor. The man who stoops, even to shame or death, that another may walk over him into the kingdom of heaven is a hero with a martyr's soul. But the man who stoops for the mere sake of being 'umble, who bows his head to injustice and dishonor when there is no virtue in patience and no advantage in non resistance, is an unmanly coward. There are times when a blow is better than a blessing; and it is just as wrong not to strike at the right time as it is to strike at the wrong time. Every Christian ought to have at his command a reserve fund of righteous indignation to be used like a deadly weapon, only on rare occasions, and when nothing else will answer. It is written that the meekest of all men—so meek that he was called the Lamb of God, who Himself said, "Blessed are the meek for they shall inherit the earth"—went into the temple on a certain morning and drove out the money changers with a scourge of small cords. The same Jesus once called Herod a "fox" and Judas a "son of perdition." He branded the Pharisees as whited sepulchers and told them they were no better than a generation of vipers.

And yet when occasion demanded, he was patience incarnate. He was reviled but he reviled not again. He gave his back to the smiters and hid not his face from shame and spitting. He was led as a lamb to the slaughter. But, mark you, this meekness was not weakness, nor was it a mere aimless non-resistance; it had a purpose, a definite end in view. He endured the buffetings and contradictions of a sinful world in order that he might work out redemption by the ministry of his long suffering. He saw afar off the fruit of the travail of his soul. Think you he would have gone like a lamb to the slaughter for the mere name of patience, or without a prospect of some great good as the result of his sublime self sacrifice? Passivity without a motive is contemptible; but to be passive in the hands of persecution from high principle and with a spiritual object in view is evidence of superior moral strength and courage.

It is related of a certain famous actor that a glass of wine was once thrown into his face by a friend who had lost his temper in the heat of debate! He wiped his face with his hankkerchief and merely said, "That sir, was a digression; now for the argument." Thus it will generally be found that a mild answer is the best repartee; and not infrequently the waiving of a just claim may result in the greater advantage.—Rev. Dr. D. J. Burrell, in Christian Intelligencer.

Soul Diseases.

The soul has as many diseases as the body. Some souls are puffed up with pride and vain-glory, swollen with conceit and presumption. That is a kind of spiritual dropsy, very common and very dangerous. Other souls are over-heated with passion, flushed with excitement; there is heart burning, high inflamation, incipient delirium. Spiritual fever has got firm hold of these, sending their temperature up to a perilous point. Still others have spiritual paralysis. This is of very frequent occurrence. Their legs give way entirely when they try to go to meeting, although somehow the very same legs manage to convey their owners to other places comfortably well. Their arms are quite useless when they are called on suddenly for some good work, or even to take money out of their pockets for a beneficent cause. Some have spiritual lockjaw. The muscles of speech concerning religious things have been unused so long that they have become entirely rigid; to get their mouth open in a meeting would require a crowbar. A great many folks have spiritual fits. A fit of grumbling takes them every little while when things do not go to suit them, or even a fit of rage when some body has opposed their plans or disregarded their dignity; others will have a fit of envy or boastfulness or covetousness.

For all these maladies the Great Physician has a perfect cure. If we sit long at the feet of the "meek and lowly" we shall learn not to be arrogant and vain. The fever of life's mad ambitions will leave us when the Master's cooling hand is laid upon our burning brow, and His quiet, steady fingers touch our bounding pulses. The paroxysm will pass, the irritation be wholly allayed; the sore spot will heal over, the boil will go down, instead of bitterness will be sweetness, when He who is perfect health comes in close contact with our diseased minds. He can cure spiritual palsy now as easily as He did the physical when on earth. If we are much in His company the limbs will get strength, the mouth will get open, and the various fits now so harmful will no longer torment us. The medicine this Physician prescribes sometimes has a bitter taste, but it will do the work, and all the fee He asks is that we love Him with all our heart.—Times-Herald.

Victory of Prayer.

Bishop Simpson.

Oh, the victories of prayer! They are the mountain-tops of the Bible. They take us back to the plains of Mamre, to the fords of Peniel, to the prison of Joseph, to the triumphs of Moses, to the transcendent victories of Joshua, to the deliverances of David, to the miracles of Elijah and Elisha, to the whole story of the Master's life, to the secret of Pentecost, to the key-note of Paul's unparalleled ministry, to the lives of saints and the deaths of martyrs, to all that is most sacred and sweet in the history of the church and the experience of the children of God. And when, for us, the last conflict shall have passed, and the footstool of prayer shall have given place to the harp of praise, the spots of time that shall be gilded with the most celestial and eternal radiance shall be those, often linked with deepest sorrow and deepest night, over which we have the inscription, "Jehovah-Shammah: The Lord was there!"

CHOICE Vegetables will always find a ready market—but only that farmer can raise them who has studied the great secret how to obtain both quality and quantity by the judicious use of well-balanced fertilizers. No fertilizer for Vegetables can produce a large yield unless it contains at least 8% Potash. Send for our books, which furnish full information. We send them free of charge.

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Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.
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Write for their illustrated hand-book, "THE NEW MAN." Address
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WE FILL : Prescriptions : With the Utmost Accuracy.
—We keep a full line of the best and purest—
DRUGS.
We keep all the most reliable household remedies, spring tonics, and cough mixtures. We give special care to the preparation of
DOMESTIC RECIPES.
We fit trusses. In short, call upon us, by mail or in person, for anything in our line, and you will receive prompt attention.
GASTON W. WARD,
108 S. Elm St. Pharmacist.
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THE IDEAL STEAM COOKER

Cooks a Whole Meal Over One Burner,
on *gasoline, oil, gas* or common cook stove. **Will reduce fuel bills 50 per cent.** The *steam whistle blows when Cooker needs more water.* No steam in the house! No offensive odors! **Burning, scorching** or overcooking impossible. Vegetables that always lose much of their flavor and become watery, soggy and indigestible by boiling, are made dry, light and healthful. Meats and poultry, no matter how tough, are made tender and palatable. Will hold 12 one quart glass jars in Canning Fruit. **The Housekeeper's Friend; the Agent's Bonanza. AGENTS WANTED.**
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Doors, Sash, Blinds, Moulding, Brackets,
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All Kinds of Pine Lumber.
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POSITIONS GUARANTEED.
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ACTUAL BUSINESS TAUGHT.
Open all year to Both Sexes. Very Cheap Board.
Georgia-Alabama Business College,
Macon, Georgia.

THE HOME.

A Moment in the Morning.

A moment in the morning, ere the cares
of the day begin,
Ere the heart's wide door is open for the
world to enter in;
Ah, then, alone with Jesus, in the si-
lence of the morn,
In heavenly sweet communion let your
duty-day be born,
In quietude that blesses with a prelude
of repose,
Let your soul be smoothed and softened,
as the dew revives a rose.

A moment in the morning take your
Bible in your hand,
And catch a glimpse of glory from the
peaceful promised land;
It will linger still before you when you
seek the busy mart,
And like flowers of hope will blossom in-
to beauty in your heart;
The precious words like jewels will glis-
ten all the day,
With a rare effulgent glory that will
brighten all the way;
When comes a sore temptation, and
your feet are near a snare,
You may count them like a rosary, and
make each one a prayer.

A moment in the morning—a moment,
if no more—
Is better than an hour when the trying
day is o'er.
'Tis the gentle dew from heaven, the
manna for the day;
If you fail to gather early, alas it melts
away.
So, in the blush of morning, take the
offered hand of love,
And walk in heaven's pathway, and the
peacefulnes thereof.

—A. L. Tubbs, in Christian Endeavor World.

Cinders and Tears.

ADA MELVILLE SHAW.

Fanny and I were hurrying through the dusty streets. She was carrying a bundle of laundry. I was taking a bundle of copy to the editor. How the washwoman's path and the writer's path crossed is neither here nor there. That they had crossed is my blessing.

Suddenly I stopped short in the wind, blinded by a flying cinder that had struck full against the eyeball, and then tucked itself away under the lid. The pain was intense. Instinctively my hand went up, but it was arrested on the way and firmly held.

"Please, Miss Hester, just let it be a minute."

"But it hurts—awfully! Maybe I can turn the lid and get it out," I cried, trying to unclasp the fingers.

"No, you can't. Of course it hurts, I know. But just stand here a minute and keep your eyes shut—the tears are coming. Be patient, Miss Hester, just a minute now, and it will be out."

And she was right. After a brief space of intensest pain tears flowed, and with them the cinder floated out. We gathered up our bundles and went on.

"A simple remedy, Fanny. I never did that before."

"And you 'most always have trouble, don't you?"

"Yes, indeed," calling to mind several occasions when "something in my eye" had caused me much misery and inconvenience.

"Mother taught me that ever since I was little. She used to hold my hands until I was able to control them for myself. It counts for more things than eyes, too."

"What things?" I asked, willing enough to draw out my friend, whose homely, practical illustrations had been of service to me before.

"Oh, hurts and things. I don't suppose you get many of them, miss, but any one who works as I do gets many little cuts. People don't mean to be unkind. But there are mean things—sharp words and cross looks—like cinders, flying about, "in the air," people say, and now and then I catch them, through my eyes and ears, into my heart."

"And then what do you do?"

"'Rub my eyes with my elbows,' you know. Keep my hands away from the hurt. It is easier to get angry when people find fault or snub you just because you do their washing and they think they can, or because they don't know any better. If I'd let you rub that cinder in, Miss Hester, you might be blind still. So mother taught me to be patient, to shut my eyes, stand still, keep my hands down, let the tears come, and then—why, then it's all over, you know."

Wise little friend! Would I had your patience and grace, to shut my eyes—in prayer, it might be!—stand still and let the tears come, rather than to press the cinder of unkindness, ignorance or thoughtlessness into my soul by angry protest, impatient resentment and retort. These make what would be a passing pain a positive harm.

Friend, rub your eyes with your elbows.

The Duty of Selfishness.

ADELAIDE L. ROUSE.

For it oftentimes is a duty, paradoxical as the words may sound. The world seems to be divided into a great horde of selfish people, and a small handful of unselfishness. And these good, self-sacrificing members of a family are in large measure to blame for the selfishness of the remaining nine-tenths of creation. If they will take all the heavy work upon themselves, and in return for it appropriate only what the others do not want, they should be brought to understand that they are fostering selfishness in others. There are mothers of families who have declared so long and so persistently that they prefer the poor cuts of meat, and the crust of cake, that the family believe it, and they have come to believe it themselves. One mother in particular has a poor appetite when anything shows signs of running low. Her family go right on letting her feast on what is left, perfectly oblivious of her deception.

In one of Miss Anna Fuller's short stories, called "Pratt Portraits," is a girl, Mary Ann by name, who had spent her youth giving up to every one and denying herself; yet her family thought no more of her, probably less, than if she had asserted her rights. One day a change came over the quiet Mary Ann; she saw the folly of her ways, and she changed them. "I shall be a pig," she resolved, "a selfish pig." And though her idea of a pig was not an exaggerated one, she did exercise the duty of selfishness a little. Straightway her family entertained a sudden respect for her. It would be well if in many families throughout our land a Mary Ann would rise up with new resolves.

"It is more blessed to give than to receive." True. But to whom? The one who gives has the blessedness. And these selfish-unselfish people who go on day after day taking all this blessedness, should deny themselves and become receivers, thus giving others an opportunity of knowing the blessedness of giving. The habit grows on one, and it is hard to reform, but these self-denying mothers, old-maid sisters and aunts, should make an effort to mend their ways before the present generation of young people become hopelessly blinded to all rights except their own.—Zion's Herald.

Thoughtless Friends.

Physicians and nurses well know the value of quietness and cheerful words and cheerful faces in a sick-room. Especially should everything exciting or depressing be avoided, on account of their injurious effects upon a patient who is seriously ill. A young physician who was attending a woman whose life was threatened by typhoid fever, found at her bedside one day three or four neighbors who had "run in to see her," and were expressing their feelings and opinions in solemn whispers, as follows:

"My brother Peter's first wife was took jest as she is, and she didn't live but ten days."

"Yes," said another wizen-faced woman, "and my son's wife's sister had the same sickness she's got, an' she died in less than ten days; yes, I'm sure it was less than ten days from the day she took to her bed. And I helped lay her out."

"She ain't got a strong constitution anyway," said another, "and she's less likely to get over it than though she was more vigorous."

"Have you ever tried a poultice of biled onions an' merlasses an' corn-meal an' red pepper, in a case like her'n?" asked another woman, with a pipe in her mouth. "I tried it on my brother's wife, an' I raly think it would have got her up if she hadn't been so fer gone 'fore we heerd of it."

"Jack-oak ashes an' saleratus an' pokeberry juice is what got me up when I was down jest as she is," said another.

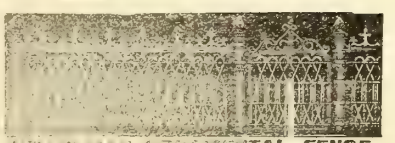
"Hadn't her folks over in Greenwood township better be told how sick she is?" said one of the first speakers. "She's got a twin brother there she thinks a heap of. He'd hate it awful not to see her, if she shouldn't live."

Just here a lank-looking woman who had been sitting in the next room with her apron over her head began singing in the most unearthly and cracked voice:

"'Oh, bury me deep in the cold, cold
ground,
Oh, bury me deep, oh, bury me deep,
Oh, put on my grave a jasmine flower,
An' under the willer, oh, let me
sleep.'"

The woman died. That neighborly consultation would have killed any patient with a constitution less vigorous than Methuselah's.—Youth's Companion.

Prevention
better than cure. Tutt's Liver Pills will not only cure, but if taken in time will prevent
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NORTH CAROLINA

CHRISTIAN ADVOCATE.

GREENSBORO, N. C., FEBRUARY 14, 1900.

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

SUBSCRIPTION RATES.

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If you wish your paper discontinued please send in all arrearages.

All letters should be addressed and all checks and money orders made payable to the CHRISTIAN ADVOCATE.

THE NEED OF PRIVATE ADMONITION.

All who are right in heart desire to see the church of God grow in all the elements of strength. The true pastor realizes that he has the care of souls upon him, and he is anxious to promote their highest interest. How best to do this is the question that troubles him. Among his membership, if his charge is a large one, there are many types of character and a great variety of people. There are those who have been long in the service of God, and they are far advanced in Christian experience and life. All they need is to be nourished by the pure word and the ordinances and sacraments of the church, and they will work out their own salvation and be of great service to others.

Then there is another class, younger in years and not so advanced in the Christian life, which has been well instructed and grounded in the truths of the gospel. These only need general oversight, sympathy, encouragement, the continued benefits of faithful pulpit teaching and admonition, and a field in which to exercise their gifts in some line of work.

Then there is a class of well meaning but weak members, who are frequently yielding to wrong influences; who violate the rules of the church and bring our holy Christianity into disrepute. What is to be done with these members? Beyond question they need constant and faithful attention, and all the nourishment and help the ordinances and pulpit instruction can supply, but besides, they need much private and tender admonition. They are not vicious, but weak; are worldly rather than wicked.

The wise pastor will carry these persons on his heart and he will spare no effort to win their confidence and love that he may be able to influence them for good, and to bring them back into the way when their footsteps have turned aside. When they have violated some rule of Discipline, he will go to them privately and speak kindly but positively to them and show them the effect of their conduct. He will ask them to desist from a course that is bringing reproach upon themselves and is injurious to the Church of Christ. If necessary he will continue his visits and kindly admonitions through many months. We know from experience that so doing will cost much effort and it will involve difficult and delicate work, yet we think it is necessary and will prove a gain in the end.

The great object of the Christian minister is to save and not destroy. To draw people to the Savior, and not drive them from him. Not to break the bruised reed, but to strengthen it if possible; not to quench the smoking flax, but to fan it into a flame.

The pulpit is not the best place to deal with individual offenders. Public reproof more frequently offends than reforms. Besides it is hardly fair to a congregation to consume the time in chastising the few, that ought to be given to the feeding of the many. The great body of church members are earnest, honest, consistent Christians, and ought always to be regarded and treated as such. They go to the house of God for instruction, nourishment, encouragement, and inspiration. They have a right to expect to receive these things. How disappointing and wrong it is for the minister to give them a stone when they are hungering for bread, and to give them a serpent when they ask for a fish. Christ's last message to Peter was, "Feed my sheep. Feed my lambs."

The wise and faithful shepherd will heed those words of the Master, and he will prepare suitable food in abundance, and give it to the flock.

But sometimes there are false prophets, wolves in sheep's clothing, who come not to feed but to fleece the flock, or to divide and scatter it. It is the duty of the shepherd to guard his sheep, and to protect them against the assaults of such.

It is getting too common to hear from the pulpit unseemly things. Some men take unauthorized liberty in the sacred desk. The law in its severity, and the gospel in its tenderness, should be preached there. The minister should declare the whole counsel of God, and so divide the Word as to give everyone his portion in due season. But it is not the place to bring accusations against the people of God or to make charges against the ministry or membership. In the name of right, and truth, and justice, we protest against any doing so in our churches.

A PLAIN AND FINAL STATEMENT.

We regret the necessity of giving publicity to matters purely private, and do so only under pressure of circumstances. The publishing of the statement below demands explanation that it may be rightly understood.

Most of our readers know that the two North Carolina Conferences, with a desire to have a strong centrally located organ, entered into an agreement with the CHRISTIAN ADVOCATE PUBLISHING COMPANY in 1894 to establish the NORTH CAROLINA CHRISTIAN ADVOCATE. The Company put in $13,000 in cash, and the two Conferences pledged their support and co-operation.

After the death of Rev. F. L. Reid, from necessity changes were made in the management of the paper. At Elizabeth City December 1898, the North Carolina Conference, as we are reliably informed, under leadership unfriendly to the action of the Western North Carolina Conference in adopting a paper in 1896 that encouraged co-operation with the State in her educational work, and hostile to its editor who felt it a duty to stand by and defend the action of his Conference as he understood it, without the knowledge of the CHRISTIAN ADVOCATE PUBLISHING COMPANY or of the Western North Carolina Conference, arranged for the establishment of another paper as its organ.

Without going into details, after considerable discussion the committee appointed by the N. C. Conference refused to buy a half interest in the ADVOCATE plant, as had been suggested, but did buy the mailing list of all subscribers living in the bounds of the N. C. Conference.

The price agreed upon was for cash, but as a matter of accommodation, a note was finally taken in part payment. On the 7th of February, 1899, the matter was closed up, and a joint statement of the agreement was published in this paper.

The note given matured on January 1, 1900, and it was sent, through the bank, to Raleigh for collection. We were afterwards asked to hold it until February 1, on which day the stockholders of the Raleigh Christian Advocate Company would hold their annual meeting. On February 2, we received the following telegram: "Rev. L. W. Crawford, Your presence is necessary for final adjustment. Directors are waiting your coming." We took the noon train for Raleigh and at four o clock met the directors. A typewritten paper was presented which we were requested to sign before the note was paid. We stated that a year ago the transaction had been closed up, and the agreement published, and there was no necessity for anything further. We also stated that we had no authority from the ADVOCATE PUBLISHING COMPANY to sign any papers or make any changes in the former published agreement, and could not sign the proposed paper. Being informed that it was necessary to sign a second paper before settlement would be made, we consented to do so as an individual, provided it was changed to suit us, but not as a representative of our Company.

It was expressly understood that this agreement does not curtail the rights of the NORTH CAROLINA CHRISTIAN ADVOCATE PUBLISHING COMPANY in any way, or involve its withdrawal from any part of its former territory. The NORTH CAROLINA CHRISTIAN ADVOCATE was established as a great central organ. Its present management will spare no effort to make it rank among the best religious papers. It will endeavor always to be loyal to the right and true to the best interests of the Western North Carolina Conference, and of our common Methodism. We ask the support and co-operation of all who desire to see it accomplish that for which it was originally established.

A STATEMENT

The Conference paper question, for some time a source of unrest to North Carolina Methodism, is at last satisfactorily settled.

Without going too much into detail it will do no harm to recall just now, some of the experiences through which we have passed. Soon after the formation of the Western North Carolina Conference, a joint Commission from the two Conferences formulated a plan by which the North Carolina Christian Advocate became the organ of the two Conferences. After some changes in the ownership and editorship of the paper, dissatisfaction began to manifest itself, especially in the North Carolina Conference which finally demanded the right to elect its own editor independent of the owners of the paper. Yielding to their demand at the Kinston Conference, December 1896, the North Carolina Christian Advocate Company conceded to the North Carolina Conference the privilege of electing its own Conference editor, provided the Conference would take three thousand dollars of the Advocate stock. The Conference accepted the proposition and elected its editor, Rev. T. N. Ivey, D. D. For the two years following we had what came to be known as the "Double-barrel" organ. At the Elizabeth City Conference, held in December, 1898, an editorial was read from the North Carolina Advocate, written by L. W. Crawford, editor, setting forth that if the North Carolina Conference had determined to establish a separate organ that it would be equitable for the Conference to buy a half interest in the plant of the North Carolina Christian Advocate, and the title of the old Raleigh Christian Advocate. The Conference finally acted upon this suggestion and appointed a Committee and instructed them to purchase the balance of a half interest in the joint stock at the price named. The terms and details of the sale were finally arranged to the satisfaction of all concerned, and the North Carolina Christian Advocate transferred its good will and its subscription list within the bounds of the North Carolina Conference to the newly organized Raleigh Christian Advocate Company. Whether wise or unwise, North Carolina Methodism now has an organ for each Conference, and we hope the paper question is at last peacefully and satisfactorily settled.

It is mutually agreed that the above editorial is to appear in the North Carolina Christian Advocate within two weeks after the final payment of the purchase money to the North Carolina Christian Advocate by the Raleigh Advocate Company; as containing a fair statement of the final settlement of the paper question. Said editorial to be copied in the Raleigh Christian Advocate and approved.

L. W. CRAWFORD,
N. M. WATSON,
For the Advocate.

OUR SPECIAL EDITION.

We have nearly completed our arrangements for the Twentieth Century Thank-Offering Edition of the ADVOCATE. It will be issued the first week in March. The object of it is to give the origin, nature and design of the movement. We expect to furnish all the information needed to give every reader an intelligent view of the whole matter. If he has read nothing in the past and will not be able to get any other literature later, he will find in this enough to understand the movement.

We have the promise of articles from ten leading

writers outside our State, and six of our home brethren.

The Edition will contain half-tone cuts of seven or eight prominent men, and among them we hope to have a picture of Hon. Mr. Parks, a member of the English Parliament, who originated the movement. We must have at least orders in advance for 5000 extra copies of the edition.

The price will be as follows: For any number less than twenty, five cents apiece; over twenty and up to fifty, four and a half cents apiece; over fifty and up to a hundred, four cents apiece. Any congregation or individual ordering as many as two hundred will get them at three cents a copy.

For every new yearly cash subscriber at $1.50, five copies of the special edition will be sent.

We hope our pastors will all take the matter in hand at once, and collect privately or by a public collection money enough to get at least 50 copies in each congregation. We shall have a beautiful cover for the paper, and we cannot buy more material than is needed, hence we must know before the cover is ordered how many are necessary. The Charlotte pastors, as will be seen from Rev. S. B. Turrentine's letter, takes 500 copies. Rev. G. D. Herman, for Ansonville, 50, and Rev. J. H. Weaver, D. D., for Central Church, Asheville, 50, and R. S. Howie, Webster, 15 copies. That is a good beginning. We want 1,000 from each district. If the pastors will get one or two laymen to join them they can easily get the paper into every family.

OUR ANNUAL SEED OFFER.

We are assured by many disinterested and competent judges that the NORTH CAROLINA CHRISTIAN ADVOCATE is the best religious paper published in the State, and it is the only 16 page religious weekly of its class, published in the South for $1 50 a year. We want 1,000 renewals and new subscribers during the next thirty days, and as an inducement to get them, we renew our annual seed offer. Read it carefully. To every one who sends us $1.50 between the 15th day of February and the 20th day of March, we will send one dozen papers of Buist's fresh garden seed and the paper for one year.

The seeds are furnished by Mr. G. W. Ward, of Greensboro, who is a leading druggist, of high standing, and who guarantees the seed to be of the best quality. This offer is open to all, old and new subscribers alike. Look up the list of seeds on page 12, and send on your order at once. Remember you are not entitled to the seed if you pay the money to any traveling agent of the paper or anyone else who charges a commission for his services. The money must be sent directly to the office. Persons who have already subscribed or renewed are not entitled to the seed, and only those who pay $1.50 a year. Do not wait a week or two before sending in your order. You must have garden vegetables, and good seed are necessary. A package will be mailed to you the day after we get your order.

EDITORIAL NOTES.

All parties having collected money for the ADVOCATE will please send it to the office as soon as possible.

The smallpox situation in Greensboro is improving, and we now hear very little said about it. The schools have all continued, and business has not been interrupted. Nobody seems to have any further uneasiness.

President Peacock tells us that the spring session of Greensboro Female College has the largest attendance for a number of years. This noble institution has a remarkable history back of it and we think a bright future before it. It ought always to be full.

A new Methodist church, which is to be built five miles east of Mooresville, will be called Triplett, in honor of Rev. T. L. Triplett, a veteran Methodist preacher and the moving spirit in the erection of the church.

Reverend L. M. Brower, who recently bought a home in Hickory, has moved his family there from Statesville. The family will live in Hickory while Mr. Brower continues his work on the Derita circuit, in Mecklenburg.

Rev. Egbert Smith, D. D., pastor of the First Presbyterian Church of Greensboro, and Rev. J. C. Rowe, D. D., pastor of West Market Street Methodist Church, exchanged pulpits last Sunday both morning and evening. Such fraternal acts on the part of ministers are productive of much good. Both congregations enjoyed the sermons and were edified.

C. M. Vanstory & Co., of Greensboro, has a large stock of clothing saved from the recent fire. They desire to sell the entire lot. Merchants and others who want to buy a cheap lot of clothing will do well to examine it. These gentlemen have a wide reputation for honesty and general uprightness and can be depended upon to do the right thing.

Miss Amanda Matheson died Wednesday morning at her home of consumption, from which she had been suffering for a long time. She was about 40 years old and a member of the Methodist church. Two sisters, Mrs. Mary Moore, of Asheville, add Mrs. Rumple, of Bethany, and one brother, Mr. W. A. Matheson, of Mooresville, survive her. The funeral services were conducted by Rev. M. A. Smith yesterday morning and the remains interred in Oakwood cemetery. —Statesville Landmark.

The L. Richardson Drug Company, of Greensboro, is an illustration of what capital, enterprise and business standing can accomplish. Mr. Richardson, until two years ago was at the head of a prosperous retail drug store. But believing there was an opening in central North Carolina for a large wholesale drug establishment he sold out his retail business and organized the Company he now manages. The business so far has been highly satisfactory and they are building up a fine trade.

Prof. Hamill, who was expected to meet with the Sunday-school workers in Statesville Tuesday, was prevented by illness from keeping his appointment. Mr. J. W. Bryan, however, was present and made interesting talks to those who were present at both the morning and evening meetings. A county association was formed with the following officers: President, D. Matt. Thompson; vice president, E. L. Cloaninger; secretary, and treasurer, Eugene Morrison; executive committee, J. B. Holman, W. B. Gibson, M. W. White and the president and secretary.

The Eng sh-Boer war shows no signs of an early termination. On the contrary both governments are adding every day to their army equipment. The British have now over two hundred thousand soldiers in South Africa and their expenses are over fifty millions of dollars a month. It is impossible to know what the Transvaal Republic and Orange Free State are doing in the way of recruiting their army, but all the world knows that they are fighting with a desperation that has been rarely surpassed in the history of modern warfare. Three attempts on the part of General Buller to relieve the garrison at Ladysmith have been defeated with great loss to his army and at present there are no encouraging indications to the English commander.

We are indebted to Barbee & Smith, our book agents, for a copy of a recent publication entitled "The Son of Man," by Prof. Gross Alexander of the Vanderbilt University. We have read it with interest and profit. It evinces accurate scholarship, wide reading and a careful study of the New Testament Greek. The chapters on the Baptism of Jesus and its meaning, the Temptation in the Wilderness, the Transfiguration, the Kingdom of God and several others are especially instructive. It merits wide reading and a careful study. We commend it to our preachers and people. The price is $1 and it is on sale at our Publishing House.

The Combination Hammock Elevator, invented by Mr. J. C. Lassiter, of Greensboro, is attracting wide attention. The individuals and firms who handle patents believe it to be an invention of great value. We understand Mr. Lassiter has had several good offers for it. The medical men are highly pleased with it and the indications are that it will be introduced into many hospitals and private homes in the near future. We feared it would prove too costly for general use, but we are informed that one can be made at a cost of $7 and even less. We congratulate our North Carolina brother on his good fortune.

DEAR BROTHER CRAWFORD.—Will you please state in the ADVOCATE that the building committee of Central Methodist church, of Monroe, N. C., wishes on the 15th of this month to close the contract for the building of a handsome brick church. Any one wishing to bid on it can get the plan and specifications by applying to Haden and Wheeler at Charlotte. Place your bids with J. H. Lee, Monroe, N. C.

Feb. 6, 1900.

DEAR BRO. CRAWFORD:—Charlotte Methodism takes 525 extra copies of the special Twentieth Century edition of the N. C. CHRISTIAN ADVOCATE. Brother Chrietzberg leading with 200 copies. Six other charges on the District will take 275 additional making 800. There are seven other charges still to be heard from. Hence I expect the Charlotte District to take at least a thousand extra copies of this edition.

S. B. TURRENTINE.

Charlotte, N. C., Feb. 13, 1900.

Letter From Bro. G. H. Detwiler.

DEAR BRO. CRAWFORD:—About four weeks ago I contracted a severe cold which in a few days developed into la grippe. This with some catarrhal complications brought on pneumonia. Only the lower lobe of my left lung was involved, but my system was so weakened by what I had already passed through that it was with difficulty that I resisted the disease. I am now convalescent and able to sit up a portion of each day.

During the most critical period of my illness I received the intelligence of my father's serious sickness which was speedily followed by a telegram announcing his death. He passed away in holy triumph a few days after his eighty-third birthday. In the midst of acute physical suffering and great personal sorrow I was very graciously sustained and comforted. This is the first serious sickness I have had in twenty-four years and I find that the grace which in all these years of health I have preached to others has been abundantly sufficient for me in the hours of my own affliction.

Most fraternally,

D. H. DETWILER.

We rejoice with brother Detwiler in his recovery, and sympathize with him in the loss of a kind father.—EDITOR.

From Granite Falls.

DEAR BRO. CRAWFORD:—On the following Sunday after Conference I began my work at this station, but did not move here until the middle of December. We have no parsonage here for the station, so one of the brethren and his good wife kindly consented to take us into their home and keep us until we could find a house. After boarding with this brother about one month, we obtained the use of a cottage, and the brethren have neatly and comfortably furnished it for us, so we are now living at home and boarding at the same place.

On leaving the home of the brother with whom we boarded, I asked him what my bill was. He said never mind that, he would take it in preaching.

Such is the kindness we have received from all the brethren and sisters of this charge. The young ladies especially have striven to make our stay among them pleasant as well as profitable.

The regular services have been well attended, the Epworth League is doing nicely, and our Sunday-school is almost a model.

On the fourth and fifth instant our presiding elder was with us and preached to the delight and edification of all who heard him. On the fifth he held our first quarterly conference, at which we were able to report the salaries of the presiding elder and preacher in charge almost in full and all the Conference claims provided for.

Since my coming on the work there have been eight additions by certificate and otherwise.

In view of the success of the past, we feel very much encouraged and hope to be instrumental, in the hands of God, in saving many souls during this year, and of greatly building up the church at this place.

Our people are earnest and zealous and are willing to do according to their ability in promoting the interests of our Lord's kingdom.

May the God of all grace supply their many wants and bless them abundantly. Mr. Editor, permit me to say that I enjoy your paper very much, and hope to place it in the homes of my people.

Yours fraternally,

W. T. MERRILL.

Granite Galls, N. C., Feb. 6, 1900.

The only house in America handling all of the leading artistic instruments. Agents do not sell them because there is more money in the cheaper makes which they sell at a good price.

STEINWAY KNABE PIANOS STARR CHICKERING

We can sell you the same Pianos direct, at factory prices and save you agents' profits.

JESSE FRENCH PIANO & ORGAN CO., Manufacturers and Dealers St. Louis, Mo.

Write us, a stamp may save you money. In doing so mention this paper.

July 26-26t e

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for Feb. 18, 1900.

JESUS AT JACOB'S WELL.
John 4: 5-26.

After the Passover Jesus and His disciples wanted to go back into Galilee. Between Judea and Galilee there was a part of the country called Samaria, and one road to Galilee went across Samaria. Another road was longer, because it went east to the Jordan River, and across it and up on the other side, crossing it again not far from the Sea of Galilee. Most Jews would rather take this longer way, because they did not feel pleasantly toward the people of Samaria—would not eat with them or speak to them, and many Jews would not even help a Samaritan who was in trouble. But of course Jesus did not feel that way. He came to minister to all who needed Him, and He knew some one needed help in Samaria, and so chose to go back that way.

About noon, when they had been walking in the dust and heat all the morning, they came to Jacob's well, near the city of Sychar. Here Jesus sat down to rest while His deciples went into the city to buy food. Soon a woman came from the city to draw water, and Jesus said to her, "Give Me to drink." She knew by His dress that He was a Jew, and was surprised that He would speak to her at all; and she was still more surprised when He told her that if she knew who He was she would have asked Him for living water. She did not understand, but Jesus explained what he meant so that she knew that, as the water from the well cools and satisfies the thirsty body, and washes away dust and dirt from it, so Jesus could satisfy the soul and cleanse the heart from sin. The woman knew she needed to have this cleansing, and she hurried away to bring her friends that they might hear Jesus too. Many came when she told them what Jesus had said to her, and they begged Him to stay. He did stay there two days, and many believed.

Christ's Sermon to the Woman.

Although arranged in the form of a conversation, we may call this a sermon, for all sermons of that day were colloquil in form. The preacher was ordinarily liable to frequent interruptions by questions from the people.

Jesus commenced with peculiar skill, a skill well worthy of study and imitation by us. Had He commenced by saying, "I am the Messiah, and you a Samaritan sinner, repent!" the pride of her heart would have repelled the assault. But he began with a request for water. In her reply there seems to be a tone of exultation. "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria?" She seems to gloat over a proud Jew's humbling himself thus to a Samariatn. It was ever thus with Christ, he humbled himself yet more than this to save perishing souls. But having thus gained her attention, he then aroused her curosity by telling her that there was better water to be had than this from Jacob's well—better water—living water. "If thou knewest the gift of God," that is, what kind of refreshment is within thy reach; "and who it is that saith to thee," that is, how rich a friend is sitting by the, then the tables would be turned. Instead of glorifying over the lowliness of a suppliant Jew, thou wouldst have been the suppliant; "thou wouldst have asked of him, and he would have given thee living water"—water of life.

We must not expect minds not taught of God to understand the things of God. Her reply (verses 11 and 12) implies that her mind was as yet thinking only of water to drink, and she wondered how any Jew could claim to be a greater man than "our father Jacob." But Jesus gently corrected her; told her that he was speaking of a totally different kind of water. "Whosoever drinketh [drinketh constantly, day by day—for this is the meaning of the Greek here] of this water shall not thirst again; but whosoever drinketh [drinketh once] of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

How her mind caught at that word, everlasting life! Had she the opportunity of securing such a boon on the spot? She seized it quickly. "Lord," she no longer called him a Jew, "Lord, give me this water."

Not as she expected did he give. Instead of that, he gave her in the first place conviction of sin: "Go call thy husband; . . . he whom thou now hast is not thy husband." Secondly, when she appealed to him as a prophet to know what to do he gave her instruction. You Samaritans are wrong in your rejection of the true worship at Jerusalem, and of the latter parts of the Old Testament. But what you must do is not to conform to the ritualistic services, but to worship God in spirit and in truth. Thirdly when she suggested that her hope was on the coming Messiah now daily expected, he announced himself as the Messiah. As it were to say, I am the Messiah; by fixing your faith on me, you shall have at once that living water, that everlasting life. She comprehended; she believed; and for joy over her new faith, she went at once to the city, proclaiming the Messiah's advent, and calling on the people to meet him at the well. So eager was she in her new-found joy, that she left her water-pot (it would hinder her steps), and saith to the men, "Is not this the Christ?"

This view of the sermon commends itself to us, by the fact that it traces a direct, steady progress of the woman's heart from proud self-reliance to humble faith in the Messiah. Would that her example may lead others to an equally clear vision of the Saviour as soon as he is set before them, and an equally prompt acceptance of the water of life which he gives.

Christ is ever responsive to the weakest desire for everlasting life. The woman said, "Lord, give me this water." She seems to have had only a selfish desire of benefiting herself. Even if there be great sin mingled (if not presumptuously) with our prayer for salvation, yet God does not quench the smoking flax; he answers even such prayer.

Refleciton and Instruction.

1. There is no person too bad to be beyond the Gospel, as there is no person too good to be above its need. Nicodemus and the Samaritan were both to be made better by it.

2. The Samaritan is not alone in not knowing the gift of God. On every hand are people needing God, and yet apparently unconscious that God is anywhere to be found. God shows Himself in ever-recurring providences, and is hardly ever recognized; He surrounds us with Himself in all His dealings with us, and we never see Him

3. The world is Jacob's well in the nature of its provision for us. Though for the time it may help us, we are sure to thirst again, but Christ is the satisfying portion.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.
F. J. CHENEY & CO. Propts. Toledo, O.
Sold by druggists, price 75c.
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Brights Disease, Jaundice, Pains in Side or Back, Blurred Sight, Aching Bones, Swelled Feet, Urinary Disorders and Sallow Complexion, are caused by

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For many years MR. MOODY'S MOST INTIMATE CO-WORKER, and THE VICE-PRESIDENT OF THE BIBLE INSTITUTE OF WHICH MR MOODY WAS PRESIDENT. The book will be replete with personal incident and anecdote, and tells the story of the GREATEST AND MOST USEFUL life of the century. How by his eloquence and power vast assemblies in this country and England were held entranced and thousands of souls were blessed. IT IS A MAGNIFICENT OPPORTUNITY for AGENTS. Sold only by subscription. Terms liberal. Freight paid. Send 20c. to pay cost of mailing an outfit QUICKLY.

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Lassiter's
Combination -:- Hammock Elevator.

In 1898, June 4th, I filed application papers, through Mr. V. D. Stockbridge, my attorney at Washington, D. C., to protect and secure a patent on said apparatus, which he succeeded in securing March 29th, 1899.

It is the only Hammock Elevator in the United States, surpassing everything in giving exercise and comfort to the sick and to the healthy. No home should be without this indispensable article. Especially the Hospitals, Hotels, Doctors, United States Troops, &c. This Elevator can be converted into several objects. First, a bed; second, a wash stand; third, a table; fourth, a book shelf; fifth, a stool; sixth, a three-foot cradle without rockers; which is quite an advantage to infants who have been subject to the headache from jarring cradles, with rockers. It does away with mothers applying narcotics, thinking their children are suffering with colic when the poor little sufferers have only their brains upset by such jars as rockers produce, in many cases destroying their mental faculties. The beauty of this improved style of cradle is any one can hold the baby only two or three inches from the floor, and if the child should roll off it will not break its arm or neck. By spreading mosquito netting over canopy, it will do away with flies and mosquitoes.

Am prepared to sell county and state rights at reasonable rates. Confer with Rev. L. W. Crawford, D. D., Editor NORTH CAROLINA CHRISTIAN ADVOCATE, or

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Commence to bear nuts at 2 yrs. old. Bear good crops annually of very large nuts, averaging from 1 to 2 inches in diameter. A great novelty for the yard and lawn. Succeed everywhere. We offer them for Spring 1900 only at the following prices:

Trees 4 feet high, 50c. each.
" 6 " " . 75c. each.
" bearing age, $1 each.

Freight prepaid when two or more are ordered. Send remittance and we will ship promptly.

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POMONA, N. C.

Greensboro :-: Nurseries,

GREENSBORO, N. C.

All kinds of Fruit, Shade and Ornamental Trees, Vines and Plants.

It is our aim to produce the very best in variety and grade of stock regardless of cost, and we sell as cheap as any first-class Nursery can. Your patronage solicited.

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This herd is composed of premium stock, and every pains taken to keep them up to their high standard, and I sell at about one half the price that such stock is usually sold for. Single pig $10.00, pair $15.00. f. o. b. cars here

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Come all the time for those who in wisdom do their trading with us. When you buy the best qualities—the satisfaction—giving grades of merchandise for as little prices as the cheaper grades, there's always occasion for thankfulness. That is just what you can do at our store.

We sell Dry Goods and Shoes cheaper than our competitors, because we sell strictly for cash. Give us a call, or send mail order, which will receive prompt attention. Respectfully,

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GREENSBORO, N. C.
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may 31-tf

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for Feb. 18, 1900.

TEMPERANCE MEETING.

HAB 2 : 15.

Habbakkuk was a younger contemporary of Jeremiah. He prophesied about the time of the invasion of Nebuchadnezzar, and like Jeremiah, he remained behind and deeply moured over the ruin and warned the people.

In this chapter the prophet takes his place upon the watch to see what God will instruct him, and when the message comes he unhesitatingly makes it known. He writes the vision, and is to patiently wait its fullfillment.

Verses 5-8 make known the first class of wickedness and its calamity.

Verses 6-11 give the second class of wickedness and its calamity.

Verses 12-14 give the third class of wickedness and its calamity.

Verses 15-17 give the fourth class and its calamity.

Verses 18-20 gives the fifth class and its calamity.

The prophet's reference here to the question is very clear and severe. Woe is pronounced upon the man who sells or causes to sell.

LIQUOR-SELLING.

1. It is a moral wrong. It is a species of robbery, for it takes the money and does not give value in return. It also takes from man or woman reason and character. It takes away the ability to earn money. It causes the bread to be taken out of the mouths of hungry wives and children. It unfits the man or woman for the duties and business of this life. It really damns the soul in this life and in the life to come. I submit that any business that is always followed by these effects is wrong, a sin—in opposition to all the principles of morality.

2. It is a civil wrong. I know that some will here say that this cannot be, because the government grants a license and makes this business legal and right. But I ask, Can the government by any process make a wrong right? Can the government legislate sin out of existence, or even minimize it? If it is wrong, no action of any government can make it right.

The rum traffic contravenes every purpose of good government. It is a gigantic tyrant that stalks our land today. It is the great law-breaker of our time. It is an infringement upon the unwritten law of our land.

One of these unwritten laws is, "No one shall transgress the rights of his neighbor." And yet the rum traffic does not hesitate to do this.

It opens the door to the ruin of all the parents and children that it can possibly reach. A recent cartoon in the Ram's Horn shows the brewer and the saloon keeper conferring together. The latter is lamenting that his customers, the old drunkards, are dying off so rapidly that it is an alarming condition in his business. They are in sight of one of the public school buildings in our highly favored land, where the children are going in in crowds; and the brewer remarks, "There is an inviting field for an enterprising business man."

3. It is a social wrong. Among all the disintegrating forces at work today attempting to destroy society, none are more formidable and thoroughly organized than the rum traffic. A good large part of all the ruin wrought in society is due to this great power.

The rum traffic violates the spirit of all law, which is the good of all.

It violates the letter and spirit of the written law, and boasts about it.

And what is more, it locks arms with almost every other class of law-breaker.

It sends the husband home a maddened drunkard to abuse those whom he has sworn to love and protect.

It inflames the mind of the good citizen and makes him who otherwise loves law and order commit some lawless act, perhaps murder.

It fortifies the criminal for his dastardly crime.

It entices the young into the path that leads to ruin and shame.

There is not one thing to be said in favor of the traffic but,—Revenue!

And is this not blood money? Is it revenue when my boy is made a drunkard?

Who are the friends of this traffic? Who are its enemies?

Is the line distinctly enough drawn for us to know the sides apart?

The leaders of this traffic have no trouble in deciding who are their friends.

They count on the manufacturer, the seller and the drinker.

They count on the voter, the renter and the sympathizer.

Any one whose money or interests or ambition are wrapped up therein.

They also recognize the enemies of the traffic:—

Those who recognize the danger and duty of the hour.

Those who oppose by voice or vote.—Christian Observer.

Bible Readings.

LIQUOR-SELLING A SIN.

The antiquity of drunkenness.—Gen. 9:18-21.

The persistency of habit.—Matt. 12: 43 47.

Keeping our brothers.—Gen. 4:3-12.

Responsibility for example.—Rom. 14: 17-23.

Wickedness condemned.—Job 18:5-10.

Soul murder.—1 Cor. 6:9,10.

Topic—The sin of liquor-selling: how end it?—Hab. 2:1-15. (Temperance meeting.)

Some Axioms.

A few things are almost self-evident: 1. The friends of the temperance reform must cease to acquiesce in the kind of legislation which in the main is acceptable to liquor-dealers themselves, and unite in making some intelligent and positive protest against it. The temperance people of each state which is not now under prohibition should, at every session of the legislature, have presented a clean cut, well considered phohibitory bill, and see that it is duly presented and looked after. Let this bill be followed up with petitions and memorials from the people of all parties who favor the principle which it embodies Let influential committees from different parts of the state visit the legislature during its session, and solicit a hearing in behalf of their bill. Such a course will direct attention to a given point, the right point, and have educating effect upon the public mind. Some may say, "It will do no good to petition," but it has done good in some cases, and it can ultimately do no harm to the cause if wisely conducted.

2. Cease supplementing the regular machinery of the government for the administration of the laws on the liquor question These self-constituted, cat nip-tea committees, to aid politically sick officers, or practically to excuse them from discharging their duties, have been more of a hindrance than a help to the cause of law-inforcement. If officers neglect duty, as they notoriously do, let the people seek redress according to the provisions of the law, or at the ballot box.—Epworth Herald.

"Housework is hard work without Gold Dust"

Washing Willow Furniture and Wicker Chairs

Wicker chairs soon become soiled, but they can be cleaned to look like new with

Gold Dust Washing Powder

and warm water. Use a scrubbing brush; when water becomes the least soiled, get fresh; follow with a soft, dry cheese cloth, and wipe dry White iron beds can also be washed by this method, but must be wiped dry quickly.

The above is taken from our free booklet "GOLDEN RULES FOR HOUSEWORK" Sent free on request to

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TO STAY CURED.

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A fine one can be had easier and cheaper than yon imagine.

Take advantage of our special Xmas offer. For cash or on our easy payment plan.

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Write for our new Catalogue of special Xmas offers.

You can get what you want and save money by trading with us.

E. M. Andrews Furniture and Music Co.,
CHARLOTTE, N. C.
Largest Dealers in the Carolinas.



Josh Billings said:

"My Son, observe the postage stamp; its usefulness depends on its ability to stick to one thing until it gets there."

In business the above saying is a good one to follow. We have done so in the mantel and fireplace business—and we are still there.

If you are in need of anything in the above line we would be glad to have you write us for prices and mention the ADVOCATE, and we will gladly furnish you all the information necessary to convince you that we "stick to one thing long enough to get there."

We have mantels from $1.50 to $100.00 in stock most all the time. Grates of all kinds from $1.00 up. Grates in quantity at wholesale prices.

Long Distance Phone 161.

McCLAMROCH BROS.

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Dr. Williams' Indian Pile Ointment Is a sure cure for Blind, Bleeding, and Itching Piles. It absorbs the tumors, allays the itching at once, gives instant relief. Every box is warranted. Sold by druggists. Sent by mail on receipt of price, 50 cents and $1 per box. WILLIAMS MANUFACTURING CO., Props., Cleveland, Ohio.

Trinity College Notes.

The mid-year examinations were finished last Thursday. Owing to the fact that the students had been busy with their examinations and made no preparation for the literary society meetings, the Columbian and Hesperian societies adjourned on Friday night, and Dr. J. S. Bassett was requested to deliver to the students his address on Abraham Lincoln.

Saturday night the regular meeting of the Current Topics Club was held. Dr. W. P. Few spoke on the young poet, Stephen Phillips, whose new play, Paola and Francesca, has recently made a great impression on the critics and literary people in England. Prof. Mims read a paper on Ruskin, giving a careful analysis of his work and a summary of his influence on English thought.

A call meeting of the Athletic Association was held Wednesday night. Mr. L. A. Rone, of Goldsboro, was elected assistant manager of the baseball team, and Mr. L. H. Ashbury, of Charlotte, was elected assistant treasurer of the Athletic Association. The secretary and treasurer of the association has lately withdrawn from college, and the duties of the office will therefore now devolve on Mr. Asbury.

At a meeting of the track team Tuesday afternoon, Mr. L. L. Hendren, of New Berne, was made assistant captain. Mr. T. M. Allen was continued as captain of the team.

Mrs. L. L. Hendren, of New Berne, came here after Christmas on a visit to her son, Mr. L. L. Hendren, of the senior class, and her daughter, Miss Mary L. Hendren, a special student in English. Mrs. Hendren spent last spring here at the Woman's Building, and made many friends, who are glad to see her again.

Mrs. N. B. McDowell, who fills so acceptably the chair of English in Weaverville College, returned after the holidays and is spending the winter at the Woman's Building to the delight of her numerous friends here.

The director of the gymnasium will give, under the auspices of the college Athletic Association, a gymnasium exhibition in Durham some time soon, probably on the evening of Feb. 20.

Mr. Albert Whitehouse, director of the Angier Gymnasium, will lecture Friday night at the Greensboro Female College on "Good Health, and How to Keep it."

Trinity Park, Durham, N. C., Feb. 9.

OUR ANNUAL SEED PREMIUM LIST.

CABBAGE. — Buist's Early Large York, Buist's Late Drumhead, Buist's Late Flat Dutch, Early Jersey Wakefield, Large Surehead, Buist's Early Flat Dutch, Buist's Early Drumhead, Marblehead Mammoth, Early Winnigstadt.

BEETS.—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red Turnip, Early Eclipse Red Turnip.

CELERY.—Mammoth Large White Solid, Golden Self-Blanching, Giant Paschall.

CUCUMBERS.—Imp'd. Early White Spine, Early Frame, Early Cluster, Early Short Green, London Long Green, Jersey Pickle.

EGG PLANT.—Buist's Imp'd Large Purple.

KALE —Green Curled Scotch.

LETTUCE.—Early White Butter, or Cabbage, Early Prize Head, Early Boston Market, Salamander.

MELONS. (musk.)—Nelled Nutmeg, Extra Early Hackensack, Emerald Gem.

WATER MELONS.—Mountain Sweet, Duke Jones, Dixie, Georgia Rattlesnake, Ice Cream.

MUSTARD.—Mammoth Curled, Black or Brown.

OKRA.—Buist's Dwarf.

ONIONS.—White or Silver Skin, the Large Red Withersfield, Yellow Prize Taker.

PEPPER.—Bell, or Bull-nose, Long Red Cayenne, Red Cherry.

PUMPKINS.—Cashaw, Large Cheese.

RADISHES.—Early Long Scarlet, Early Red Turnip, Early Deep Scarlet Turnip, Early Scarlet French Breakfast, French Half-long Scarlet, Early White Turnip.

SALSIFY.—Buist's Mammoth.

SQUASH.—Early Bush or Patty-pan, Yellow Summer Crook-neck, Boston Marrow.

TOMATO.—Livingston's Perfection, Livingston's Beauty, Buist's Selected Acme, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red or Purple Top, Early White Flat Dutch, Southern Seven Top, Large White Globe.

TRIAL BOTTLE OF B. B. B. GIVEN AWAY TO PROVE IT CURES BLOOD IMPURITIES

Free trial bottles of B. B. B. (Botanic Blood Balm) are being given to all who call on Blood Balm Co. B. B. B. has cured so many sufferers from Impure Blood—men and women who had tried everything—that the company has decided to distribute free trial bottles to all sufferers. It is a home treatment, and all men and women who suffer from any form of Impure Blood—Ulcers, Eating Sores, Aches and Pains, Bone Pains, Rheumatism, Catarrh, Scrofula, Cancer, Tetter, Eczema, Itching Humors, all run down, tired and discouraged, Impaired Digestion, Weak Back, or any Blood Impurity, can now cure themselves at home.

B. B. B. has a peculiar effect—different from any other remedy—it drains the impurities, poisons and humors out of the blood, bones and entire system, healing every sore, restoring to the Skin the Bloom of perfect health, making new, rich blood, and stimulating the digestion. No more Bad Breath, Pimples, Rheumatism or Impure Blood after using B. B. B. It cures the results of Impure Blood where the other remedies and Doctors utterly fail. For sale in large bottles by all drug stores, $1 per bottle, or 6 large bottles (full treatment), $5, complete directions with each bottle. A request to Blood Balm Co., 42 Mitchell St., Atlanta, Ga., stating that you suffer from some form of Impure Blood, and that you desire to test B. B. B. will be complied with. CHRISTIAN ADVOCATE readers are requested to give B. B. B. a trial. Ask your druggist about B. B. B.

QUARTERLY MEETINGS.

STATESVILLE DIST.—2d Round.
IN PART.

J. E. THOMPSON, P. E., Statesville, N. C.

Woodleaf circuit, South River		Mar.	3 4
Turnersburg circuit, Turnersburg		"	10 11
Mount Zion station		"	17 18
Mooresville circuit, Salem		"	24 25
Mooresville station		"	25 26
Pisgah circuit, Olin		Mar. 31,	Apr. 1
Taylorsville, Liledoun		"	7 8
West End		"	14 15
Statesville		"	15 16
Stony Point at Stony Point		"	21 22

WAYNESVILLE DIST.—1st Round

F. L. TOWNSEND, P. E., Canton, N. C.

Canton circuit		Dec.	16 17
Clyde circuit		"	23 24
Sulphur Springs circuit		"	30 31
Mills River circuit		Jan.	6 7
Brevard station		"	13 14
Transylvania circuit		"	20 21
Waynesville station		"	27 28
Leicester circuit		Feb.	3 4
Haywood circuit		"	10 11
French Broad circuit		"	17 18
West Haywood circuit		"	24 25
Spring Creek circuit		Mar.	3 4

MORGANTON DISTRICT, 2d Round

C. G LITTLE, P. E., Marion, N. C

Marion station		Feb	18 19
McDowell circuit, Trinity		"	24 25
Table Rock circuit, Mountain Grove		Mar	3 4
East Rutherford circuit, Cedar Grove		"	10 11
Henrietta and Caroleen, Henrietta		"	18 19
Rutherfordton circuit, Gilboa		"	24 25
Morganton station		Apr	8 9
Silver Creek, Missionary Ridge		"	14 15
Connelly Springs, Bethel		"	21 22
Broad River, Union		"	21 22
Forest City station, Pleasant Grove		"	28 29
Bakersville circuit, Red Hill		May	5 6
Green River circuit		"	5 6
Elk Park circuit, Thompson's Chapel		"	6 7
Estatoe circuit, Greenlee Chapel		"	12 13

Delegates to the District Conference will be elected on this round

GREENSBORO DISTRICT---2d Round in part.

FRANK H. WOOD, P. E., Greensboro, N. C.

Jackson's Hill circuit, Jackson's Hill		Feb.	24 25
Asheboro station, Asheboro		Mar.	4 5
Asheboro circuit, Lebanon		Mar.	7 8
West Randolph circuit, Hopewell		"	10 11
Uwharrie circuit, Salem		"	17 18
Pleasant Garden circuit, Rehoboth		"	24 25
West Market Street station		Apr.	1 2
Proximity station (at night)		"	1 3
Naomi station (morning)		"	8
St. Paul station (at night)		"	8
Wentworth circuit, Salem		"	14 15
Reidsville station (at night)		"	15 16
Ruffin circuit, Penile		"	21 22

SHELBY DISTRICT—1st Round
In Part

W. R. Ware, P. E., Shelby, N. C.

Shelby station		Dec.	17 18
Gastonia station		"	23 24
Bessemer City circuit, Bessemer City		Jan.	6 7
King's Mountain and E. Bethel, King's Mountain		"	7 8
Lincolnton circuit, Lincolnton		"	12 13
Stanley Creek circuit, Stanley Creek		"	14 15
Belwood circuit		"	20 21
Shelby circuit, Sulphur Springs		"	27
Polkville circuit, Kehoboth		"	28 29
Cherryville circuit, Cherryville		Feb.	3 4
South Fork circuit, Palm Tree		Feb	3 4
Lowesville circuit Salem		"	10 11
Rock Springs circuit, Marvin		"	11 12
North Cleveland circuit, Casar		"	17 18
Lowell circuit, Cowell		"	24 25
McAdensville station		"	24 25
Mountain Island station		Mar.	3 4

ASHEVILLE DISTRICT---1st Round.

D ATKINS, P. E., Weaverville, N. C.

Hot Springs, Hot Springs		Dec	9 10
Bethel		"	16 17
North Asheville		"	16 17
Marshall, Walnut Creek		"	23 24
Burnsville, Burnsville		"	3 31
Bald Creek, Horton's		Jan	6 7
Ivy, Democrat		"	13 14
Swannanoa, West's Chapel		"	20 21
Saluda, Blue Ridge		"	27 28
Hendersonville		"	27 28
Cane Creek atty's Chapel		Feb.	3 4
Old Fort, Bethel		"	10 11
Weaverville, Mt. Pleasant		"	17 18
Central		"	24 25
Haywood Street		"	24 25

The District Stewards will meet in the lecture room of Central Church, Asheville, on Tuesday, Dec. 19, at 10:30 a. m.

CHARLOTTE DIST.—1st Round

S. B. Turrentine, P. E., Charlotte, N. C.

Charlotte, Tryon Street		Dec.	10
Charlotte, Brevard Street		"	17
Charlotte, Calvary		"	17
Charlotte, Trinity		"	24
Charlotte, Belmont		"	24
Clear Creek circuit, Zion		"	30 31
Charlotte Dillworth		Jan	7
Charlotte, Epworth and Severs ille, Epworth		"	7
Pineville circuit, Pineville		"	13 14
Derita circuit, Pleasant Grove		"	20 21
Ansonville circuit, Ansonville		"	27 28
Monroe circuit, Center		Feb	3 4
Monroe station		"	4 5
Weddington circuit, Wesley Chapel		"	10 11
Matthews station		"	11 12
Polkton circuit, Hopewell		"	17 18
Lilesville circuit, Sa annah		"	24 25
Morven circuit, Morven		Mar	2 3
Wadesboro station		"	3 4
Waxhaw circuit, Waxhaw		"	9 10

WINSTON DISTRICT.—1st Round

P. J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station, Thomasville		Dec	9 10
Kernersville circuit, Shady Grove		"	16 17
Madison circuit Madison		"	30 31
Walkertown station, Love's Church		Jan	6 7
Mocksville circuit, Liberty		"	12 13
Mocksville station		"	13 14
Winston, Burkhead and Grace		"	20 21
Winston circuit, Bethel		"	27 28
Danbury circuit, Palmyra		Feb.	3 4
Davidson circuit, Centenary		"	10 11
Farmington circuit. Advance		"	17 18
Summerfield circuit, Summerfield		"	24 25
Forsythe circuit, Clemmonsville		Mar	3 4
Jamestown circuit, Friendship		"	10 11
Winston, Centenary		"	17 18

District Stewards Meeting in Centenary Ch., Winston, Wednesday, Dec 13, '99, 11 a. m.

SALISBURY DISTRICT—1st Round

W W Bays, P E., Charlotte, N. C

Concord circuit, Mt. Carmel		Dec	16 17
Concord, Forest Hill		"	17
Concord, Epworth		"	23 24
Concord, Central		"	24
Salisbury circuit Shiloh		"	30 31
Salisbury, Church Street		Jan	6 7
Salisbury Main Street		"	6 7
China Grove circuit China Grove		"	13 14
Albemarle circuit, Stony Hill		"	20 21
Albemarle station		"	21 22
Linwood circuit Yadkin College		"	27 28
Lexington station		"	28 29
Gold Hill circuit, Gold Hill		Feb	4
Salem circuit, Salem		"	10 11
Norwood circuit, Norwood		"	17 18
Mount Pleasant circuit, Cold Spring		"	24 25
Spencer		Mar.	3 4
East Salisbury		"	3 4

The District Stewards meeting will be called in due time. I hereby most respectfully urge all the official members to attend the quarterly conference

IF YOU ARE FOND OF...

Salt Fish

I have the very best

IRISH MACKEREL

Fat and Fresh.
10c. a Fish.

G. W DENNY.

MOUNT AIRY DISTRICT--1st Round.

J J Renn, P. E., Mount Airy, N C

Mount Airy Station		Dec.	23 24
Mount Airy circuit at Salem		"	24
Sparta circuit at Sparta		"	30 31
Healing Speings circuit at Baldwin		Jan.	3 4
Jefferson circuit at Jefferson		"	6
Creston circuit at Creston		"	9 10
Watauga circuit at Henson's Chapel		"	13 14
Boone circuit at Boone		"	14 15
Pilot Mountain ct at Chestnut Grove		"	20 21
Wilkesboro circuit at Beulah		"	27 28
N Wilkesboro circuit at N Wilkesboro		"	28 29
Elkin station		Feb	3 4
Rockford circuit at Stony Knoll		"	7
East Bend circuit at Yadkinville		"	10 11
Stokes circuit at Germanton		"	17 18

FRANKLIN DISTRICT 1st Round

C. M Campbell, P E., Franklin, N. C.

Frank in station		Dec.	3
Webster and Dillsboro, Webster		"	9 10
Cullowhee circuit Speedwell		"	16 17
Glenville ct, Double Springs (3 o'clock)		"	17 18
Marion circuit, Union		"	23 24
Whittier circuit, Shoal Creek		"	30 31
Bryson City station (night)		Dec. 31	Jan. 1
Bushnell Mission, Witchers Chapel, Monday and Tuesday		"	1 2
Robbinsville circuit, Robbinsville		"	6 7
Andrews circuit, Andrews		"	13 14
Franklin circuit, Snow Hill		"	20 21
Highland circuit, Mulberry		"	27 28
Haysville circuit, Ledford Chapel		Feb	3 4
Hiwassee circuit, Notla		"	10 11
Murphy station (night)		"	11 12

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MRS. L. W. CRAWFORD, : : : : : : Editor.

Notes From the Conference Corresponding Secretary.

As the fiscal year is nearing its close, I beg to remind those whose duty it is to make and send them, that this last quarter's reports should by all means be full, accurate, and prompt. Consider my embarrassment in making mine for the third quarter when four district secretaries were not heard from. Perhaps the delinquency should be charged to the Auxiliary Corresponding Secretary. No—we may go still further back. A resolution in our Minutes, (page 39), reads: "It shall be the duty of every President and Lady Manager to see that the Corresponding Secretary sends her report promptly to the District Secretary, that the latter may report promptly to the Conference Corresponding Secretary." The final responsibility rests, then, on Presidents and Lady Managers. The latter will bear in mind that our Juvenile Superintendent, Mrs. J. H. Weaver, now resides in Asheville, and that all the Light Bearer reports should be in her hands by March 1. The accuracy of the statistics of our next minutes depends on faithful attention to this matter all along the line.

We regret that no new societies have been organized during the past three or four months; also that the number of subscribers to the Woman's Missionary Advocate has not increased. If every auxiliary will make an active canvass at once among its members we may yet secure before March 1st the 125 new subscribers we resolved at the annual meeting to add to our list. There are quite a number of copies of our last Minutes still on hand, and they will be gladly sent to any who may wish them.

Now that the year's work is about rounded up, attention should be turned in earnest to our Twentieth Century Thank-Offering. Diligent preparation should be made by each auxiliary to bring the subject clearly before its members at the regular March meeting at the latest. A good plan is to appoint two or three ladies to prepare papers or make talks embodying all the information possible. One paper might be on the general movement, another on the relation of our missionary society to the movement, and another on individual obligation, the president of the auxiliary holding herself in readiness to supplement any lack and to emphasize particular points. The fundamental facts, briefly told, are as follows: The originator of this movement was a prominent English layman, Hon. R. W. Perks, who, after much hesitation on their part, succeeded in inspiring the hearts of the leaders of Wesleyan Methodism with his own grand idea that the church should recognize God's blessings upon her during the closing century by ushering in the new one with the magnificent gift of a million guineas, wherewith she might better equip herself for greater and more speedy conquests in years to come. The grandeur of the idea quickly impressed all branches of Methodism, and now the total sum they propose to raise is $33,000,000. Of this amount the M. E. Church proposes to give $20,000,000; and at its General Conference in 1898, the M. E. Church, South, decided to ask for $1,500,000. This is for educational purposes. At its last meeting the Woman's Board of Missions resolved to pledge as its part of this amount, $75,000, to be appropriated to the erection of school buildings in Soochow, China; Mexico City; Juiz de Flora, Brazil; and Havana, Cuba. Our Conference Society, in annual meeting in Concord, expressed itself in sympathy with this movement, and resolved to fully meet its part of the obligation. According to a statement recently made by Mrs. Trueheart, as there are 40,000 adult members in the whole connection an average of $2 00 from each one will secure the $75,000. Our last quarter's statistical report gives us 1,415 members enrolled, which will make the proportionate part of the Western North Carolina Conference $2,830. While payments or subscriptions to this fund may be made at any time. Easter has been appointed for concerted action, and the program prepared for that occasion will appear in the March number of the Woman's Missionary Advocate. This Thank-Offering is in no wise to affect our regular work and pledges for another year.

To most of us, dear sisters, these are familiar facts. We have been pondering them in our hearts for many months. More than this, some of us have been praying daily that God would prepare each one to respond to the call when it should come with a Thank-Offering worthy of the great occasion, and of Him for love of whom we make it. The minimum amount we are asked to give as a Conference Society, is $2,830, the minimum amount as an individual, two dollars. Shall the Western North Carolina Conference Society be content to reach only the minimum mark? While a few may not be able to give even two dollars, the great majority will be able to more than double that amount; some giving five, some ten, some thirty, some fifty, and some a hundred dollars. Some who have the ability to give thus liberally will not have the desire to do so, and many will have the desire who have not (or think they have not) the ability. Since God has the disposal of all hearts, and all the gold and silver are his, shall we not continue to pray with faith that he will work both ways, giving both the desire and the ability? Can you not testify from experience that "he is able to do exceeding abundantly above all that we can ask or think" when prescribed conditions are met? Let us not forget that this is no ordinary call. Somehow it has the solemn ring of eternity in it. We feel that a failure to meet it gloriously would haunt us in days to come. It appeals strongly to our loyalty to the church we love. It reaches deep down into our soul life and stirs a passionate desire to break our alabaster box upon the dear Master's head. Once in a lifetime we plan to build a home, and lay aside money for this noble purpose—shall we not once in a lifetime make big sacrifice and lay aside big money for the house "not made with hands, eternal in the heavens."

But I must stay my pen. Two gifts of a hundred dollars each have been made. Who will be next on this honor roll?

Good Tidings.

A letter from Reidsville Auxiliary says: "We have arranged for a special meeting to be held in the interest of our Twentieth Century Offerings, on the 26th of February. A committee has been appointed to get up an interesting and instructive program of music, readings, etc."

What West Market Auxiliary is doing may be gathered from the following account of the last meeting, written by its special reporter for the Greensboro Record:

The mite-box opening of the Woman's Foreign Missionary Society of West Market Street Church, on Monday afternoon, was an occasion of much interest and profit to the seventy-five or more ladies who assembled in the handsome ladies' parlor of the church to participate in the exercises, consisting of a well arranged program of papers on the Twentieth Century Thank-Offering, sacred music, encouraging reports from the various missionary societies of the church, and other interesting items concerning the great cause of missions.

The pleasant jingle of coins occasionally heard from the table where a committee was opening the mite-boxes and counting their contents, attested the fact that the members of the society had been mindful throughout the year of mercies received, as each coin is supposed to represent grateful recognition of some blessing in the life of the giver. The gratifying report was made that those silent little reminders, the mite-boxes, had gathered during the current year $62. This amount, with $12.05, the dues for the evening, $2.06 birthday offerings, added to the amount previously reported to the treasurer, brings the total for the year, since March 1, 1899, up to $380.88. Future collections will increase this amount somewhat before the books are closed for the fiscal year, ending March 1, 1900.

This society is much interested in the grand movement of their church, known as the 20th Century Thank-Offering, the purpose of which is to create an educational fund for the benefit of the denominational schools and colleges, including their church missionary schools. It is in this latter feature that the society is specially interested, and for which they are planning to make liberal offerings.

In view of this interest, the society was much gratified to hear that Mrs. Crawford, their president, would lead their contributions by giving $100 to the 20th Century Fund. At a previous meeting Mrs. J. A. Odell had made a like liberal donation to that fund, and with these two noble examples as an incentive the society cannot do otherwise than devise liberal things for this great work.

Another most pleasing feature of the evening was the addition of six new names to the roll of membership. This growth is a gratifying evidence of life, and the society now numbers 105 active members; to this number it is hoped many more will be welcomed during the coming year.

After the completion of the business part of the program, the ladies of the society, and their invited guests, repaired to the Sunday-school class-rooms in which an elegant collation had been spread, and there spent an hour in pleasant, social converse, getting better acquainted with one another, and strengthening the bonds of mutual interest and common labors by which they are united. When the shades of evening warned them that even this pleasant occasion must come to a close, all, no doubt, returned to their homes with firm resolves to be more active and earnest than ever before in the noble work in which they were engaged.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A friend at Cliffdale, N. C., writes: "Your letters in the Advocate are very interesting to me, and not a single one but is read and reread. We often hear in times of political campaigns that the Agricultural Department at Raleigh is of no use to the farmer, and its maintenance a great waste of the public money. I only speak for myself when I can say that if the industrious farmers of the state (advice to others is thrown away) would study the bulletins and accept the advice given, the benefits would more than equal their state and county taxes annually. My state and county tax is about $40 a year, and I am sure my crops the past year were increased fully that amount by following in a large measure the advice of the bulletin. Now I wish my name listed for all the bulletins. I am not receiving any at present as I failed to send in my name when the list was being revised." I quote this letter partly to commend the practice of reading all the bulletins as an educational help to the farmer, but to again explain what seems to be confounded in the minds of most of our farmers. I am connected with the College of Agriculture and Mechanic Arts and with the Agricultural Experiment Station, but have no official connection whatever with the Department of Agriculture. This department is under the control of an entirely different board from that which manages the College and Experiment Station. The Department has buildings of its own in the city, while we are out nearly two miles from them. I often contribute as a matter of courtesy and by request for the monthly bulletin issued by the Department of Agriculture. The experiment Station issues bulletins on various matters which we are investigating from time to time, but there is no set time for their appearance. I will send the name of our correspondent to the Department of Agriculture, but the best way to get their bulletin is to send a card with your name and address to Hon. S. L. Patterson, Commissioner of Agriculture, Raleigh, N. C. I will also have your name listed for the Station bulletins. I note also that you say people ofetn say that the Department of Agriculture is a waste of the public money. This is simply a proof of their ignorance, and that they fail to get the benefits that the Department is anxious to give them. The Department of Agriculture at Raleigh does not cost the taxpayers of the state a cent, as it is run entirely by the tax on manufactured fertilizers sold in the state. But says one, "the farmer has to pay that when he buys his fertilizers." Well the fact is the tax does not make fertilizers cost less or more to the farmer. As proof of this I have only to refer to the fact that the last legislature decreased the fertilizer tax from 25 cents to 15 cents per ton, and at once the manufacturers raised the price of their fertilizers, which was already too high. In fact the Legislature simply gave the fertilizer men about $15,000, and in return for this the fertilizer men raised the price of fertilizers. If the farmer pays the tax how is it that the price of fertilizers was not reduced in proportion to the reduction of the tax. Acid phosphate is now sold at a price two or three times above the cost of making it, and there is evidently a combined effort to make the price of said phosphate so high that farmers will be forced to buy the manufactured fertilizers instead of mixing their own at home. If farmers could be kept in any combination they could easily kill this by building and running acid works for their own use and sales to others. Co-operative acid works in all the eastern part of the state could soon reduce the price of acid phosphate to a fair business profit.

The money that the fertilizer makers pay to the Department of Agriculture is used for the protection of the farmers from fraud. But for the close inspection and analysis by the Department the farmers would be imposed upon by unscrupulous men, and robbed of ten times the amount that is spent on the Department. Those who say that the Department is useless simply do not know what they are talking about. But I would repeat for the benefit of all our readers that the Department of Agriculture and the Agricultural Experiment Station are two distinct things and have no official connection whatever. I help the Department at the Farmers' Institutes, that is all. But both the Commissioner of Agriculture and the Director of the Experiment Station are ready at all times to answer the letters of farmers so far as they are able, and to help them to better methods and a more profitable use of their soils. The Experiment Station is supported entirely by the U. S. Government for the benefit of the farmers of N. C., and not a penny of its support comes from the state of N. C. I make these statements to correct a widespread impression that these agencies for the good of the farmers of the state are a tax on the state. The salaries of the President and Professors of the College are all paid by the U. S. Government and the state is only required to provide the buildings for the College.

Why then should not the farmers and the farmers' sons of N. C. reap all the benefit they can from the means appropriated for their benefit? And yet the majority of the students sent here to College—farmer's sons—are sent by their fathers to study anything under the sun except agriculture. The impression has gone abroad that the farmer does not need a college education, that if a young man intends to be a farmer he had better stay on the farm. As one plain farmer of the better sort told me a few days ago, when he was visiting the College and looking through all our work with a great deal of pleasure, "the trouble is that the farmers do not know what you are doing here. I tried a few days ago to get some of my neighbors to unite with me in sending for the bulletins and having our names all listed tor the Department and the Station bulletins too, and one man told me that 'those fellows at Raleigh cannot learn me anything about farming, for I was raised on a farm, and know all about farming.' And yet I knew that very man took five acres of land to raise a bale of cotton, and could not be made to believe that he could learn to improve his land by study and reading." It is for the purpose of combating all this dense ignorance that the Government is spending thousands of dollars in the College and Station, and the most difficult problem that confronts those who are trying to help the farmer, and who are devoting their lives to this one work, is to get some men to take the help that is offered them. When we hold a farmers' institute for their benefit the only men who attend are the intelligent farmers who are already studying how to improve. The men who take five acres to make a bale of cotton will not attend, for they "know all about farming." And I see them going by our college daily with one little mule to a wagon with about 50 cents worth of pine wood on it. They have spent time in cutting that wood and then spend a day in travelling to town to sell it, and in all probability they take home the value of the wood in a bale of cotton seed hulls to feed the mule on. If our friend at Cliffdale and others of the many who write to me that they read and like the letters in the ADVOCATE want to do some real missionary work, let them try to reach men of this class. Get them to take the paper and read it not only for its religious value in their lives, but that they too may be helped by the letters I am trying to write with an eye single to the help I may be able to give to the farmers of North Carolina. And if the Department has a Farmers Institute in your neighborhood, attend yourself of course, but do not stop at that; find all the five-acre-to-a-bale men you can, and do all you can to get them out to the meeting. No matter if you are not in a cotton growing section the same class of men are in all sections, the men "who know it all." The writer of this has been engaged in the cultivation of the soil in various states, in different soils and climates and all sorts of crops. He has made agriculture a life study for the past forty years, and the more he cultivates and the more he studies, the more he realizes that he does not yet know all about it, and probably never will, nor will any other man. But we are learning year after year more than we knew last year or the year before, and that is the whole reason for the Experiment stations, that men may have time and means for study.

Right by the roadside where the know it all men pass with their little jags of wood daily I have a frame six feet wide and about 100 feet long, planted in lettuce. This frame is covered with glass sashes that originally cost about $50 and have been in use for ten years and are good for ten years more with care. That one crop of lettuce which these poor fellows pass in full view of daily and at which they look with a sort of pity for the man who potters over such trifles when he might sell fifty cents worth of wood a day with the help of a mule, will bring at the rate of $5,000 per acre, and the demand for winter lettuce has never yet been fully met. That space of six feet by 100 will bring more money than any ten acres these poor fellows sweat over all summer, and it is grown in winter. I passed several of these little wood haulers yesterday when I was taking a box of forced tomatoes to the express office. The box weighed 40 pounds and brought $10.00 and was a single morning's picking, or rather part of it, from a space under glass of 15x60 feet, and that space has been producing tomatoes since Christmas and will continue for some time yet. Of course not every one can go to growing frame lettuce or forcing tomatoes in winter, but what I want to impress is the fact that we can by concentration of effort get more money out of a small area than by spreading our energies all over the face of the country for small profit. Instead of everlastingly figuring on so many acres to the mule, our farmers have got to go to figuring on how many dollars they can make an acre of land produce. I have some more letters I intended to answer, but I have already overrun my space, and must defer them till next week.

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Ar. Weldon		11 .0 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 38 p m
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Ar. Atlanta		3 50 p m	6 15 a m
Lv.			

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Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 33 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 30 p m	*5 00 a m
Ar Hamlet, S. A. L	*11 0 p m	*7 43 a m
Ar. Wilmington		*12 25 p m
Ar. Southern Pines, S A L	*12 02 a m	*9 09 a m
Ar. Raleigh	2 03 a m	11 14 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*5 15 a m	*7 20 p m
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MARRIAGES.

BELL—SPENCER.—In Tryon Street M. E. Church, South, Charlotte, N. C, Jan. 24th, 1900, by Rev. W. S. Rone, assisted by Rev. H. F. Chreitzberg, D. D., Mr. James A. Bell to Miss Jessie Spencer, daughter of Mr. J. S. Spencer, all of Charlotte, N. C.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

DAWKINS.—Bro. J. T. Dawkins was buried by the writer last Sabbath at St. Paul's Church, in the hope of a resurrection to a new and higher life. He was born in England, Dec. 11, 1828, and died at the home of his son-in-law, Bro. Levi Bollinger, near Newton, Jan. 26, 1900. His was a ripe age. He came to the end of his years "like a ripe sheaf in his season."

Bro. Dawkins came to America about the opening of the civil war, and a few days after the close of the war was married to Miss Mildred F. Davis. Eight children blessed their union and made happy their hearts. Two daughters preceded him to the world above to await his coming. The wife and six children wait on this side.

A happy and triumphant death was his. He was conscious of the presence and blessing of his Lord. Death had no sting. The grave was a pathway to the skies. To the weeping, waiting friends, heaven will seem nearer. A treasure is over there, and thither their hearts will be drawn.

C. F. S.

ORR.—Perry C. Orr was born February 24, 1826, and died January 27, 1900, in the 74th year of his age.

Bro. Orr was one of the true pillars of the church and was so recognized by all who knew him. His wife preceded him some twenty-seven years to the other shore, and since that time he has devoted himself to the love and care of the motherless ones. It was beautiful to see how they loved each other.

After our first service of this year, meeting him at the chancel, he told me his name, and added that he was about done with this old earth now. But few caught the prophetic meaning, and none of us dreamed that a few more days, and it would be even so.

His characteristic energy led him to go too far in the cold, which resulted in pneumonia.

From the very first of his sickness he expressed himself to the effect that his days were numbered, and looked toward the sunset of his pilgrimage, with no desire to return. He enjoyed having us commune with our Heavenly Father around his bedside, and even when the power of speech had left him he welcomed me with outstretched hand.

While his suffering was great he was calm and patient to the end, and at last just went to sleep upon the bosom of his God.

He was buried by loving hands at the old burying place on the old estate, overlooking one of the most beautiful pieces of scenery of mountain and valley it is one's privilege to behold—there to sleep until the morning of the resurrection.

God bless the bereaved loved ones, and may they all meet him in peace.

G. G. HARLEY.

CARRAWAY.—Again has the death angel visited our community and removed from the scenes of life one of Reidsville's most estimable citizens. The summons came not to the aged pilgrim, tired and weary of the journey, nor to the child unacquainted with life's toil and sorrows, but to one in the prime of manhood, to whom life was sweet and who was bravely meeting its responsibilities. It came to the devoted husband and loving father, in whose protecting arm and manly heart wife and child confided.

The soul of Paul J. Carraway took its flight to the God who gave it Sunday morning, Jan. 28th, at 2.15 o'clock. The event was not unexpected, for life had hung by a slender thread for two or three days. Mr. Carraway had been in declining health for about a year. His condition became critical a month or two ago and it was seen that there was little hope for his recovery. All that medical skill could do to prolong his life was done, and loving hands did everything possible for his comfort. Human skill and sympathy could mitigate his sufferings; it was not within their feeble power to ward off the grim messenger. The issues of life are in the hands of the all-wise God. He makes no mistakes, and what is dark and mysterious to the human understanding will be made plain to those who trust him in his own good time.

Mr. Carraway was one of our most popular citizens. He was a genial, sociable man and had the happy faculty of making friends.

He came to Reidsville from Winston in 1888, and was connected with the A. H. Motley Tobacco Company till that firm went out of business two or three years ago. After that concern failed he represented the American Tobacco Company in Atlanta with several salesman under his control, until last fall, when his health broke down and he was compelled to give up work.

He was happily married to Miss Bessie Evans, a daughter of the lamented Capt. T. C. Evans, in 1889, who with one child, a bright little boy, survives him.

He was a son of Rev. P. J. Carraway, of the W. N. C. Conference, one of the State's best known and most highly esteemed preachers, and about forty years of age.

The funeral was conducted from the Presbyterian church Sunday evening at 3:30 o'clock by Rev. D. I. Craig, assisted by Rev. Drs. Wood and Brooks of the M. E. Church. Mr. Craig read Paul's matchless argument on the resurrection and paid a feeling tribute to the virtues of the deceased. He had visited him often during his illness and found him resigned to the Lord's will. His sky was perfectly clear. Dr. Brooks followed with a beautiful tribute and Dr. Wood read impressively the hymn selected by the deceased for the occasion, "Just as I Am". The pall bearers were Messrs. R. P. Richardson Jr., J. C. Gardener. R. L. Watt, J. M. Dameron, J. W. Satterfield, C. T. Basley. The flower-bearers were Messrs. Will Williams, B. L. Hurdle, Ed. Blackwell.

The interment took place at Greenview cemetery.

The bereaved family have our heartfelt sympathy.

"I cannot say, I will not say,
That he is dead He is just away,
With his cheery smile and wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since he lingers there.
And you—and you, who the wildest yearn
For the old-time step and the glad return—
Think of him faring on as dear
In the love of there as the love of here.
Think of him still as the same, I say;
He is not dead—he is just away."

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Sometimes you do both

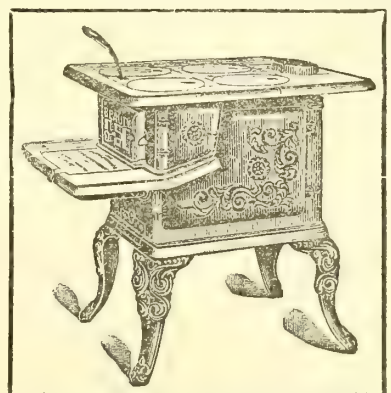
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TRAINS GOING SOUTH.

Dated Jan 14, 1900	No. 23 Daily.	No. 55 Daily.	No. 108, Daily ex Sunday.	No. 42, Daily.	No. 9, Daily.
	A M.	P.M	P.M.	A.M	P. M.
Leave Weldon.	11 50	8 18	....	..	
Ar. Rocky Mount	12 55	9 52	.....	.....	..
Leave Tarboro....	12 21	.	6 09	....	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 53
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma..	2 55	11 08		....	.....
Lv. Fayetteville.	4 30	12 20		....	....
Ar. Florence..	7 25	2 24		..	.....
	P. M	A M.			
Ar. Goldsboro.....	.....	....	7 55	..	....
Lv. Goldsboro	.....	....	.....	7 0	3 55
Lv. Magnolia.....	.....	....		8 03	4 53
Ar. Wilmington..	.....	.....	....	9 40	6 00
			P.M	A. M	P.M.

TRAINS GOING NORTH.

	No. 78. Daily	No. 102, Daily ex. Sunday	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence.....	9 45	...	7 45	...	.....
Lv. Fayetteville.	12 20		9 45	....	.....
Leave Selma.....	1 50		10 56	.....	.....
Arrive Wilson....	2 35	..	11 33	...	.....
		A.M		P.M	A. M.
Lv. Wilmington.				6 50	9 45
Lv. Magnolia		...		8 20	11 16
Lv. Goldsboro ..	.	5 00		9 25	12 20
	P. M		A M	P.M.	P M.
Leave Wilson....	2 35	5 43	11 33	10 20	3 16
Ar. Rocky Mount.	3 30	6 25	12 09	11 11	1 53
Arrive Tarboro		7 04	.....	....	.....
Leave Tarboro..	12 21	....	.....	...	.....
Lv. Rocky Mount.	3 30		12 09	.. ..	.. ..
Arrive Weldon....	4 32		1 04	.	....
	P.M.		A.M.	P. M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Divis'on Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 4' p m , leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 05 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m , returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m , arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Nashville Branch leave Rocky Mount 10:00 a m , 3:40 p m.; arrive Nashville 1:10 p m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:55 p m Nashville 12:15 a m , 5 25 p m. arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m and 2:51 p m.

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feb 14 4mp Raleigh, N. C.

NEWS OF THE WEEK.

Wednesday, February 7.—Carrabelle, Fla., suffers a $50,000 fire———The Molineux case goes to trial today——— The death rate in Bombay has reached an unprecedented height———The democratic members of the legislature hold sessions in Louisville———Masked men hold up and rob a man between North and South Rocky Mount———Detectives think they are on the track of the man who killed Governor Goebel———Simmons and Daniels invite W. J. Bryan to speak in Raleigh Tuesday night——— The Gaynors sue the government for pay on their Savannah harbor contracts ———The Pee Dee tobacco warehouse at Florence, S. C., was burned Wednesday night———Three hundred Spanish prisoners attack and drive off their Filipno guards with stones———Mississippi will exempt all new cotton and woolen factories from taxation for ten years——— The schooner John H. Penrose, Philadelphia for Brunswick, puts in at Norfolk, in distress———The movement for Gatacre and Kelley-Kenney to join forces and re-inforce French has begun——— Senator McLaurin, of South Carolina, will most probably be one of the Philippine commissioners———The corporation commission orders several depots built by the Southern and the Atlautic Coast Line railroads———Governor Goebel's remains are brought to Frankfort where they will lie in state at the Capitol hotel until Friday———At Sterkstroom the Boers attacked General Gatacre Wednesday from two points. The fighting was in progress at last accounts.

Thursday, February 8.—Bryan makes two speeches in New Jersey———A negro was hanged in Charlotte, N. C., Thursday———W. J. Bryan accepts the invitation to speak in Raleigh next Tuesday———The northwest is suffering from a fierce blizzard and zero weather——— The steamer Gate City goes ashore near Moriches, Long Island———Nine persons are killed by the wreck of a passenger train in Michigan———The republican legislature of Kentucky held secret sessions Thursday———The Richmond (Va.) chamber of commerce endorses the ship subsidy bill———Three men are killed by a collision of two freight trains near Williamsport, Pa. ———All the bay steamers were prevented from leaving Baltimore Thursday by a dense fog———With the reinforcements to be sent, England will have 194,000 soldiers in South Africa———The senate ratifies the extradition treaty with Peru and the Mexican boundary treaty ———Another cargo of mules is shipped from New Orleans for the British army in South Africa———The National Steel, the American Steel Hoop and the American Tiu Plate companies will consolidate———Sixteen of England's battleships and eight armored cruisers are armed with muzzle-loading cannon——— Governor Taylor has not yet signed the agreement and General Collier is buying more ammunition.

Friday, Feb. 9.—The Fleming-Snyder murder case is in the hands of the jury ———The steamer Gate City will have to be lightened before floated———There was a wild scene in the federal house of representatives Friday night———The Seaboard Air Line will purchase fifty locomotives for its through trains——— The British parliament will be asked for £20,000,000 for building new warships ———Warrants have been issued for members by the republican legislature of Kentucky———W. J. Bryan has been invited to address the students at Chapel Hill next Wednesday———The estimates are for $65,000,000 more for England's war expenses for the year ending March 31st———The British steamer Honiton is grounded for several hours on the N. Carolina coast———Gov. Taylor says he will take no action on the Louisville conference for some time, if at all———The republican legislature meets at London, Ky., and declares that Taylor was elected governor———The railroads which the state of Mississippi is suing for $1,500,000 back taxes, offer to pay $750,000 ———Senator Joues, of Arkansas, introduces in the Senate a free silver substitute for the financial bill———The cruiser Prarie sails for France with exhibits for the Paris Exposition; she carrles a crew to bring back the Albany ———Reuben Ross was hanged at Lumberton Friday; he declares his innocence, bnt confessed to the crime for which a negro was hanged in Richmond county ———Builer fails again and his troops on the hill north of the Tugela river captured Monday are withdrawn to the south of the river. Advance was not possible and the fire of the Boers was too heavy.

Saturday, Feb. 10.—A fatal shooting affray occurs near Norfolk, Va.———500 miners in Tennessee go out on a strike ———Four new cotton mills are inaugurated in South Carolina in one day ———The South Carolina legislature has a hot time over the anti-trust law——— A mis-trial is had in the Fleming-Snyder murder case at Norfolk, Va.———The South Carolina legislators make changes in the Jim Crow car law———One of the libel suits against the steamer Venetia is compromised for $16,000———At Cerry station, Tenn., a negro murders a farmer's wife and is killed by the husband ———The federal commissioner at New York holds the Gaynors for trial on the indictment at Savannah———Farmers hold an enthusiastic meeting at Greenville, N. C., in which the fertilizer question is discussed———Chairman Simmons issues the call for the Democratic State Convention to meet in Raleigh on August 11th———The jury in the Molineux case return a verdict of guilty in the first degree; it is said this trial has cost $200,000———The committee of the Virginia senate favorably reports the bill allowing the Seaboard Air Line to build from Richmond to Washington——— Judge Waddill, in the federal court at Richmond, refuses Thomas F. Ryan the injunction prayed for against the S. A. L. consolidation———A Forsyth county populist writes a letter to Senator Butler, denouncing him for his course in opposition to the efforts of the white men to rescue the state from negro rule——— Gov. Taylor refuses to sign the Louisville agreement but issues a proclamation sending the troops home and convening the legislature in their halls at Frankfort on Monday.

To Launder Lace Curtains.

Shake all the dust from the curtains, and soak them over night in plenty of cold water. In the morning rinse them out in several waters before putting them into suds; then use a tablespoonful of Gold Dust Washing Powder to a quart of boiling water, and wash the curtains by squeezing up and down. Rinse thoroughly, and if you wish them very white, slightly blue the last water. Dry them in the open air, then put them through a thin starch and also through the wringer. If you have curtain frames put them in, but if not, tack old sheets on the floor and pin them to it.

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College Message

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ESTABLISHED 1855. GREENSBORO, N. C., FEBRUARY 21, 1900. VOL. XLV., NO. 8.

LET ME BEGIN ANEW.

[Author not known.]

Lord God, Thou lettest the green things start
  A new life every year,
Out of their sunken selves they rise,
  Erect and sweet and clear;
Behold the lily's pure, white leaves,
  Unfolding by each mere!

Again the sap mounts in the fir
  Thro' every swelling vein;
Again the clover stirs and thrills,
  Responsive to the rain;
Again the tender grass makes green
  The lone breast of the plain.

Hear the new, the golden flood of song
  The lark pours to the blue!
Behold the strong, undaunted shoot
  Pushing its brave front through
The fallen tree—Lord God, Lord God,
  Let me begin anew!

Out of my own self let me rise!
  For God, if it can be,
A new and noble growth may spring
  From yon decaying tree—
Surely a strong, pure life may mount
  Out of this life of me!

HAVE the petitions in the 119th Psalm ever specially impressed you? If not, read them again, commit them to memory, yea, make them your own daily prayer with all the sincerity possible, and note the results in your own religious experience.

STOP and ask yourself how many heart-to-heart, genuine religious conversations have you had this year? Have you even tried to introduce the subject? Many souls, apparently indifferent are hungry for just the spiritual light and truth you might thus impart.

THE Arkansas Methodist wisely says: "Many there be who desire to find 'the Christian secret of a happy life. Far nobler is he who would know the Christian secret of a useful life. The former is self-centered; the latter is self-denying; the former seeks peace; the latter seeks power; the former would nestle in a Savior's arms; the latter would march with Jesus under his own blood-stained banner to the conquest of the world." It might be added that he who seeks the useful life is the only one who will ever find the secret of a happy one.

"INCLINE my heart unto thy testimonies and not unto covetousness"—could you make a better morning prayer than this?

A SUCCESSFUL city pastor of another denomination has issued to his people the following circular entitled "To Make a Church Prosper." All pastors and peoples may read it with profit.

Why should there be a decaying church in the world? There is a sure way of prosperity. It has never failed. and never can. A few simple rules observed by all the members of any church will insure good days. If the church is decaying, the decay will soon be arrested. If it is standing still, it will soon begin to grow. If it is already flourishing, it will grow more rapidly.

1. Attend all the services regularly.
2. If it rains or snows, make a special effort to go.
3. Never miss a prayer-meeting needlessly.
4. Invite some one else to go every week.
5. Take part in the meetings. Be ready always to give a reason for the hope that is in in you with meekness and fear, and to speak well of Christ and the church.
6. Think of the services through the week, speak of them to others, and pray that they may be attended with divine blessing.
7. Pray for each member so far as you may know them, especially for the sick and poor.
8. Pray for the pastor. His usefulness will be greatly increased by the daily prayers of all the people. His preaching will improve wonderfully under such conditions.
9. Note the absence of members, not to criticise or find fault, but to show them proper attention in case they are sick. to encourage them if they are cast down, to restore them if they are wandering.
10. Speak to strangers, and invite them to come again.
11. Accept gladly any work assigned you, but never show a spirit of envy when others are promoted in the church.
12. Never encourage strife, but be a peacemaker.
13. Never speak the faults of others to your neighbors. and never to those who have made mistakes, unless it be for the purpose of correcting them, and then be sure and do it in love.
14. Give cheerfully, according to your ability.
15. If able, take a church paper.
16 If the pastor or some one else is struggling under a heavy load, take hold and help.
17. Never insist on having your own way against the majority, and never insist on overriding a minority with careless indifference.
18. Make some unconverted soul a special subject of daily prayer. Persevere in prayer, together with judicious effort, until that one shall be brought to Christ. Then begin at once to bring another in the same way by prayer and personal effort.
19. If you know persons who might be gotten into St. Paul's Church or Sunday-school report to the president of the Pastor's Aid Society.

If we knew that such simple rules as these would give us a good harvest, or insure physical health, or make us rich, as well as we know that they will make the church prosper, would we not all begin at once to observe them? These things we can all do. No special talent is required. By so doing ye shall bear much fruit.

THE distressing war now being waged between the English and the Boers has been for many months of such absorbing interest as to almost overshadow that no less tragic state of things in famine-stricken India. Happily in the latter case we may give not only sympathy, but practical help. The famine is said to be the most wide spread of the century. Although the most gigantic efforts are being made by the British Government, it will be impossible to relieve more than a tithe of the distress. Read this touching appeal and hand your contribution at once to your pastor, or send it direct to A. B. Leonard, D. D., 150 Fifth Avenue, New York.

"While you are enjoying your healthful and bountiful repast there are multitudes of people in India who have barely enough food to keep soul and body together, while thousands on thousands are dying of starvation. Many of these are members of our own Church, and are our brothers and sisters in Christ. Our missionaries are calling upon us for help. One dollar will support one of these hungry brothers or sisters for twenty days. Five dollars will support a family of five persons for twenty days, and ten dollars the same number for forty days. 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'"

UNDER the striking heading, "The Preacher's Snare," the Christian Witness speaks helpfully on a subject of vital importance to all whose duty it is to minister to others in spiritual things:

"Professionalism is the preacher's snare. The great danger in administering spiritual things is that they cease from their constant familiarity to make a deep impression on us. Such is the structure of the human mind that "familiarity breeds contempt." The more we handle the sacred utensils, the less our reverence for them, is the tendency of the mind. It is not uncommon to find preachers who are great revivalists in the beginning, but have gradually cooled off. The burden for souls and the keen perception of the peril of the impenitent has ceased to have the weight with them that it once had. There are evangelists who were once very successful, but who are now dry and almost useless. Their work became, after a time, mere professionalism—as question of their own bread and butter, instead of feeding the flock and rescuing the perishing. The country is full of these cooled-off volcanoes. And the peril of others is very great.

"The great safeguard against all this is having frequent seasons of regirding and reanointing, of breaking up of heart and breaking down before God. Many evangelists do not pray enough. Some get so popular and have so many popular calls to serve people in a popular way, that they almost forget God. One of the very best things that can happen to a true man is occasionally to get into a hard, dead field, which will drive him to his knees, and teach him his weakness and dependence, and how to intercede and prevail with God. It is often a good thing for him to be set aside for a time by sickness or a dearth of "calls," in order that he may have time to get his bearings, reflect on the nature of his work, and make up his mind if he ever gets another opportunity he will better appreciate its importance."

WE clip this paragraph from the New York Observer. The comment on Dr. Hillis' remarks is timely and commendable:

In a recent sermon Dr. Hillis remarked that in every age there have been two classes in the church, the one emphasizing "knowledge and culture," the other "affection and sentiment," while "outside the church" stands a third class of Christians, "whose emphasis has been upon good deeds, conduct and character." It would be more proper to say that more of this class of thorough-going Christians, who practice what they preach, are found inside than outside the churches. We weary of this continual assumption that much creed means little character. A firmly held creed and an honest, truly benevolent character can and do very frequently subsist together.

MISSIONARY workers who cannot attend the Missionary Ecumenical Conference to be held in New York in April are already deeply regretting their loss. Nothing of the kind has promised so much in the way of interest and profit. One of the most inspiring thoughts in connection with it is the fact that it will give a practical illustration of the unity of Protestantism in the work of the world's evangelization. Here denominations will drop out of sight, and the kingdom of God, which knows no denominational lines, will stand out in bold relief. and our Lord's high priestly prayer will be answered: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent sent Me." Those who are not anticipating going can at least pray earnestly that the Conference will help to start Protestant Christianity into the twentieth century with the tread of a conquering army.

CONTRIBUTIONS.

My Mother's Visit.

BY EDGAR LUFSEY.

Years have passed, but still in dream land
I can see a face once dear;
See the face of one who loved me
Ere I knew that face was near.

She who taught me in my childhood,
When I knelt beside her knee,
To lisp prayers, almost forgotten,
Is the one I still can see.

In my dreams last night I saw her,
Bending kindly o'er my bed,
As before I'd often seen her,
"Have you prayed tonight?" she said.

O dear mother, was I dreaming,
Or did you come back indeed;
To chide the son you knew was erring,
And bid him a true life to lead?

The Transfiguration of Jesus.

BY REV. ROBERT F. SAMPLE, D D.

"After six days, Jesus taketh Peter, James, and John, his brother"—the three disciples whom Jesus loved best. They had left Cesarea Phillippi, and were about to go to the borders of the Hebrew's country, there to look over in the land of the Gentiles There may lie hidden a profound significance in this. The dividing wall is to be taken down. Christ's glory shall shine over all the earth. Now the three disciples and their Lord walk thoughtfully on as the evening twilight approaches.

"And bringeth them up into a high mountain apart." This simple record tells us about all we know as to the place of the transfiguration of our Lord. It took place on a mountain, whither Christ had gone to pray. It may have been on Tabor, as centuries have believed. But there is greater reason to think that it was on Mount Hermon, the Mont Blanc of Palestine, which lifted its snowy summit into the cloudless blue by day, and reflected the gleam of stars by night, distinctly seen from the Jordan and the great sea.

But it is with the event, rather than with the place, that we are concerned. The transfiguration divided equally the period between our Lord's baptism and his crucifixion. Whilst Jesus was praying, his person was robed in marvelous glory. "His face did shine as the sun, and his raiment was bright as the light, so as no fuller on earth could white them." This radiance of his body cannot be referred to natural illumination, not did it originate from without, but was evolved from within. The divinity around which he had wrapped our nature penetrated the garment which had long obscured it, and prophesied his future glory.

The scene was indescribable, overpowering, supernatural. The disciples had each wrapped himself in his outer garment, and, lying on the grassy slope, had fallen into a deep sleep. They did not witness the beginning of the transfiguration. But such was the glory that it ovormastered sleep, and, suddenly awakening, they looked wonderingly on the brilliant spectacle. At first they scarcely recognixed their Master, so unlike the humble Galilean with whom they had climbed the Mount.

Presently they observed and recognized Moses and Elias, whom they had never seen before. They, too, appeared in glory, and were holding a conversation with Jesus. They represented the law and the prophets. Their presence indicated the end of the old dispensation, with its typical significance, and the fulfillment of prophesy in the advent of Christ. "The law was given by Moses, but grace and truth came by Jesus Christ." They spake in quiet tones of the death which their Lord should accomplish at Jerusalem. The disciples treasured up in their hearts the words they heard and waited for an interpretation of them. Jesus is to die at Jerusalem! Beyond the glory of the Mount is another event, very unlike it, and they cannot reconcile the two. They shall know hereafter.

Soon another wonder appears. A bright cloud enters the strange effulgence, its outlines well defined, and a voice announces, "This is my beloved Son, in whom I am well pleased; hear ye him." It is the same voice that was heard down by the Jordan when Jesus was baptized. Overswept with a solemn awe, they fell on their faces and were sore afraid. Soon Jesus touched them and in his wonted tenderness, said, "Arise, and be not afraid." "And when they had lifted up their eyes, they saw no man save Jesus only." Moses and Elias had gone back to heaven, not to return again until they shall come with Jesus in his second glorious Epiphany. Lawgiver and prophet disappeared that Christ might be all.

Now all is quiet and peaceful. And though the glory is departed, a strange sweetness lingers on the mountain air. The disciples who had thought to build three tabernacles, one for the Lord, one for Moses, and one for Elias, would gladly have prolonged their stay alone with Jesus, but duty calls them down to lower grounds and humble ministry, till the day dawn and the shadows flee away.

Some of the suggestions of the transfiguration claim our attention. One is the relation of prayer to divine manifestations. Jesus had gone apart from his disciples that he might commune with the Father, and whilst thus engaged, a celestial glory covered the mount of his devotions. Prayer opens heaven. It was while Daniel prayed that the man Gabriel, being caused to fly swiftly, came down and touched him about the time of the evening oblation. It was when Peter prayed on the tanner's roof that a heavenly vision greeted him and led him out into broader fields of service. In the secret place of prayer our burdens grow light, our sighs turn to songs, our hearts are filled with the peace of God, which passeth all understanding, and heavenly glory enwraps the mercy seat.

It is good to be with Jesus. This was Peter's testimony on the Mount. This is always true, whether it is on the mount with its glory, or in the valley with its deepening shadows; whether it is in the secrecy of the stairs, or in the upper room with the eleven; on the vessel tossed with tempest, as on the Galilean Lake or under the sheltering roof at Bethany; in the fiery furnace, such as the Hebrew children entered, or on Olivet, fanned with breezes from the sea; in the lion's den at Babylon, or the Supper in Jerusalem, the Father's house, with its many mansions, standing out on the near horizon. The person of Jesus is the great attraction of the life beyond. Rutherford was wont to say, "Jesus is by far the best half of heaven;" "The Lamb is the light thereof."

The transfiguration furnished a pledge of immortality. The Rabbinical tradition says that God kissed Moses asleep on Mount Pisgah, and angels buried him in the land of Moab. The lonely grave before Beth-peor was vacated that night, or long before. It is probable that Moses came from heaven rather than from Moab. He was the wave sheaf of a glorious harvest, for the holy mount intimates that God had awakened him out of sleep.

Then, too, we learn on the mount the glory of the resurrection body. Christ's person was not simply illuminated; it was glorified, and even his garments were changed. Probably his body was then, in appearance and properties, what it is now in heaven. Moses and Elias were also clothed in luminous bodies, like Christ's; doubtless the same they had worn and now wear above, and Christ's glory and theirs was prophetic of ours, when the trump shall sound and the dead shall arise. The transfiguration gives us a glimpse of the life above and leaves the gate ajar.

The doctrine of heavenly recognition is here suggested. The disciples knew Moses and Elias. This knowledge was probably attained by means of recognition as yet unknown to ourselves. When we meet our "loved and lost awhile," on the other side, we shall know them in their gloried state, and we shall need no introduction to any saint of the ages. To see shall be to know.

Again, we learn that departed saints may influence earthly lives It is said that angels are ministering spirits, sent forth to minister unto the heirs of salvation. Is it not reasonable to suppose that saints in heaven may now and then be commissioned to helpful service in our behalf? Does not this narrative of the transfiguration suggest it? Our friends with Christ must feel a profounder interest in us than the angels feel, and can enter with an intelligent sympathy into our experiences, temptations, trials and service. They may also share our joy in spiritual communion, and, when we are about to depart, guide our steps along a road by us untraveled, along which their footprints are seen.

Finally, we learn the authority of Christ's ministry. "Hear ye Him." His words are truth. They have borne the test of generations. They have guided, comforted, and saved a multitude no man can number. "Hear ye Him." Not any ecclesiastical hierarchy, seeking to dominate the consciences of men; not any human teacher, who at his best still needs to be taught; not any council of the church, whose decisions are valueless if unsupported by the word of God. Christ is the light of the world. His omniscience embraces two eternities. He dwells in a perpetual God. He can answer all our questions, lead us into all truth, direct all our steps. Philosophy never healed a heart that was broken. Science never released from the slavery of sin. Arithmetic never taught us the sum of heavenly glory. Geography never brought to view the King's land, nor mapped out the road to it. Jesus says, "Take my yoke upon you and learn of me, and ye shall find rest unto your souls." "Hear ye Him!"

New York City.

Letter From Korea.

BY J. R. MOOSE.

DEAR ADVOCATE:—It occurs to me that your readers would like to know more of Korea and her people, so I will write a few things as I see them in this far away land.

Korea is a beautiful country, and to one like myself who is fond of the mountains there is much to admire. From almost any point of view mountains rise, range after range and peak after peak till the whole country presents a panorama of almost perfect beauty. Of course there are valleys between these mountains, and sparkling rivers wind their way to the sea. There are springs, rivulets, and brooks, all contributing their share to the beauty and fertility of the country.

There are so many things about which I would like to tell you that I hardly know where to begin. You would like to know how the people live, what sort of houses they have, and what kind of clothes they wear, and what they eat, and many other things of which I can't write now.

Unlike the country people of the United States, the people here all live in villages or towns. You never see just one farm house off by itself, a mile or two from any other house, as you do at home.

Then, too, the houses are so unlike anything you have seen that you would hardly call them houses. They are all small and low, no two-story houses to be seen except those built by foreigners. The walls are usually built of mud, with just enough timbers to hold up the roof. The rooms are built in size 8x8x8 feet, with one door about 3½x4 feet and perhaps one small window, with paper instead of glass for panes. The floors are made with stones and mud, with flues underneath them like an old-fashioned dry-house, in which a fire of straw and brushwood is built for the purpose of heating the room. The people have no beds but sleep on these warm floors without anything but a block of wood for a pillow.

The houses are covered with straw or tiles; nearly all outside the large cities are covered with straw. You can hardly imagine a straw roof that will keep the water out, and yet it is a fact that these people are so expert in making roofs of straw that they do not leak even in the hardest rains. By the way, straw is one of the most useful things produced in Korea. It is rice straw that is so much used, and it is not broken by threshing like wheat straw is at home. The rice is threshed out by beating a bundle of rice over a log, and thus the straw is preserved unbroken. It is used for covering houses, for making mats, shoes, bags, ropes, and many other articles of everyday use. The eggs are all carried to market done up in straw, and are sold by the string instead of by the dozen. Ten eggs make one string, and are carefully wrapped in straw and tied with straw between the eggs.

The people are of dark complexion, and most of them have flat noses and thick lips. They all have black hair and dark eyes. They are medium size as compared with the people at home, though the women are not so tall as American women. They are kind hearted and have many excellent traits of character.

Tho men wear long hair and consider it disrespectful to parents to have it cut. They don't let it hang down as do the Chinese, but put it up on top of the head in a top-knot. Then a thin band made of horse hair is drawn very tightly around the head to hold it in position. It is only men who wear the top-knot, and men are never considered men till they have a top-knot, and they are not supposed to have it till they are married, or at least till they are engaged. A man may be forty years old, but if his hair is platted and hanging down his back as the boys wear it, he is considered a boy and treated as such. Let all old bachelors take warning; this is not the place for them if they desire to pass for men.

Another thing in this connection is

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

that a man never wears a hat till he has a top knot. We see many men and all boys bare-headed both in hot and cold weather.

It is a great day in the life of a boy when he becomes engaged to be married. This engagement however is made without his having anything to do with the selection of the one whom he is to marry. This is all done by the parents or guardians of the parties to be married. It is often the case that they see each other for the first time after they are married. The bride does not see the groom the day of their marriage, for her eyes are always pasted shut and remain so all day. But back to the boy's engagement. When it has been settled that he is to have a wife and one has been obtained, they are sometimes bought, his friends are called in and the top of his head is shaved and his hair put up in the regular top-knot of a man, and he is given his first hat. This hat is what you would call a wide-brimmed straw or bamboo, but it is really a narrow brimmed hat as brims go in Korea. Remember that this new man, for by such a title he is known, is often a lad of only thirteen or fourteen years of age. When he is married this light hat is laid aside and a black one of a larger pattern takes its place. This subject of hats is a very interesting one. The standard hat for all men is a wide brimmed black hat made of bamboo, cloth, and horse hair, and is so delicately constructed that it has very much the appearance of a fine sieve. One usually lasts about twenty years. But they have the best of care and are never allowed to get wet. Every man has a hat umbrella made of oil paper, which folds up like a fan and is always carried so it may be ready for use at the first appearance of rain. Then there are other hats, one of which is a large one made of bamboo, and is worn only by mourners. When a father dies the sons wear mourning three years. The hat will hold more than half a bushel of corn. There is also another hat even larger than this and is worn by many of the poorer class of people.

The women wear no hats; a kind of cloth cap which fits down over the ears and neck is worn in very cold weather. They sometimes wear a rain hat made of oil paper and is often three or four feet in diameter.

The clothes are all made of grass cloth, cotton, or silk, the kind of cloth depending on the ability of the wearer to buy something cheap or costly. The men all dress in white to go out on a day like this, when it has been snowing all day, and see hundreds of men walking the streets, or lounging around shops all dressed in white robes is rather a chilly sight to a foreigner. The style is short waiscoat with large sleeves and trousers large all over. The old proverb that a fellow "is too big for his breeches" can never be truthfully said of a Korean gentleman. Over this suit of coat and trousers is worn a long, loosely fitting robe, often made of silk.

In the summer these clothes are very light, but in winter they have them thickly wadded with botton. Their sacks are made of white cotton cloth wadded with botton and, as stated above, their shoes are made of rice straw. They have heavy shoes made of very coarse leather, and also shoes made of wood, which are worn when there is mud.

I must stop before I make this letter too long. But I want to say the gospel is taking hold on the lives and habits of this people, and the Lord is raising up for himself here a people who would die before they would give up their hope in Christ. I heard a woman say in giving her testimony that her husband persecuted her because she is a Christian, but she had made up her mind to die rather than to give up her faith in the Lord.

We are now having very cold weather and the ground is covered with snow.

Seoul, Korea, Dec. 30, 1899.

Sunday-school Officers---Continued.

The following officers should be elected annually by the teachers' business meeting. The assistant superintendent should keep fully up with the details of Sunday-school work, assist in the opening and closing exercises, conducting the review when called on and taking charge of School when necessary.

The secretary should attend regular, serve cheerfully, speak distinctly, keep neat and correct records, publish standing the report each Sunday and a full report at the end of each quarter, varying the manner of his reports and comparing one month with another and one year with another.

The organist should be prompt, efficient and cheerful at the instrument, ready to open when the bell taps.

The chorester having studied the Sunday-school lesson thoroughly during the week and selected the music best suited to the spirit of the lesson and having all of the cornets and bass horns, violins, organ and piano or as many of these as he can command belonging to his Church or members, at least 20 minutes before the opening hour he is present and as the school assembles begins the practice of the pieces to be sung during the day's lesson, at the first tap of the bell standing in front of the school leads the opening song. Studying seven days in each week how to get all the school to sing and how to improve the singing, thus being thoroughly saturated with the spirit of the lesson and song will unconsciously lift the School into the realm of the higher life, making the opening exercises the keynote of the hour. Fifteen miuutes exercise is sufficient to sing three songs, three verses each. Read the responsive lesson, pray and read the scriptural lesson, giving thirty minutes for the lesson, five for review and ten to close.

The treasurer should think of his responsible duty seven days in each week, keeping abreast with the best and most approved methods, organizing the latest spiritual plans for his collections, teaching always the doctrine of Christian liberality as a means of grace.

The librarian should keep the library neat and clean with each book properly numbered and in its place with nice catalogues and cards for each member of the school; receive and distribute books without interrupting the classes during the recitation of the lesson, being able at any time to tell who has any book that is out of the library, what street and the number of the house they live in. Each officer should attend the teachers' meetings and prepare the lesson, taking part in all the services of the hour. Large schools should have two men to keep order around the church and inside during the assembling and close of session.

R. R. Crawford.

Winston, N. C.

Reply to Rev. T. A. Boone.

Dear Dr. Crawford:—We have read the communication from Rev. T. A. Boone, of our Conference, in which he so fiercely attacked fictional reading by young ministers, and as young ministers, we rebel against such narrowness. We would like to ask Bro. Boone just how much deep study he bas given the English, French, and other masterpieces of fiction; and how much he has tried to use the great wisdom there portrayed in his dealings with the minds of men.

We fully agree with our brother that the Spirit of God is the great power which we must use in dealing with the hearts of men. We must remember that we do not have to deal solely with the hearts of men, but that we are instruments in the hands of God to deal also with their minds; so to mould their opinions and shape their reasonings that their hearts may be the more readily reached. We must deal with the various characters and dispositions of men. To close from us the great fountain of character study and then expect the most abundant results is a ridiculous absurdity. To say that God will endue us with prophetic knowledge of the different characters of men, and how to deal with each, is a base fanaticism.

A call to deal with the individualities of men is no less a call to study, from the best possible sources, the different traits of individuality, than a call to deal with sacred things is a call to diligently study sacred things. One of the many ways in which Christ spoke as never man spake is that he spoke more directly to the human heart. And this is true because he thoroughly knew the character and even the thoughts of the souls to whom he was appealing. He was a more perfect master in putting "Life truths into life forms" than any other man can ever be, for he knew more of the life of men than it is possible for any other man to know. Can we imagine Christ refusing to carefully study all classes of humanity; of course he did this by divine power which was possible for him. The more we study man and the better we become acquainted with mankind, the greater will be our usefulness and the stronger our influence. How can we better do this than by studying character as portrayed by Shakespeare, Scott, Dickens, and Victor Hugo? This should be done as a side line.

To say that the standard works of fiction have no Christ in them, and but a diluted morality, which is to say that the principles of Christ, that is, true, noble manhood, is left out, and that strong morality is not found in them, is a "blasphemous falsehood," and a slander to the Christian civilization which has taught the writers that morality is a prerequisite to strong popularity. There must be some immoral characters or else the picture would not be true to life, and we will admit that the man who goes into the garden of standard fiction with the devil's pruning knife and Pharisaic glasses will find that evil predominates; he would find the same should he go into real life, and I fear even if he should go into the church.

Louis C. Perry.

Brevard.

It gives us pleasure to note that we have been received very kindly on our new charge. And it inspires us with enthusiasm to face conditions which now obtain at Brevard.

I am satisfied that we are awake to the fact, both from a spiritual as well as from a material standpoint, that Brevard is no more the Brevard of the past.

Superb for health, surpassingly beautiful for situation since the railroad has come, people are flocking here from every direction. Tourists and health-seekers who have traveled for years, having found Brevard, situated on a fine table-land, surrounded on every side by grand, fertile valleys, and these again fringed with those gorgeous mountains such as only North Carolina can boast, announce to us that they are at length satisfied, and content to spend the remaining days of their pilgrimage here.

Immediately prospective is the extension of the railroad toward Sapphire, a twenty-five thousand dollar hotel plant, a sanitarium, another twenty-two room hotel, and other phases of industry and private buildings.

There is not an unoccupied house in the town, or one that is not engaged, and it is a serious question how the workmen and their families at the coming season are going to be provided for.

Again touching my work directly, my board of stewards have made an advance of one hundred dollars on the pastor's salary. Our Sunday-school and League was never better. Possibly a score of names have been added to our Sunday-school roll. We also have the home department and the cradle roll feature taking on rapid development.

I want to say right here that Bro. Fitch Taylor is one of the best superintendents of a Sunday-school I have ever known.

The only cloud that hangs over my sky at Brevard is the fact that our Epworth School, which has done and is doing such glorious work for the Master, will end its existence at the close of this term, if it is not put on firm footing. See Bro. Taylor's letter in last week's Advocate. But we just cannot let it go. It will be an eternal shame to the Western North Carolina Conference. It will be an insult to a beneficent Providence who has opened so large a door of opportunity to us.

But I have already written too much. More anon.

G. G. Harley.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

THE GRIPPE. This can be avoided by taking teaspoonful doses of Pain-Killer in hot water sweetened, as well as by external applications, full directions are on each bottle. A bottle of the Pain-Killer kept in the house will prove valuable not only for the Grippe, but for ordinary coughs and colds. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c

Look at your label and see how it reads.

Asheville Methodism.

The members of the Western North Carolina Conference residing in Asheville and Biltmore have reorganized the minister's meeting, having elected Dr. J. H. Weaver president, and J. N. Huggins secretary. They meet every Monday morning at ten in the pastor's study of Central Church.

Central. Dr. Weaver has completed his first pastoral round and has received 30 into the church. The old debt on the parsonage has at last been paid, and plans are being laid to sell it and build one on Church Street. The morning congregations fill the church. There has been an increase in the attendance on the evening service and the prayer-meeting.

Haywood Street. The Sunday congregations are larger than formerly, and the League meetings and the prayer-meetings show a decided gain. One literary social has been held by the League with success. The Conference collections are about secured in cash and good subscriptions. One pastoral round has been made and twelve received into the church.

North Asheville. Bro. McLarty has received one and has about finished his first pastoral round. His League has taken up the Epworth League reading course. He claims to have the best attended prayer-meeting of our churches in Asheville. The building of the new edifice will be pushed in the spring.

Bethel. Bro. Gray has had two accessions and has about completed his first pastoral round. The Sunday-school room has been improved, and the debt on the furnace paid.

Biltmore. Bro. Crutchfield has been much encouraged over his reception and the condition of his work. He has eight appointments. He has received three into the church at Biltmore, and held a week's meeting at Bethesda with much benefit to the church.

Weaverville. Bro. Taylor has promised to meet occasionally with us. The prospects of the work on his circuit is most encouraging. His work should be divided and Weaverville made a station. His prayer-meetings average fifty, and the devotional service of the League sixty-three.

Although engaged in college work Bro. Bain is not neglecting the gift that is within him. He holds regularly a Bible class at the college, has preached twice for Dr. Lawrence's congregation, once at Biltmore, and two funeral sermons.

The Leagues of Asheville and Biltmore have agreed to organize a city union. The first meeting is to be held at Haywood Street the 19th of February. These meetings are to be held bi-monthly Great good is expected from them.

J. N. HUGGINS, Sec.

From Shelby.

DEAR BRO. CRAWFORD:—We have had a very pleasant beginning with the church at Shelby, and there are already encouraging signs of such results as I think we should always work and pray for —spiritual enlargement in the reclaiming of the lukewarm and backslidden, and the conversion of sinners.

The people have been very cordial and have shown a disposition to co-operate in every good work. We have an unusually large number who seem willing to lead a prayer, or lead a meeting, or do anything possible to help on the work.

An old parsonage debt which had been hanging in the way of other things was easily secured in a Sunday morning service, and the readiness with which the congregation responded to this call, encourages us to feel that every other call will meet with loyal and hearty response. It is a blessing to take a collection in a congregation where piety and intelligence combine to give the cause right of way.

We are looking forward to Bishop Galloway's visit with a great deal of interest.

I had the misfortune to lose the fine horse that I had with me as a constant companion during the past four years on the Mount Airy District. It seemed to us all very much like the loss of one of the family, so strongly had we become attached to it.

Bro. Ware is making full proof of his ministry on the district. Just recently at his quarterly meeting on the Polkville circuit, there were a number of happy conversions.

With kindest regards, I am as ever,
Yours sincerely,

H. M. BLAIR.

From Bryson City Station.

DEAR BRO. CRAWFORD:—Our church enters upon the new Conference year with prospects as bright as those of any year of her history.

Attendance upon the Sunday services, Sabbath school and prayer meeting is on the increase and the interest manifested is the most genuine and gratifying. A gradual, healthy, general growth is perceptible, spiritually and materially. As an evidence the pastor's salary has been advanced seventy-five dollars over that of last year.

All in all the year is opening splendidly. The prayers and labors of the pastor and members are for a revival of religion in March.

Bro. Nicholson, our pastor, is a consecrated Christian gentleman; an energetic pastor and a gospel-preacher who breaks the bread of life to his people with a zeal and an understanding not met with outside of men whose hearts are on fire with the force of their mission.

He and sister Nicholson are universally beloved and will have the cordial support of every man, woman and child in the church.

We are pleased with the ADVOCATE. It is an organ worthy the great cause to which it is committed.

Bryson City will not soon forget, no, never, the sweet, thrilling story of light and hope and life as told to her people by you, Dr. Crawford, in your sermon at our Conference in '98. It was an event in our history. The latch string will always hang on the outside to you, Doctor.

Craving the prayers of the brethren everywhere and wishing the ADVOCATE and all connected therewith the largest measure of prosperity,

Fraternally,

A MEMBER.

Hayesville Circuit.

Time is passing on and so are we. We have been here nearly three months, or it has been nearly three months since we were read out to Hayesville circuit.

Las Saturday was our first Quarterly Conference which was ably presided over by our highly esteemed and much loved presiding elder, Rev. C. M. Campbell. To say he was at himself is to say what is characteristic of him. He is a strong and practical preacher.

There was quite a number of officials in attendance and so we had a very interesting Conference.

The stewards made a very good report which shows that they are at work. These good people are looking after our temporal wants.

The various articles they bring into the kitchen, especially the nice hams are enough to tempt the appetite of any Tar Heel.

Brother Campbell preached on Sunday night in the court house to the delight of those present. He spent a few days among us and then left for the quarterly meeting of the Hiawassee charge.

We found the well caved in which caused us to go a long ways for water. So brother Parlan came with hands, dug a new well and are walling it; so I think we will soon have plenty of water.

We expect to build a church at Hayesville this year.

I endorse what brother Bain has said about distributing the examination throughout the year.

E. N. CROWDER.

Feb. 10, 1900.

Lowell Circuit.

DEAR ADVOCATE:—We have been at our post since the middle of December. The people have received us with open hearts and hands. I have never received a more cordial welcome. While we have not been the recipients of a stated "pounding" still we have had expressions of welcome all around. There has been no coldness nor indifference expressed yet by any one Then the people seem to be so interested in the preechers's welfare and in the work of the church! They seem to be anxious for some spiritual help from their pastor. I believe I have a good people to serve.

We are planning for a year's work for the Lord. We want to do the best work of our life and we want this to be the best year in the history of this charge. We hope to raise all the collections and have a revival all the year. Not that we will be in the meetings all the time, but we want every service to tell for time and eternity. Our greatest desire is to save souls for God and heaven. May the Lord help us to be His in the very best sense. We hope, too, to be able to do something for the Twentieth Century Movement. We people on circuits have not the opportunity that some have to raise a large amount; then as this is our first year here, there is some danger of making the people think we are too much after their money; but by God's help we want to do our part for this cause. We have $50 so far pledged.

S. T. BARBER.

Lowell, N. C., Feb. 6, 1900.

Pisgah and Snow Creek.

DEAR EDITOR:—We are comfortably located at Olive which is headquarters for the above named circuit. Pisgah and Snow Creek is part of the old Iredell circuit, with one appointment from the Statesville circuit.

We have a kind and appreciative people, who are loyal to the church, and we trust, by the blessings of God upon our labors, for glorious results. We are anxious for a good revival of religion in the entire charge, and for this we intend to pray and work. We want to move forward in every good work during the year. I expect soon to begin a canvass for the collections ordered by the Annual Conference and the Twentieth Century Educational Fund. Though the people on this charge are poor, not able to do much, that is a majority of them, yet I believe they are willing to do what they can.

In reference to our Twentieth Century Fund, I wish to say that I think we ought especially to remember the schools that are struggling with poverty and making sacrifices in order to help poor boys and girls to obtain an education. I would not complain at the costly and precious alabaster box being broken for the benefit of a rich college, but let us remember "the poor we have always with us" and it is to these schools that have struggled for an existence that we are indebted for the equipment that many poor boys and girls have received which prepared them for life's responsibilities and made them a blessing to the race. Then let us remember these schools are feeders to our great colleges. Therefore in all our helping let us help them.

Our first Quarterly Meeting was held at Pisgah church. There was a good attendance and the people were well pleased and benefited by two good sermons preached by our presiding elder Bro. Thompson.

From the Mount Pisgah people last week we received a very handsome pounding, for which we return our kindest thanks.

Since I came to this charge I have married two couples, Mr. Rufus Guy to Miss Katie King, and Mr. Charles Summers to Miss Mary Hynes, all of Iredell county. These are good young people and we wish them a full share of success in life.

I think our ADVOCATE is excellent and I want it to help me in my work for the Master's cause. Therefore I want to put it in as many homes as I can.

P. L. TERRELL.

Olin, N. C., Feb. 3, 1900.

From Mocksville Circuit.

We closed one of the best meetings of our life last Friday at Zion's Chapel Rev. Miles H. Long, a consecrated local preacher of Yadkin circuit, whose influence for good is as wide as his genial face is known, was with me four days and preached four very refreshing sermons for us, and labored most acceptably at the altar and in the homes of the people.

The meeting continued nine days, and from the first to the last service the power and the presence of the Holy Spirit was more and more manifest. At times the shouts of the saved would be mingled with the praise of those who had just found peace, and at other times the mourning and prayers of the earnest penitent were punctuated by the shouts of triumph from the redeemed.

But the happiest of all were those who had consecrated all to Jesus for time and eternity and were given clean hearts and baptized with the Holy Ghost. O how free and ecstatic the feeling of a child of God when they first become conscious that they have been cleansed from all unrighteousness and possessed of the indwelling Spirit.

If every dear soul who opposes the great doctrine of entire sanctification could be made to see and feel the happiness they are missing for one moment they could not find it in their hearts to ever say aught against it again. To such the writer would say, "Oh come and taste of the Lord and see that he is good." The joy and happiness I see in the salvation of sinners and the sanctification of believers more than compensates me for the reproach I bear for my Master because of the doctrine, and because of my profession.

To hear educated, consecrated children of God stand up before a congregation and thank God that he had ever sent them a preacher who brought the news of full salvation to them that made them happy and free is worth more to God's servant than all the praise of men or

gold of Ophir. Thank God for such gospel news and for the riches of its promises. One if not two young, educated, consecrated men will preach the gospel as a result of this meeting we think. All praise and glory and honor be to Him who loved us and gave himself for us.

Two were saved and sanctified after we closed the meeting Friday, and as far as we could hear them they were shouting and praising God when we left. Glory be to God forever and forever.

W. H. L. McLaurin.

Clear Creek Circuit.

Dear Dr. Crawford:—Will you please give me space in the Advocate to say a few words about my new work, and the work I have served the past four years. I heard Bishop Galloway say when a preacher was moved from a charge, it meant for him to leave it and take his heart with him, and not to write back. I find this hard to do after the many kind acts I have received from the good people of Polkton circuit the past four years. I am trying to forget them but not their many kindnesses. Oh, how hard to pull myself away from such people; I think about them and dream about them so often. Oh, how often I think of the Kikers, Bowers, Smiths, Hases, Graywicks, Bosts, Phifers, Baileys, Lees, Greens, Marshs, Dobles, Watkins, Billingsly's and Beachems and hundrees of others that I can not ask for space to mention. I can't forget the little boys and girls, little Claten, Purle, Willie, Paul, Roy, Viola and little Katie a sweet little motherless girl, whose mother said when dying, "Day is breaking; tell them all I am going. May the Lord bless Bro. Honeycutt's work of faith and labor of love among these good people." When we left Polkton we all left crying. Mrs. Fincher said she never would find a people she would love so much as she did the Polkton people. But when we arrived at the parsonage on Clear Creek circuit we found a large crowd of big-hearted Methodists with good warm fires and a full table spread with chicken at each end and chicken all around and chicken in the middle, just enough to make any preacher and his family feel good and at home. When Mrs. Fincher got the chance to say a private word to me, she said with tears of gratitude rolling down her cheeks, "I believe I love these people as much as the Polkton people already." We have not been pounded yet, but I think the people are fixing for it. When they do pound I hope they will give it to us right, for we need it whether we deserve it or not. We are holding protracted meetings on all the appointments. We are not through with them yet. Pray for us. We are protracting at Big Bethel now. Oh, may it be a Bethel to our souls. May the Lord bless the Advocate. You are giving us the best paper the Conference has ever had.

B. F. Fincher.

Feb. 12, 1900.

A Masterful Power.

I think no one will question the fact that there is a masterful power in one's full possession of pure joy. When one is thrilled with a joy which comes from the reception of some good news he is conscious of an unwonted power within him. The Psalmist speaks of "the oil of gladness," which means the oil of joy. Oil, when applied to machinery, enables it to run with more power than before. Oil prevents friction, and friction causes a waste of power. The Holy Spirit, having masterful possession of a person, causes him to be full of joy and therefore full of spiritual power. Rev. R. A. Torrey, of Chicago, says: "I remember that in the church of which I was pastor in Minneapolis, there was an elder. He was a Scotchman, canny, conservative, reserved, undemonstrative, thoroughly orthodox, and faithful as he could be, but no suggestion of feeling of any sort. But one Monday morning he came into my study with his face all aglow, laughing almost hysterically, as it seemed to me, and threw his arms around my neck. I was so surprised and shocked that I thought he must be crazy. But it turned out that he had received a new experience of the Holy Spirit's presence, and this was one result. He was so joyous that he simply could not contain himself." This man had received the power of the Spirit. He was mastered by the power of the joy which the Spirit produced in him. That joy made him demonstrative. It changed the natural bent of his disposition. He was the same man, yet his joy gave a new phase to his personality. He acted differently from the manner in which he formerly acted. And it is altogether likely that his joy gave him greater power for Christian work and worship. The joy of the Lord was his increased strength. And how much stronger influence over the unconverted those Christians would have, who now go around with saddened faces and sighing hearts, if they were to be mastered by such a joy. And even those who are so situated that they cannot go out among people would make their homes brighter if they had a fullness of the Spirit's joy. By its power they would so exemplify the Christian religion in their little circle that at least some unconverted one would want just such a religion, with its masterful power.

C. H. Wetherbe.

N. C. Teachers Assembly.

To the County Superintendent. My Dear Sir;—The Programme Committee of the North Carolina Teacher's Assembly will soon meet to complete the programme for the meeting June 12–17th.

I am very anxious to have this committee set apart one day as Public School Day or County Superintendent's Day. A day in which the right of way, so to speak, will be given to the County Superintendents and their work.

The County Superintendents ought to meet each other at a meeting of this kind. Here the difficulties in the work can be discussed, and remedies sought; here the success can be enumerated and hope and encouragement given to those who have burdens and peculiar obstacles to overcome in the work.

The County Superintendents ought to see each other face to face. The State Superintendent ought to be able to see each one of his co-laborers at least once each year. The last term of my office is here and I have not seen face to face several of the County Superintendents. May I not hope to meet you at the Teacher's Assembly this year?

We did not try to have a meeting of the county superintendents during the holidays, because of the confusion in public school affairs on account of the decision of the Supreme Court as to the school boards. We can now make good the loss of that meeting.

The Teacher's Assembly will likely meet at Morehead or Wilmington. Cheap rates will be secured on railroads, and special hotel rates.

Please let me know whether there is a probability of your attending, as I want to present a claim to the committee for a special day for you and your work.

I know your income in dollars and cents from your office will not enable you to do much, but will you not make a little sacrifice for the cause you represent? The increase in money is small, but the result of the honest, faithful county superintendent's work cannot be measured in dollars and cents.

Hoping to have a favorable reply from you soon, I am,

Yours truly,
C. H. Mebane,
Supt. Pub. Inst.

TWO REMARKABLE CURES

Of Two Prominent and Well Known People.

A Catarrh Cure That Cures.

Miss Dade Stegeman, superintendent of the Chicago North Side Woman's Club, of Chicago, in a recent letter to Dr. Hartman speaks of Pe-ru-na as follows:

Chicago, Jan. 23, 1899.

Pe-ru-na Drug M'f'g Co., Columbus, O.:

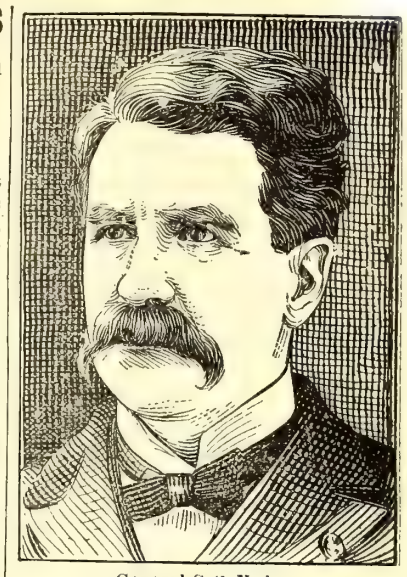
Gentlemen—Pe-ru-na has often been used by the members of our club in cases of stomach trouble and general debility—also recently in cases of la grippe, and always with the most beneficiary results. I think a great deal of Pe-ru-na—often recommend it to my friends, and am glad to say all who have tried it speak a good word for it.



Dade Stegeman.

Dade Stegeman.

Pe-ru-na has become to be so universally recognized as a specific cure for catarrh, acute or chronic, coughs, colds bronchitis, that it is amazing that any one should continue to suffer on with such a terrible malady, neglecting to take a course of treatment with it. Of course it may be that some people have not yet come to know of this great catarrh remedy, but it is strange that it should be so after such multitudes have been cured by it and so many papers have heralded it from one end of the country to the other. But the news travels faster and faster every month, and no one can fail to see that the time is not far distant when Pe-ru-na will be known in every household in the land.



General S. S. Yoder.

General S. S. Yoder, ex-Member of Congress from Ohio, in a recent letter to Dr. Hartman, speaks of Pe-ru-na as follows:

Washington, D. C.

Pe-ru-na Drug M'f'g Co., Columbus, O.:

Gentlemen—I desire to say that I have found Pe-ru-na to be a wonderful remedy. I only used it for a short time and am thoroughly satisfied as to its merits. I cannot find words to express my gratification for the results obtained. As a catarrh cure I shall gladly recommend it to all sufferers. Yours truly,

S. S. Yoder.

Pe-ru-na not only cures catarrh, but prevents it. Every household should be supplied with this great remedy for coughs, colds and so forth. A free book on catarrhal diseases sent by Dr. Hartman, Columbus, Ohio.

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ASSESSMENTS FOR CHARLOTTE DISTRICT FOR 1900.

CHARGES.	P. E.	Bish.	C. C.	F. M.	D. M.	C. E.	M. F.	D.G. C	Totals.
Ansonville circuit,	79	11	33	97	53	26	5	6 00	231 00
Charlotte, Belmont,	18	3	5	23	16	5	1	2 00	55 00
" Brevard St.,	60	8	23	75	36	15	3	5 00	165 00
" Calvary,	61	9	25	76	43	18	4	5 00	180 00
" Dilworth,	25	4	9	28	17	8	2	2 00	70 00
" Ep. & Sev'lle	25	4	9	28	17	8	2	2 00	70 00
" Trinity,	115	11	29	86	47	17	5	5 00	200 00
" Tryon St.,	275	43	126	356	185	88	17	25 00	840 00
Clear Creek circuit,	61	14	38	100	63	25	5	6 00	251 00
Derita circuit,	56	11	29	75	46	20	4	6 00	191 00
Lilesville circuit,	65	14	36	98	60	26	5	6 00	245 00
Matthews station,	39	6	20	51	29	13	2	3 00	124 00
Monroe circuit,	75	14	41	110	67	30	5	6 00	273 00
Monroe station,	150	28	83	232	122	60	11	14 00	550 00
Morven circuit,	90	19	50	133	78	36	8	8 00	332 00
Pineville circuit,	67	12	33	88	57	20	4	6 00	220 00
Polkton circuit,	50	9	23	64	40	16	3	4 00	159 00
Weddington circuit,	53	9	25	70	42	18	4	4 00	172 00
Wadesboro station,	71	12	32	86	55	21	4	6 00	216 00
Waxhaw circuit,	65	11	30	84	47	18	4	5 00	199 00
Totals, : :	1500	252	699	1960	1120	488	98	126 00	4,743 00

W. H. PHIFER, Secretary District Stewards.

S. B. TURRENTINE, Presiding Elder.

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June 28-1y nrm

THE CHRISTIAN LIFE.

Divine Guidance.

Lord, let me talk with thee of all I do,
All that I care for, all I wish for, too;
Lord, let me prove thy sympathy, thy power,
Thy loving oversight from hour to hour.
When I need counsel, let me ask of thee;
Whatever my perplexity may be,
I can not be too trivial to bring
To one who marks the sparrow's drooping wing;
Nor too terrestrial, since thou hast said
The very hairs are numbered on our head.
Do money troubles press? Thou canst resolve
The doubts or dangers such concerns involve.
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear;
Before the mysteries of thy word or will
Thy voice can gently bid my heart be still,
Since all that is now hard to understand
Shall be unraveled in your heavenly land.
Do weakness, weariness, disease, invade
This earthly house, which thou thyself hast made?
Thou only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.
Would I be taught that thou wouldst have me give,
The needs of those less favored to relieve?
Thou canst so guide my hand that I shall be
A liberal, "cheerful giver," Lord, like thee,
Of my life's mission do I stand in doubt?
Thou knowest, and canst clearly point it out,
Whither I go, do thou thyself decide,
And choose the friends and servants at my side.

—London Witness.

The Love We Work By.

BY REV. J. D. COUNTERMINE, D. D.

Several years ago while physically debilitated, there chanced to come into my hands a precious little booklet, entitled "The Love we Live By." It was a dear, sweet little messenger, a bright angel of love and mercy, fresh from the throne of grace, full of sunshine, warmth, and reinvigorating cheer. As I read and thoughtfully listened to its delightful cadences, and caught the beautiful inspiration of its sweet story, there came floating in upon me, as from some distant isle where sweet spices grow, the lovely lines of Francis W. Boudillon:

"The night has a thousand eyes,
The day but one,
Yet the light of the bright world dies
With the dying sun.

"The mind has a thousand eyes,
And the heart but one,
Yet the light of the whole life dies
When its love is done."

True, every word of it. We live by love. This, however, is not all. Life is not all. Life means something, has a purpose. Love is the fulfilling of this purpose, "the end of the law." "Whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause, for the love of Christ constraineth us." Here is the origin and secret of all acceptable service. It is born out of, and sustained by the love of Christ. This may mean either the love which Christ manifested, and which held Him so resolutely to the cheerful performance of every task, or it may denote the love which the devout soul has for Christ, and which keeps him constantly occupied in his Master's service, let that service be what it may, preaching Jesus Christ in a Jewish synagogue, or on Mars Hill; addressing King Agrippa, or reasoning of righteousness, temperance, and a judgment to come, before the representative of the Cæsars; or fighting the wild beasts at Ephesus; or languishing in prison; or dying on the block.

"We glory in tribulation, for tribulation worketh patience; and patience, experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "We love Him, because He first loved us." This explains the whole process. Whether it be the love of Christ for us, or our love for Him, it is practically the same love. It comes from Christ, and is sustained by Him. All our springs are in Him. He is the inexhaustible fountain of all love. Here is the beginning of life, faith, hope, piety, Heaven. They all come when love comes. Love is the principal thing.

Love makes life beautiful, gives it inspiration, and thus transforms the lowest service for Christ into a holy sacrament. Love lifts weary feet and makes them hinds' feet to run in the way of the Lord's commandments. Love nerves all honest endeavor, puts steel into effort, and so pours flesh, strength and enthusiasm into the cause of righteousness and truth. Love for the work in hand renders the mind luminous, the heart brave, and thus makes the most difficult task easy. Love takes "the rigor out of toil, drudgery out of service, cruelty out of laws, harshness out of theology, injustice out of politics." Love makes things immortal. Love never dies. To live by this excellent grace is to be in harmony with God. To work by it is to imitate the Christ and thus to make your life pure, bright, holy, useful, and happy both here and hereafter.—New York Observer.

Conquering Besetting Sins.

He who makes excuses for them never will overcome them. The first thing is to admit that they are sins and must be conquered, that to overcome them will involve a severe struggle, and that this struggle cannot succeed without divine help. In other words, face the facts if you expect to make any headway in conquering your besetting sins. Then do whatever is possible in the way of strengthening the will This is easier with some than with others. It is possible to all. Earnest reflection, the realization of what any sin is in God's sight, and of the peculiar mischievousness of the special form of sin in question, and the resolution to be ready for it hereafter and to resist it—these furnish strength of will. They confirm the purpose and resolve not to yield.

Furthermore, victory involves beginning again after failure. It is possible, of course, not to fail, yet nine times out of ten failure occurs before long, and is more discouraging because of the special effort to overcome which has been made. But it is a part of the discipline of character to go through the experience of failing and trying again. We ought not to fail, but, when we do fail, we must not be disheartened, but pray for divine forgiveness and help, and face the struggle before us with determination greater than ever and with an affectionate trust in our Heavenly Father more intense than ever. No one can conquer besetting sins in his own strength. Let this be distinctly understood. Whether one be a Christian by profession or not, it is equally true, and the whole history of Christianity has proved it, that no one ever succeeds in overcoming the sin which besets him except as he depends upon and follows the guidance of the Holy Spirit.

It is Christ who wins the battle in us and through us. We are his soldiers in the fight against our sins, but we cannot fight even in his cause by ourselves. We must have and must realize the co-operation of his Spirit. Besetting sins are among the most enticing. They would not be besetting sins unless they were. Whatever their form, they have a grip on us which we never fully realize till we try to cast them off. Trifling although they may sometimes seem, as we first face them we soon learn that our relation to them is that of a real, terrible bondage. If we are to live Christian lives in any true sense, to know anything of the happiness, freedom and usefulness of true followers of Christ, it can only be as we consecrate ourselves without reservation to the struggle which begins when we first learn what Christ is like, and continues till our last breath, the struggle to overcome, in his name and for his sake, the sin which doth so easily beset us.

Abiding in Christ.

The Rev. F. B. Meyer, writing about the Saviour's words, "Abide in me, and I in you; as the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me," says suggestively:

"There is a sense in which the member can not be amputated from the body, and the soul can not be divorced from its union with Christ. But we are dealing now not with our integral oneness with Christ for life, but with our abiding union with him for fruit-bearing and service. And again we say for those who are so immersed in daily business as to be unable for long together to keep their minds fastened on Christ, that their abiding in him does not depend on their perpetual realization and consciousness of his presence, but on the faith that they have done and said nothing inconsistent with the home bond of fellowship.

"You are in a lift until you step out of it, though you may not be thinking of the lift; you keep on a road until you take a turning right or lest, although engrossed in conversation with your friend, so that you do not think of the road. You are Christ's, amid the pressure of daily care and the haste of business, so long as your face is toward the Lord, your attitude that of humble submission, your conscience void of offense. During the day it is therefore possible at any moment to say, 'I am in thee, O blessed Christ. I have not all the rupture and passion of more radiant days, but I am in thee because I would not by a single act leave thy secret place.' If at such a moment you are conscious that you are not able to say as much, instantly go back over the past few hours, discover the place when you severed yourself from your Lord, and return. Whenever the temptation arises to leave the words of Christ for the maxims of the world, step back, remain in him, and deny yourself. Whenever you are tempted to forsake the holy temper of Christ's love, for jealousy, envy, hatred, step back, and say: 'I will not go out of my hiding-place; I elect to remain in the love of God.' The one effort of life is thus reduced to a persistent resistance to all the suggestions of the world, the flesh and the devil, that we should step out of that blessed Man in whom the Father has grafted us. Thus he abides in us. He is strong where we are weak, loving and tender where we are thoughtless, holy where we fall. He is in us as wisdom, righteousness, sanctification and redemption, and as the hope of glory."

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THE HOME.

Open the Door.

Open the door, let in the air;
The winds are sweet, and the flowers are fair;
Joy is abroad in the world today;
If our door is wide, it may come this way,
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the rain-drops gold and gems,
He may change our tears to diadems—
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin;
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine—
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware —
Open the door!
—British Weekly.

The Power of Gentleness.

Years ago, when I was quite a child, I heard a minister preach a most beautiful and forceful sermon from the text: "Thy gentleness hath made me great." I have never forgotten it. He illustrated the words by a number of telling instances which evidently appealed to all his hearers and which proved conclusively that gentleness often accomplished what could never have been accomplished by force.

Shakespeare evolved the same thought in his lines in "As You Like It:"

"Your gentleness shall force more than your force move us to gentleness."

When Orlando, searching the forest for food with which to revive the almost dying Adam, comes suddenly upon the bounteous feast of the duke and his courtiers, rushes upon them with drawn sword and attempts to force an instant consideration, the duke stops him abruptly with the words:

"Your gentleness shall force more than your force move us to gentleness."

Force and dictatorship in the home, the school, the church, were the general rule not many years ago. Parents laid down the law to their children most emphatically. There were many firm rules and regulations in the home, against which, merely because they were rules, not always because they were disliked, children rebelled. Had gentleness in the guiding and the winning of the children prevailed there would have been no trouble in leading most of them to obey the wishes of their parents rather than the laws which so frequently irritated them.

Lately the teachings of Frœbel, the increasing influence of educators who strive to make schools pleasant and attractive to the children, the multiplication of philanthropic institutions, industrial schools, vacation summer schools and outing opportunities for the summer poor, all these have had a reflex influence upon the home and the parents. There is at present far less of strict and severe discipline in our homes, there is much more being done all the time for the happiness of the children and more opportunities for the development of individuality allowed. While formerly, in the majority of our homes and in nearly all of our schools, all children were subjected to the very same drill and forced to study the same lessons, now both parents and teachers are on the alert to observe the peculiar natural bent of children and, so far as possible, give them opportunities to develop their special gifts.

In schools also the work of the teachers and their larger expenditure of vitality is noticed, since, in addition to the old study of text books they now are expected to give so many oral and object-lessons on the flowers, the birds, the animals, the rocks and the shells and to help the children to illustrate the poems they read and learn and to write out in their own language the stories which are told them. Instead of being forced to this extra work the gentleness and the winning manners of teachers lead them to love it.

"Your gentleness shall force." Nowadays no beadles are needed in our churches to tap the children on the head during service and force them to listen motionless to long doctrinal sermons or exhortations which they could not understand. Ministers in many of our churches today have the children in mind as they prepare their sermons and therefore in many cases write and speak in a way to interest them. As a rule, if the children are interested the parents themselves enjoy and profit by the service. The wisdom of Frœbel's kindly saying: "Come, let us live with our children that all things may be better here on earth," is more and more apparent each year in the conduct of our homes and our secular and Sunday-schools.

Thackeray, who was so fond of children and young people, and in his books so often takes their part, while he inveighs against those who are in any way hard or cruel toward them, has beautifully said, "To make children happy blesses all human hearts."

Many men and women have been driven toward evil from a lack of gentleness and consideration in their homes during their early years, while on the contrary numbers of men and women of power and usefulness, who today fill important places in the world, are glad to state with thankful hearts that the gentleness of their mothers and fathers and their winning ways lead them to the right and inspired them toward high and noble living.

The truly great are gentle. David frankly and gratefully asserted that the gentleness of God had made him great, while Shakespeare's observations, keen and true as they always were, evinced his belief in the strength of gentleness.—The Standard.

Pitching Toward Sodom.

Men pitch toward Sodom with regard to their children over and over again. A father says: "What am I going to make of my boy?" He makes up his mind what business his boy is to have, and then he sets himself with full purpose to endeavor to find the college or situation where that boy is most likely to receive the best preparation for his business or profession. You say that is right. That is not right! His first business is to put the boy where his character will be kept right and pure. His first business is to see where he can best secure his child's eternal interests, even though he may have to sacrifice something in temporal things. Men are pitching toward Sodom with their children over and over again and, to secure them a competence in earthly things and bring them to places of success in life, they are risking and ruining their eternal welfare.

Another way in which a man pitches toward Sodom is this: He lives in one of our large cities. God prospers him in his business. But what is he moving for? His children are growing up. He is looking for the best suburb and, when he makes up his mind, he looks for the best house and presently tells you he has found what he wants. "But where are you going to worship?" "I never thought of that. I must go and see." In scores of instances men have blighted the spirituality of all their family by taking them away from the city house and old home sanctuary into a neighborhood where there is nothing to help them spiritually. You are pitching toward Sodom unless you have taken into account what spiritual food you are going to provide for yourself and your family. —Rev. G. C. Morgan.

For Memory's Help.

To help the children remember the names of the disciples the following lines cut from a Sunday-school Advocate some months ago may be learned and recited in concert:

"THE TWELVE."

"These are the twelve apostles' names,
Peter and Andrew, John and James.
Two pairs of brothers, who fished by the sea
When Jesus said to them, 'Follow me.'
"Then James the Less, and Jude, these two,
Philip also, and Bartholomew,
Matthew, and Thomas, who doubted his word,
Simon, and Judas, who sold his Lord."

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NORTH CAROLINA

CHRISTIAN ADVOCATE.

GREENSBORO, N. C., FEBRUARY 21, 1900.

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

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THE KINGDOM OF OUR LORD TRIUMPHING.

Few men are in a position to know the whole truth about any great enterprise or movement, and very few of us, even with full knowledge, have the capacity to survey the whole field, comprehend all phases of the movement and reach a wise and correct conclusion. It is an easy matter for one to give too much importance to some features and too little to others. To color too highly one way or another incidents and statements.

Neither optimists, nor pessimists, nor extremists, are safe judges. Even facts and figures may be so used as to mislead and deceive. Natural temperament, habits of thought, health conditions, financial circumstances, one's immediate surroundings, may greatly modify and change his views of matters and measures. Hence good men may see the same things in a very different light and reach widely different conclusions in regard to them.

We confess to a feeling of discouragement and sadness when we read what some men write, and listen to the statements often made in the pulpit about the past failures and the present condition of the Christian Church. If other people are constituted as we are, it is a mistake to keep the dark side of the picture too much before their minds. It has oftentimes just the opposite effect from that intended, and instead of stimulating the hearer to a fuller consecration and greater effort, it raises in his mind the question, Does the progress the church is making justify the sacrifices thousands and millions are making in trying to carry forward her work in the world? If things are as they are represented by those who ought to know the facts, what is the use of continuing this vast outlay from year to year.

We think it will be profitable in this connection to refresh the memories of our readers with some things that may have been overlooked or forgotten.

At the crucifixion of Christ all he left in the world was the impression he had made on the people with whom he had come in contact; who had heard and seen him. No Christian society had been organized, no creed had been formulated, no ministers had been ordained, no churches had been erected, no book written containing the views and utterances of the Galilean teacher. Those who were recognized as his disciples were not many or influential, and even this little company was discouraged and scattered, and the twelve went back to their former vocations.

The Jewish Church and people, as a whole, were against Christ. He came unto his own and his own received him not. The Sanhedrim, their highest court, condemned him to death. The Roman authorities were against him. They released Barabbas and crucified Jesus. The multitude cried out against him. He was despised of men. Paganism and Gentileism and Judaism were everywhere against him. From a human standpoint, there was no hope of success for his cause or his followers. Everything indicated defeat and failure.

Nineteen hundred years have passed and what is the status of the Christian Church today? As already stated no man can get at all the facts or accurately give the real situation, but we can furnish data that prove very conclusively that wonderful progress has been made, and that the Twentieth Century will break upon us with the Church of Christ equipped and girded as never before and prepared for the highest and grandest achievements.

It is estimated that there are fourteen hundred millions of people in the world and of this number four hundred million are professing Christians. That fact of itself is highly encouraging. It shows that over one-fourth of the people of the globe are adherents to the Christian religion, and it is a fact that this fourth is more powerful and influential in the affairs of the world than the other three-fourths. Take in connection with this statement another, that nearly one-half of the population of the world, and two-thirds of the area of the earth are under Christian governments.

That the three great controlling Powers of the world, Germany, England, and the United States are recognized as Christian nations, to say nothing of a number of other governments that are equally so. The English-speaking people now number 82,000,000 and these are leading in the work of civilizing, evangelizing, and Christianizing the pagan nations. It is also a fact that the money power of the world is largely under the control of the Christian nations, and much of it is consecrated to religious purposes. The literature that is influencing the thought of the age is emanating from Christian countries, and today the aggressive and dominant civilization is that which has grown out of the life and teachings of Christ.

The Church has not yet reached an ideal condition. She has not come up to the measure of her responsibility. Her people, in many cases, have not realized their obligations, nor rightly adjusted themselves to the duties involved, but never has she had so many faithful members or so many zealous adherents. She is going forward and the petition so long offered daily by millions of devont souls in obedience to the command of our Lord, Thy kingdom come, is being answered and the crowning day is coming by and by.

We rejoice to believe that the Holy Spirit still abides with God's people, and evidences are not lacking that He still imparts Pentecostal power.

WAYSIDE OPPORTUNITIES.

Every Christly man greatly desires to be useful. He wants to make his life fruitful of good to others, and to this end he would sow beside all waters. He would touch humanity in blessings at every possible point. His daily prayer is, "Lord, what wilt thou have me to do?" Yet many devout church members accomplish very little in the way of effective, personal religious work. They purpose, and resolve, and plan, but these do not materialize. Hence the world is not enriched and souls are not saved through their labors.

The reason of this is not hard to find. First, great opportunities for usefulness do not often come, and when they do few persons are prepared to meet and improve them. These require unusual ability of one kind or another, and only those who have made the most thorough and careful preparation are equal to them.

The second cause of a failure to accomplish more good is the fact that so many fail to take advantage of circumstances and improve the little opportunities that come unbidden and unexpectedly along life's pathway. Oftentimes when we least expect it a door for usefulness opens before us, but alas, we are not prepared to enter it.

It is an interesting fact that much of the most effective work done by Christ while he was on earth, was the result of improving wayside opportunities. It is said that there are reported, in all, nineteen interviews with single individuals. Some of these conversations were had under most unfavorable circumstances and with persons in very humble life; others with individuals who were in bad repute, and yet untold good resulted from them.

While Jesus was passing through the city of Jericho, attended by a multitude of people, Zaccheus, a publican and a tax gatherer, was led through curiosity to climb a tree near the highway, in order to see Him. The Master seeing him took advantage of it, and went to his house to speak with him personally. The outcome of that visit was a changed life and a saved man.

After a long, tedious journey on foot, while Jesus sat weary and thirsty at Jacob's well, near Sychar, there came a woman to draw water whose life had been eventful and not very commendable. Besides being a Samaritan, with whom the Jews had no dealings, she occupied a position that would have justified only a common courtesy, if recognition at all. From a human standpoint it was not a favorable occasion for a profitable conversation, but nevertheless Jesus improved it, and through it this woman's life was reformed, and she became an efficient messenger in carrying the words of our Lord to her neighbors and friends. We have other similar examples in connection with Christ's work.

Through the ages we have had good men and women of a like spirit who made it a rule to improve wayside opportunities, and most encouraging have been the results of their efforts. The promise has, in thousands of cases, been verified, "He that goeth forth weeping bearing precious seed, shall come again with rejoicing bringing his sheaves with him."

How many of these opportunities come to us every day. How important that we improve them; they are golden. It is not enough that we have set times and places for doing good. It is not enough to give formal notice that we shall be glad to meet on a certain day any persons who may desire to consult us. We should be ready to enter every open door. We should be instant in season and out of season, and ever be ready to speak a word of encouragement or instruction, or reproof if necessary.

To do these things successfully requires wisdom and grace and tact. We might also add courage and great zeal. To some people it is very easy to talk in public. Some like to relate their experience. Others like to warn, to exhort, or to teach. This is well, but better still is the man, the woman who loves to go about doing good. Brother, sister, watch daily for wayside opportunities and try to improve them.

OUR SPECIAL EDITION.

It is our present purpose to issue a special Twentieth Century Thank-Offering Edition of the ADVOCATE on the 7th of March. We have ordered paper for a very pretty cover of silver gray, and hope to make its material features attractive and beautiful.

It will be filled with original matter in the form of contributed articles by a number of our best writers. We have already secured cuts of Bishop Hendrix, Hon. R. H. Parks, a member of the British Parliament and the organizer of the Twentieth Century Movement, Rev. S. Milton Frost, D. D., of the Baltimore Conference, Prof. Wilbur Tillett, of the Vanderbilt University, and Rev. H. M. DuBose, Epworth League Secretary. We hope also to secure one of Bishop Galloway, Rev. James Atkins, D. D., Sunday-school Secretary, and Rev. Geo. G. Smith, D. D., of Georgia.

Every Methodist family ought to have a copy of this edition in order to get full information about the great movement now going forward, and retain it in the home for future reference. The Charlotte District has sent in orders already for 1,025 copies, and three pastors are yet to hear from.

A number of other brethren have sent in orders since last issue, and we will report them with their districts soon. Remember, it is only two weeks until the 7th of March. Please report at once the number wanted. The price is as follows: For 20 and under five cents apiece. For 50 four and a half cents apiece. For 100 four cents apiece. For 200 sent any congregation or address three cents apiece. If names are furnished us we will send the paper directly to each subscriber. All regular subscribers will receive the special edition without additional cost, but we would like each one to order a copy sent to some friend.

Renew your subscription.

BISHOP GALLOWAY'S ITINERARY.

The places and dates of Bishop Galloway's visit are as follows: Winston, March 11th; Greensboro, 12th; Charlotte, 13th; Salisbury, 14th; Shelby, 15th; Asheville, 16. Let these places be made centers for grand rallys.

IN MEMORIAM.

We have received a beautifully bound copy of the "In Memoriam of Benjamin F. Long, Jr.," of Statesville, whose tragic death at University Station last November we reported in the ADVOCATE.

On the first page is a fine half-tone cut of the deceased. This is followed by a biographical sketch of his life, an account of the funeral services and the many tributes paid him by the press of the State and his fellow students at Horner's School and the State University. The whole is a fitting expression of the affection of loving parents and devoted friends.

THE RANDOLPH-MACON WOMAN'S COLLEGE DEDICATED.

February the sixteenth was a great day for the Methodists of Lynchburg, Va., and indeed for those of the whole State. The occasion that made it memorable was the dedicatory services of the Randolph-Macon Woman's College. The buildings of the institution were begun a few years ago and under many difficulties have been carried forward to completion. They are of modern architecture, elaborate and costly. The school has been in successful operation for several years and has won a place in the very front rank of Colleges for the education of women. It has been rightly called the Vassar of the South. Dr. W. W. Smith in charge of the correllated Methodist Schools of Virginia deserves the thanks of Southern Methodists for the wisdom, ability and zeal he has shown in our educational work.

EDITORIAL NOTES.

We were delayed in going to press this week because of the sickness of our foreman. Any defects in the make up of the paper will be attributed to that fact.

We hear good reports from the work of Rev. John R. Brooks, of Reidsville. His people say he is preaching fine sermons to large congregations and is visiting from house to house.

We hope all the preachers on the Greensboro district will come to hear Bishop Galloway at West Market Street Monday night, March 12th. Those who write in advance will have homes provided.

Rev. R. S. Webb, of Greensboro circuit, has most favorably impressed his people. His sermons are full of gospel truth and his deep piety and strong character and mature experience are giving weight to his utterances.

Rev. T. E. Wagg, pastor of Centenary Church, Greensboro, is working quietly, but energetically and successfully in building up his congregation. We are told his sermons are always good, but they have recently been eloquent and inspiring.

Be sure and look up our annual seed offer and read it. All old subscribers who will pay up what is due the office and send $1.50 for another year, and all new yearly subscribers who will send us $1.50 will be furnished the dozen papers of Buist's fresh garden seed and the ADVOCATE for one year.

I am in love with the people of Naomi station and hope by divine grace to serve them to the extent of my ability. We are looking to the erection of a church building and with a view to this end we, on yesterday, organized the ladies into an Aid Society with ten good members and many others will join.

S. D. STAMEY.

The sermon of Rev. J. C. Rowe, D. D., pastor of West Market Street Church, Greensboro, last Sunday evening is highly spoken of by those who heard it. Dr. Rowe has been busy at work recently trying to liquidate the balance owed on the church building, but preaches with as much power as if he was giving all his time to the preparation of his sermons.

The State Superintendent of Public Instruction has received from Dr. Curry, the agent of the Peabody fund, $1,000. Of this $100 each goes to white graded schools at Mt. Airy and Washington; $200 each to negro normal schools at Elizabeth City and Fayetteville, and $100 each to negro normal schools at Franklinton, Plymouth, Goldsboro and Winston.

Since our last issue there has been quite a change in the outlook of the Boer-English war. Gen. Buller's army, now numbering over 200,000 well-equipped soldiers, has changed its base of operations, and has driven the Boers from Kimberly, Colonso, and other strongly fortified positions. It is now believed that in the near future there will be much hard fighting, if not a decisive battle.

In a letter pulished in the ADVOCATE two weeks ago it was stated that the Board of Missions had elected Rev. Jas. Atkins and Rev. J. E. Gay principal delegates, and Rev. J. H. Weaver, alternate, to attend the Ecumenical Conference which is to meet in New York City the last of April. We are informed that Bishop Key has also appointed Rev. W. L. Grissom a delegate. This will give our Conference a full and strong delegation. Certainly we will be well represented.

United States Consul General Hamilton King reports the following improvements in Siam: Thirty-five years ago there were no streets in Bangkok. All traffic was carried on by boats, and the numerous canals still complete with the street traffic. As late as ten years ago there were no more than 9 miles of paved streets in the whole city. Today there are over forty-seven miles, and many new streets are being opened up each year, on which the old iron and wooden bridges are being replaced by modern steel bridges. The King himself builds one steel bridge each year out of his private funds as a gift to the city, and this is opened to the public with some ceremony on his birthday.

We note with deep sorrow the death of Mrs. John Gray Bynum, the wife of ex-Judge Bynum, of Greensboro. This sad event took place at her home on Church street last Saturday morning, after an illness of ten days. Mrs. Bynum was the daughter of Col. William Erwin, of Morganton, and she belonged to one of the first families of Burke county. She was a lady of rare culture, a charming personality, and the highest social qualities. Blended with these graces were the noblest religious virtues. From a girl she had been a church member, devoted, zealous and faithful. She was loved by all who knew her well and her death has thrown a dark shadow across many pathways. We share with the family their sorrows and loss, and trust the separation may be only temporary and will result in an eternal union.

The New York Times warmly approves the project for a forest reservation among the Over Hills of Ottaray, with one amendment. It says: "If North Carolina has come to a realizing sense of the value of forests she has reached a point at which not many of her sister states have yet arrived, and may well be proud of herself. But such elevation and wisdom thould involve the development of an independent spirit, and a disinclination to ask help in a matter to which she could attend unaided. New York has a forest preserve, small but steadily growing in both size and value, and she paid for every acre of it out of her own pocket. It is open to all the world on fairly equal terms, so that its pleasures and profits are far from confined to the residents of New York state. North Carolina ought to have a similar preserve—and she ought to get it in the same way."

Notice to the Preachers of the Greensboro District.

On account of the smallpox scare at High Point, everybody is required to be vaccinated, and all the ladies have discharged their cooks, so that the Missionary Institute and the Twentieth Century Meeting will have to be deferred for the present.

Due notice will be given in the ADVOCATE.

FRANK H. WOOD, P. E.

Grand Rally for Winston District.

Bishop Galloway has kindly consented to spend Sunday, March 11th, 1900, in Winston, N. C., in the interest of the Twentieth Century Movement. I desire every pastor on the Winston district to spend that day with him Entertainment will be provided for all by the kind people of Winston.

Please make your arrangements to be there. Let as many layman as can do so, met with us also. Write to Rev. T. F. Marr.

P. J. CARRAWAY, P. E.

I sincerely hope that all the friends of the ADVOCATE will try to place a copy of the special edition in every family on the Winston district. Let us all move in this good work. P. J. C.

From Booneville.

We began a meeting Sunday. We have a very encouraging start. Two conversions today and some reclamations. As many as two before. Also other penitents. Dr. Renn, our P. E., was with us at Yadkinville at his first Quarterly Meeting last Saturday and Sunday, and our people were most favorably impressed with him.

A. J. BURRUS.

Annual Meeting of the Woman's Board of Home Missions.

The Woman's Board of Home Missions of the M. E. Church, South, will hold its annual session April 11–18, in Carondelet Street Church, New Orleans.

All members of the Board, and all persons expecting to attend as visitors should send their names promptly to Mrs. Florence E. Russ, 3502 Camp st., New Orleans, La.

EMILY M. ALLEN,
Recording Secretary.

To the Preachers of the Charlotte District.

DEAR BRETHREN:—There will be a special Conference of the Methodist preachers of Charlotte district held in Charlotte Tryon Street MethodistChurch, Tuesday, March 13, beginning at 9 a. m. The object of this Conference is to consider and discuss interests of vital importance on the District, including revivals missions, Twentieth Century Fund, etc.

During the afternoon service we hope to have Bishop Galloway meet with us.

At night, in Tryon Street Church, Bishop Galloway will address a public mass-meeting on the Twentieth Century Movement. Brethren outside of Charlotte will please notify me when they will arrive and homes will be provided them. Brethren, please be present promptly. Fraternally,

S. B. TURRENTINE.

Charlotte, N. C., Feb. 16, 1900.

Saluda Circuit.

DEAR ADVOCATE:—In spite of some bad weather all appointments have been met on Saluda circuit this far. Hope the record will remain unbroken.

We have had our beloved presiding elder, Dr. Atkins, with us for our first Quarterly Conference. He preached some excellent sermons, as I think he always does, looked well into the affairs of the charge and left us feeling hopeful of the future work of our circuit. We are making some progress in getting our numerous incomplete church buildings on toward completion, and have a movement started for erecting a parsonage on the work some time in the future.

I am working for a good year spiritually and financially on the circuit. Hope to bring up all collections.

Very truly,

R. G. TUTTLE.

Letter From Bro. Harley.

EDITOR ADVOCATE:—The Waynesville District has two representatives in the Brevard Epworth School, sent there by efficient action of the district conference in May of last year.

The appointed district agent was removed to another charge and district at the last Annual Conference, and less than half the amount necessary to pay their tuition had been paid him at his removal.

I have been appointed District Agent by our Presiding Elder, and wish to emphasize the necessity of the balance of this money being paid at once. We owe it to God, the schools, and those dear girls, and we must pay it.

I would suggest that each preacher in the district, after reading this, would state the facts before their respective congregations and take a cash collection. Don't be afraid of taking the collection. You cannot make matters worse. You can but be refused. God will put it into the souls of some of his children to respond. The collection may not be large, but make it as large as you can, and send it at once, little or much, either to myself or Bro. Fitch Taylor.

We will report it as it is paid in.

We also kindly solicit any possible help from anyone whose eyes fall upon these lines.

Yours in the work,

G. G. HARLEY.
District Agent.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for Feb. 25, 1900

JESUS REJECTED AT NAZARETH.

Luke iv. 16-30.

Nazareth was in Galilee, the city where Jesus was brought up. More than any place in the world, it was his earthly home. He was taken there on the return from Egypt. There he passed his boyhood, youth and early manhood, and nearly all of his unofficial life, and conformed to the social and religious customs of the place. We have reason to think he went to the school of its synagogue, and learned a trade in accordance with the custom of the times. The carpenter's Son may have been of the same handicraft. By being a laborer, Jesus sanctified labor and made it noble.

Jesus, having entered upon his public ministry, did not avoid the scenes of his private life, for his mission was to them as well as to others. Yet he was unassuming, even finding his opportunities in common observances. On Sabbath days, he went to worship with others in the synagogue of the place. Even there he did not proceed to teach until tendered the privilege. "There was delivered unto him the book of the prophet Isaiah." The only Scriptures then in existence were those of the Old Testament. For convenience of handling, the books of the same were kept in separate rolls. The book delivered to Jesus was the manuscript of the prophecies of Isaiah. The passage he selected for the lesson was singularly appropriate. He found the place where it was written. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel." All preachers need the Spirit for enlightenment, power, and efficiency. Jesus needed him far more. He had to evolve the gospel from the prophetic writings, and from the mind of the Lord. Christ was born under the law; he left men under the gospel. His preaching made a new age, evangelical, gracious, and golden—an age in which faith in the Son of God is the first element. For the preaching of that gospel, Jesus of Nazareth was anointed with the plenitude of the Holy Ghost.

The gospel preached by Jesus was suited to the conditions of humanity. Poverty may be no blessing. Poorness in the land is a curse. Penury and want are afflictions. For ages the world has been so adjusted that the poor are deprived of many advantages, and subjected to many inconveniences. They carry the burdens of humanity. The poor are the true Atlas, on whose shoulders the world rests; but it bends them earthward, and makes them look down. Jesus preached the gospel to them, telling them of God, his Fatherhood and love. He told the beautiful story of poor Lazarus and Abraham's bosom. The gospel of Christ is a gospel for the poor, healing for the broken-hearted, liberty for the captives, sight for the blind, and soundness of body and soul for the bruised. To take the literal meaning from these words is to take from them much of their gladness. The gospel is glad tidings for humanity here and hereafter. The Christianity that is not humane is not Divine: that which is not philanthropic is not theologic. It is heresy. The poor will always have to labor; but let labor be fairly recompensed, and the laborer respected. Preach the gospel. Sound the golden trumpet. The year of jubilee is come.

At the home of the Great Preacher. his preaching gave offense. Why? He was learned enough, eloquent enough, sound enough. "All bear him witness, and wondered at the gracious words which proceeded out of his mouth." Why then, were they offended? Because of his supposed lowly origin. "Is not this Joseph's son?" There is a story told of a poor curate who was a fine preacher, but whose preaching was not liked by one of the parishioners, and he complained to the vicar, who said, "Why, what's the matter? I am sure the curate is a better preacher than I am." The parishioner assented: "That's so; but I don't like to be told my sins by a moneyless man." The very talent of the poor is sometimes an offense. What right have peasants to the intellect of princes? The Lord is the Maker of them both. No one is lowly born who is highly gifted. Jesus was the Son of God, and his handicraft was but the shadow of his creatorship. Things are not what they seem. Joseph's son was the Son of God. Whom God anoints, let all men hear. You may get as good water out of a gourd as from a golden goblet.

They thought his preaching beyond his living. They did not say that, but they thought it, as Jesus knew. "Ye will surely say unto me this proverb, Physician, heal thyself." Jesus, although a peerless preacher, encountered the same human laws as humbler ones. The pew attacked the pulpit. "Correct your own faults. You have been doing fine things at Capernaum; give us a sample." Jesus reminded them that miracles were favors. There were many widows in Israel in the days of Elijah, but unto none of them was he sent save the widow of Sarepta. When Naaman, the Syrian leper, was cleansed, there were many who were not cleansed. Such statements filled them with wrath, and they tried to destroy him.

It is written of Christ, "He shall not fail, nor be discouraged." There are sunken rocks in the sea, but the gallant vessel does not strike them every voyage. At Nazareth, Jesus was rejected; but to as many as received him, to them gave he power to become the sons of God. He came to save, but if any reject him they must bear the consequence. Nazareth was the Tarpeian Rock, not of Jesus, but the rejectors.—Western Christian Advocate.

Lesson Thoughts Gleaned.

1. The habit of going to the house of God is of inestimable value. Let nothing break it up.

2. Go to church regularly. Don't go spasmodically, or when you "feel like it," or only when something unusually is going on. Go every Sunday morning.

3. The gracious beneficient ministry of Jesus exactly corresponded to the prophecies concerning it.

4. Never has any one been endowed with the Holy Spirit as was Jesus. He was given to him without measure, for he was fully prepared to receive him.

5. The Spirit of the Lord may be upon you, and will be upon you just in proportion as you are ready to receive him.

6. The poor, the captives. the blind have been immeasurably helped by Jesus' short ministry on the earth. All that is being done for them now is the impulse which he gave.

7. How many captives of sin Jesus has set free, and how many bruised ones he has healed.

8. There are still many hearts to whom Jesus is not acceptable, but it is to their manifest disadvantage.

9. Unbelief robs one of great spiritual blessings.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.
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Sold by druggists, price 75c.
Hall's Family Pills are the best.

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POSITIVELY GUARANTEED
THEY CURE!
NOT SIMPLY RELIEVE.
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25 PILLS 10 CENTS.
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Lassiter's
Combination -:- Hammock Elevator.

In 1898, June 4th, I filed application papers, through Mr. V. D. Stockbridge, my attorney at Washington, D. C., to protect and secure a patent on said apparatus, which he succeeded in securing March 29th, 1899.
It is the only Hammock Elevator in the United States, surpassing everything in giving exercise and comfort to the sick and to the healthy. No home should be without this indispensable article. Especially the Hospitals, Hotels, Doctors, United States Troops, &c. This Elevator can be converted into several objects. First, a bed; second, a wash stand; third, a table; fourth, a book shelf; fifth, a stool; sixth, a three-foot cradle without rockers; which is quite an advantage to infants who have been subject to the headache from jarring cradles, with rockers. It does away with mothers applying narcotics, thinking their children are suffering with colic when the poor little sufferers have only their brains upset by such jars as rockers produce. in many cases destroying their mental faculties. The beauty of this improved style of cradle is any one can hoist the baby only two or three inches from the floor, and if the child should roll off it will not break its arm or neck. By spreading mosquito netting over canopy, it will do away with flies und mosquitoes.
Am prepared to sell county and state rights at reasonable rates. Confer with Rev. L. W. Crawford, D. D., Editor NORTH CAROLINA CHRISTIAN ADVOCATE, or
J. C. LASSITER,
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☞ Sell county rights at rates $10 per thousand States cheaper.

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Commence to bear nuts at 2 yrs. old. Bear good crops annually of very large nuts, averaging from 1 to 2 inches in diameter. A great novelty for the yard and lawn. Succeed everywhere. We offer them for Spring 1900 only at the following prices:
Trees 4 feet high, 50c. each.
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" bearing age, $1 each.
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All kinds of Fruit, Shade and Ornament Trees, Vines and Plants.
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Greensboro Herd Registered Polan China & Mammoth Black Hogs.
This herd is composed of premium stock, a every pains taken to keep them up to their hig standard, and I sell at about one half the pri that such stock is usually sold for. Single pig $10.0 pair $15.00, f. o. b. cars here.
JOHN A. YOUNG, Proprietor,
Greensboro Nurseries.

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Come all the time for those who in wisdom do their trading with us. When you buy the best qualities—the satisfaction—giving grades of merchandise for as little prices as the cheaper grades, there's always occasion for thankfulness. That is just what you can do at our store.
We sell Dry Goods and Shoes cheaper than our competitors, because we sell strictly for cash. Give us a call, or send mail order, which will receive prompt attention. Respectfully,
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for Feb. 25, 1900.

THE STRENGTH OF HUMILITY.

Let us understand what humility really is. Some people seem to think that it is a deep sense of personal unworth, and nothing more, and point to the publican, who prayed with downcast face as an example of it. Others appear to hold that it is a particular frame of mind into which a person comes on certain occasions, for special religious ends, as when a man is said to humble himself before God. Others, again, appear to think that humility is a form of weakness, a kind of giving up and coming down which lets the elements of strength go out, so that there is less of stamina in such an one.

The Bible plainly teaches that humility, meekness, constitutes a power in the life of the world; aye, rather, that it is the climax of power. There is no strength comparable to that which is clothed with humility. The popular conception of humility is a misconception, or at least only a partial conception of the full truth; for humility is not a dwadling negative. It carries all the power of which the man is capable. It is the bearing of one who puts into the work of life all that is in him, bringing to bear all his faculties—thinking, feeling, willing, acting—but all these elements controlled by the higher side of his nature, and not by the lower side. It is the man acting from the moral sentiments, and not from the animal passions. A man thus acting is in a suitable frame of mind to appreciate the great problems of life and profit by them.

Humility is the foundation of the law of kindness, and of help to others in spiritual life. Faith in moral quality is the one transcendant characteristic of humility—faith in integrity, faith in righteousness, faith in purity, faith in gentleness, goodness, truth. It is the very antipode of rude physical violence. The Word of God abounds in the encouragement of this very quality. "If a man has an enemy, and can crush him, he is a fool if he does not strike him down," says the world. "If thine enemy hunger, feed him; if he thirst, give him drink," says the Scripture. "If a man can shake off a burden and relieve himself, and does not do it, he is a fool," says the world. "He is a fool if he does," says the Law of a higher life. "Take upon thee my yoke and my burden," says Christ. This is the way of blessing to mankind, the way of true riches. It is the way of strength. As men act more and more upon this principle, the strength of mankind will come up. The worth of manhood will rise higher and higher, and humanity itself will ascend the shining heights from whence it never shall recede. Then better days will dawn, more joy shall reign in the home, more justice and equity in the factory, and in all the tide of industry. Higher ideals will prevail in the halls of legislation. The State will need fewer constables. There will be a healing of avarice and greed. The animal man will grow less and less, and the spiritual man will grow more and more, until the new heaven and the new earth in which dwelleth righctousness shall come, and the Man of Galilee, the Exemplar and Model of the race, shall reign with undisputed sway.

Hunt for these seed-thoughts in the garner of truth: Prov. 15:33; 22:4; 3:34; Isa. 57:15; Matt. 18:4: 20:25-28; Lk. 14:11; Eph. 4:1-2; Col. 3:12-14; Phil. 2:3-4; Jas. 4:10; 1 Pet. 4:5.

Quotations.

Bates.—"Humility is the most precious ornament in God's sight; and to be approved by the divine mind and accepted by the divine will is the highest honor, the most worthy of our ambition. Humility is like the precious balm that, mixed with other liquors, sinks to the bottom; but then it is visible and most amiable in the sight of God."

Evans —"Those who are destitute of humility, whatever profession they have made of Christianity, have in truth the rudiments of it yet to learn."

"If they have been soaring upward to heaven itself in the sublimest speculations, if they have built up their hopes to the greatest height on other grounds, without laying this at the foundation, they must be content to come down again to learn this lesson, which enters into the elements of Christ's religion. A proud Christian is a contradictory character; as much so as it would be to say a wicked saint. The whole Gospel in its precepts, its great example, its glorious prospects, tends to humble the pride of man; and therefore whoever will come after Christ must in this respect deny himself."

Dr. Gill.—"Generally speaking, those that have the most grace and the greatest gifts, and are of the greatest usefulness, are the most humble and think the most meanly of themselves. So those boughs and branches of trees which are most richly laden with fruit, bend downwards and hang lowest."

ILLUSTRATION.

The most illustrious example of growth in humility is found in the great Apostle to the Gentiles. Some years after his conversion he said that he was "least of the apostles." This sounds humble at first, but when we think that it is something great to be the least of apostles, we see that his humility is only in part. As he advances in life and knows himself better he says that he is "less than the least of all the saints." And although this be a more humble position than the former one, yet this is something even to boast of.

But later in life he said, "I am the chief of sinners." Here he has reached the bottom. He cannot get any lower. But he shows the greatest humility from this low place.

The Persians often quote this very true proverb: "A man passes for a sage when he seeks for wisdom; but if he thinks he has found it, he is a fool."

When Demosthenes was at one time asked what was the first good thing in an orator, he said: "Delivery;" and the second, he said, "Delivery;" and the third, he replied, "Delivery." So Chrysostom, the golden-tongued orator of the early Church, says: "If I be asked what is the first thing that makes a Christian? I answer, Humility; and the second, Humility; and the third, Humility."

Strength of Humility.

Real humility. John 1:19-27; 1 Cor. 15:8-10.

The meekness of Christ. Phil. 2:5-11.

Is meekness a weakness? Num. 12:1-10.

The value of meekness. Ps. 25:9; Jas. 4:6.

Jesus teaching humility. Luke 14:7-11.

Promises for the humble. 1 Pet. 5:5, 6.

Topic: The Strength of Humility. Luke 18:9-14.

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If you are in need of anything in the above line we would be glad to have you write us for prices and mention the ADVOCATE, and we will gladly furnish you all the information necessary to convince you that we "stick to one thing long enough to get there."
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We are assured by many disinterested and competent judges that the NORTH CAROLINA CHRISTIAN ADVOCATE is the best religious paper published in the State, and it is the only 16 page religious weekly of its class, published in the South for $1.50 a year. We want 1,000 renewals and new subscribers during the next thirty days, and as an inducement to get them, we renew our annual seed offer. Read it carefully. To every one who sends us $1.50 between the 15th day of February and the 20th day of March, we will send one dozen papers of Buist's fresh garden seed and the paper for one year.

The seeds are furnished by Mr. G. W. Ward, of Greensboro, who is a leading druggist, of high standing, and who guarantees the seed to be of the best quality. This offer is open to all, old and new subscribers alike. Look up the list of seeds on page 12, and send on your order at once. Remember you are not entitled to the seed if you pay the money to any traveling agent of the paper or anyone else who charges a commission for his services. The money must be sent directly to the office. Persons who have already subscribed or renewed are not entitled to the seed, and only those who pay $1.50 a year. Do not wait a week or two before sending in your order. You must have garden vegetables, and good seed are necessary. A package will be mailed to you the day after we get your order.

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CABBAGE. — Buist's Early Large York, Buist's Late Drumhead, Buist's Late Flat Dutch, Early Jersey Wakefield, Large Surehead, Buist's Early Flat Dutch, Buist's Early Drumhead, Marblehead Mammoth, Early Winnigstadt.

BEETS.—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red Turnip, Early Eclipse Red Turnip.

CELERY.—Mammoth Large White Solid, Golden Self-Blanching, Giant Paschall.

CUCUMBERS.—Imp'd. Early White Spine, Early Frame, Early Cluster, Early Short Green, London Long Green, Jersey Pickle.

EGG PLANT.—Buist's Imp'd Large Purple.

KALE.—Green Curled Scotch.

LETTUCE.—Early White Butter, or Cabbage, Early Prize Head, Early Boston Market, Salamander.

MELONS. (musk.)—Nelled Nutmeg, Extra Early Hackensack, Emerald Gem.

WATER MELONS.—Mountain Sweet, Duke Jones, Dixie, Georgia Rattlesnake, Ice Cream.

MUSTARD.—Mammoth Curled, Black or Brown.

OKRA.—Buist's Dwarf.

ONIONS.—White or Silver Skin, the Large Red Withersfield, Yellow Prize Taker.

PEPPER.—Bell, or Bull-nose, Long Red Cayenne, Red Cherry.

PUMPKINS.—Cashaw, Large Cheese.

RADISHES.—Early Long Scarlet, Early Red Turnip, Early Deep Scarlet Turnip, Early Scarlet French Breakfast, French Half-long Scarlet, Early White Turnip.

SALSIFY.—Buist's Mammoth.

SQUASH.—Early Bush or Patty-pan, Yellow Summer Crook-neck, Boston Marrow.

TOMATO.—Livingston's Perfection, Livingston's Beauty, Buist's Selected Acme, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red or Purple Top, Early White Flat Dutch, Southern Seven Top, Large White Globe.

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A Pleasant Lemon Tonic.

prepared from the fresh juice of Lemon, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggists. 50c. and $1.00 bottles.

For biliousness and constipation.
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For sick and nervous headaches.
For palpitation and heart failure take Lemon Elixir.
For sleepness and nervous prostration.
For loss of appetite and debility.
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From a Prominent Lady.

I haven't been able in two years to walk or stand without suffering great pnin. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used. J. H. MENNICH, Attorney.

1225 F. Street, Washington, D. C.

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W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir done me more good than all the medicine I have ever taken.

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jan 31-2t.

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Free trial bottles of B. B. B. (Botanic Blood Balm) are being given to all who call on Blood Balm Co. B. B. B. has cured so many sufferers from Impure Blood—men and women who had tried everything—that the company has decided to distribute free trial bottles to all sufferers. It is a home treatment, and all men and women who suffer from any form of Impure Blood—Ulcers, Eating Sores, Aches and Pains, Bone Pains, Rheumatism, Catarrh, Scrofula, Cancer, Tetter, Eczema, Itching Humors, all run down, tired and discouraged, Impaired Digestion, Weak Back, or any Blood Impurity, can now cure themselves at home.

B. B. B. has a peculiar effect—different from any other remedy—it drains the impurities, poisons and humors out of the blood, bones and entire system, healing every sore, restoring to the Skin the Bloom of perfect health, making new, rich blood, and stimulating the digestion. No more Bad Breath, Pimples, Rheumatism or Impure Blood after using B. B. B. It cures the results of Impure Blood where the other remedies and Doctors utterly fail. For sale in large bottles by all drug stores, $1 per bottle, or 6 large bottles (full treatment), $5, complete directions with each bottle. A request to Blood Balm Co., 42 Mitchell St., Atlanta, Ga., stating that you suffer from some form of Impure Blood, and that you desire to test B. B. B. will be complied with. CHRISTIAN ADVOCATE readers are requested to give B. B. B. a trial. Ask your druggist about B. B. B.

QUARTERLY MEETINGS.

STATESVILLE DIST.—2d Round.
IN PART.

J. E. THOMPSON, P. E., Statesville, N. C.

Woodleaf circuit South River	Mar.	3 4
Turnersburg circuit, Turnersburg	"	10 11
Mount Zion station	"	17 18
Mooresville circuit, Salem	"	24 25
Mooresville station	"	25 26
Pisgah circuit, Olin	Mar. 31, Apr.	1
Taylorsville, Lliedoun	"	7 8
West End	"	14 15
Statesville	"	15 16
Stony Point at Stony Point	"	21 22

MORGANTON DISTRICT, 2d Round

C. G LITTLE, P. E., Marion, N. C

Marion station	Feb.	18 19
McDowell circuit, Trinity	"	24 25
Table Rock circuit, Mountain Grove	Mar.	3 4
East Rutherford circuit, Cedar Grove	"	10 11
Henrietta and Caroleen, Henrietta	"	18 19
Rutherfordton circuit, Gilboa	"	24 25
Morganton station	Apr.	8 9
Silver Creek, Missionary Ridge	"	14 15
Connelly Springs, Bethel	"	21 22
Broad River, Union	"	21 22
Forest City station, Pleasant Grove	"	28 29
Bakersville circuit, Red Hill	May	5 6
Green River circuit	"	5 6
Elk Park circuit, Thompson's Chapel	"	6 7
Estatoe circuit, Greenlee Chapel	"	12 13

Delegates to the District Conference will be elected on this round

GREENSBORO DISTRICT---2d Round in part.

FRANK H. WOOD, P. E., Greensboro, N. C

Jackson's Hill circuit, Jackson's Hill	Feb.	24 25
Asheboro station, Asheboro	Mar.	4 5
Asheboro circuit, Lebanon	Mar	7 8
West Randolph circuit, Hopewell	"	10 11
Uwharrie circuit, Salem	"	17 18
Pleasant Garden circuit, Reboboth	"	24 25
West Market Street station	Apr.	1 2
Proximity station (at night)	"	1 3
Naomi station (morning)	"	8
St. Paul station (at night)	"	8
Wentworth circuit, Salem	"	14 15
Reidsville station (at night)	"	15 16
Ruffin circuit, Penile	"	21 22

SHELBY DISTRICT—1st Round.
In Part

W. R. Ware, P. E., Shelby, N. C.

Shelby station	Dec.	17 18
Gastonia station	"	23 24
Bessemer City circuit, Bessemer City	Jan.	6 7
King's Mountain and Bethel, King's Mountain	"	7 8
Lincolnton circuit, Lincolnton	"	12 13
Stanley Creek circuit, Stanley Creek	"	14 15
Belwood circuit	"	20 21
Shelby circuit, Sulphur Springs	"	27
Polkville circuit, Reboboth	"	28 29
Cherryville circuit, Cherryville	Feb.	3 4
South Fork circuit, Palm Tree	Feb	3 4
Lowesville circuit Salem	"	10 11
Rock Springs circuit, Marvin	"	11 12
North Cleveland circuit, Casar	"	17 18
Lowell circuit, Lowell	"	24 25
McAdensville station	"	24 25
Mountain Island station	Mar.	3 4

CHARLOTTE DIST.—1st Round

S. B. Turrentine, P. E., Charlotte, N. C.

Charlotte, Tryon Street	Dec.	10
Charlotte, Brevard Street	"	17
Charlotte, Calvary	"	17
Charlotte, Trinity	"	24
Charlotte, Belmont	"	24
Clear Creek circuit, Zion	"	30 31
Charlotte Dillworth	Jan	7
Charlotte, Epworth and Seversville, Epworth	"	7
Pineville circuit, Pineville	"	13 14
Derita circuit, Pleasant Grove	"	20 21
Ansonville circuit, Ansonville	"	27 28
Monroe circuit, Center	Feb.	3 4
Monroe station	"	4 5
Weddington circuit, Wesley Chapel	"	10 11
Matthews station	"	11 12
Polkton circuit, Hopewell	"	17 18
Lilesville circuit, Savannah	"	24 25
Morven circuit, Morven	Mar	2 3
Wadesboro station	"	3 4
Waxhaw circuit, Waxhaw	"	9 10

WINSTON DISTRICT.—1st Round

P. J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station, Thomasville	Dec	9 10
Kernersville circuit, Shady Grove	"	16 17
Madison circuit Madison	"	30 31
Walkertown station, Love's Church	Jan	6 7
Mocksville circuit, Liberty	"	12 13
Mocksville station	"	13 14
Winston, Burkhead and Grace	"	20 21
Winston circuit, Bethel	"	27 28
Danbury circuit, Palmyra	Feb.	3 4
Davidson circuit, Centenary	"	10 11
Farmington circuit. Advance	"	17 18
Summerfield circuit, Summerfield	"	24 25
Forsythe circuit Clemmonsville	Mar	3 4
Jamestown circuit, Friendship	"	10 11
Winston, Centenary	"	17 18

District Stewards Meeting in Centenary Ch., Winston, Wednesday, Dec. 13, '99, 11 a. m.

ASHEVILLE DISTRICT---1st Round.

D ATKINS, P. E., Weaverville, N. C

North Asheville	Mar	3 4
Bethel	"	3 4
Hot Springs, Ottinger's	"	10 11
Marshall, Marshall	"	17 18
Ivy, Ivy	"	24 25
Burnsville, South Tow	Mar. 31 Apr.	1
Bald Creek, Beaton's Bend	"	7 8
Swannanoa, Swannanoa	"	14 15
Sa uda, Edneyville	"	21 22
Hendersonville	"	28 29
Cane Creek, Tweeds	May	5 6
Old Fort, Providence	"	12 13
Weaverville	"	19 2
Haywood Street	"	26 27
Central	"	26 27

District Conference at Old Fort July 25-29 The first day will be a Missionary Institute. Session will open 9 a. m., July 25.

FRANKLIN DISTRICT - 2d Round

C. M. Campbell, P. E., Franklin, N. C

Franklin station	Feb.	24 25
Cullowhee circuit, Ionia chapel	M'ch	3 4
Webster and Dillsboro, Sylva (Sun. n't	"	4 5
Bryson City station	"	10 11
Whittier, Bethel Whittier	"	17 18
Bushnell circuit, Almond	"	24 25
Robbinsville ct Adam's Ch'pl Wed & Th	"	28 29
Andrews ct Tomoten	M'ch 31 Apr	1
Bacon circuit Bethel	April	7 8
Green le ct, Martin school house	"	14 15
Highland ct, Flatts Tu and Wed.	"	17 18
Franklin ct, Burrington	"	21 22
Haysville ct., Busguittle, Wed & Th	"	25 26
Hiwasse ct., Martam Creek, Fri & Sat	"	27 28
Murphy	"	29 30

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WAYNESVILLE DIST--2d Round.

F. L. TOWNSEND, P. E., Canton, N. C

Clyde circuit, Fincher's Chapel	Mar.	10 11
Sulphur Springs circuit, Pisgah	"	17 18
Mills River circuit, Mills River	"	24 25
Canton circuit, Bethel	Mar. 31 Apr.	1
Brevard station, Oak Grove	"	7 8
Transylvania circuit, Onestee	"	14 15
Leicester circuit Dick's Creek	"	21 22
Sunday-school and League conference at (— —)	"	27 9
Haywood circuit at Lower Fines Cr'k	May	5 6
W. Haywood (— —)	"	12 13
Waynesville station		20
French Broad circuit (— —)	"	26 27
Spring Creek circuit (— —)	June	2 3

MOUNT AIRY DISTRICT--2nd Round.

—IN PART.—

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb	25
Elkin station	Mar	4
Pilot Mountain circuit, Little Yadkin	"	10 11
Mount Airy circuit, Zion	"	17 18
North Wilkesboro ct., Union	"	24 25
Wilkesboro circuit, Shiloh	Mar. 31, Apr.	1
Rockford circuit at Pleasant Ridge	"	7 8
East Bend circuit at Booneville	"	14 15

SALISBURY DISTRICT- 2d Round
In Part

W. W Bays, P. E., Charlotte, N. C.

Salisbury ct, Bethel	March	10 11
Salisbury, Main St	"	11 12
Concord ct, Rocky Ridge	"	17 18
Concord Forest Hill	"	18 19
Concord Central	"	24 25
Concord Epworth	"	24 25
Albemarle ct Stony Hill	March 31 April	1
Albemarle station,	April	1 2
China Grove ct., Shiloh	"	7 8
Linwood ct, Bethel	"	14 15
Lexington station	"	15 16
Salisbury, Church Street	"	21 22

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MRS. L. W. CRAWFORD, : : : : : : Editor.

Letter From Rev. Walter R. Lambuth.

(In Richmond Christian Advocate)

MY DEAR FRIEND:—After the travel of the week and the experiences of the day, I could not forego the pleasure of a few lines to let you and your good husband know "what of the night" in this far-off land.

On Wednesday, at three p. m., Dr. R. A. Hardie, Rev. J. R. Moose, and I left Seoul for Songdo, overland, a distance of fifty-five miles—the Dr. on his wheel, the others on ponies. This is on the line of work projected by Dr. Reid between these cities, and our first stop was to be at Koyang, a magisterial town some twelve miles out. As we pushed on towards the north that afternoon, the sun on our left poured its wealth of light upon the great mountain of granite—Sam-Gak-San—on our right, until the grim old mass of rock, which towers over the city of Seoul like some lonely sentinel of the past, fairly glistened with the golden shafts which were lodged upon its crest and shoulders. Nor did the deep valleys and shadowed gorges escape—all for one full hour were flooded with light. I could think of nothing else, nor could I see anything else in that late afternoon than that sight of wondrous beauty, suggestive, to me at least, of the day when this land of darkness and gross superstition shall be a land of light.

In less than two hours I was convinced the good work had already begun. We passed 200 Korean soldiers on foot, returning to Pyeng Yang, 160 miles away, and found that six of them were Christians, and not ashamed to own it. Asking one, who trudged by my side, if he was a Christian, he promptly answered, "No." Have you not heard of Christianity? And if so, are you not interested?" He characteristically answered: "Yes. How could I help being interested in such a religion?"

Over a mile out from Koyang we were met by three of our native Christians—one over sixty years old. It had grown quite dark, and they were anxious about us. One took hold of my bridle, and another grasped my saddle, for fear my pony might stumble. To relieve the situation I got off and walked, Dr. Hardie acting as interpreter, and giving an outline of the preparations these simple-minded villagers had made for Brother Moose and myself. Several more met us before we reached the thatched cottage where we were to spend the night. Here was another group of Christians. One says, "Let me hold the lantern," and another, "I will get water to bathe their hands," while all of them join in a chorus of "Peace be to you!" It was very touching.

Dr. Hardie soon found we would hardly have room to eat off of our provision box, so rapidly was the crowd augmented. Several little fellows came with catechisms and hymn books tied up in blue cloths. One wanted to repeat a hymn, and the father of another wanted his son to give us the Ten Commandments. There might have been a contest, but just then the women began to arrive. At first a little shy of strangers, they peeped out through the garment thrown over the head and shoulders; but gaining courage, the full face appeared, and they were introduced as, "My wife, who resisted the truth until she could hold out no longer," or, "This is the mother of my children, saved by the power of God from the worship of evil spirits."

We gave up all idea of supper then, and, motioning them to have seats upon the floor—the men in front, and the women in a little enclosure in the rear, where they could hear and not be seen—began our service of song and prayer and Bible talk, intermixed with experiences. Long into the evening did the services go on, and with unabated interest and attention did those hungry villagers feed upon the bread which cometh down from heaven. We dismissed them at ten and ate our meal, thanking God, as we lay down under the straw roof, for what we had seen and heard.

In the morning early they were back again. A second service followed our breakfast, and then urging them to go out, two and two, especially on Sundays, to tell the story, we went on our way, to have the same experience repeated at Sa-Sul-Mok, fifteen miles further on, and at Mum-San-Po that night. These are only three out of some ten or twelve centers which have opened to our missionaries during the past three years.

Night before last (Friday night) it was good dark when we entered Songdo, where Bro. Collyer and his wife live. He had come out some miles to meet us, and, as we pressed through the long, dark street pointed to a window far ahead on a hillside, out of which the kindly rays of a lamp were shining. Mrs. Collyer had placed the light in the window to give us an earnest of the heartfelt welcome we were to meet within. A Virginia home, if it was under a tile roof. The hot biscuit were none the worse for being made 10,000 miles from where the housekeeper learned her first lesson; and the coffee—well, Bishop Granberry, who was looking down at us from the wall, would have pronounced it good, even after a trip to Brazil. One can scarcely realize what such good cheer means until they have spent several nights in native houses swarming with vermin, or in the saddle all day, as we had been. Supper over, a number of Korean friends and the servants came in for prayers—among the former a blind sorcerer, who, with his wife, have been soundly converted. It would have done your heart good to have heard his testimony of what the grace of God had done for him. Instead of deceiving the people, he now keeps a Christian bookstall, while his wife acts as a Bible woman and helper. So familiar has this man already become with the Scriptures that in two of the Gospels and the Acts of the Apostles I had but to give him chapter and verse and he unhesitatingly quoted the passage. When asked if he did not desire to learn to read, he replied: "Why should I, when God has blessed me with a memory which lets nothing slip? I can better employ my time in repeating at the bookstand during the day what my wife reads to me at night." A dealer in the black art, now shining as a light in the world, holding forth the word of life. His radiant face confirmed the truth of his words when he affirmed that he had been saved by grace. The grace and peace of God had illuminated his soul.

Would that you might have attended the services today and looked into the tearful, anxious faces of the women, as I did. Never have I seen such eagerness for the truth. Poor troubled hearts! I could not refrain from taking the text: "My peace I give unto you. * * Let not your heart be troubled, neither let it be afraid."

Korea is dead ripe. No other field is so ready. We need another mission home and a hospital in Songdo.

The enclosed leaf is from a bewitched tree. On it hung rags and straw sandals offered to evil spirits.

Yours most cordially,

WALTER R. LAMBUTH.

Songdo, Korea, October 7, 1899.

Calvary Church, Charlotte.

Charlotte has seven Methodist churches and pastors, now leading all denominations here in membership, buildings, finances, and accessions. Ten years ago we had but two churches, the other five have been built within the past decade, and four in the past four years. This condition intensifies our work and severely limits our fields. The question has been raised: "Is Calvary, or old Church Street being absorbed by the new plants?" This statement of facts is the answer.

Last year Calvary built a seven-room parsonage, neat and convenient, and nearly paid for it, remainder covered by good subscriptions. It paid the pastor $800 and all assessments in full. The 286 members raised for all purposes $1,817 or $6.35 per member.

This year the district stewards increased our assessment 20 per cent. over last year for the same causes. The pastor's salary is the same with the addition of the parsonage, which really makes it $150 more than ever before. We start in this year with a revised roll, thanks to my worthy predecessor, and the officers say we have a larger number of working members than ever before.

Calvary membership believes that a future of enlarged usefulness awaits this time-honored and God-honored church. The year 1900 bids fair to be an auspicious one for us. All departments are taking on renewed vigor. The Sunday-school is doing first class work and has enrolled about forty new scholars during January. The missionary societies are reviving. The Ladies' Aid working like Trojans. The Epworth League, always good, is holding its own. A number of excellent families, who are valuable to us, have been received into the church since Conference. Congregations are large and increasing.

Add to this that our indebtedness is less in proportion to property owned than that of any other self-supporting Methodist Church in Charlotte, and that we are now preparing to repaint, repaper, recarpet, and otherwise repair and refurnish our church, the question above is answered.

Never have I known of a congregation more devoted to its church. Many of them would make unusual sacrifices if the welfare of their church required it. Such a spirit is a guarantee of success and an inspiration.

D. M. LITAKER, pastor.

Asheville District.

D. ATKINS.

Dr. Weaver is doing an admirable work at Central. Every interest of the church is attended to and there is progress on all lines. Bro. Huggings, one of our transfers is a first class man, a good preacher and a wise and busy pastor and Haywood Street Church is growing under his ministry. A new chapel on riverside is to be built this year under the oversight of this church. A new parsonage also is contemplated. Work on the new North Asheville Church has been suspended during the winter, but the pastor has been busy collecting, etc., and work will be resumed in the spring and the house completed. Bro. McLarty is doing fine work. Bro. Gray is busy at Bethel and has his hands full. He is a good preacher and a faithful and active pastor.

Bro. Crutchfield who came to us from the Kentucky Conference is very much loved on the Swannanoa circuit. He is one of the best all-round men we have. We could make room for another one or two like him. His circuit will make substantial progress this year. Bro. Price is greatly pleasing the people at Hendersonville. Bro. Barnhardt is putting new life into the Burnsville circuit. One new church has been completed this year, two others will be finished we hope and the parsonage finished and refurnished. The Sunday-school at Burnsville is flourishing. Bro Baffitt, a local preacher who lives near Burnsville, is a valuable man and is rendering much aid. Bro. Gillespie, another excellent local preacher, lives on this charge and is a great force for good.

Ivy circuit was strengthened last Conference and made a pretty good average circuit and a first class man lives now on the circuit and has charge. Bro. Jacobs is renting rooms until a parsonage can be built. The rooms are furnished with parsonage furniture. We hope to build a parsonage there and two or three churches this year. Bro. Buie is getting hold of things on Old Fort circuit. He is a man of fine spirit and is hopeful. We held Quarterly Meeting at Bethel where we have a most excellent new house of worship well on the way. A debt of some $30 for work done was raised and paid at the Quarterly Meeting, and arrangements are made for furnishing the home at once. These are the new pastors. Just as good things might be said about all those who were not moved. Bro. Taylor says the weak places on Weaverville circuit are much more hopeful than they were last year, and more encouraging. The congregation at Weaverville is large and the work moving on well. At Jewell Hill on the Marshall circuit they are greatly improving their church building: papering, putting in new windows, a new pulpit, chancel, etc. A good revival was held on this circuit since Conference.

We have been talking and organizing for the Twentieth Century Thank Offering and started some collections. The campaign will be pushed now with vigor.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A Gaston county farmer writes, "I am making manure. I make one layer of cow and sheep manure pretty thin, so that it does not heat. The cows and the sheep tramp it firm. I want to keep it for cotton. Can I grow cotton without fertilizer? Good farmers here say I cannot grow cotton without commercial fertilizers. I want to break the land, furrow it out, scatter the manure in the furrow and then run a bull tongue in that to mix it well with the soil. Will that make a fair crop of cotton. Do you advise breaking land crosswise the second time with a two mould brad plow? I have no help but a boy, and I thought I would do so this year if you said so. I have tried your plan of saving seed corn. I had some stalks this year that had five ears on the stalk, three large ones and two small ones. My friends are wanting it for seed. I have also saved some big boll cotton seed. Is the Truitt Big Boll cotton a good cotton? I saw some in Rutherford county that looked as though it would make two and a half bales per acre. Craig & Wilson, of Gastonia, made last year two bales per acre and I believe this would beat theirs. Will subsoiling do in the spring? What oats are best to sow in the spring? Should I drill or broadcast them? What value have pine leaves as manure in lots and stables? Is there any machine made to plow and crop out cotton? A Richmond firm offers such a machine. Will they do? Do you plow bottom land deep like upland? What is the best mowing machine to buy? I will have to buy one this spring. I have seven acres to mow and expect to get 25 loads of hay at each cutting. I have 86 acres, two fine mules, two cows and nine sheep and some hogs and chickens and I hope you will help me all you can."

Our friend has evidently taken me at my word and has put the questions in thickly. But we do not object to this. We want to encourage the inquiring spirit among our farmers for it shows that a man is thinking about his business when he asks for help. We are daily meeting with much that encourages us to keep on in the work we have been trying to do for the farmers for the last thirty or more years. In the first place then, the man who tells you that you cannot grow cotton without commercial fertilizers when you have stable manure to put on it, is rather idiotic in his ideas. It is true that in some soils a heavy application of stable manure alone would make too rank a growth of the plant at the expense of fruitfulness. But your land I assume has a red clay bottom and hence does not need heavy applications of potash. It might help to add a dressing of acid phosphate to the manure after putting it in the furrow, but we believe that you will make a fair crop of cotton with the manure alone. It would be better, if you had manure enough, to put it broadcast all over the land, for the cotton roots run far and wide and will get away from the manure in the furrow by fruiting time. As to the second plowing of the land it depends on what crop you intend to plant. If the land was plowed in the fall and has become compact from the winter rains, it will be well to replow, but the plowing need not be so deep. The double mould board plow will do very well. I am glad to know that the true method of saving seed corn is showing such good effects already. Keep on at it and you will soon have people offer you big prices for your corn for seed, for there are few farmers who will take the trouble to breed up their corn or cotton themselves. The fact that cotton has a big boll is not of itself an evidence that it is a productive cotton any more than a big ear of corn is evidence of productiveness. As I said in advising how to breed corn, we must not breed for a single character in the plant. If the cotton has a big boll and plenty of them it will of course be a productive sort. But look to general fruitfulness and twin bolls rather than big single ones. I have seen the Truitt cotton growing this past season and it seems to be a very good kind. But all these varieties in cotton and other plants have been brought about by study and care in the selection of seed. Why not do this yourself? Start with a good variety and then select for seed the plants that come nearest what your ideal of a good cotton plant should be. Not a long limbed, big-bolled sort, though as I have said the big boll is not in itself an objection, but a plant that is compact and productive of bolls. A smaller boll may give you more cotton per acre than a big boll, but a big boll cotton that makes a plenty of bolls is the one to look after. Now as to subsoiling in the spring. You will seldom find the soil in proper condition for the subsoiling in the spring. If the subsoil is wet, do not attempt to subsoil for it will fall back and settle as before. If it is dry, the subsoiling may do good in the spring. Whether a piece of land will be benefited by subsoiling will depend on its nature and condition. A piece of land that is water sogged and low will not be helped by subsoiling till it is well underdrained. A piece of light sandy land will not be helped, but may be injured by subsoiling. But a piece of upland, no matter whether the surface is sandy or not, if the red clay is within reach of a good plow will be helped by a good loosening of the hard clay below. The best time to do this is in the fall when the soil is dry, just before sowing winter grain. Spring oats as a rule are worthless in this climate. If compelled to sow oats in the spring, I would still sow the winter oats, either the Gray Virginia, Turf oats or the Texas Rust proof will do. But none of the Northern spring oats are worth sowing here. Pine leaves have a two fold value in the stable and cow lot. They serve to take up and hold the liquid portion of the manure, which is the most valuable part, and they add vegetable matter to the soil to form humus and to make the land more retentive of moisture. A coat of pine straw hauled right from the forest and spread over a field will act almost like a coat of manure, and it will be still better if the pine straw is piled in the fall and mixed with lime to lie during the winter. On the Eastern shore of Virginia, where the sweet potato crop is their chief money crop, you will see the farmers at this season of the year hauling pine straw and covering the whole field with it as a preparation for the sweet potato crop, and they grow fine potatoes with only a little acid phosphate and potash in the furrows under the ridges. For the sweet potato crop I had rather have a coat of pine straw on the land plowed under than to use an expensive complete fertilizer. I do not know of any machine especially made for chopping out cotton, but there is no better machine for the purpose than the one known as the weeder. If the weeder is run crosswise the rows it will save a large part of the chopping out, and then it can be run lengthwise the rows and clean the cotton far better than any barring off. Flat and shallow culture is as important with cotton as with corn, and the time will soon come I believe when cotton growers will learn never to put a plow in the cotton field after it is planted, but to do all the work with the weeder and the small tooth cultivator. As to what mowing machine is best I can hardly say. They are all good and you can hardly go amiss in buying any one of the standard machines. But in these columns I studiously avoid advertising any one's machines or products. The advertising columns are the place for them to tell the merits of their goods. I am glad to know that you will have a hay crop. Would that every cotton farmer in N. C. could say that he expects to cut 50 loads of hay this year. When we get to growing hay we will feed cattle, and when we feed cattle we will not only make money from the cattle but will get manure to save the fertilizer bills.

A Weaverville correspondent says he reads these letters with interest, and he says some encouraging words as to the good he believes we are doing in this and other States. We hope we are and that the labor is not in vain. He says that he has a number of acres of poor land in the village, a poor, cold clay. Three or four acres are filled with fruit trees, unfortunately mainly Limbertwigs and worthless seedlings planted by his father. He finds the improvement of the land slow work with limited means. Is mainly occupied with his brother in store and is trying to improve these 18 acres. Has built a large barn and keeps cattle under cover. Thinks the land would be rich had he done this ten years ago. Has a manure shed 9x45 at one end of the barn. Wishes to know more about making and saving manure, as he is sure the future welfare of the land depends on this. Raised a good crop of pea vine hay two years ago, but failed last year on account of dry weather.

"One of our leading farmers said his pea hay mouldered after curing, and I advised him to consult you on that line. His barn may have been too open. I packed mine in layers with wheat straw and it kept very well. I want to make a success of gardening and want to know if you can send me anything on this line, and do you know of a good book on the subject."

We are always glad to get letters of this sort. They are evidence of the spirit of improvement that is abroad in the State. You had better get your peas in earlier in your part of the State, say in June early, and sow them quite thickly to prevent the stalks growing too stout and too hard to cure. I can send you my bulletin on the Home Garden and its Pests, which you will find useful, and which is sent free to all applicants. The best book on Gardening is probably "Gardening for Profit" by Peter Henderson. Send $1.50 to Peter Henderson & Co., 35 Courtlandt st., New York, and they will mail you a copy. I hope in the near future to get out a book on gardening suited to our needs here if I ever get time to write it.

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Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.		*5 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 37 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington, S. A. L.			*3 05 p m
Ar. Monroe, S. A. L.		*5 53 a m	*9 12 p m
Ar. Charlotte, S A L		*8 00 a m	*10 25 p m
Ar. Chester, S. A. L		*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 48 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*3 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L	*11 10 p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn.RR.	12 31 p m	11 20 p m
Ar. New York	6 28 p m	6 53 a m
Lv		

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AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If youhave not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

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CLIPPINGS.

Three Things.

Three things to love—courage, gentleness and affection.

Three things to fight for—country, honor and home.

Three things to govern—temper, tongue and conduct.

Three things to hate—cruelty, arrogance and ingratitude.

Three things to delight in—frankness, freedom and beauty.

Three things to avoid—idleness, lunacity and flippant jesting.

Three things to wish for—health, friends and a cheerful spirit.

Three things to admire—intellectual power, dignity and gracefulness.

Three things to think about—life, death and eternity.

Good Things to Learn.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room.

Learn to stop fretting. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.

Learn to attend to your own business. A very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—Epworth Era.

Stephens' Oratory.

"Alexander H. Stephens was the greatest natural orator the world ever produced and his like will never appear again," says Colonel John H. Seals in the January issue of the Sunny South. "His power before a jury was so great that long before his death he refused to take cases on the prosecution side." Colonel Seals graphically tells of an instance at Greensboro, Georgia, when Stephens volunteered to defend a poor country girl charged by her stepfather with having broken the seventh commandment. In a ten-minutes' speech, without having introduced any testimony, and in face of the strongest proven case ever presented to a jury, he made a speech which so overcame the judge and jury and the immense audience present, that not a dry eye was to be found within reach of his voice. The judge was so visibly overcome that for some moments he could not charge the jury, and the girl was acquitted without the jury ever having left the box.

"Rest for the Weary."

Upon seats placed in different localities, in the city of Pasadena, Cal., the above words are engraved. The story connected with the inscription is full of pathos. Richard M. Stafford, a young man of lovely character, came hither in the hope that here he might find renewed health. This hope, however, was not to be realized. Month by month his strength grew less; but still he loved to walk abroad in the sweet air, to enjoy the fair scenes around him, and often he had need to pause for rest. A friendly bench in front of a store was the only provision he found for out-of-door "rest for the weary;" and so, before he passed away, he framed a bequest, providing seats to be placed at different points throughout the city, that upon them the weary might rest.

It was a beautiful thought, and should keep his memory green in many hearts. The first one of these seats I noticed commanded a fine view of the "Mother Mountains," and as I thought of the weary ones who, in years to come, would rest there, and take in the inspiration of the hills in their everchanging beauty—the hills that speak to us of him from whom cometh our help, I thanked God that He had given to His servant so sweet a thought for others—a thought taking shape out of his own weakness and need.

Surely as the years go by, many who at these halting places pause for rest and read the brief but touching inscription, will breathe the spirit and mayhap the words of the prayer for those who have gone before us with the sign of the faith: May he rest in peace, and may light perpetual shine upon him!—N. Y. K., in the Living Church.

MARRIAGES.

STOKES — FOWLKES. — In Salem Church, near Reidsville, N. C., Jan. 18th, 1900, Mr. Lester V. Stokes and Miss Ada Fowlkes (both of Reidsville, N. C.) were united in marriage, Rev. E. J. Poe officiating.

BABBINGTON —McFARLAND.—At the Methodist Church, Shelby, N. C., on Tuesday evening, December 26th, 1899, Mr. T. B. Babbington and Miss Inez McFarland, both of Shelby, Rev. H. M. Blair officiating.

SORRELLS—HOYLE.—By the same, at the parsonage in Shelby, on Jan. 17th, 1900, Mr. B. E. Sorrells of Henderson county, and Miss Dora E. Hoyle of Lincoln county.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

JONES.—Margaret Jones, wife of William Fletcher Jones, was born January 9th, 1831, and died Feb. 6th, 1900. She joined the Methodist Church at the age of thirteen and lived a consistent Christian life until her death. She was stricken with paralysis and lived but a few days afterward.

While living her testimony to the witness of the Spirit that she was a child of God was always strong and clear, and on her dying bed she spoke again and again of her trust in her Savior. Love's Church has lost one of its best members, and many mourn her death.

She leaves a husband, four children, and ten grandchildren. On February 7th we tenderly laid her body to rest in Love's graveyard, there to await the resurrection morn.

W. M. CURTIS.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

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DYSPEPSIA

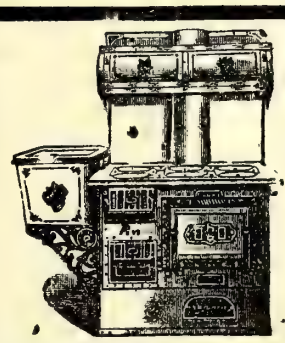
"My wife suffered for many years from Nervous Dyspepsia, Sick Headache, Sleeplessness and Nervous Debility," writes John Kelloes, Philadelphia. "We tried many physicians and numerous remedies, but with no results, until I heard of Johnson's Dyspepsia Cure. We bought six boxes, and the results far surpassed our expectations. She now eats and sleeps well, is gaining in flesh, and her color, which had got to be yellow and sickly, is now as fresh as when we were first married, and I tell her that Johnson's Dyspepsia Cure has made her ten years younger."

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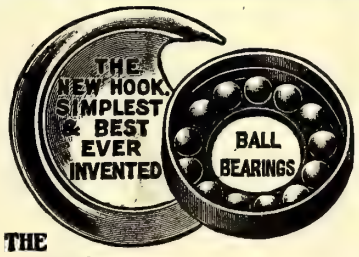
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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 14, 1900	No. 23 Daily.	No. 25 Daily	No. 163, Daily ex. Sunday	No. 41, Daily.	No. 49, Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon..	11 50	8 58	....	...	...
Ar. Rocky Mount	12 55	9 52	.....	.....	.....
Leave Tarboro....	12 21	.	6 00	.....	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 52
Leave Wilson.	1 58	10 25	7 16	6 20	2 46
Leave Selma.....	2 55	11 03	.	....	.....
Lv. Fayetteville.	4 30	12 20	.	.....	.....
Ar. Florence..	7 25	2 24	.	...	.....
	P. M.	A M.			
Ar. Goldsboro.....	.....	...	7 55	...	....
Lv. Goldsboro.	.....	....	....	7 0	3 25
Lv. Magnolia.....	.....	.....		8 09	4 23
Ar. Wilmington...	.....	.....	....	9 40	6 00
			P. M	A. M	P. M.

TRAINS GOING NORTH.

	No 78. Daily	No. 102, Daily ex. Sunday	No. 32, Daily.	No. 40. Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence.....	9 45	...	7 45	...	.....
Lv. Fayetteville..	12 20	.	9 45	....	.....
Leave Selma.....	1 50		10 56	.....	.....
Arrive Wilson.....	2 35	....	11 33	....	.....
		A.M.		P.M	A.M.
Lv. Wilmington...		..		6 50	9 45
Lv. Magnolia		.....		8 20	11 16
Lv. Goldsboro....	...	5 00		9 27	12 26
	P. M.		A M	P.M.	P. M.
Leave Wilson.....	2 35	5 43	11 33	10 30	1 16
Ar. Rocky Mount..	3 30	6 25	12 09	11 11	1 53
Arrive Tarboro...	....	7 04	.....	.....	.....
Leave Tarboro....	12 21	....	.....	....	.....
Lv. Rocky Mount.	3 30		12 09	.....	.....
Arrive Weldon....	4 32	...	1 04	..	.....
	P. M.		A.M.	P. M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Divis'on Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 4' p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning. leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Nashville Branch leave Rocky Mount 10:00 a m, 3:40 p m.; arrive Nashville 1:10 a m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:55 p m Nashville 12:15 a m, 5 25 p m., arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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NEWS OF THE WEEK.

Wednesday, Feb. 14.—The river at Augusta, Ga., is very high———Boers shell the women's laager at Mafeking ———Bryan makes two speeches at Chapel Hill———President McKinley's brother is at Southern Pines———Bryan made ten speeches in his trip through this state———Osmand C. Howe, British vice consul at Pensacacola, is dead ———The state charters another cotton mill in Gaston county———The chances for rescuing the steamship Gate City are slim———The total British casualties to date in the Transvaal war are 10,505 ———Much damage has been done by the floods in Georgia and Alabama——— Colonel Plumer silences the Boer guns in their fort at Gaberones———Trinity Methodist church in Chicago is almost entirely destroyed by fire———Assistant Secretary Davis arrives at Lourenzo Marques on his return home———The steamer Ariosto, ashore at Ocracoke, has been driven further on the beach——— A. H. Kemp, Western Union telegraph manager at Macon, Ga., commits suicide ———Mr. Macrum. our former consul at Pretoria makes a statement as to why he resigned———The Boers throw up additional fortifications between Ladysmith and Potgieter's———Buller has a brush with the Boers near Springfield in which neither gain the advantage———The body of an unknown man who had been murdered is found in a river near Sneeds, Fla.———The stockholders of the Darien and Western railroad decide to extend it further westward———A large body of British liberals meet and adopt resolutions denouncing the South African war———At Greensboro Engineer John B. Fetzer drops dead while taking his engine through the yard———At Charleston, W. Va., a 19-year-old lad kills his father in defending his mother from an attack———Charles Hammock, of near Greensboro, N. C., is attacked by his son and shoots him in self defense ———Gen'l. French on Tuesday pushed on to Modder river forced its passage and now occupies hills on its north bank ———Lord Roberts with 50,000 troops has turned the Boers position at Magersfontein, crossed the Riet river and is now on the enemy's soil———Major Austin Leyden, of Atlanta, died Wednesday; he was a prominent confederate and invented a revolving gun similar to the Gatling———Gov. Taylor brings suits in the state courts to enjoin Beckham from acting governor; Federal Judge Taft decides in the case of the minor state offices that the federal courts have no jurisdiction.

Thursday, Feb. 15.—Two vessels are wrecked on the French coast———W. J. Bryan speaks to an immense audience at Charleston, S. C.———There are fears of a Zulu uprising caused by the Boer invasion———The senate passes its substitute for the house currency bill by a vote of 46 to 29———The Independent Telephone Association of the Carolinas is organized at Charlotte———5,000 Filipinos attack the American garrison at Daroga; they are driven off———The British house of commons adopts the government's military scheme by a vote of 238 to 34———Last November three American soldiers captured by Filipinos were tortured and murdered———While opposed to a Porto Rican tariff, the president will not interfere with the wishes of congress———The French gain a decisive victory over the forces of Rabah, principal chieftain of Central Soudan ———The plant of the Roper Lumber Company at Roper, N. C., and 60,000 feet of lumber were burned Thursday ———Republicans of the Seventh Georgia district choose two negroes as delegates to the national convention——— Senator McLaurin is offered a position on the new Philippine commission; he is inclined to decline it———British post-office department promises Liverpool cotton men quicker cable service to the United States———Lieutenant R. W. McNeeley, of the navy, and Miss Marie, daughter of General M. C. Buller, are married———In Arizona a train robbery is attempted; the express messenger resists and is shot; the robbers escape——— The Boers are getting supplies through Delagoa bay; they are also rapidly damming the river at Ladysmith———Lt. Governor Marshall, of Kentucky, brings suit against Governor Beckham and President of the Senate Carter——— General Otis cables an account of military transactions since his last report; the Filipinos are quite active in several localities———Gen. Roberts has gotton between Gen. Cronje's army and Bloemfontein; no further news has been received from that quarter and operations elsewhere are suspended———The statements of Macrum, our former consul at Pretoria, call forth a denial from the state department and a resolution in the house asking the secretary of the state for information on the subject——— The Kentucky penitentiary authorities release a convict on a pardon from Governor Beckham; an agreement has been reached as to the hearing of the minor state offices contest by the election board.

Sunday-school Convention.

The seventeenth annual convention of the North Carolina Sunday School Association will be held in Charlotte March 14th, 15th, and 16th, commencing on Wednesday the 14th.

The convention will be attended by Mr. B. F. Jacobs, of Chicago, who is chairman of the executive committee of the International Sunday-school association, and who is generally considered as the founder of the international lesson system. The attendance of Mr. Jacobs upon the convention insures its success, as all who have ever heard him will agree. He will be the most prominent spirit of the convention, but will be ably assisted by leading Sunday-school workers of this and other states.

The address at the opening session will be made by Rev. James Atkins, D. D., of Nashville, Tenn., Sunday-school editor of the Southern Methodist church. Rev. B. W. Spilman, of Raleigh, field secretary of the Sunday-school department of the Baptist Church, will conduct a Sunday-school Institute on Thursday afternoon. Dr. J. F. Monroe, of Davidson college, will present the subject of "Sunday-school Work in the Manufacturing Districts."

Other prominent workers named on the program (which is yet incomplete) are N. B. Broughton and Jos. H. Weathers, of Raleigh; Geo. W. Watts, of Durham; Prof. F. S. Blair, of Guilford College; J. W. Bryan and N. B. Parker, of Goldsboro; Rev. A. D. Thaeler, of Winston; Charles Ross, of Asheboro.

Entertainment will be provided for by the citizens of Charlotte fer all delegates. Reduced rates have been secured from all railroad lines—the rate being full fare going and one third fare returning.

No Sunday-school superintendent who wishes his school in the front should deprive himself of this unusual opportunity of being in a convention with Mr. Jacobs for two days. Many workers in all parts of this country and Canada have journeyed long distances to enjoy a similar pleasure.

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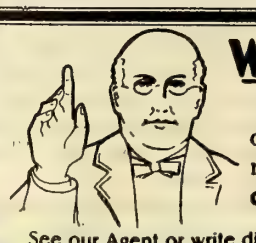
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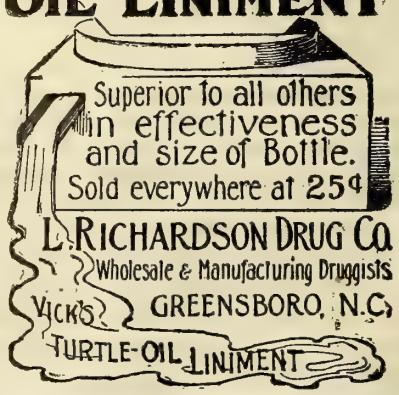
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., FEBRUARY 28, 1900. VOL. XLV., NO. 9.

LOVE.

JOEL SMITH.

It matters much to me when love awakes;
If it be love for praise, or gold, or God.
If love for praise, my soul will narrow grow
To vanity's extreme; or gold, more narrow still,
E'en to the darkness of the pit of death.
Gold is a weight that angels cannot bear,
And praise they will not; but the love of God,
Both for the creature and Creator good,
Is all the treasure heavenly vessels hold.

IF ours is the most Christian nation in the world, how appalling the thought that one half of it at least is ungodly!

WHY this Twentieth Century Movement? some are asking. One reason is, brother, that your religion means so much to you, you intend that it shall mean more to the generations that come after you.

"THE life I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." He who can say this truly has succeeded in bringing into his own human life that divine life which will continually work in him a new creation.

IT does not seem extravagant that the Movement to endow Mr. Moody's schools in Northfield and Chicago should be calling for $3,000,000. And yet this is twice as much as the Southern Methodist Church is calling for to help all her schools and colleges. To fail to raise this small amount would be ignominious in the last degree.

THE magnificent success our Wesleyan brethren are having is due largely to the fact that they are in dead earnest. Not only are they thoroughly organized, but they are making strenuous, patient, persistent effort to not only reach but to secure a contribution from every man, woman and child. Neither is the Century Movement going to take care of itself in our Conference. It must be pushed, and it must be pushed right now.

CAN it be possible that there is a church member in the Western North Carolina Conference who can say, I had not even heard that there is such a thing as the Twentieth Century Movement? Certainly. How is the man who does not take his church paper, the man whose pastor has not preached on the subject, to know anything about it, much less be interested in or enthusiastic over it. If every pastor would only see that every member of his church has a copy of our Twentieth Century edition!!

IN A recent editorial note, Zion's Herald expresses better than we have done, our own convictions:

"We have a strong conviction that if our people would quit diagnosing Methodism and get down from the chair of observation and live and work according to our genius, purposes and spirit, the old times of refreshing from on high would speedily return. Methodism is suffering from vivisection. If the subject could be once taken from the dissecting table, filled with normal life and put to work, it would recover full spiritual strength."

TRULY the eyes of the world are upon us—shall we disappoint its expectation? A secular journal says:

"Religious bodies, great and small, seem to be experiencing a baptism of sacred enterprise. They are mobilizing their forces, as if making ready to enter the coming century under that invisible Leadership which rides forth "conquering and to conquer." There is a notable decline of controversy, a growing passion for unity, and an urgent demand for the application of truth to life, or for bringing all human affairs into harmony with the higher spirit. The sense of stewardship over the Lord's goods is placing large and willing offerings at the disposal of church extension boards or in the treasuries of educational and philanthropic institutions. Best of all, perhaps, is the spread of goodwill and neighborly helpfulness among all classes."

NOTHING will so certainly bring barrenness and deadness to a church, as well as the individual, as the lack of the grace of liberality. This grace is peculiarly needed just now, and the words of an eminent layman in a missionary platform address may well be recalled. Said he, "I have heard of churches starving out from a saving spirit; but I have never heard of one dying of benevolence. If I could hear of one such, I would make a pilgrimage to it by night, and in that quiet solitude, with the moon shining and the aged elm waving, I would put my hand on the moss-clad ruins and, gazing on the venerable scene, would say, 'Blessed are the dead who die in the Lord.'"

WE have been greatly surprised at the nature of the comments, not to say criticisms, of many religious papers on Mr. Sheldon's endeavor to illustrate by editing six numbers of the Topeka Capital how a Christian daily should be run. We had expected as much from a large part of the secular press. Such false statements as, that there is to be a Sunday edition, and that it is only a money making scheme, have been widely circulated. The fact is there is to be no Sunday edition and no Sunday work, and Mr. Sheldon receives no pay for his time and labor. His part of the profits, which may not be large considering the extra expense involved and the many advertisements that will have to be rejected, will go to his noble work in the slums of Topeka. "The free advertising" for himself and the Capital, if there be such, will be purely incidental and is not an actuating motive. Some are sure that the experiment wont amount to anything and will not prove anything if it does. Mr. Sheldon does not claim that he can solve the newspaper problem in a week. The results may not be all that he desires. How could they under the circumstances? We believe that it is the honest effort of a good man to do a good deed, and it is far more charitable, to say the least, to rally to his support and bid him God speed than to stand aloof and criticise.

DR D. L. LEONARD, in his new book, "Missionary Annals of the Nineteenth Century," gives the following summary of results which show the task which the church in the twentieth century will have to take up:

"The earth's population is 1,500,000,000, of which more than 1,000,000,000 are yet non-Christian—say 800,000,000 are heathen, 200,000,000 are Mohammedan, 200,000,000 are Roman Catholic, and 150,000,000 are Protestant. For the world's redemption Protestants are giving annually about $15,000,000; sustain a missionary force of 14,200, of whom 3,380 are unmarried women; associated with them are 4,200 ordained natives, and a total of over 54,000 natives—about 80,000 toilers in all. The stations and out stations occupied exceed 25,000, the communicants are upwards of 1,300,000, while almost 1,000,000 children and youth are being educated in more than 20,000 schools.

"It appears plainly, then, that the redemption of the race is yet very far from complete, has scarcely passed beyond the initiatory stage; that while an excellent beginning has been made, 'there remaineth yet very much land to be possessed,' and that while the saints of the twentieth century have every reason to be full of courage and hope and sure expectation of final success, a limitless demand is to be made upon them for the utmost of devotion, of consecrated beneficence, and lavish contributions of choicest young men and women."

IF YOU would understand the thought that inspired the Twentieth Century Movement and grasp something of its true significance, get your Bible, first study carefully the one hundred and forty-fifth Psalm, and then read this comment which we find in the Methodist Recorder.

"I will extol Thee, O God." (Read on, emphasizing the pronouns.) "One generation shall praise Thy works unto another, and shall declare Thy mighty acts."

Keep this psalm open before you, and read the Methodist chronicles of the eighteenth century. Read the lives of the Early Methodist Preachers. Ask aged men and women to tell you the story of the old Methodists and the work they did during the early years of this century. Could Methodism ever have become what it is but for the hand of God?

"They shall abundantly utter the memory of Thy great goodness and sing of Thy praise."

Some say, "The Methodists cannot do this work." Quite true. And yet untrue. Alone they cannot; but with God they can. The mountain is a quarter of a million. You can scale it to the cry:

"We'll praise Him for all that is past,
And trust Him for all that's to come."

"With men it is impossible, but with God all things are possible."

The Twentieth Century meetings have been times of blessing. Why? Because the human impossibility drove the people to God. They felt, We must trust in Him, do all for Him, give and collect for Him, organize and preach and speak in His name. Therefore He was with them.

This Psalm, when first written, had a letter of the alphabet at the head of each verse, like the 119th Psalm. Why? To help people in learning and remembering it.

Some could not read, and many were children; so the Psalm was made simple, alphabetical, picturesque. The old people, who remembered, told the children of God's mighty acts, and so told them that the children could easily remember the song verse by verse, and were able to sing it in the choir or repeat it at home. Read Deut. xxx, 7-12.

One letter is omitted. You read the Psalm until you come to verse 13, and just where the letter N should come there is a break, as though a verse had dropped out. Why? Because the Psalm is in two parts, and the omitted letter marks the division.

The first part is like a telescope with which you may see the mighty acts of God, and the glorious majesty of His kingdom.

The second part is like a microscope with which you may see the little things, and how He cares for little people, and loves in little as well as great ways.

Let the generation of fathers and mothers, and the old men and old women, show the coming generation, as through a telescope, the great things God has done in past Methodist history; and let them also show, as through a microscope, all the daily mercies in family and personal life, that the generation which is to inherit the new century may understand the loving kindness of God, and how much they owe to His good Hand in the history of their fathers.

CONTRIBUTIONS.

Jesus and Bartimaeus.

BY REV. JAMES STALKER, D. D.

(Author of "The Life of Christ," etc.)

The words of Jesus in this miracle are few, and such as occur in other miracles; but the fact that any words of his are often repeated rather shows that they are specially weighty than otherwise, and, therefore, we can by no means pass this miracle by.

1. Our version says, "Jesus stood still and commanded him to be called," but the Revised Version reads, "Jesus stood still and said, Call ye him." So this is the first word. Many charged Bartimaeus to be silent, but Jesus said, "Call ye him." This is the same contrast as in the scene of the little children brought to Jesus, when the disciples rebuked the mothers, but Jesus said, "Suffer them to come unto me."

Those who tried to silence Bartimaeus considered him to be the least important man in the crowd; they thought that Jesus had better things to occupy his mind with than a blind beggar. But they were completely mistaken. In all that crowd Bartimaeus was to him the most interesting figure. Other voices of different kinds were in his ears, but the cry of the blind man penetrated him to the heart. So it ever is. He would silence all harps in heaven, if necessary, in order to hear distinctly the voice of anyone in real need; and the lower depths of sin and misery from which anyone's cry comes, the more certain it is to arrest his attention.

The "many" were offended because Bartimaeus cried so loud. He disturbed their nerves and jarred against their sense of propriety, but the blind man's vehemence did not seem unreasonable to Jesus, who entered into the feelings of one who felt that his whole life was at stake, and that he must grasp now or never at the one chance of happiness. There are always plenty who are ready to rebuke the slightest excess in religion. They will allow you to be excited about anything else—about a ball, or a bet, or a war, or any earthly thing—but, if you do not in religion keep within the bounds of the narrowest propriety, they are indignant at your fanaticism and angrily ask you to keep quiet. The truth is, we are far too quiet. Unsaved men are far too little alarmed; they do realize how the opportunity of life may be slipping out of their grasp. If they did, they would be as excited as Bartimaeus; their prayers would rend the heavens; and they would let nothing stand in the way of their opportunity.

2. When Bartimaeus stood before him, Jesus asked, "What wilt thou that I should do unto thee?" This was often what he said to those who applied to him for healing. He liked to hear them state their case and personally appeal to him for help. He likes this still; and one who is in search of salvation could not be placed in a better attitude than if he were made to realize that he was standing face to face with the Son of God, who was asking him, "What wilt thou that I should do unto thee?" All the perplexities with which those at this stage of experience are haunted about the nature of faith, and about what they must do to be saved, would disappear if they placed themselves in this position.

To tell Christ what we wish him to do to us is, of course, to pray; and we have Scripture for it that "whosoever calleth on the name of the Lord shall be saved." It is an act of faith, no expression of faith, indeed, could be better; and faith is that which saves the soul. Nor is it only for the commencement of the Christian life that this is useful. He who said to Bartimaeus, "What wilt thou that I should do unto thee?" is asking the same thing of us every day. Morning by morning, and evening, he thus lays a blank cheque before us with his name signed at the bottom of it, and we can fill it up and pass it on to the Father, who will not fail to honor the signature of his Son.

3 "Go thy way, thy faith hath made thee whole." Thus Jesus finished up the transaction with the blind man. But he did not ascribe too much to the man's faith. It was not really the faith of Bartimaeus which cured his blindness, but the power of God exercised through Jesus. It was, however, the wont of Jesus to honor faith, and he went all the way he legitimately could in saying what it could do.

It is the water of Loch Katrine that satisfies the thirst of Glasgow and carries cleanliness into its homes; but of what use would the waters of Loch Katrine be to the inhabitants of this city if the town council did not maintain the communication between the loch and the reservoir? It is of no use to any individual, indeed, unless he turns the tap in his own home and lets out the water, to come in contact with his person. It is the turning of the handle to which the appeasement of thirst or the cleansing of the body is due. So God's grace is in the heavens, where it has been from eternity; Jesus brought salvation into the world, and finished it nineteen hundred years ago, but it is faith that gives us the benefit of all that. Salvation is beating outside the person of many a man, as water may be pressing on the outside of a cylinder, but it is of no use to us until we open the channel of communication, which can be opened only from our side.

Jesus told Bartimaeus that his faith had saved him, in order to encourage him to exercise the same trust on subsequent occasions, and for still higher blessings. And so we are called to a life of faith, which never ends till we have passed from this world to one where faith will be exchanged for sight; and there is no way of obtaining any blessing, or making any progress, except through the constant exercise of faith.

Edinburgh, Scotland.

An Old Edict and a New One

BY FRANK MILLER.

"They truly are the enemies of the gods and of Buddha. If this be not speedily prohibited the safety of the state will surely be imperilled; and if those who are charged with ordering its affairs do not put a stop to the evil, they will expose themselves to heaven's rebuke. . . Quickly cast out the evil law and spread the true law more and more."—Proclamation of Iyeyasu against Christianity, January 27, 1614.

"The term kyokwai (church) used in this law shall be held to mean a juridical person, either association or foundation, which not being a tera (Buddhist temple) has for its object the public propagation of religion."—Law of religions issued by the Home Department, December, 1899.

The law of religions which, if it passes, is to take effect on July 1st, 1900, is a lengthy one consisting of five chapters and 53 articles. The point of most importance is that in Article 2, quoted above, namely: in the eyes of the law there is no difference between a Christian church and a Buddhist temple. The principal provisions of the law are as follows, it being distinctly stated in each case that they apply to both churches and temples:

"All property is free from taxation which is used for religious purposes."

"Notice must be given to the authorities 24 hours before holding any meeting other than the regular services."

"Religious bodies shall be subject to the supervision of the authorities from whom permission must be obtained before establishing a new body.

"The authorities may suspend a teacher of religion whose conduct is detrimental to the public peace or order."

"No teacher of religion may give public expression to his opinions on political affairs or engage in any movement of a political nature."

"Any person who shall slander a religious body shall be punished by major confinement for a period not exceeding one year with a fine not exceeding 50 yen."

Compare this last article with the edict of 1655 republished at frequent intervals, with increasing rewards, and still to be seen on public notice boards in 1868 (not 1668). "The following rewards will be given: To the denouncer of a Father, 300 pieces of silver. To the denouncer of a catechist, or a member of a sect, 50 pieces of silver."

Such a supervision as is proposed by this new law of religious bodies by the state is contrary to our ideas of religious liberty; and it is not surprising to find the progressive Jiji Shimpo criticizing the law as follows: "The Jiji, though approving of the strictly fair spirit pervading the Bill, strongly doubts whether there is any necessity to go into details as it insists in doing. But what the Jiji regards with especial disfavor is the spirit of interference manifested by the Bill. What necessity, for instance, is there to create a religious council for the purpose of dealing with disputes that may arise in religious circles? The result of creating such a council will be to give the authorities extra labor, not to speak of the evil incidental to unnecessary interference with religious affairs on the part of the government. Religious bodies should be left to deal by themselves with difficulties arising among them, and when a question becomes so serious as to call for the intervention of law there are courts of law to settle it. Then the punitive provisions concerning libels and insults as set forth in the Bill are absolutely at variance with the cardinal spirit of religion which teaches its followers to pity, not to hate those persons who speak ill of its tenets or ceremonies. Surely the authorities ought to adopt the let-well-enough-alone policy towards religious affairs. The only control exercise over them must be confined to those points on which legislation is called for by the necessity of maintaining public order and morals.

No other proof is needed of the bad repute into which the name of religion has fallen in Japan than the last paragraph above and the following opinions as to the need of some control.

The Keikwa attacks this Jiji article, saying that the laissez, faire policy, so ardently advocated by it is an antiquated notion no longer accepted in the closing half of this century by scholars and statesmen. What the Keikwa fails to understand is the condemnation by the Jiji of the creation of a religious council. The idea of creating this arbitration body is to enable religion to settle by itself disputes arising in its own circles, and to settle them more effectively than at present, for it is a notorious fact that owing to the defects in the rules or usages in force the decision or order emanating from the chief of a sect is often set at naught by resident priests.

The Jiji avowed its abhorrence of official interference, which is utterly incomprehensible seeing that without proper interference it is hardly possible to keep religions from affecting public order and morals.

The Osaka Mainichi wishes to offer some suggestions. Its principal point is about the control of religious bodies in cases of their violation of the law. What should be done with a kyokai which neglects the task of propagating its religion or performing religious ceremonies? What when a kyokai has offered for political uses its own builds? Then there must be cases where the forced dissolution of religious bodies is required, besides those cases provided for in the Bill where they dissolve of their own accord.

It is natural that opposition should be made by the Buddhists. They insist that Buddhism has claims to state protection and to recognition as the religion of the Empire. Concerning this view the Hochi, a Tokyo newspaper, speaks as follows:

"We consider the agitation of a section of the Buddhist sects as beyond comprehension. The agitation ignores one essential principle in religious bodies that is to say, they must stand on exactly the same footing with other religious bodies for otherwise they would merely be dead things. In fact those Buddhist malcontents are doing what Christians are entitled to do. For deeply rooted as it is in the minds of the masses and already enjoying vast influence over them, Buddhism certainly possesses such incomparably greater advantages than Christianity in the matter of diffusion of religion, as to well nigh preclude the latter from achieving any marked progress in Japan. Christianity therefore must be considered as being really entitled to the odds in this handicap race with Buddhism.

While some of the enlightened sects and a part of the press, favor the new legislation, one Buddhist sect continues its agitation, drawing up petitions for presentation to the Diet and organizing a band calling itself the "Kesshi-tai," or "Fight-to-the-death company." This band is headed by a well-known retired military officer who had a prominent part in the assassination of the queen of Korea some years ago. Concerning such methods, the Japan Times writes in English:

"In brilliant contrast to these hopeless and ignorant priests, the Nishi Hongwan Temple, maintains an attitude of noble dignity in connection with the present question. It has from the first kept itself strictly aloof from these misguided sectaries and it has now taken an open step in condemnation of their agitation. The Lord Abbot of the Temple, now in Tokyo, recently assembled those members of both Houses of the Diet who belong to his sect and explained to them the attitude which they ought to take on the present question. The venerable priest told his believers that, religion being an affair of conscience, it was folly to put reliance upon external and artificial helps for its propagation. He laid stress upon the freedom of religious worship guaranteed by the constitution, and dilated upon the absurdity of viewing Christianity with any unfair antagonism. Seeing that every religion claimed itself to be the only true religion, it was perfectly right that the State should assume an attitude of perfect neutrality towards the different forms of belief. "As to my own sect," he said,

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"its object is to give the benefit of salvation, as ordained by Buddha, to all men without distinction of race or nationality, and consequently I feel no occasion for busying myself with such paltry matters as are now distracting the attention of some other sects of Buddhism."

The Buddhists with 71,886 temples have valuable vested interests, and many of the priests are so notoriously corrupt and ignorant that the home Department some two years ago issued an instruction exhorting priests to be pure in life and zealous in service. Probably nothing would suit some of the priests of the baser sort better than a Gallio like attitude on the part of the Government. (Acts xvii 12 17). It is not likely that the Government will exercise its right of control of Christian churches and the Christians will certainly not claim protection from slander.

Let the words of the ancient edict, evidently dictated by the Buddhists, be compared with the words of the Abbot of the Nishi Hongwan temple. These words have the right ring about them, and we can but think that Christianity has much influenced Buddhist thought in Japan. Though so much cannot be said of influence on Buddhist life. It is, however, a cause of thankfulness that there are some among the Buddhists who can go with Gamaliel so far as to say: "Refrain from these men and let them alone." In such matters he that is not against us is on our part.

Etajima, Japan.

"Son, Remember."

BY WILLIAM M. SHERRILL.

But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented.—Luke 16:25.

It is my purpose in introducing the above words of Scripture to try to bring out a few thoughts as I conceive the context warrants.

The two characters in this chapter of St. Luke's gospel—Dives and Lazarus—the rich man and the abject poor man, are in striking and notable disparity and distinction. I do not gather from the fate of the rich man that he went to hell simply because he possessed riches. Far from it. It was simply the total misuse of the goods the Lord had entrusted him with—the love of it all—that at last caused him to "lift up his eyes in hell." Nor did Lazarus go to heaven because of poverty, per se, but because he was a holy and just man to the Lord, and the Lord "accounted it unto him for righteousness."

It is, however, my purpose to notice what part conscience or memory plays upon a soul when it has gone hence and is of the earth no more.

In the first place, I notice that in the case of the rich man remembrance and recognition were clear—perhaps intensified—when he found himself in hell. In the second verse of this chapter we read: "And in hell he lifted up his eyes, being in torment, and seeth Abraham (mark that) afar off, and Lazarus in his bosom." Though I believe neither the text nor context so assert, yet the plain inference is that Lazarus, in heaven, also recognized the rich man in hell. At least Abraham did, and spoke to him in the memorable words quoted at the beginning of this paper.

From hence I learn to answer affirmatively the old, old question, "Shall we know each other there?" I think certainly we shall. This passage clearly and unmistakably teaches heavenly recognition. It were a sad, sad and dismal prospect that when we—if so fortunate—reach the green fields of glory, we should not be met, spoken to, and welcomed within the jasper walls and pearly gates. How many then, are among us who have loved ones and dear friends to whom the hopeful thought of greeting once again in the sweet by and by, is a constant cord of love drawing us ever and always heavenward and God-ward. Oh if I did not hope once again to strike hands with and embrace my own precious brother and little sister in the "hereafter," I say if heaven held out no such blessed and alluring prospect; if, rather I got there and finding them not again,

"I think I should mourn o'er my sorrowful fate,
If sorrow in heaven can be."

Oh yes, the thought is inspiring and comforting that "we shall know each other there."

Abraham, being importuned for even a drop of water to cool his tongue, by Dives, thus replied: "Son remember," etc. And what does the word "remember" here seem to imply? To me it implies not a command, but in substance this: Son, you do remember, you cannot help but remember, that you had your good things on earth, and Lazarus likewise evil things. Now, behold the result of your waywardness: he is comforted; you are tormented.

It would seem that Abraham's telling him to "remember" was but an added sting to the already unbearable horrors of eternal hell fire. Remember? Why he can do naught else. His conscience, stinging and remorseful, seems intensified a thousand-fold. Remember! Oh how conscience and memory of his many misdeeds lash and torment him with merciless fury. And he knows that this hellish torment must endure forever and forever; that it is irrevocable, for has not Abraham warned him that between them "there is a great gulf fixed;" no passing to and fro. And finding that there was no hope for him, how earnestly he importuned Abraham to send Lazarus to warn his five brethren.

In hell he lifted up his eyes, a ruined, immortal soul. Lost, lost, lost! and that too so long as eternal cycles roll, world without end.

We learn, lastly, that he brought about his own sad fate by squandering on himself, for his own animal desires, the riches the Lord had lent him on earth. You, reader, may not be rich, but listen: A similar fate awaits you if you fail to use even the little—whether in wealth or talents, all are His—God has entrusted you with.

Be wise, O man, O woman, and be faithful to thy stewardship that you may enter on your rightful inheritance in the glad hereafter.

Denver, N. C.

Weaverville College.

DEAR DOCTOR:—I think it right that our Conference should hear occasionally of the condition and success of our schools. Weaverville is getting in a very fair condition to be properly appreciated, and honored as one of our noblest institutions. There are now seventy-five students here from five different States, besides home students. The Female Dormitory is full to overflowing, and all are pleased, and will bring others with them next year. President Kirby and Faculty are laboring hard to make the school an honor to the Conference, and a blessing to many who are not able to go to more expensive colleges. There are seven young preachers here as students, who are not charged any tuition, besides minister's children are only charged half price. We are surrounded by so-called mission schools. We would willingly give them the right hand of fellowship, and encourage their work, if they did not slander and misrepresent the people of the South and especially this section. They take photographs of the worst cabins, and the worst clad people, and send them north to get money. It has been published that the children in this section have never seen a looking glass, and under these misrepresentations one of the missionaries who came to Alexander said to Dr. Byrd's wife, "you have no idea how I was surprised and pleased to find a piano here. I thought I was coming to a country where pianos were unknown." This shows the effect these slanders have on the good people of the North. I believe in honesty in thought, word, and deed. If these people would represent us as we are, we might honor them and their good work, but till this is done we will have to let them go on with their false reports, and do their own work unaided by we poor ignorant "mountain whites" as they call us. Honestly I feel that instead of making people better and drawing them to Christ and some branch of his Church, that it has a tendency to make them look upon religion, and Missionary, as a false theory—licensing them to misrepresent the truth in Christ their Lord. They ought to say

"Wad some power the giftie gie us,
To see ourselves as ithers see us,"

Then there would be some hope of them accomplishing some good.

J. A. REAGAN.

The Bible Cause.

The Journal of the 10th session of the Western N. C. Conference, recently issued, presents pleasing and encouraging reports of the contributions to the Bible cause. In looking over the statistics of the several charges it is the exception where one fails to report a contribution, the column headed "American Bible Society" being nearly full. This marks a decided improvement on the past, and is quite different from what appears in the statistics of some other Conferences. The aggregate of contributions for 1899 show, too, an advance of $45 64 over those of the previous year.

For all this I am truly grateful and desire to express my sincere thanks to the presiding elders and pastors and people who are thus standing steadfastly by me in this great and good work. True the amounts contributed are not large, perhaps not as much as they ought to be. But once we can establish the custom of an annual collection for the Bible cause in every church I believe the amounts will increase as the work is appreciated. And now that God is smiling upon us with temporal prosperity, enabling our people more liberally to give, I hope that this good year will show a large increase in the amount of the collections.

To this end let the brethren remember that I am always at their command to furnish them information and literature about the work. And also that the Bible Society Record will be sent free this year to any pastor who took up the collection last year, provided he will furnish me his present address

THOS. H. LAW.
Spartanburg, S. C. Field Agt.

Arkansas Letter.

BY O. H. TUCKER.

Our three Annual Conferences in this State were all held by Bishop Galloway.

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The preachers are all at work. Some revivals are reported. The Arkansas Methodist is the organ of the three conferences and is the home paper for everybody, having over 11,000 subscribers, that being much more than any other paper in the State.

The Twentieth Century work is in a prosperous condition. F. S. H. Johnson, manager, reports cost, to date, $4,700 76. Arkansas will do her part.

Galloway College has been closed for a time on account of smallpox.

Hendrix College is doing good work.

A great many people have come from North and South Carolina to Arkansas. We have room for more. I mean we have room for good people—those who love to work and pray, and work and vote as they pray. If you have any young men who want to take Horace Greely's advice to "Go West;" tell them to come to Arkansas. Here we have good society, churches and schools abound, and land is cheap.

Conway, Ark., Feb. 13, 1900.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.


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Letter from Burnsville.

Many indications point to a successful year's work. We have been here two months now and have completed the second round of appointments. Everywhere I find men and women loyal to the church and true to their obligations

Our first quarterly meeting was held January 1st. Dr. Atkins was with us several days. He preached three able and instructive sermons while here and did other valuable work in the homes of the people. His visits are stimulating and helpful in every way. It is a source of geniune regret on the part of all our people that owing to the unyielding itinerant limitation, his labors among us will necessarily cease with the present conference year.

As a separate charge we are old and yet new. The Burnsville circuit in some form has existed a long time. It has been served within the last decade by such men as Boring, Sronce, Lyda, Gillespie, Perry, Curtis and Penland These names are familiar wherever I go. Brethren, I send you greetings and express to you the good will of all our people. In its present form the charge embraces five classes. There are five church buildings, three of which are not yet completed, but the brethren hope to have this done in the near future. We have a good parsonage needing some repairs which we are planning to do at once. The ladies propose to re-furnish it at an early date The assessment plan for raising the salary has been introduced at several points and seems to be in great favor with the people.

We begun a meeting at South Toe church the 3rd Sunday in February. The result of this meeting will be reported later. Pray for us. Thirteen members have been received by certificate since conference, and others will likely follow.

The general condition of our work is fairly good. There is much to hope for and more to be confidently expected Some of the best people in the world live here. They have received me kindly without an exception, and many of them stand ready to pledge heart and hand with their pastor in an honest, energetic, and aggressive campaign for the Master this year. To me, this is not only inspiring but helpful as well. It is portentious of a better day. Methodism in this section is entering upon an enlarged career of usefulness. It has done much in the past and promises more in the future. In pioneer days when there were numbers to oppose and but few to sympathize, many faithful men served their church and master here and went forth in the true spirit of Christ to seek God's wandering sheep. We had no churches then but wherever a handful of hearers could be secured, there an altar of worship was erected In those days the gospel could be preached only by the fireside, in rudely constructed huts, or in the saddle. Thus it was amid humble surroundings and great privations to say nothing of the sacrifice and toil of its heroes, that Methodism planted herself as the evangel of truth in this mountainous country. The past is not silent. History records to the credit of Methodism that from the moment of her inception to this day, she has stooped to bless the lowly and voluntarily sacrificed men and money to lift up and cheer the needy and disconsolate of this earth. In doing this we have only tried to follow the example of our Lord. A church with such a record behind it and built up a foundation so costly as that of human life cannot fail in the end. Whatever may be said of other denominations, the Methodist church has purchased her hold upon the affections of our people by carrying the gospel to them in the days of their most urgent need. Through all these years she has toiled and sacrificed, wept and prayed, preached and planned for a larger day. Scores of faithful watchmen now passed to their reward, could tell the story. Their names may be forgotten but the rains of heaven have not yet effaced their tracks from these bleak mountain roads. Their songs still ring through many dells and coves, and along every rippling brook their chanting prayers are heard. These call us to duty, imperative and noble As Moses stood on Nebo's summit and feasted his weary eyes upon the orchards and vineyards of promised Canaan but was not permitted to enter therein, but it has fallen into our hands by virtue of their labors

But "the race is not to the swift nor the battle to the strong." Many an enterprise has suffered defeat at the moment of apparent success. In the legal domain many inheritances has been forfeited by simple neglect. In a similar way, that legacy, which has been bequeathed to us through the labors of other days may be and ought to be, appropriated by others if we fail to guard and keep it. Methodism has never shown herself inadequate to the needs of any people in any condition of life. God has set before us in Western North Carolina an "open door" which no man can shut, yet we can refuse to enter it. Sleep is a great thing, but it is a poor substitute for religion. We must go forward Nothing short of an untiring, conscientious, aggressive spirit manifested by every member of the church from the pastor to the sexton can secure that success and reward which are promised to the faithful. Personal responsibility should be emphasized. Education is the great need—it will come. The Twentieth Century Educational Movement cannot fail to touch every inch of Methodist territory. Be faithful, be loyal. Pray and expect much. Let there be no division within the ranks. When the diamond loses its cohesive properties, it readily disintegrates into a useless powder. A divided church as readily becomes shorn of its value to the world. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity." (I Cor. 16: 13 15.)

In conclusion, allow me to endorse all that has been written by brethren Bain and Huggins relative to "Conference Examinations" I write from the standpoint of an undergraduate. It seems to me that if the plans suggested by these two brethren could be introduced, the burden would be greatly lightened and the work would be much more satisfactory to the examiner and the examined.

J. H. BARNHARDT.

Letter from Rev. W. H. L. McLaurin.

There are two statements in your editorial "The Need of Private Admonition," that I think your attention should be called to and changed or so qualified as to make them comport with truth and justice. You state that "the great body of church members are earnest, honest, consistent Christians and ought always to be regarded and treated as such." The writer of this letter may be blinded to the facts, as you state them, but if your observations had been as careful and scriptural as they ought to have been, it does seem to me that your conclusion would be very different. There is no more universally accepted fact than "that the great body of members are inconsistent and very little in earnest about their religious duties and life." Nobody except yourself, in the above referred to editorial, that I have ever conversed with or read after, but acknowledges the awful back-slidden state of the most of the membership taken as a whole throughout christendom. It seems to me not only wide of the truth to make such statements, but positively unjust to the members themselves; who are thus rocked in the cradle of deception and made to feel that they are good fellows, while they are on their way to ruin.

The first thing to do is to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins," for "there is no peace to the wicked, saith my God." Then declare the fact of pardon to them: "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him and to our God for he will abundantly pardon."

To attempt to bring a man to Christ before you have exposed to him his heart and need, is very much like sending for a physician before one gets sick. To say, "peace, peace, when there is no peace" is to deceive the poor unfortunates, and to leave ourselves highly culpable before God. Let's quit patting folks on the back just to make them feel good, and tell them they are not so bad anyway, until we can lay our hand upon our hearts before God and feel guiltless. Oh let's awaken the people, and then let Jesus satisfy their hearts. "Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

The other statement is this: "But it is not the place to bring accusations against the people of God or to make charges against the ministry or membership." This also needs qualifying. The writer believes it wrong in anybody to use the pulpit to abuse people or to say all manner of harsh things about folks present or absent, but it would be equally wrong to condone sin in every body by silence, though to expose all, some unworthy "false prophet of the cloth" should be brought to public notice. There is no rule of conduct in the Bible that justifies pursuing a different course in dealing with sin in the pulpit and out of it. "Them that sin rebuke before all, that others also may fear," (I Timothy v, 20) There has been too much covering up of sin in high places already, and Zion is languishing because of it. Sin is sin, whether in church member or preacher. Let all be treated alike. A preacher so-called goes every year to a certain little town in North Carolina to rest and hunt. While there he plays cards with men in the town and takes his jug along to enliven the times. These are facts I have from undisputed and perfectly reliable source and can be proven. Shall we under the false plea of charity or expediency leave such a man cloaked and not expose him to the world as a fraud and imposter? Never! To do so would be to expose us to the contempt of all right-thinking people, and "make us partakers of the other men's sins." For one, I protest against covering up sin anywhere in anybody. I shall reserve to myself the right to condemn sin wherever I see it, and trust God to give me the proper discretion in doing so.

Lastly, as your language "false prophets," is an ambiguous term, in its present use, it might be well to state whether these belong to evangelistic persuasion only, or whether there are such among the shepherds themselves. The writer believes there are both kinds, false and true prophets, both in the evangelistic and pastoral work. Hence he would say lets sweep very close to our own doors before we sweep our neighbors.

W. H. L. MCLAURIN.

From Albemarle Station.

DEAR ADVOCATE:—The work in the new station at Albemarle which was formed at the last annual Conference is moving off nicely. Dr. Bays was with us at our first quarterly conference and delighted our people. Our new church on the hill at the Wiscassett Factory is all enclosed and mechanics are working on the inside now. It will be about the prettiest church in Albemarle when completed. We shall do our best to have Methodism grow with the fast spreading town. The ministers of the different churches have an organization here, and at a recent meeting, in order to get a better working knowledge of the town, we decided to take a census of the town. This was done last week and we found that there are 2,175 white people within one mile of the Court House, and to this may be added three or four hundred colored people. Five years ago there were less than 400 people here. There will be 3,500 or 4.000 population here within 18 months. We have a good graded school and one of the best fitted buildings for its size of any town in the State will be ready for occupancy in next month. I started to give the religious census of Albemarle but digressed to state a fact or two in regard to its material growth. There are 818 church members of the white race divided as follows: (though all do not hold their church membership here.) Missionary Baptist, 353; Methodist Episcopal, South, 292; Methodist Episcopal, 3; Methodist Protestant, 41; Evangelical Lutheran, 56; Presbyterian, 59, Episcopalian, 3; Moravian, 1; Primitive Baptist, 10; Roman Catholic, 3. There are 800 in Sunday-school.

Our station here will soon be a strong one. Even this first year the excellent and plucky Board of Stewards have determined that their pastor's salary shall not be less than the circuit paid him last year.

Fraternally,

N. R. RICHARDSON.

Albemarle, N. C., Feb. 23, 1900.

Brevard Epworth School.

I have seen an intimation or two in the ADVOCATE that the Brevard Epworth School would probably cease to exist after this year. The Board of Trustees have never thought of such a thing, and have do such idea. The School has had the best year of its history, has had to turn away a number of girls and could have had many more had it not been known that the rooms were all full. It never stood so high in the confidence and affection of so many people. We confidently expect the Twentieth Century Movement to enable us to equip it well for its great work. We hope brethren will remember it in their collections and donations. We have no more worthy school and the fact that it was not mentioned by the Board of Education as sharing in the undirected funds is reason why donations should be made direct to this school We have already nearly one half the amount necessary in sight. We must spend on buildings and furnishings not less than $6.000. Remember that we take girls in them at $50 a year and the school has many excellent features which commend it. It is the only industrial school in the Conference. Shall we not rally to it and make it a great success?

I will be glad to get notice of donations to this school, and hope all the pastors will keep it well before the people as a worthy and needy object for donations.

D. ATKINS,

Pres. Board of Trustees.

Missionary Class of the W. N. C. Conference for 1899.

Average collections for Foreign and Domestic Missions per capita by Districts from the Western North Carolina Conference last year is as follows:

	In 1899.	In 1898.
Greensboro District,	.32 7	.29.18
Salisbury "	.32.2	.23.67
Charlotte "	.29.6	.27.20
Asheville "	.27.4	.23.95
Shelby "	.26.5	.19.26
Winston "	.23.6	.18.29
Statesville "	21.7	.16.99
Mt. Airy "	.19.2	.18.55
Morganton "	.15 5	.11.73
Franklin "	.13 6	.9.60
Waynesville "	.11	

It is gratifying to note that an increase per capita is shown for each District except Waynesville which only came into existence last year. The greatest gains were made in the Salisbury and Shelby districts, whose increase is respectfully 8.6 cents and 7.3 cents per capita. Let us try to keep up this healthy growth.

J. T. STOVER.

Granite Falls, N. C., Feb. 9, 1900.

P. S.—I am glad to report that we are in the midst of a good revival at Hudson. Will report later. S.

Rates to the Sunday School Convention.

The following round trip rates from junctional points have been allowed to persons attending the annual Sunday shool convention at Charlotte, March 14, 15 and 16:

Blacksburg, $2 75; Danville, $6 35; Durham, $6 50; Fayetteville, $6 65; Forest City, 3.85; Gastonia, 1.10; Greensboro, $4.45; Goldsboro, $9; Henderson, $7.90; Hickory, $3.25; Kelford, $12.70; Lattimore, $3; Marion, $5; Mooresboro, $3 25; Newton, $2 55; Norfolk, $14; Raleigh, $7.30; Rural Hall, $6 05; Rutherfordton, $3.85; Sanford, $6 05; Selma, $8 20;. Shelby, $2.75; Suffolk, $13.20; Weldon, $10 65; Wilmington, 7.75; Winston-Salem, $5.65.

Tickets to be on sale March 13, 14 and 15, final limit March 19.

Continuous passage in each direction. For points beyond junctions above named add five cents per mile.

Lassiter's Combination Hammock Elevator.

GREENSBORO, N. C., Feb'y 17th, 1900.

TO ALL WHOM IT MAY CONCERN:—

We, the undersigned, do hereby certify that we have examined the model of J. C. Lassiter's Hammock Elevator and find it to be excellent, and so far as we know, the only article of its kind in the United States. We believe that it ought to meet the approval of every house keeper. We see no reason why thousands should not be sold as soon as they can be placed upon the market. Would be glad to have one ourselves. Mr. Lassiter is of our city, and we wish him success because we believe that his invention merits it.

Charles D. McIver, the President N. C. State Normal and Industrial College; P. P. Claxton, Professor of Pedagogy; J. Y. Joyner, Professor English Literature; E. J. Forney, Teacher.

Thomas L. Brown, Supt. of Grounds, State Normal College.

Neil Ellington, (President of Greensboro National Bank.)

Livington Johnson, pastor First Baptist church.

Egbert W. Smith, pastor First Presbyterian church.

J. C. Rowe, pastor W. Market street church.

J. R. Hutton, minister.

A. E. Ledbetter, M. D.
Chas. Roberson, M. D.
D. A. Armfield, M. D.
B. L. Stamey, M. D.
J. W. Scott, Merchant.
S. B. Norris, "
W. H. Matthews, "
C. C. Fordham, Druggist.
W. P. Hutton, Merchant.

J. D. Owen, Supt. George Mfg. Co. Formerly of Michigan and Wisconsin.

B. E. Maxwell, Traveling Superintendent Peck-Hammond Co., Cincinnati, O., 546 Laurel steet.

Chas. G. Burton, assistant postmaster, Greensboro, N. C.

Wm. N. Bennett, Raleigh, N. C., with Colgate Co.

James B. Watson, Merchant, Goldsboro, N. C.

Hotel Clegg, Greensboro, W. F. Clegg, Proprietor.

J. C. Browning, McLeansville, N. C., Farmer.

Canton Circuit.

DEAR ADVOCATE:—Our preachers on the Waynesville District will be heard from when the aggregate of the Twentieth Century Offering is made. They have been planning wisely, organizing judiciously and educating carefully and quietly for the campaign that may be expected to bring forth results.

So far no public collections have been taken within the bounds of our district for this cause, but it is our plan to emphasize this subject at all points during the second quarter.

While we have had no public collections for this fund, yet counting the subscriptions that were made by our preachers and laymen at our Conference at Concord, we have already the goodly sum of three or four hundred dollars as a beginning. It is to be hoped that this is only an earnest of what we are to receive.

From reports received from several of our pastors this week I am led to believe that several hundred copies of the Twentieth Century Special Edition of the ADVOCATE will be subscribed for and distributed amongst our people. May these papers, together with the other literature being distributed be blessed with an abundant harvest.

Feb. 23, 1900. F. L. TOWNSEND.

Trinity Methodist Episcopal church, 2243 2347 Indiana avenue, Chicago, one of the oldest Methodist church buildings in that city, was almost totally destroyed by fire last week. Only the walls of the structure were left standing, and it is estimated that the loss will exceed $100,000.

XANTHINE
PROF HERTZ GREAT GERMAN
HAIR RESTORATIVE

We Know That You Will Like It

EVERYBOBY DOES.

Not a dye; but, by invigorating the roots, it restores gray hair to its natural color, produces rapid and luxuriant growth, causes the hair to grow on thin and bald places, eradicates dandruff, renders the hair glossy and pliable.

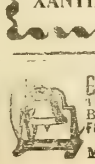
HIGHEST TESTIMONIALS.

From G. W. Grigsby, Superintendent of Schools, King George county Va., July, 1898:

"I desire to state that from personal experience and observation I can testify to the efficacy of Xanthine as a valuable toilet article, and that it will accomplish what is claimed for it. I, therefore, feel safe in recommending it to any one who wishes to use a reliable hair restorer, and a preparation to prevent the hair from falling out, avoid dandruff, etc. It acts admirably."

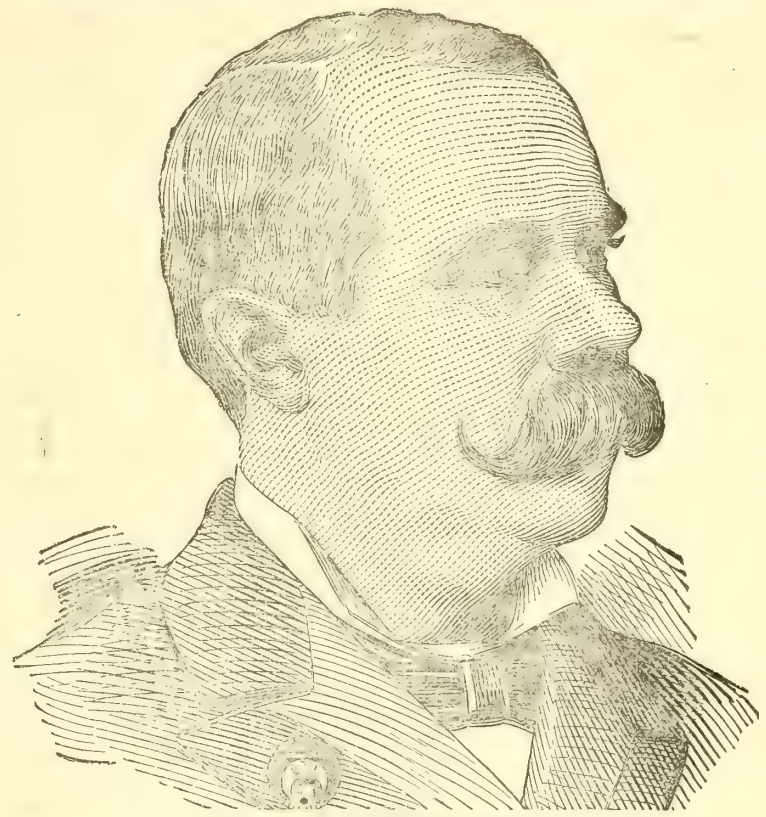
All druggists. Price, $1. Insist on getting it. Send for circulars.

XANTHINE COMPANY, Richmond, Va.


BUCKEYE BELL FOUNDRY Estab'd 1837
The E. W. VANDUZEN CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc
ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America

A NOTED JUDGE SAVED BY PERUNA.

Had Catarrh Nine Years—All Doctors Failed.


HON. GEORGE KERSTEN, OF CHICAGO.

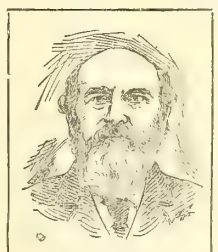
Hon. Geo Kersten, a well-known Justice of the Peace of Chicago, says: "I was afflicted with catarrh for nine years. My catarrh was located chiefly in my head. I tried many remedies without avail. I applied to several doctors, but they were not able to cure me. I learned of the remedy, Pe-ru-na, through the daily newspapers. After taking the remedy for 18 weeks I was entirely cured. I consider my cure permanent, as it has been two and a half years since I was cured."

The Governor of Oregon is an ardent admirer of Pe-ru-na. He keeps it continually in the house. In a recent letter to Dr. Hartman he says:

"I have had occasion to use your Pe-ru-na medicine in my family for colds, and it proved to be an excellent remedy. I have not had occasion to use it for other ailments.

Yours very truly, W. M. Lord."

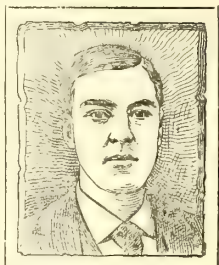
Pe-ru-na is known from the Atlantic to the Pacific. Letters of congratulation and commendation, testifying to the merits of Pe-ru-na as a catarrh remedy are pouring in from every State in the Union. Dr. Hartman is receiving hundreds of such letters daily. All classes write these letters, from the highest to the lowest.


Mr. Joseph Westbrook, of St. Edward, Neb., says: "I use Pe-ru-na in my family for all little ailments and it has never failed me yet."

Any man who wishes perfect health must be entirely free from catarrh. Catarrh is well-nigh universal; almost omnipresent. Pe-ru-na is the only absolute safeguard known. A cold is the beginning of catarrh. To prevent colds, to cure colds, is to cheat catarrh out of its victims. Pe-ru-na not only cures catarrh, but prevents it.

Bernard King, National Military Home, Leavenworth, Kan., also says: "I will write you a few lines for publication to make known what Pe-ru-na has done for me. I took a severe cold, which I neglected. It developed into catarrh and bronchitis and in a short time became chronic. I tried everything I saw advertised, which did me no good. I saw the great tonic (Pe-ru-na) advertised. I bought one bottle. I found myself so much better after taking it I wrote you for advice, which you kindly continued to give me free of charge for five months. Now I am happy to inform you and the public that I am perfectly cured of catarrh and bronchitis. I make this statement in hope that some of my comrades will see it and be benefited thereby."

Using Pe-ru-na to promptly cure colds, protects the family against other ailments. This is exactly what every family in the United States should do. Keep Pe-ru-na in the house. Use it for coughs, colds, la grippe, and other climatic affections of winter, and there will be no other ailments in the house. All families should provide themselves with a copy of Dr. Hartman's free book, entitled "Winter Catarrh." This books consists of seven lectures on catarrh and la grippe delivered at the Surgical Hotel. It contains the latest information on the treatment of catarrhal diseases. Address Dr. Hartman, Columbus, Ohio.


Mr. Ed. Larson, Ætna, Ind., Lake county, says: "When I began taking Pe-ru-na I was suffering from catarrh of the nose and throat. I used two bottles of Pe-ru-na and it cured me. I have not been bothered with catarrh since and that was eighteen months ago."

Positions Secured!

We aid those who want GOVERNMENT POSITIONS. 8,000 places under CIVIL SERVICE RULES. 8,000 yearly appointments. Prepares by mail for all Government examinations. Fee cash or installments. A thorough and scientific course to all participants. Requires spare time only. Salaries twice as much as private firms for the same kind of work. The hours of labor are short, duties light, positions for life. Take our course of study and we guarantee that you will pass the Civil Service Examinations. Write, inclosing stamp, for our Catalogue describing course to

BUREAU OF CIVIL SERVICE INSTRUCTION, Washington, D.C.
feb 28-om

DO YOU want your ad. to be read by thousands of people? If so, place one in the columns of this paper and be convinced.

THE CHRISTIAN LIFE.

Just for a Little While.

If for the little while
That life has left to me, fair fortune's smile
Could rest upon me; if my closing days
Could be like this October, all ablaze
With gold and scarlet; if I only might
Have hands both full of silvery delight,
And all that wealth can buy, or wealth refine,
Could be at my command at wish of mine,
Just for a little while!
My child take what is given today—
A little money for a little way.

If for the little while
That life has left to me the Muses' smile
Could rest upon me; if my closing days
Could be like this glad morning, all ablaze
With sunlit fields and mountain-tops of thought,
My poems be in every language sought;
If all that noblest genius can combine
Could come together at some word of mine,
Just for a little while!
My child, take what is given today—
A little knowledge for a little way.

If for the little while
That life has left to me, full many a mile
On land or sea, to east or west or north,
Across the world, I could at last go forth;
If I might mount the heights of Greece or Rome,
Instead of climbing little hills at home;
If I might all the Alpine mountains view,
Instead of watching shadows on Mount Blue,
Just for a little while!
My child, take what is given today—
A little climbing for a little way.

If for a little while
I could be very rich; if pile on pile
Of gold or gems could be at last my own,
To take and keep, or to be let alone;
If I could have enough to give away
To every sufferer, bid the wanderer stay
And eat and drink his fill; if every eye
Looked up with gratitude as I passed by,
Just for a little while!
My child, take what is given today—
A little helping for a little way.

If for the little while
That life has left to me, affection's smile
Could rest upon me; if my closing days
Could be, like starry evenings, all ablaze
With blessedness; if lips I loved could say,
"It is so good to be with you today;"
If all that heart can hold of happiness
Could be my own, unfathomed, measureless,
Just for a little while!
My child, take what is given you today—
A little loving for a little way.

—Julia H. May, in Congregationalist.

One of Richard Baxter's Exhortations.

Reader, heaven is above thee, and dost thou think to travel this steep ascent without labor and resolution? Canst thou get that earthly heart to heaven, and bring that backward mind to God, while thou liest still, and takest thine ease? If lying down at the foot of the hill, and looking toward the top, and wishing we were there would serve the turn, then we should have daily travelers for heaven. But "the kingdom of heaven suffereth violence, and the violent taketh it by force." There must be violence used to get these first fruits, as well as to get the full possession. Dost thou not feel it so, tho' I should not tell thee? Will thy heart get upward, except thou drive it? Thou knowest that heaven is thy hope; that nothing below can yield thee rest; that a heart, seldom thinking of heaven, can fetch but little comfort thence; and yet dost thou not lose thy opportunities, and lie below, when thou shouldst walk above and live with God? Dost thou not commend the sweetness of a heavenly life, and judge those the best Christians that use it, and yet never try it thyself? As the sluggard that stretches himself on his bed, and cries, O that this were working! so dost thou talk, and trifle, and live at thy ease, and say, O that I could get my heart to heaven! How many read books and hear sermons, expecting to hear of some easier way, or to meet with a shorter course to comfort, than they are ever like to find in Scripture! Or they ask for directions for a heavenly life, and if the hearing them will serve, they will be heavenly Christians; but if we show them their work, and tell them they can not have these delights on easier terms then they leave us, as the young man left Christ, sorrowful. If thou art convinced, reader, that this work is necessary to thy comfort, set upon it resolutely; if thy heart draw back, force it on with the command of reason; thy reason begin to dispute, produce the command of God, and urge thy own necessity. Let no such incomparable treasures lie before thee, with thy hand in thy bosom; nor thy life be a continual vexation, when it might be a continual feast, only because thou wilt not exert thyself. Sit not still with a disconsolate spirit, while comforts grow before thine eyes, like a man in the midst of a garden of flowers, that will not rise to get them, and partake of their sweetness. This I know, Christ is the fountain; but the well is deep, and thou must get forth this water before thou canst be refreshed with it. I know, so far as you are spiritual, you need not this striving and violence; but in part you are carnal, and as long as it is so, there is need of labor. It was a custom of the Parthians not to give their children any meat in the morning, before they saw the sweat on their faces with some labor. And you shall find this to be God's usual course, not to give his children the tastes of his delights till they begin to sweat in seeking after them. Judge, therefore, whether a heavenly life or thy carnal ease be better; and, as a wise man, make thy choice accordingly. Yet, let me add for thy encouragement' thou needest not employ thy thoughts more than thou now dost: it is only to fix them upon better and more pleasant objects. Employ but as many serious thoughts every day upon the excellent glory of the life to come, as thou now dost upon worldly affairs, yea, on vanities and impertinences, and thy heart will soon be at heaven, On the whole, it is "the field of the slothful that is all grown with thorns and nettles; and the desire of the slothful killeth his joy, for his hands refuse to labor; and it is the slothful man that saith, There is a lion in the way, a lion is in the streets. As the door turneth upon its hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth," tho' it be to feed himself with the food of life. What is this but throwing away our consolations, and consequently the precious blood that bought them? For "he that is slothful in his work is brother to him that is a great waster." Apply this to thy spiritual work, and study the meaning of it.—From "The Saints' Everlasting Rest."

A Steward's Telling Speech.

It was Sunday. A great crowd was out to hear the sermon. The preacher stood on a platform erected in a grove of stately trees. Outside the rural congregation were vehicles from which the teams had been detached, teams restless and prone to use voices not attuned to harmony.

When the sermon had been delivered, a gray-haired steward arose and "begged leave to make a few remarks." Instantly a hush of expectancy fell upon the assembly. His penetrating gaze swept slowly over the sea of upturned faces. Then in a clear, melodious tone he spoke as follows:

"Brethren and neighbors, it has been my duty to try to raise some means for the support of our pastor and his family. As he is present, I can not, without seeming flattery, say how much we think of him and his helpmeet. But without any flattery, I can say we are behind in meeting his wants or 'allowance.' Perhaps this is because we fail to see our duty in serving the Lord.

"Take for instance, Cain and Abel. Cain fell short, but Abel didn't. I can almost see how they acted and how they talked. Being together one day, Cain said:

" 'Brother Abel, come over next Sunday, and we will have sacrifice.'

" 'All right,' said Abel, who always loved to go to meeting.

"When Abel got there, he found Cain had shucked his corn that week, and had piled the nubbins in one place, near a big stump which might serve as an altar.

"Abel felt mortified, and said:

" 'Why, Cain, I wouldn't do that. I would offer sound corn.'

" 'No,' said Cain, 'these nubbins will make a smoke all the same.'

"So saying, he laid fire on the stump and piled the nubbins thereon. There was a big smoke.

"Before parting that day, Abel invited Cain to visit him next Sunday, and join in worship over at his house

"When Cain arrived, he found Abel near a new altar of stones, and close by was a magnificent steer worth a great deal.

" 'Why, Abel,' said he, 'I wouldn't do that. This is the best steer in all the country. Offer up that little crumply-horned steer, it will make a smoke all the same.'

"But Abel went ahead with the big, fat steer. And when all the pieces were laid on the new stone altar, a sudden blaze, self-kindled, consumed the offering. It was a bright blaze. Abel's joyful face shone like an angel's, but Cain slunk away, and never said good-by.

"The lesson is: 'God loveth a cheer ful giveth.' He looketh at the heart, and not at the smoke. Now, as your steward, I shall be around among you the coming week to receive what you are willing to offer unto the Lord, and I hope none of you will be like Cain, and put the Lord off with nubbins."

Here ended his "few remarks."—Dr. Brunner, in St. Louis Christian Advocate.

The Sky Telegram.

A gentleman while buying a paper from a newsboy one day said to him, "Well, my boy, do you ever find it hard work to be good?" "Yes, sir," responded the little fellow. "Well so do I. But I have found out how to get help; do you want to know how?" "Yes, sir." "Then just send a telegram." The boy looked up in amazement. The gentleman touched the boy's forehead with his finger and said, "What do you do in there?" "Think," said the boy. "Well, can God see what you think?" "I suppose He can." "Yes, he can and does. Now, when you want help to sell papers or to be a good boy, you just send a sky telegram this way: just think this thought quickly, 'Jesus, help me,' and God will see it and send the help."

A few weeks later he met the same little newsboy on the street, who rushed up to him and said: "Say, mister, I've been trying the sky telegram the last few weeks, and I've sold more papers since I've been doin' that than I ever did before.—Evangelist.



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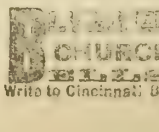
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Never in all the lands
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To lift up body and mind,
To waken the deaf and blind,
As the power that is in your hands.

Here at the gates of gold
You stand in the pride of youth,
Strong in courage and truth—
Stirred by a force kept back
Through centuries long and black,
Armed with a power threefold.

Maid and mother and wife,
See your own work is done;
Be worthy a noble son.
Help men in the upward way.
Truly a girl today
Is the strongest power in life.
—Mrs. Charlotte Perkins Stetson.

A Word of Warning.

I wish to enter my protest against the all too prevalent custom, especially in country places, of allowing children to go home to sleep with friends or schoolmates. When "boarding round" on the frontier, in my early days of teaching, I was often pained and surprised to hear through the unfinished walls of the settlers' new homes strange revelations of prurient knowledge from the lips of my pupils whose parents supposed them to be sleeping.

I remember hearing the most obscene language from a boy whose parents were more than ordinarily high-minded and religious. His companion, a boy of his own age, had been allowed to "stay all night" with him, and was being tutored in a manner which must have pleased his satanic majesty. The visitor, whose mind retained much of childish purity, made some feeble protests against the filthy communications of the other boy, but his preceptor in vice parried them with the cunning art of a sophist. The pure mothers of each never would have believed their darling sons guilty of language or practices.

There are, of course, other opportunities for evil communication, but none so dangerous as the seclusion of the bedchamber in the night hours. Aside from this danger, there is no good cause for children going from home to sleep. Let them occupy thsir own beds, and sleep alone, if possible.

Mothers are too prone to trust their children's associates because they belong to good families and have been well reared Often they forget that their own little ones may be led astray or subjected to evil influences. The contagion of impurity arising from one child may spread through a school or neighborhood like a pestilence.

Keep, then, a watchful eye on the chirdren; guard them from exposure, but do not let your solicitude be known to them, unless you are confronted by their guilt. Nothing so humiliates a high-minded child as to be suspected of uncleanness.

Do not think more lightly of a son's impurity than of his sister's. De not excuse obscenity from his lips by saying: "Oh, he's a boy. We can expect no better of boys!"

There are boys whose imaginations, fed by foul conversations, are as filthy as the stagnant pool; boys with faces upon which is stamped lasciviousness; boys with leering eyes and rakish demeanor. There are boys with healthy minds and unpolluted bodies—boys with clear, frank, honest eyes, revealing pure soul-depths within. Which of these shall your boy be, O mother? Shall your sons swell the ranks of those who are sowing to the wind to reap the whirlwind, who are scattering abroad rottenness and disease? Or shall they be pure men, going into the world to uplift and build up, instead of tearing down and destroying?

Do not be content for your daughters with that prudence which leads them to be careful of their reputation, but hedge about their childhood with all pure influences that shall encase them in innocence. Unaffected modesty is a girl's best safeguard. The young woman who can utter innuendoes or relate stories suggestive of impure thoughts, even in the presence of her most intimate girl friend, may be "smart enough to look out for herself," but she is not one a noble man would choose for a wife, or who would elevate the home or society.

Sometimes I think that the old-time delicacy and reserve were better than our modern free handling of social abuses. "Ignorance" may not be innocence, but the reticence of a mother is to be preferred to the too free or careless treatment of those life mysteries which up to-date authority says should be explained by parents to young children. I well remember an unhappy tragedy which occurred through the fatal mistakes of two sisters whose parents had reared them after the present progressive idea that there should be no mysteries in the household, and am inclined to think that the old way was safer.—Housekeeper.

Comradeship in Marriage.

There are a good many books and articles about love and marriage, but most of them miss the point that one of the important factors in a thoroughly successful marriage is that husband and wife should possess the capacity of being good comrades to each other. After the first transports of affection are over, the importance of that consideration will manifest itself. It is not quite easy to say in what good comradeship consists. It implies a certain identity of tastes, a certain geniality of disposition and a certain unselfishness in the habitual point of view. One of the best results of the higher education of women is not that it does something to fit them on an emergency to earn their own livings, but that it develops their capacity of bringing the element of comradeship into their marriage with men of education; but graduation from a college does not always impart this. The faculty of appreciation and sympathy by a swift intuition is one of the great endowments of women, and it frequently compensates for a lack of technical education. And women have an equal right to look for this quality in their husbands. A man would do well to neglect some rather important matters rather than to let his wife miss this quality in him. We have been led to these observations by the recent death of the wife of Lord Salisbury. The two began life together in poverty. He had to earn his living by writing for the newspapers and reviews. Lady Salisbury had the fine gift of comradeship. Those who knew them well said that the successes of one were the triumphs of both, and when he succeeded to Hatfield and the premiership, he had no more trusty counselor or loyal coadjutor than his own wife. —Selected.

Ingersoll's Eulogy on Whiskey.

"I send you some of the most wonderful whiskey that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is mingled souls of wheat and corn. In it you will find sunshine and shadows that chased each other over the billowy fields, the breath of June, the carol of the lark, the dew of the night, the wealth of the summer, and autumn's rich content, all golden with imprisoned light. Drink it and you will hear the voices of men and maidens singing "Harvest Home," mingled with the laughter of children. Drink it, and you will feel within your blood the starred dawn, dreamy, fawny dusks of perfect days. For forty years this liquid joy has been within the staves of oak, longing to touch the lips of man."

DR BUCKLEY'S REPLY.

"I send you some of the most wonderful whisky that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an arctic midnight in which the breath of June grows icy and the carol of the lark gives place to the foreboding cry of the raven. Drink it, and you will have woe, sorrow, babbling, and wounds without cause. Your eyes will behold strange women, and your heart shall utter perverse things. Drink it deep, and you shall hear the voices of demons shrieking, women wailing, worse than orphan children mourning for the loss of their father who still lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck, and seize you with their fangs; at last it 'biteth like a serpent and stingeth like an adder.' Forty years this liquid death has been kept within staves of oak, as harmless there as pure water. I send it to you, that you may 'put an enemy in your mouth to steal away your brains;' and yet I call myself your friend."—Selected.

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NORTH CAROLINA

CHRISTIAN ADVOCATE.

GREENSBORO, N. C., FEBRUARY 21, 1900.

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

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All letters should be addressed and all checks and money orders made payable to the CHRISTIAN ADVOCATE.

OUR PRESENT OPPORTUNITY AND DUTY.

As the official organ of the Western North Carolina Conference the ADVOCATE desires to call attention to some facts.

Universal Methodism is now enlisted in a great movement. It recognizes the hand of God in its origin and attributes its phenomenal growth and usefulness to his special oversight and blessings. From a very small beginning we have grown to be a great multitude. From a feeble people we have become a mighty host. At Mr. Wesley's death there were 541 preachers, and 134,579 church members. Today throughout the world there are 100,000 ministers and lay preachers, 4,500 000 Sunday-school pupils, 5,000,000 members, and between 23,000,000 and 25,000,000 of adherents. Well may we ask what has God wrought? and also what does he desire to accomplish through us in the future?

A great opportunity is opening to us. A new century is dawning. The world is beckoning us. It needs our gospel. Our capacity was never so great. We have numbers, we have wealth, we have enthusiasm, and we think we have consecration. The time has come for an adequate expression in material gifts of our gratitude to God. Shall we open our treasures and present our offerings, or shall we withhold from the Lord that which is due him?

The Northern Methodist Church proposes to raise a thank-offering of $7 a member, the Wesleyan Methodists $6 50, the Irish Methodists $5, the Canadian Methodists $3, our Church only $1 a member. The difference between the gifts proposed by the other branches of Methodism and ours is great and to us painful to contemplate. Surely we will not fail in getting our dollar per member. We must not.

In many of our Southern Conferences the preachers and people are moving. Great mass meetings are being held, stirring speeches are being made, enthusiasm is being kindled, organizations are being effected, congregations are being canvassed and subscriptions and collections taken.

We do not know what the preachers are doing in our Conference in the way of preparatory work, in removing difficulties, in perfecting plans, in preaching, in circulating literature and in seed sowing, but so far as we have heard no collections have been taken except at the session of our Conference. Certainly further delay in this part of the work is dangerous. The months are passing rapidly by and soon 1901 will be here, and unless we move with zeal and promptness failure is sure.

In our communication with the brethren we find that there are three dangers that threaten this interest. One is indifference on the part of many people. This must be overcome by personal work, by preaching and by distributing literature. Another is local enterprises and obligations. Every charge has need of all the money it can raise. Many have debts contracted for buildings, some need new houses, some have undertaken special work, and the sentiment is in favor of meeting these obligations first. Certainly these are important matters and must not be lost sight of, but if they are allowed to side track the Thank-Offering Movement, it will prove a sad mistake if not a real disaster.

Another danger is the belief that the money can be raised easier later on. This seems to be the idea of some. All who have experience know that the nearer we approach the close of the year the more difficult it is to raise money for anything outside of the regular assessments, and in most of the congregations great pressure is needed to get them paid in full.

A special edition of the ADVOCATE containing full information in regard to the origin, nature, and design of the movement will be issued March 7th. It will contain articles by many leading men. Try to get every family to take a copy of it. Ask from the pulpit next Sunday how many persons will take one copy each at five cents.

Bishop Galloway will be in our Conference March 11-16. He will visit five districts. Let the places at which he speaks be made centers for a grand rally.

Whatever enthusiasm is created take advantage of it; appoint committees, organize clubs, and begin a house to house canvass.

The educational work in the bounds of our Conference is suffering for lack of means. Our colleges and schools are doing well for the money they have but they could do far more with larger financial resources. Let us rally our forces and unite our means to supply their needs.

BISHOP GALLOWAY'S ITINERARY.

We made brief mention last week of the expected visit of Bishop Charles B. Galloway to the Western North Carolina Conference. According to the schedule previously arranged he will spend Sunday, March 11th, in Winston, and will speak at 11 o'clock a. m, in Central Church on the Twentieth Century Movement. He will reach Greensboro on Monday at 11:30 and speak at West Market Street Church at night. He will reach Charlotte about noon on Tuesday and speak in Tryon Street Church at night. He will return to Salisbury on Wednesday morning and speak at Church Street Church at night, beginning at 7 o'clock. He will arrive at Shelby some time on Thursday, the route not yet decided upon, and speak in the Methodist Church at night. He will arrive at Asheville on Friday and speak at Central on Friday night.

We expect large results from these visits of Bishop Galloway. The brethren were very anxious to have him at other points, and he would willingly have remained longer in the State, but other pressing engagements prevented.

His appointments in our Conference were arranged so that most of our pastors and laymen can hear him with comparatively little travel.

It is hoped that the presiding elders and pastors will try to make his visit to the respective districts an occasion for a great rally. If possible meet before the Bishop comes and spend the day in discussing the different phases of the movement and decide upon plans and methods. Our people everywhere need information, and we believe with proper instruction and wise leadership we can achieve great results for God and the Church this year.

OUR SPECIAL EDITION.

It is our present purpose to issue a special Twentieth Century Thank-Offering Edition of the ADVOCATE on the 7th of March. We have ordered paper for a very pretty cover of silver gray, and hope to make its material features attractive and beautiful.

It will be filled with original matter in the form of contributed articles by a number of our best writers. We have already secured cuts of Bishop Hendrix, Hon. R. H. Parks, a member of the British Parliament and the organizer of the Twentieth Century Movement, Rev. S. Milton Frost, D. D., of the Baltimore Conference, Prof. Wilbur Tillett, of the Vanderbilt University, and Rev. H. M. DuBose, Epworth League Secretary. We hope also to secure one of Bishop Galloway, Rev. James Atkins, D. D., Sunday-school Secretary, and Rev. Geo. G. Smith, D. D., of Georgia.

Every Methodist family ought to have a copy of this edition in order to get full information about the great movement now going forward, and retain it in the home for future reference. The Charlotte District has sent in orders already for 1,025 copies, and three pastors are yet to hear from.

A number of other brethren have sent in orders since last issue, and we will report them with their districts soon. Remember, it is only one week until the 7th of March. Please report at once the number wanted. The price is as follows: For 20 and under five cents apiece. For 50 four and a half cents apiece. For 100 four cents apiece. For 200 sent any congregation or address three cents apiece. If names are furnished us we will send the paper directly to each subscriber. All regular subscribers will receive the special edition without additional cost, but we would like each one to order a copy sent to some friend.

THE EPWORTH ERA.

Rev. H. M. DuBose, D. D., editor, aided by our Publishing House at Nashville, is trying very hard to make a paper for our young people that will command the entire support of a great Church. This is not an easy thing to do. It requires editorial ability of the highest order; and a large amount of money besides. All our Southern and denominational papers are obliged to compete with Northern enterprise that is backed by millions of dollars. These companies command all the talent needed in order to fill their columns with the freshest and best original matter, and they have the latest improved machinery, with illustrating apparatus, and can get their periodicals out in the most attractive style.

The Epworth Era has recently taken a long step forward. It comes to us in a new dress and a most convenient form. It is beautifully illustrated and neatly printed, and is filled with fresh entertaining matter. We congratulate the editor upon the excellence of his paper, and commend it to all our Leagues.

GENERAL CRONJE HAS SURRENDERED.

For several days the eyes of the civilized world have been fixed upon General Cronje, the brave commander of a division of the Boer army. With less than 8,000 men, he was surrounded by the great army of Lord Roberts, consisting of a large number of cavalrymen, sixty cannon of various sizes, and many thousand infantry. The brave Boer commander fought with the courage of a hero, and refused to surrender until he saw further resistance was a waste of human life. His heroism has commanded the admiration of the reading public, and has hardly been surpassed in the annals of history. To us there is a marked similarity between the Boer and Confederate wars, and whatever may be their valor, they cannot long hold out against overwhelming numbers with all the inventions of modern warfare. The Boers may be outnumbered and crushed, but they can never be conquered, and the world will ever applaud their splendid courage. Their demand for self-government will eventually result in a United States of Africa.

THE WOMAN'S HOME MISSION SOCIETY.

We desire to call the attention of our lady readers to the fact that the above named organization is doing a most valuable and much needed work. At the last session of our Conference Mrs. M. J. Branner, of Waynesville, was elected President; Mrs. J. A. Odell, of Greensboro, Treasurer, and Mrs. T. F. Marr, of Winston, Secretary. We are glad to know that the Society has taken on new life, and a number of auxiliaries have been organized this year. We know many of our good women are now fully occupied with other church work, but we are sure there are many others who have ample time to devote to this special line of service, and we hope they will do it. For any information needed, or any suggestions wanted, write to Mrs. T. F. Marr, Winston, N. C.

To the Preachers of the Greensboro District.

Bishop Galloway is to deliver an address on the Twentieth Century Movement in West Market Street Church, Greensboro, Monday night, the 12th of March.

I will be exceedingly glad if all you who possibly can will be present. He could not arrange to be here at any other time of the week. I hope we may be able to make this a great occasion.

Come prepared to remain over Tuesday, so we may hold our Missionary Institute. Call at ADVOCATE office where you will be assigned your homes.

FRANK H. WOOD, P. E.

OUR SEED PREMIUM.

Do not forget that our seed offer expires on March 20th. All old subscribers who will pay up what they owe and besides send $1.50 to renew for another year, will be sent at once, by mail, one dozen papers of garden seed. All new subscribers who send $1.50 and to all persons who get us a new subscriber at $1.50 cash, will each be sent one dozen papers of seed. Send list of seed wanted on a separate sheet of paper, and post-office address and name.

EDITORIAL NOTES.

We are requested to say that the post-office of Rev. M. C. Field is Forest City, N. C., and not Rutherfordton.

Bishop J. C. Granbery will deliver the Cole lectures for 1900 before the Biblical department of the Vanderbilt University.

We learn that the work at Emory and Henry College is much in advance of last year, and the College bids fair to enter on, and continue a still greater career.

John A. Young, the Greensboro Nurseryman, makes a special offer this week, which should be taken advantage of by anyone who has room to plant this fine selection of new fruits.

Bishop John H. Vincent, chancellor of the Chautauqua system of education, says: "There was never a time in the history of the republic, when such a book as 'Facing the Twentieth Century' was so much needed as now."

Rev. T. F. Marr, pastor of Centenary Methodist E. Church, Winston, has accepted an invitation to preach the annual sermon before the graduating classes at Oak Ridge, May 20th General John B. Gordon is to deliver the literary address Tuesday, May 22nd.

Bro. Isaac F. West, of Liberty, spent Saturday in Greensboro with his little son and daughter. We were glad to shake his hand. He is very much pleased with Greensboro and may possibly make it his home in the near future. We shall be glad to have him do so.

The death of Mrs. J. M. Rosenblatt, which took place at her home on West Market Street, Greensboro, on last Friday morning, was a great calamity to her husband and children. She was a devoted wife and mother, a kind neighbor, and an excellent lady. We extend sympathy to the stricken husband and children.

Rev. W. B. Holcomb, of Mt. Airy, preached at West Market Street Church on Sunday night, and called at the office on Monday. Bro. Holcomb is now engaged in evangelistic work and informs us that he has engagements several months ahead. We regretted not being able to hear him on Sunday night. He had a very good congregation and preached an interesting sermon.

Rev. J. C. Rowe, D. D., pastor of West Market Street Church, Greensboro, was called to Bryson City, on Monday by the death of his little grand-daughter, Lillian Agnes Fry, child of Mr. and Mrs. A. M. Fry, of that place. Dr. Rowe and family have the sympathy of the ADVOCATE and of his congregation in this bereavement.

We were glad to see Prof. D. Matt Thompson, superintendent of the Statesville graded schools, in Greensboro last week. He is a member of the executive committee of the Teacher's Assembly, and came to attend a meeting of the committee at this place. He remained over Sunday with his son, Prof. Walter Thompson, the principal of the South Greensboro graded school.

It was officially announced in Washiugton Saturday that four of the five members of the new Phillipine commission had been selected. They are Judge Taft, of Ohio; Luke E. Wright, of Tennessee; P. C. Ide, of Vermont; and Dean Worcester, of Michigan. The fifth member will be announced later. It is generally believed that he will be Bernard Moses, of California.

Recently we published an advertisement sent by the Quaker Valley Manufacturing Company of Chicago. We believed it was a reliable firm, but brother Ed. L. Greene, of Yadkinville College, writes us that he has had no returns from correspondence with them. We make it a rule never to put in the paper any advertisement if we have any reason to believe the parties are not reliable, and always appreciate any information in regard to them.

Hon. R. W. Perks says that when the list of contributors to the Twentieth Century fund in England is counted next spring it will be little short of the million guineas asked. We sincerely hope the the same will be true of the $1,5000,000 we Southern Methodists have been asked to give. But doesn't our amount look small by the side of the million guineas? —Southern Advocate.

Upon representation of the Spanish government to the effect that some of the islands south of the Philippine archipelago, which had been taken possession of by United States gunboats, were really the property of Spain, the authorities of the State Department have examined the charts and concluded to direct the withdrawal of our claims to the islands of Caygaven, Sulu and Cibutu, all of which lie without the boundary lines laid down by the treaty of Paris.

The establishment of a war college for the education of army officers in the advanced arts of war is to be undertaken by the government. It is designed to furnish a course where tactical problems and the intricacies of a campaign may be studied and worked out. The college will be to the military service what the Naval War College, at Newport, is to the navy and is in no degree to be a post-graduate course of West Point, but intended solely for certain classes of officers who may show special aptitude in the larger prob lems relating to the conduct of modern warfare.—Washington Dispatch.

Mrs. Louise St. George, an aged and highly respected citizen of our town, passed away Wednesday moning about 10 o'clock at the home of her son, Captain William St. George, after a short illness. The deceased was 67 years old and has been a faithful member of the Methodist church since her girlhood days. She is the last of a large family and leaves numerous relatives to mourn her sad departure, besides a host of friends, who have been fortunate in knowing the excellent Christian character that she was.—Southern Standard.

The State Sunday-school Convention holds its annual meeting in the city of Charlotte March 14-16. A number of noted speakers and Sunday-school workers from our and other states will be present. The Convention promises to be a great success. Our Sunday-school interest is of the highest importance and we need to keep in touch with its most progressive and efficient workers. Dr. J. W. Long, of Salisbury, is the president of the State organization and Mr. H. N. Snow, of Durham, is secretary. Let all who can possibly do so attend the coming Convention. They will be repaid.

The tragic death of Hunter Trotter, son of Mr. and Mrs. J. J. Trotter, of Reidsville, which was caused in some unknown way, while he was driving alone in the country near Danville, Va., some days ago, was a great shock to his devoted parents and his many friends. We were for two years the pastor of Hunter. He was a young man of intelligence and fine business qualities and gave promise of a bright future. He was a professed Christian and a member of Main Street Church. We thought most highly of the young man and hoped a long life of usefulness was before him. His sudden removal is but another illustration of the truth of the Scripture, "In the midst of life we are in death." We share with his bereaved family their deep sorrow and commend them to Him who hath said, "I will be with thee on the sixth and not forsake thee in the seventh trouble. My grace shall be sufficient for thee."

Mr. Samuel Evans, president of the Merchants and Farmers' Bank, of Milledgeville, Ga , and a cotton buyer, has certainly earned the gratitude of the cotton planters of that section. He writes to the Atlanta Constitution that he held back about 2,000 bales of his customers, cotton until last week, when he sold all but 650 bales at an average of 8½ cents per pound. He thinks the remaining bales will bring at least 9½ cents per lb. The remaining 650 bales is all the cotton now stored in Milledgeville. This is the lightest stock held in that city for 15 years. Some of Mr. Evans' patrons drew full value on the cotton when they stored it in October, but the advance in price has left them from $10 to $12 per bale, which has been placed to their credit. The planters have made over $20,000 by the storing of this lot of 2,000 bales of cotton. This $20,000 was an extra dividend. Unfortunately, there are not many cotton buyers as far-sighted and liberal-minded as Mr. Evans.—Baltimore Sun.

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To the Preachers of the Charlotte District.

DEAR BRETHREN:—There will be a special Conference of the Methodist preachers of Charlotte district held in Charlotte Tryon Street MethodistChurch, Tuesday, March 13, beginning at 9 a. m. The object of this Conference is to consider and discuss interests of vital importance on the District, including revivals missions, Twentieth Century Fund, etc.

During the afternoon service we hope to have Bishop Galloway meet with us.

At night, in Tryon Street Church, Bishop Galloway will address a public mass-meeting on the Twentieth Century Movement. Brethren outside of Charlotte will please notify me when they will arrive and homes will be provided them. Brethren, please be present promptly. Fraternally,

S. B. TURRENTINE.

Charlotte, N. C., Feb. 16, 1900.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for March 4, 1900

JESUS HEALING IN CAPERNAUM.

Mark 1 : 21-34.

If we could know just what Jesus did every day of His life on earth after He began to teach the people and cure the sick, what a wonderful story it would be! His friends who wrote about his life could not tell us all that he did, but three of them—Matthew, Mark and Luke—have given us the story of one day, and we know that all the other days were filled with just such loving deeds. The place that Jesus was in then was Capernaum. He never went back to Nazareth to live after they drove him away, and never had a home ofhis own any more while he lived on earth; but when in Capernaum he often stayed, as he did at this time, in Peter's house. The day was the Sabbath, and Jesus went, of course, to the synagogue, and taught as he did at Nazareth. But how differently the people acted! Here they were glad to hear him, and listened eagerly. In the midst of the service a poor man having an evil spirit screamed out. It was as if a crazy man should come into one of our churches, and no doubt he frightened the people, but Jesus spoke to the evil spirit, and it left the man, who was made well in a moment. Of course, everyone who was there went out and told others of this great cure, and everyone who was sick or had sick children or friends began to say, "I wonder if he would cure anyone else?"

In Peter's house lived his wife's mother, and she was very sick with a fever, but when Jesus took her by the hand the fever left her, and she was able to prepare food for Jesus and his friends. Do you not think she was very glad to find something that she could do for Jesus right away?

The Sabbath was over at sunset, and because it was against the law of the Jews for anyone to carry anything on the Sabbath the friends of the sick had been anxiously waiting for the sun to go down. As soon as it did so they hurried from every direction to Peter's house, mothers with sick children, friends leading the blind or helping the lame, or bringing those having evil spirits. What a strange company it was, and as they went away cured what gladness there must have been in their homes that night! But how sad it is to think of Nazareth and the sick people there! The One who could have healed their diseases and taken the sin and hatred from their lives they drove away; and he who would have been so glad to help them could not, because they would not let him.

The Lesson.

Jesus passed through the fog and storm at Nazareth to the quiet sea at Capernaum. The land of Galilee was not forsaken, but the place of labor in it was changed. Rejected at Nazareth, Jesus came to Capernaum, another city of Galilee, situated on the north-east shore of the beautiful Sea of Galilee. That city became the temporary home of Jesus, and a local center for his holy ministry. There his labors had some satisfactory results. He healed the sick and made some disciples.

As usual, Jesus began his work with worship. "Straightway on the Sabbath-day he entered into the synagogue and taught." It is said that the synagogue at Capernaum was noted for its extraordinary beauty, being the most costly and ornamental in the land. It was the gift of a devout Roman soldier, a captian whose sick servant Jesus healed. From a human standpoint he was worthy that Jesus should do this, although he said, "I am not worthy, but speak the word and my servant shall be healed."

Christ's preaching was still astonishing. They were astonished at his doctrine. The word doctrine means teaching. A doctor is one qualified to teach. Christ's teaching caused astonishment. To those not spiritually dead, the whole gospel is astonishing. It is a revelation of the heart of God, which is most wonderfully kind. With the gospel for a theme, a stammerer should be interesting. Every word of Christ's was a pearl or a thunderbolt. They were gracious or grand. Christ was the truth. He was not a disciple, but the Master. He had a right to teach as one having authority.

The sermon at Capernaum was followed with miracles. To Jesus all power was given in heaven and in earth. He had power in the double sense—the power of force and the power of authority. The force he used among the forces of nature, the authority over men and demons. Even the devils were subject unto him. In the time of Christ, evil spirits grievously afflicted humanity. The letter of the gospels implies that demons had taken possession of some people and controlled them, and that must have been true in the sense in which the Gospels are to be understood. The language is not physiological, but theological. The Bible is like a cocoanut, with various coverings that contain and protect vital and nutritous substances. Every part has its use, but some parts are more useful than others. All most see with their own eyes, and the truth of the Bible will become more beautiful the stronger the eyesight and the insight. The old Serpent has bitten humanity, and grace is the antidote that counteracts the poison, working through all parts of human nature. Grace and truth came by Jesus Christ, and through that grace and truth the workings of evil were checked, and the kingdom of Satan began to be overthrown. The demons at Capernaum were subject to him. "He cast out many devils, and suffered not the devils to speak."

The social side of the life of Jesus was as beautiful as it is instructive. He entered many a house, and where he entered he carried sunshine. Jesus changed residence, and so did some of his disciples. Bethsaida was the city of Andrew and Peter when they became the disciples of Jesus; but here Peter and Andrew had a house at Capernaum, and Peter's wife's mother was sick of a fever. The city, being in marshy land, was malarious; so the cause of the fever was natural, but the cure was supernatural. Jesus took hold of her hand, and the fezer left her. It is when Divinity takes hold of humanity there is healing for body and soul. But do not let fakirs get hold of your hand in the place of the Great Physician. It is Christ who forgiveth sin and healeth diseases.

That Sabbath evening at Capernaum was crowded with good works It was "at even, when the sun set," Jesus "cast out many devils." Is God partial to the night? He may be for this special work. The night of chaos reigned before the morning stars sang together. The night of death precedes the morning of the resurrection and its splendor of eternal day. The night of the soul precedes the morning of the soul, and Jesus turns night to day.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for March 4, 1900.

THE MISSION FIELD CHOSEN BY THE SPIRIT.

Acts 16 : 6-13.

(Missionary Topic.)

The text of the topic is so transparently clear and beautiful that it needs no comment. Paul was on his second missionary journey. Having disagreed with Barnabas on account of Mark, Paul took Silas and went through Syria and Cilicia, confirming the churches. At Lystra his "beloved son" Timothy joined the party, and somewhere on the journey the quartette was completed by "Luke, the beloved physician," who afterwards wrote the history of the mission. It was Paul's intention to confine his journey to Asia, but God marked out another road for him.

FOLLOWING THE PILLAR.

1. We must be receptive of the Holy Spirit. A saintly woman was asked: "How do you know the voice of the Spirit?" She answered: "How do you know your husband's step or your child's cry from the step and the cry of all others? I cannot tell how I know the voice of the Spirit, but it is as real to me as the voice of any other person I know." The passages, "walk in the Spirit," "live in the Spirit," "be led by the Spirit," imply both the power of knowing and recognizing the Spirit. The first condition of his leadership is close personal communion.

2. Faith. A mountain climber must confide in his leader. There is no joy in religion unless it is sure of its guide.

3. Obedience. Every year tourists in the Alps lose life by disobedience to the guide. We must obey God, or he cannot lead us.

4 Waiting. We must not try to hurry Providence. Rushing ahead is always dangerous. We sometimes think that God is slow in bringing things to pass. We murmur at his delays and desire to drive faster along the roads of labor and success. To every one the command is, "Wait." The divine Leader sees the entire journey, and knows what stages of it is best for us to take at any time. In this choice of a field, as in other matters, "let patience have her perfect work."

RESULTS OF WORKING IN A CHOSEN FIELD.

1. Comfort. We do not know what awaits us, what pleasures and successes, what disasters and pains; but if we place ourselves in the hand of God, and rely entirely upon him, it will quiet anxiety and give a satisfaction measured only by the completeness of our trust. Christ gave the word, at once the foundation of perfect faith and unmixed comfort: "Lo, I am with you alway, even unto the end of the world."

2. Safety. No harm can come to those who follow the Spirit. Men may call it harm, but it is the Lord's way of leading his people. In the Mammoth Cave the guide cries: "Keep close to the guide and you are safe." Our safety depends upon our keeping close to God.

3. Success. We do not know what would have become of Paul and his work if he had persisted in preaching in Asia. We do know that his obedience to the Spirit enabled him to found Christianity in Europe. Today we are the beneficiaries of the Macedonian vision, and of the marvelous missionary achievements of the apostles to the Gentiles. If we are failing or not doing well either in secular or religious fields, we should prayerfully inquire, "Am I working in a field chosen for me by the Spirit?"

Missionary Programme for March 4th.

I. The Holy Ghost is the Administrator of the whole missionary enterprise.

1. The great commission, followed by the promise of his presence. (Matthew xxviii, 18 20; Luke xxiv, 47-49)

2. The Spirit chose Abraham's field. His call to leave home. (Genesis xii, 1-3.) His inability to establish a nation without divine intervention. His age. (Gen. xii, 4; xv, 3; xvii, 1.) God's promise, and Abraham's faith in the promise. (Gen. xv, 5 6; xvii, 1) The salvation that came to the world through Abraham. (Rom. iv, 16.)

II. The Spirit selects the right man for the right place.

1. Paul was chosen of the Spirit to preach to the Gentiles. (Acts xiii, 2; Gal. i, 15.)

2. Paul's intense desire was the salvation of his own people. (Rom. ix, 3.)

3. The Macedonian vision. (Acts xvi, 6-11.)

4. The Spirit opens the doors. (Acts xvi, 12-15.)

5. The spirit led him to Rome in chains. (Acts xxvi, 16-18; xxviii, 20.)

6. The Gentiles heard him. (Acts xxviii, 28.)

III. Man's ways are not always God's ways.

1. Adoniram Judson was called to a church in Boston. He would not go, although entreated by friends with tears. When repulsed from Calcutta he went to Burmah, a place to which he had no thought of going. (See Life of Judson: Gordon's "The Holy Spirit in Missions," pp. 90 94.)

2. William Carey's heart was set on the Pacific islands, but the Spirit had chosen him to lay the foundation of Christianity in India. (See Life of William Carey: "The Holy Spirit in Missions," pp. 96, 97.)

3. David Livingstone was educated for medical missions in China, but the Spirit had chosen him to be the great African explorer. (See Life of Livingstone: "The Holy Spirit in Missions," pp. 97-99.)

IV. Now turn the attention to the field so recently opened in the providence of God—Cuba: (1) physical conditions; (2) natural products; (3) the people—their religion and education; (4) manners and customs; (5) their imperative need of Jesus. (See "Our Island Empire," pp. 1-116; "Track on Cuba;" Review of Missions; "Our Island Empire," Epworth Era.)

The papers should be about six minutes in length, any three of which are enough for the meeting. Select the three for which you have the reference books.—Edworth Era.

References.

The Call of Abraham, Gen. 12:1-8.
Moses' Appointed Work, Ex. 3:10-18.
A Dangerous Mission, Neh. 2.
A messenger to one, Acts 8:26-40.
Sent to the Gentiles, Acts 9:13-20.
An Unexpected Duty, Acts 10:9 23.
Topic: The Mission Field Chosen by the Spirit, Acts 16:6-13.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain.—Drummond.

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ONIONS.—White or Silver Skin, the Large Red Withersfield, Yellow Prize Taker.

PEPPER.—Bell, or Bull-nose, Long Red Cayenne, Red Cherry.

PUMPKINS.—Cashaw, Large Cheese.

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SALSIFY.—Buist's Mammoth.

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TOMATO —Livingston's Perfection, Livingston's Beauty, Buist's Selected [illegible] Buist's Selected Trophy, Early [illegible] Red

Red or Purple Top, Early [illegible] Dutch, Southern Seven Top, White Globe.

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A Pleasant Lemon Tonic.

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For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headaches.
For palpitation and heart failure take Lemon Elixir.
For sleepness and nervous prostration.
For loss of appetite and debility.
For fevers, malaria and chills take Lemon Elixir.

From a Promlnent Lady.

I haven't been able in two years to walk or stand without suffering great pnin. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used. J. H. MENNICH, Attorney.

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W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir done me more good than all the medicine I have ever taken.

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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

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The Real Cause---Diseased Blood.

You have tried this and that—some powders, some snuff, some by vapor or smoking a medical herb, and some by an internal remedy, and the result? A great relief from the terrors of catarrh—you breathe easier and feel better, and you may even have thought that you were cured, but just as soon as the effect of these different medications wear off, the old trouble returns, and you are worse off, or at least as bad as ever. This loathsome malady is caused by a specific catarrhal poison in the blood.

To actually cure Catarrh, so the symptoms won't return, the bad, poisoned blood must be attacked by a powerful blood remedy like Botanic Blood Balm (B. B. B.) It matters not how obstinate the case, not what other treatments or remedies have failed to do, B. B. B. always promptly reaches the real trouble, and fairly roots out and drives from the system the bad, poisoned blood which causes catarrh. Sufferers may test B. B. B. We will give a trial bottle Free.

PROOF.

For four years I have been afflicted with a very troublesome nasal catarrh. So terrible has its nature been that when I blew my nose, small pieces of bone would frequently come out of my mouth and nose. The discharge was copious, and at times very offensive. My blood became so impure that my general health was greatly impaired, with poor appetite and worst digestion. Numerous medicines were used without relief, until I began the use of Botanic Blood Balm (B. B. B.), and three bottles almost acted like magic. Since its use, over a year, not a symptom has returned, and I feel in ever way quite restored in health. —MRS. ELIZABETH KNOTT, Atlanta, Ga.

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THE E. W. VANDUZEN CO., Cincinnati, O.
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QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round

W. R. Ware, P. E., Shelby, N. C.

Gastonia station	Mar.	3 4
King's M't'n and Elbethel, Elbethel	"	10 11
Bessemer City circuit, Concord	"	17 18
Belwood circuit, St. Peters,	"	24 25
Shelby circuit, Salem	March 31, Apr	1
Shelby station	Apr	1 2
Cherryville circuit, Laboratory	"	6 7
Lincolnton circuit, Asbury	"	7 8
Polkville circuit, Palm Tree	"	14 15
Lowell circuit	"	21 22
Stanley Creek circuit Mt Holly	"	28 29
Mt'n Island circuit, Mt'n Island	"	29 30
Lowesville circuit, Hill's Chapel	May	5 6
South Fork circuit, Zion	"	12 13
McAdensville station	"	19 20
Rock Springs circuit Bethel	"	26 27
Cleveland circuit, Casar	June	2 3

STATESVILLE DIST.—2d Round IN PART.

J. E THOMPSON, P. E., Statesville, N. C.

Woodleaf circuit South River	Mar.	3 4
Turnersburg circuit, Turnersburg	"	10 11
Mount Zion station	"	17 18
Mooresville circuit, Salem	"	24 25
Mooresville station	"	25 26
Pisgah circuit, Olin	Mar. 31, Apr	1
Taylorsville, Liledoun	"	7 8
est End	"	14 15
Statesville	"	15 16
Stony Point at Stony Point	"	21 22

MORGANTON DISTRICT, 2d Round

C. G LITTLE, P. E., Marion, N. C

Marion station	Feb.	18 19
McDowell circuit, Trinity	"	24 25
Table Rock circuit, Mountain Grove	Mar.	3 4
East Rutherford circuit, Cedar Grove.	"	10 11
Henrietta and Caroleen, Henrietta	"	18 19
Rutherfordton circuit. Gilboa	"	24 25
Silver Creek, Missionary Ridge,	Mar. 31, Apr.	1
Morganton station	"	8 9
Morganton circuit, Mount Pleasant	"	14 15
Connelly Springs, Bethel	"	21 22
Broad River, Union	"	21 22
Forest City station, Pleasant Grove	"	28 29
Bakersville circuit, Red Hill	May	5 6
Green River circuit	"	5 6
Elk Park circuit, Thompson's Chapel	"	6 7
Estatoe circuit, Greenlee Chapel	"	12 13

Delegates to the District Conference will be elected on this round

GREENSBORO DISTRICT---2d Round in part.

FRANK H. WOOD, P. E., Greensboro, N. C

Jackson's Hill circuit, Jackson's Hill	Feb. 24	25
Asheboro station, Asheboro	Mar.	4 5
Asheboro circuit, Lebanon	Mar.	7 8
West Randolph circuit, Hopewell	"	10 11
Uwharrie circuit, Salem	"	17 18
Pleasant Garden circuit, Rehoboth	"	24 25
West Market Street station	Apr.	1 2
Proximity station (at night)	"	1 3
Naomi station (morning)	"	8
St. Paul station (at night)	"	8
Wentworth circuit, Salem	"	14 15
Reidsville station (at night)	"	15 16
Ruffin circuit, Penile	"	21 22

CHARLOTTE DIST – 1st Round

S. B. Turrentine, P. E., Charlotte, N. C.

Monroe circuit, Center	Feb	3 4
Monroe station	"	4 5
Weddington circuit, Wesley Chapel	"	10 11
Matthews station	"	11 12
Polkton circuit, Hopewell	"	17 18
Lilesville circuit, Savannah	"	24 25
Morven circuit, Morven	Mar	2 3
Wadesboro station	"	3 4
Waxhaw circuit, Waxhaw	"	9 10

WINSTON DISTRICT.—1st Round

P. J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station, Thomasville	Dec	9 10
Kernersville circuit, Shady Grove	"	16 17
Madison circuit Madison	"	30 31
Walkertown station, Love's Church	Jan	6 7
Mocksville circuit, Liberty	"	12 13
Mocksville station	"	13 14
Winston, Burkhead and Grace	"	20 21
Winston circuit, Bethel	"	27 28
Danbury circuit, Palmyra	Feb.	3 4
Davidson circuit, Centenary	"	10 11
Farmington circuit. Advance	"	17 18
Summerfield circuit, Summerfield	"	24 25
Forsythe circuit, Lemmonsville	Mar	3 4
Jamestown circuit Friendship	"	10 11
Winston, Centenary	"	17 18

District Stewards Meeting in Centenary Ch., Winston, Wednesday, Dec. 13, '99, 11 a. m.

ASHEVILLE DISTRICT---2d Round.

D ATKINS, P. E., Weaverville, N. C

North Asheville	Mar	3 4
Bethel	"	3 4
Hot Springs, Ottinger's	"	1 11
Marshall, Marshall	"	17 18
Ivy, Ivy	"	24 25
Burnsville, South Tow	Mar. 31 Apr	1
Bald Creek, Beaton's Bend	"	7 8
Swannanoa, Swannanoa	"	14 15
Canada Edneyville	"	21 22
Hendersonville	"	28 29
Cane Creek, Tweeds	May	5 6
Old Fort, Providence	"	12 13
Weaverville	"	19 2
Haywood Street	"	26 27
Central	"	26 27

District Conference at Old Fort July 25-29. The first day will be a Missionary Institute. Session will open 9 a. m., July 25.

FRANKLIN DISTRICT 2d Round

C. M Campbell, P. E., Franklin, N. C.

Franklin station	Feb. 24	25
Cullowhee Industrial Chapel	Mch	3 4
Webster and Dillsboro, Sylva (Sun. n't.	"	4 5
Bryson City station	"	10 11
Whittier circuit, Whittier	"	17 18
Bushnell circuit, Almond	"	24 25
Robbinsville circuit, Ad'l Sch'l Wed & Th	"	28 29
Andrews circuit, Tomotla	M'ch 31 Apr	1
Macon circuit, Beth [illegible]	April	7 8
Greenville circuit, Martin school house	"	14 15
High and circuit, Flats, Tu and Wed	"	17 18
Franklin circuit, Burningtown	"	21 22
Haysville circuit, Susquittle, Wed & Th	"	25 26
Hiwassee circuit, Marian Creek, Fri & Sat	"	27 28
Murphy	"	29 30

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When you are in need of Al Seed Potatoes, Garden Seeds, Seed Corn, Early Peas and Beans, Lawn Grass, &c., I can furnish you with Wood and Sons

I bought a larger and better selected stock this season than I have ever handled before.

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WAYNESVILLE DIST--2d Round.

F. L. TOWNSEND, P. E., Canton, N. C

Clyde circuit, Fincher's Chapel	Mar.	10 11
Sulphur Springs circuit, Pisgah	"	17 18
French Broad River View	"	24 25
Mills River circuit, Mills River,	Mar. 31, Apr	1
Brevard station, Oak Grove	"	7 8
Transylvania circuit, Onestee	"	14 15
Leicester circuit, Dick's Creek	"	21 22
Canton, Bethel	"	28 29
Haywood, Lower Pines Cr'k S. S and Conference	May	4 6
W. Haywood (——)	"	12 13
Waynesville station		20
French Broad circuit (——)	"	26 27
Spring Creek circuit (——)	June	2 3

MOUNT AIRY DISTRICT--2nd Round.

——IN PART.——

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb	25
Elkin station	Mar	4
Pilot Mountain circuit, Little Yadkin	"	10 11
Mount Airy circuit, Zion	"	17 18
North Wilkesboro ct., Union	"	24 25
Wilkesboro circuit, Shiloh	Mar. 31,	Apr. 1
Rockford circuit at Pleasant Ridge	"	7 8
East Bend circuit at Booneville	"	14 15

SALISBURY DISTRICT 2d Round

In Part

W. W Bays, P. E., Charlotte, N. C

Salisbury ct, Bethel	March	10 11
Salisbury, Main St	"	11 12
Concord ct, Rocky Ridge	"	17 18
Concord Forest Hill	"	18 19
Concord Central	"	24 25
Concord Epworth	"	24 25
Albemarle ct Stony Hill	March 31	April 1
Albemarle station,	April	1 2
China Grove ct., Shiloh	"	7 8
Linwood ct, Bethel	"	14 15
Lexington station	"	15 16
Salisbury, Church Street	"	21 22

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For the entertainment and instruction of the young, for the moral, social and intellectual advancement of the home Would you save a boy from street vices? Let the home abound with every possible means of amusement and instruction We can help you.

J. A. BOLDIN,
Special Representative.

Quite a number of high-toned Christian men are wanted to introduce the work in North Carolina.

(Those wanting further information will address the above name at Roaring River, N. C.) Nov1-tf

W. B. McCASLIN, Southern Manager, Memphis, Tenn.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Extracts from Circular Letter of the General Secretary, Mrs. S. C. Trueheart.

"The next annual session of the Woman's Board of Foreign Missions will convene in Paris, Texas, May 24th."

"Reduced rates will be granted by the railroads to the Ecumenical Conference in New York, April 21 to May 1."

"The work is moving forward in all our fields, even in China, though the workers there are shadowed by the unfavorable conditions of Miss Haygood's health. She is strong in faith and love, declaring, 'Had I a thousand lives, I'd give them all for China.' We do not see how one could do without her and pray always that she may be spared."

"At the recent session of the local board the Twentieth Century Movement was emphasized and our board urged to take more active steps toward securing our part of the $1,500,000. Miss Holding has given a number of her books, "A Decade of Missions," at $1.00 each, to this fund. The book has heretofore sold for $1.75."

Conference Corresponding Secretary's Notes.

The all-absorbing thought of the Woman's Foreign Missionary Society just now is the Twentieth Century Thank-Offering. Every district secretary is a-stir, urging her societies to immediate activity, and giving them the stimulus of her own example. Every president is seeking light and studying how she may best reach every member of her auxiliary, and help her to grasp the true significance of this Century Movement, and inspire her with her own enthusiasm. Every auxiliary officer is eager to see the Easter program, that all necessary preparation may be made to carry it out with telling effect and glorious results. And, of course, every thoughtful woman, in deep gratitude for the rich heritage of accumulated blessing that has come down to her through centuries of Christian labor and sacrifice, is asking of herself, "What owe I my Lord?" and asking of God, "What wilt thou have me to do?" "How shall I give so that my offering may be at all commensurate with the dignity of this great occasion, and bring down a blessing on my soul?" We all realize that the time is short, and what we do must be done quickly.

In preparing for the Easter service, be sure to seek the co-operation of your pastor. Inform him that the amount collected by the Woman's Foreign Missionary Society of his Church for the Twentieth Century Fund can be included in his report as a part of his collection. Explain that this does not mean that the same amount is twice reported. It goes to the establishment of our schools, but is included in the million and a half to be raised by the Southern Methodist Church. The Woman's Foreign Missionary Society is pledged to raise seventy-five thousand dollars of that million and a half—not seventy-five thousand outside of it. Our young people's societies, but not Light Bearers, are included in the adult membership of 1,415, and our young men and women must have part in this offering. Remember, that a failure to average two dollars a member will be to do less than the least required But why repeat this when no one is entertaining a thought of not measuring up to high standards of privilege, and not of duty simply? If altogether inconvenient to pay subscriptions at Easter, the time for payment may be extended to January 1901. The Twentieth Century number of this paper will be issued March 7. Each auxiliary should secure through its pastor copies enough to give one to every member who is not a regular subscriber.

Our English friends are enrolling the names of every man, woman, and child who gives a guinea, and this historic roll is to be carefully preserved. The thought has suggested itself, might we not have in our next minutes a record of the name of every giver to this fund and the amount of her offering. There might be an honor roll including those who give from one thousand to one hundred dollars. Would we not treasure such a historic record, and hand it down with pride to those who come after us, should it prove worthy? What say you, dear sisters? It will at least be a good idea, I am sure, for every auxiliary to accurately make and preserve such a record.

There is nothing, it seems to me, that could appeal more strongly to woman's heart than this call to give largely of her means to build and adequately equip new mission schools for girls in China, Mexico, Brazil, and Cuba. Through these schools our work is mainly done, and the establishment of new ones at the important centers proposed must mean rapid and permanent enlargement of that work through all the coming century. What a splendid investment for time and eternityr To effectually accomplish this, a large number of women must lay down twenty-five, fifty, seventy-five, a hundred—yea, five hundred or a thousand dollars. When thinking of those who might reach one of these high figures, did it ever occur to you, dear sister, that you are the one to drop the thought into their minds? Did it ever occur to you that you might be one of them yourself—it had just not struck you that way before? Have you ever really thought much about it and prayed over it? We never know what we can do, what we can give, till the soul awakes to see its opportunity and measure its resources. Thank God for the many noble women among us whose "souls are bigger than their circumstances;" who are grieving that no amount of sacrifice even will enable them to do all that is in their hearts to do, but who will do what they can with joy and gladness. Truly their offerings, whether great or small, will be wholly accepatble in God's sight, and will spiritually enrich their own lives. When the new century shall have dawned upon us, and the full measure of our Thank-Offering shall have been laid on God's altar, would that it might be said of every member of the Western North Carolina Conference Society not simply, "She hath done what she could," but "She hath done what she thought she couldn't," that all, "willing of themselves," have given "not merely according to their power," but "beyond their power!"

More Than They All.

Let me tell it as a memorial of her. She is a member of — auxiliary. Were you to pass her on the street and glance into her face, you would be reminded of a little sparrow, so innocent she looks and so cheerily she trips along. And truly she is one of God's own sparrows, and somehow she has found it out. A childlsss widow past middle age, she rents a little room and earns her daily bread by plain sewing, when she can get it to do. I say bread, for you may be sure that no luxuries, and frequently not what we esteem necessities, tempt her to self-indulgence or ingratitude. In fact it will never be known exactly how she keeps the wolf from the door. But none of these things move her. When she leaned across the pew to shake my hand in church a few weeks ago, the face that beamed upon me from under the neat little Sunday bonnet was so radiant I almost envied her; she seemed to have something within that I had not—a sort of transfiguring power.

I said she was a member of the missionary society. She never misses a meeting. Though too modest to say anything, her eager interest is always inspiring. She pays her dues and contingent fund regularly. She seldom fails to bring in a new member. She has given this year a dollar towards a life membership; her mite-box contained two dollars and twenty-five cents; indeed she will not be left out when there is any extra call, and all this in addition to her regular contributions to the church. When a friend recently remonstrated with her for denying herself so much, with a sort of defiant little toss of the head, she replied, "I aint ever died of it yet." Another friend, thinking to help supply some of her needs without offending, sent her through the mail a five dollar bill with no name or explanation; and lo! that self-same bill was found in her thank-offering envelope! Afterward, with all the simplicity of child-like faith, she explained that she had prayed to God to send her work that she might make an offering, and He had been so good, He had sent her the ready money instead.

And now some of us are wondering what this dear little saint is going to do about this Twentieth Century Thank-Offering, and whether we should try to throw some restraints upon her self-denial. I believe it will almost break her heart not to do something big, and that she would almost starve rather than do nothing. May the Lord commission somebody to answer her prayers!

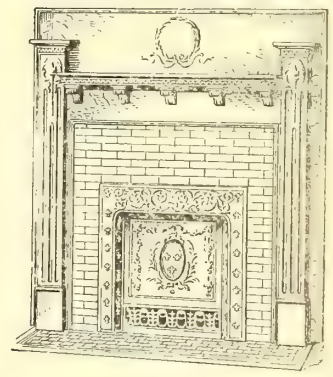
Her name, did you ask? Well—I am sure it is written in the Lamb's Book of Life, and may you and I be fortunate enough to catch a glimpse of her, exalted and glorified, on the other shore!

GOLD DUST
The Best
Washing Powder.
Cleans Everything from Cellar to Garret.

ASSESSMENTS FOR SALISBURY DISTRICT FOR 1900.

CHARGES.	P. E	Bish. C. C.	F. M.	D. M.	C. E.	M. F.	D.G. C	R. D.P
Church St., Salisbury,	170 00	26 25	73 03	204 68	116 97	51 14	10 20	13 17	27 20
Main St., Salisbury,	45 00	6 95	19 33	54 18	30 96	13 54	2 70	3 49	7 20
East Salisbury,	5 00	77	2 15	6 02	3 44	1 50	30	39	80
Salisbury circuit;	50 00	7 72	21 48	60 20	34 40	15 04	3 00	3 88	8 00
Spencer,	25 00	3 86	10 74	30 10	17 20	7 52	1 50	1 94	4 00
China Grove circuit,	49 00	7 56	21 05	39 00	33 71	14 74	2 94	3 80	7 84
Central, Concord,	115 00	17 76	49 40	138 46	79 12	34 59	6 90	8 92	18 40
Forest Hill, "	143 00	22 08	61 43	172 17	98 38	43 01	8 58	11 09	22 88
Epworth, "	31 00	4 79	13 32	37 32	21 33	9 32	1 86	2 40	4 96
Concord circuit,	70 00	10 81	30 07	84 28	48 16	21 06	4 20	5 43	11 20
Mt. Pleasant circuit,	92 00	14 20	39 52	110 77	63 30	27 67	5 52	7 14	14 72
Salem circuit,	50 00	7 72	21 48	60 20	34 40	15 04	3 00	3 88	8 00
Norwood circuit,	85 00	13 12	36 50	102 34	58 48	25 57	5 10	6 61	13 60
Albemarle station,	42 50	6 56	18 26	51 17	29 24	12 78	2 55	3 30	6 80
Albemarle circuit,	62 50	9 65	26 85	75 25	43 00	18 80	3 75	4 85	10 00
Gold Hill circuit,	60 00	9 26	25 77	72 24	41 28	18 05	3 60	4 66	9 60
Lexington,	85 00	13 12	36 50	102 34	58 48	25 57	5 10	6 61	13 60
Linwood circuit,	70 00	10 81	30 07	84 28	48 16	21 06	4 20	5 43	11 20

February 20th, 1900. F. C. ROBBINS, Secretary.



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Yours to satisfy,

McClamroch Bros.
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.. Frosted Enameled Tiles ..
DO NOT CRAZE.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A correspondent at Valle Crusis, up in the mountain country, says that he reads these letters with a great deal of satisfaction, and feels that they have helped him. Hence naturally he asks for more, and asks a few questions. "1. I would like to know if you think it will pay to sow rape in Watauga Co.? I see that it is being whooped up a great deal in the papers as food, and also as an enricher of the soil. 2. Will Alfalfa do well here? I am thinking of trying some this year. 3. I also want to try Crimson Clover, but have made no experiment yet. I have been using peas for four years and am pleased with the result, but our season is too short to raise our own seed. My land is sandy and rather poor though it produces fairly well. Manure makes a big show on it. I have never tried fertilizers, as I live 32 miles from the railroad. 4. I see in the Bulletin for January a formula for corn. What would a ton cost, say No. 5 on page 17, and do you advise buying it this far from the railroad? I wish to improve my land, as I get my living from it, and will appreciate any plan that will help me. 5. Is lime of any use to drop in the hill with corn? We can get good lime at 5 cents per bushel."

There are doubtless many of the readers of the ADVOCATE in the mountain country under similar conditions to those surrounding our secluded friend down at Valle Crucis, and perhaps we can aid more than one in this letter. We consider the Rape (True Dwarf Essex variety) one of the most valuable plants of recent introduction for feeding sheep and hogs succulent food during winter and spring. It is a very hardy plant, and is of not much use here in the summer, as the hot sun soon kills it. But for winter and early spring it is very useful, as it gives the sheep and pigs green food when there is hardly anything else of that nature for them. Rape belongs to the cabbage family. The seed should be sown in drills and cultivated till well grown. Make the first sowing in early September or last of August, and sow three or four pounds per acre. Make another sowing as early ln spring as you can work the land. The fall sowing had better be in two lots so that you can turn the animals first on one and then on the other. When well grown you can turn sheep and pigs on it and let them eat the leaves. Then turn on the other, and by the time they have eaten the leaves off that the first lot will have grown again and you can turn back and forth all winter whenever there is not snow enough to bury it. The spring sown seed will give you a food crop till you can get something else grown or until the crimson clover comes on. I cannol predict what Alfalfa will do with you. There have been a thousand failures with it for every success east of the Mississippi river. It is better adapted to the arid regions of the west. Still if you have sandy land and the subsoil is not hard or wet clay it may do well if you give the land a coat of lime, for it will not grow without plenty of lime in the soil. On your sandy bottom lands it may be a success if limed. Use about 25 bushels of lime per acre broadcast. It will be better to sow the seed very thickly broadcast or if the land is very weedy, sow in drills and cultivate the first season, for its first growth is very feeble and weeds may choke it out. When once well established it is there for many years, but you can get more feed from peas I believe. It needs a deep soil and a mellow subsoil. If the subsoil is hard clay, do not waste time with it. Crimson Clover will be likely to do well with you. The best way to grow it in your section will be to sow it with Buckwheat in July. The Buckwheat will shelter it from the hot sun and make it more certain. Sow 15 pounds per acre. As to the peas, there are some varieties now that ripen easily in 60 days. Tho variety known as Warren's Extra Early will suit your conditions better than the later kinds. You can get the seed from W. H. Maule, 1711 Filbert St., Philadelphia, and a few seed will give you a start. I would not advise you to use the Commercial fertilizer mixtures in your locality. With clover and peas and lime you can do all in your soil that can be done with them, for the clover and peas will give you nitrogen and your soil is hardly defieient in the mineral elements more than the deep rooting peas and clover find you.

If I was farming under your conditions I would devote my attention to the sheep and cattle mainly, and feed everything grown on the farm, thus raising a lot of manure and putting the crop in a shape that can carry itself to market. Get an improved buck of the Southdown or Shropshire sheep and breed up from the common ewes lambs that will bring a good price. Breed for good mutton and let the wool be an incident of the mutton rather than an object. Get a good Devon bull and raise good beef cattle. I say Devon, for I believe they will be better for your mountain country than the heavy short horns. By always keeping a full blooded bull and changing occasionally and never under any circumstances using a grade animal as a bull, you will be breeding upward until your cattle will hardly be distinguished from full bloods I cannot advise the dropping of lime in the hill. You must remember that lime is not a direct fertilizer, but acts more as a reagent to bring matters in the soil into an available condition. You cannot make poor land rich by merely liming it, but you can by the use of lime in connection with the growing of peas and clover rapidly build up the soil. The lime is useful to hasten the change of the organic matter left in the soil by the legums into nitrates for the use of the plant. Lime will also release potash in the soil, and all the crops like peas and clover need lime more than most other plants and they need potash too. If you can get lime for five cents per bushel you are fortunate. But to render the lime more effective you should have plenty of vegetable matter in the soil. Hence if you are plowing a pea or clover stubble to be planted in corn it will be of great benefit to give the land a coat of lime all over just before planting the corn, so that it can sink through the whole plowing. On a sandy soil I would use not over twenty-five bushels per acre, and a smaller quantity will give good results. But do not put it in the hill. I am anxious to get our farmers all out of that bad habit of putting manure or fertilizers in the hill. Manure put in a corn hill is of use only for a little while, for the feeding roots of the corn are out near the extremity of the roots, and when they get past the little handful of manure in the hill they are in poorer ground and begin to fail. Scatter your manure broadcast as far as you can make it go and every year try to make more. In feeding of rape you will get a good deal of manure scattered over the land, and that is one of the chief values of the crop, for the rape of itself is not a soil improver in the same way that peas and clover are. I fully believe that in your section I could take a piece of land and make it permanently rich without buying an ounce of commercial fertilizer. Outside of feeding stock you might undertake a rotation similar to this. Corn and Irish potatoes on parts of the same field after peas or clover. Cut the corn off and dig the potatoes and put the land in wheat. Sow red clover on the wheat in March, and the next spring after the wheat is cut give the clover a coat of lime. Cut the first crop of clover for hay as soon as well in bloom. Pasture the rest of the fall, and during the winter haul out on the sod all the manure you make in the spring and plow it for corn and potatoes again. Once in five or six years lime the part you put in corn, but not the part you put in potatoes as it will make the potatoes scabby. The next round of the rotation put the potatoes where the corn was before and so keep on. This will make a three year rotation of corn. wheat and clover. It will give you plenty of corn and fodder and clover hay for feeding and wheat straw for bedding and to make manure, and you can market the potatoes during the winter at Cranberry to advantage. If the clover fails to catch you can sow the early peas after the wheat is cut, but I believe that in your section I would depend on the red clover mainly, and use the other things for sheep lots and catch crops.

A friend in another part of the State asks for a plan for building a silo for ten cows, and also wants to know where to buy Canada peas. He is in the Piedmont section east of the Blue Ridge He thinks too that his section badly needs a Farmers' Institute and wishes we would hold one there. A silo ten by twelve feet square will hold enough silage for ten cows if it is built not less than 18 feet high. The cheapest plan will be to set stout posts in the ground four feet apart around the proposed area. Bring them to line on the inside, and sheath horizontally with one and a quarter inch stuff. Then sheath vertically with 58 dressed and matched lumber to make a smooth surface inside. Put a good, heavy plate on top the posts and throw two or three joists across, tying them to the plate. Brace across the corners. Between two of the posts make a doorway from top to bottom, braced across at intervals. Make the door jambs flaring to the inside. Now make stout doors each three feet high and chamfer the sides to fit snug to the jambs, and chamfer the ends to fit tight on top of each other. These are to be dropped in as the silo is filled, one above the other, and the silage will hold them tight. As you get up higher you will have to use a conveyer to elevate the cut corn. As you unload the silo you will always be throwing it down and can take one door out after another. Or you can fill entirely at the gable ends. Of course you want a roof, and it should project well all around to throw the water from the building. You will not need any floor, but the outside should be well banked to prevent water running under. Such a silo will hold about 40 tons of silage and can be built easily for $40 to $50. Any of the leading seedsmen can furnish the Canada peas. T. W. Wood & Son, Richmond, Va., certainly. As to the Farmers' Institute, I have nothing to do with their arrangement though I sometimes assist at them. You should apply to Hon. S. L. Patterson, Commissioner of Agriculture, Ralegh, N. C. The best way is to form a local committee and stir up the matter among the farmers of your neighborhood so as to get a crowd out, and then notify the Commissioner when you want the Institute. Make your own arrangements first. Make your chairman and secretary, and prepare a program of the subjects you wish particularly discussed. Get some speakers in your own neighborhood to assist and then tell the Commissioner that you have got the thing all ready and tell him when you want him to come. My experience is that an Institute is never the success it should be unless the people on the spot get all the arrangements made beforehand and get the crowd out. Then we will come and help you.

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SOUTHBOUND.

	No. 403.	No. 41.
Lv. New York, P.RR.	*11 00 a m	*9 00 p m
Lv. Washington, "	5 00 p m	4 30 a m
" Richm'nd, A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.	*3 45 p m	*9 20 a m
Ar. Weldon	11 10 p m	11 43 a m
Ar. Henderson	12 56 a m	1 35 p m
Ar. Raleigh	2 22 a m	3 36 p m
Ar Southern Pines	4 27 "	6 00 "
Ar Hamlet	5 14 "	7 00 "
Lv. Wilmington, S. A. L.		*3 05 p m
Ar. Monroe, S. A. L.	*3 53 a m	*9 12 p m
Ar. Charlotte, S A L	*8 0 a m	*10 25 p m
Ar. Chester S. A. L	*8 13 a m	*10 55 p m
Ar. Greenwood	10 45 a m	1 12 a m
Ar. Athens	1 24 p m	3 43 a m
Ar. Atlanta	3 50 p m	6 15 a m
Lv		

NORTHBOUND.

	No 402.	No 38.
Lv. Atlanta, S A. L	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A L	*11 10 p m	*7 45 a m
Ar. Wilmington		*12 05 p m
Ar Southern Pines, S A L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*3 15 a m	*7 20 p m
Ar. Washington, Penn.RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

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MARRIAGES.

SMITH—HANCOCK.—In the Methodist church in Wentworth, N. C., Thursday afternoon, February 15th, 1900, Mr. James T. Smith, of Reidsville, and Miss Maggie Hancock, of Wentworth, were united in marriage, the rite being solemnized by Rev. E. J. Poe.

COLEY—COGGIN.—At the residence of T. J. Coggin, father of the bride, in Albemarle, N. C., Lee Coley to Miss Minnie Coggin. The ceremony was performed by Rev. N. R. Richardson on January 28th, 1900.

ROSS—GREELY.—By the same in New London, February 10th, 1900, Mr. Charles Ross to Miss Nellie Greely, both of New London, N. C.

JOHNSON—RITCHIE.—Prof. Dougan C. Johnson, of Trinity High School, and Miss Lucy Ritchie, of New London, were united in marriage in the Methodist Church at New London, on February 22nd, 1900. Rev. N. R. Richardson performed the ceremony.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

WOLFE.—John W. Wolfe, one of the oldest members of the M. E. Church, South, on the Pineville circuit, was born July 25th, 1830. He had almost reached his "three score years and ten," yet not without "labor and sorrow," when on February 19, 1900, God gave him his release- Brother Wolfe had, for many years, been a great sufferer, having as a Confederate soldier, received injuries which, together with other bodily afflictions, tried his patience until death. In his last moments he assured his friends that the grace of God, which had enabled him to fight the battles of life was all sufficient for the trying conflict with the last enemy, death. We pray God's comforting, sustaining, and saving grace upon the brothers and children left behind.

H. C. SPRINKLE, Pastor.

TAYLOR.—Rebecca, wife of James H. Taylor, died January 14th, 1900. Had she lived until May, she would have been seventy years of age. Sister Taylor had been in failing health for some time, so the end was not unexpected. She was converted in early life, joined the Baptist church, but afterwards joined the M. E. Church, South, at Fairview.

She loved her church devotedly, and her presence was an inspiration to the preacher. All of her former pastors will join me in saying that another good woman has gone from labor to reward. She was an affectionate wife, a tender mother, a kind neighbor, and a faithful Christian. It was my good pleasure, being her pastor, to visit her during her sickness, and when she realized that the end was drawing near, with firm faith in God, she said, "Though I walk through the valley of the shadow of death I fear no evil." She told her daughter that she could think of "departing and being with Christ" with as much pleasure as she thought of her wedding day. On Sunday morning at 11 o'clock as we worshipped in her home church, her spirit took its flight to worship the kind Savior whom she had served so long in the church triumphant. She leaves a grief stricken husband—one of the best and truest men we have ever known—and eight children to mourn their loss.

This is indeed a remarkable family. Who can estimate the value of such a life in a home?

"No poet's pen or painter's brush
In justice to her fame
Has ever reached half high enough
To write a mother's name.
Make ink of tears
And golden gems,
And sunbeams mixed together,
With golden pen and holy hand
Go write the name of mother.
Then upward to that great white throne,
Amidst music soft and sweet,
Thank Jesus for the precious name
And write it at His feet."

A. L. STANFORD.

YOUNG.—Arthur Young, the eldest child of T. F. and Laura Young, was born December 25th, 1872, and died February 12th, 1900, at 3 p. m. He was reared up in a good country home by a Christian father and mother, with whom he resided until death. At the early age of 15 or 16 he was happily converted, afterwards joined the M. E. Church, at Greenwood, and was a useful member of same until death. Was happily married to Ida Weiss, December 6th, 1899.

Arthur was a model boy from his youth up, always choosing the service of God in preference to the worldly amusements such as the youths of our day usually engage in. He has been serving us as church secretary and Sunday-school superintendent for more than two years with marked success. Was the very life of our Sunday-school.

It is our loss but his gain, and although his body is dead, his deeds are alive in the hearts of those who knew him. He leaves behind a loving wife, father and mother, four brothers, a sister, and a host of relatives and friends, for whom he many times prayed, and may God see fit to use his prayers in the saving of them all.

R. D. SEXTON.

LOVE.—Died, at the home of his parents in Winston, on February 20th, after an illness of two days, Kit M. Love, aged 13. The loss of this, their second son, a bright and promising boy, has caused deep grief to the loving parents: but it is grief sweetened with hope. For Kit had remembered his Creator in the days of his youth, having joined the church in 1898, under the pastorate of Rev. J. A. B. Fry. His body rests in the Winston cemetery, awaiting the resurruction.

May God grant his comforting mercy to the Christian family.

His Pastor,
W. H. WILLIS.

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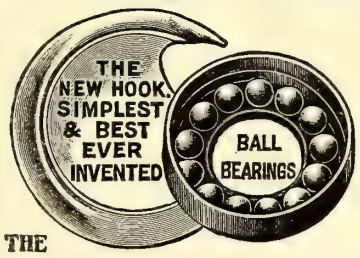


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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 14, 1900	No. 23 Daily.	No. 15 Daily.	No. 103, Daily ex Sunday.	No. 41, Daily.	No. 29, Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon..	11 50	8 58	.		
Ar. Rocky Mount	12 55	9 52	.....	....	... .
Leave Tarboro....	12 21		6 00	.	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 53
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma..	2 55	11 08		...	... ..
Lv. Fayetteville.	4 30	12 40		....	.....
Ar. Florence..	7 25	2 24		..	.....
	P. M	A M.			
Ar. Goldsboro.....	.....	..	7 55	..	....
Lv. Goldsboro	.....	...	....	7 0	3 35
Lv. Magnolia.....	.....	...		8 09	4 53
Ar. Wilmington..	.....	.....	..	9 40	6 00
			P. M	A. M	P. M.

TRAINS GOING NORTH.

	No. 78. Daily	No. 102, Daily ex Sunday	No. 32, Daily.	No. 40 Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 45	..	7 45	..	.....
Lv. Fayetteville..	12 20		9 45	...	.....
Leave Selma.....	1 50		10 56	.....	....
Arrive Wilson.....	2 35	...	11 33	..	.....
		A. M		P. M	A. M.
Lv. Wilmington.				6 50	9 45
Lv. Magnolia		.	....	8 20	11 16
Lv. Goldsboro ..	.	5 00		9 27	12 26
	P. M		A M	P. M.	P. M.
Leave Wilson....	2 35	5 43	11 33	10 50	1 16
Ar. Rocky Mount..	3 30	6 25	12 09	11 11	1 53
					....
Arrive Tarboro		7 04	.....	....	.....
Leave Tarboro...	12 21	....	.....	..	.....
Lv. Rocky Mount.	3 30		12 09	.. ..	.....
Arrive Weldon....	4 32		1 04	.	....
	P. M.		A. M.	P. M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 4' p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Asheville Branch leave Rocky Mount 10:00 a m, 3:40 p m.; arrive Nashville 1:10 a m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:56 p m Asheville 12:15 a m, 5 25 p m. arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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feb 15-6mo Raleigh, N. C.

NEWS OF THE WEEK.

THURSDAY, FEBRUARY 22nd.—The Mashona's cargo has been released———The plague is spreading to other cities in Hawaii———Only one hundred troops are now on duty in Frankfort, Ky.———Musselmans attack the British consulate at Sidon, Syria——— The British are shelling Cronje's position from almost every side———Henry C. Miner, theatrical manager and ex-congressman, dies suddenly———A bill is introduced in the house for holding federal court at Winston———An eastern conference of anti-imperialists is in session in Philadelphia———The Pennsylvania railroad system has 998 former employees on its pension rolls——— The trustees of the state university have decided to have a continuous session ———Three of the Filipino junta leave Hong Kong for Japan to confer with Aguinaldo———The democratic national convention is called to meet in Kansas City, Mo., July 14th———On Wednesday Cronje asked for an armistice of twenty-four hours and was refused——— Honduras will be called on to pay $10,000 indemnity for killing the American, Pears———A member of the Fortieth regiment, found asleep at his post, has been sentenced to be shot———Artillery officers receive hurry orders to go to South Africa with fifty Maxim-Nordenfeldt guns———The Tri-State Medical Association in session at Charleston adjourns to meet at Richmond next year ———Mrs. Edward D. Latta is elected regent for this State of the Daughters of the American Revolution———Arthur Sewall was in Atlanta Thursday and was to go down the road to meet Bryan early the next morning———Mr. Bryan says the place for the democratic convention suits him. He had nothing to say as to the time chosen———Mrs. Murray, widow of the late editor of The Norfolk Landmark, and H. H. Alden, editor in chief of Harper's Magazine, are married ——— Minister Choate is instructed to call the British government's attention to the seizure of the steamer Sabine with American goods aboard—— The troops under Conje are intrenched in the bed of Modder river and resist all efforts of the British to dislodge them; the fighting has been severe———W. J. Bryan stops over for a short while at Americus, Ga., to visit Mrs. Charles F. Crisp; at Columbus he makes two speeches and is given a banquet———Cronje's army is surrounded by the British, but in such strong position that Roberts hesitates to attack because of the great sacrifice of life that would result———The relief of Ladysmith in a few days is looked for, though hard fighting in the meantime is expected; both sides are sending troops to their armies in the Free State———A resolution is introduced in the house to investigate the Macrium charges; Secretary Gage says the administration will take no notice of the matter until Macrum proves his charges—— The conference of the two houses on the financial bill have agreed upon all points save the refunding and international bimetallic measures, both put in the bill by the senate; several senate amendments are accepted by the house conferences and others are settled by compromise.

Friday, Feb. 23.—An inmate of Richmond Home for Ladies falls from a window———Charles R. Lewis sentenced to eight years by Northumberland County Court for burning the canning factory of Thos. P. Fallen———B. Mercer Hartman, of Richmond, wins the Washington Literary Society debaters' medal at Washington and Lee———Norfolk charters first of line of West Indian fruit steamers———Platform in a factory falls in Norfolk and breaks a girl's leg ———The deck of a wrecked schooner floats ashore at Ocracoke inlet——— Walter Wood acquitted in Newport News of the murder of Jack Gloven———Park View church, Petersburg, calls Rev. J. Preston Lewis———House will vote on Porto Rican tariff bill on Tuesday——— Senator Daniel spoke in Senate, upholding Quay's right to his seat———Half-million-dollar fire in Philadelphia——— Agreement reached on currency bill and the measure ordered reported———Gen. Cronje is still unbeaten; admiration in England for his game fight against odds ———Ladysmith still unrelieved——— Boers' main force have gone to stem Roberts' advance.

Saturday, Feb 24.—City Central Democratic Committee of Manchester decide on plans for primary———The transport McPherson, with a broken propeller and in much peril, towed into Norfolk by a fruit steamer, where she will be repaired———Lynchburg lawyers charge that the bill placing Henry county in another circuit is a plan to legislate Judge Whittle out of office; mass meeting of bar in Lynchburg, and measure condemned; committee coming here to fight it———Negroes suspected of coming from smallpox infected district headed off at Staunton, but are royally treated and well pleased———A check flasher arrested in the Cockade City, Va.——— A hung jury in second trial of Oswald S. Hawkins, for forgery, in Roanoke ———John Burrel, an unknown man, killed on Dan River bridge, and his leg torn from his body———Prisoners escape from Radford jail by striking, with an iron bar, in unison with the tolling of a bell———Colonel William C. Elam, editor of the Norfolk Virginian-Pilot, died at his Louisa county home———Attack on Mr. Littlefield in the House for his opposition to Porto Rican tariff bill ———Mr. Tillman makes a vehement speech against Hawaiian bill———Republicans held a conference and agreed on a compromise limiting Porto Rican tariff to two years———Cronje has not yet surrendered———Berlin paper reports that Cronje has escaped———Buller slowly but surely advancing.

To Clean Matting.

Few things can be used to clean matting; salt and soda have been used, but experience has taught that the best way is to have the matting thoroughly swept, and then go over it with a solution of warm water with Gold Dust Washing Powder dissolved in it; it is best to use a woolen cloth; a tablespoonful of Gold Dust Washing Powder to a quart of water is the proportion; wring the cloth almost dry and rub quickly, but the moment the water gets dirty, change it for fresh; follow the wet cloth with a dry one This cleans perfectly.

THE GRIPPE. This can be avoided by taking teaspoonful doses of Pain-Killer in hot water sweetened, as well as by external applications, full directions are on each bottle. A bottle of the Pain-Killer kept in the house will prove valuable not only for the Grippe, but for ordinary coughs and colds. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c

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College Message

NORTH CAROLINA

Christian Advocate



GREENSBORO, N. C., MARCH 7, 1900

THAT I may have part in the grand Twentieth Century Thank Offering of my Church:

That I may give a practical expression of my personal gratitude to God for mercies innumerable:

That I may help to better equip our own educational institutions:

That I may make an investment which, great or small, may work for good throughout the coming century:

That I may enrich my own spiritual life, and lay up for myself treasure in heaven.

I, after much thought, prayer and self-denial, make as my gift to the Twentieth Century Fund of the M. E. Church, South, the sum of_____

Twentieth Century Edition

1900

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Southern Stock-Mutual Insurance Co.

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WINSTON, N. C., January 13 1900.

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GREENSBORO, N. C., January 23. 1900.

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ESTABLISHED 1855. GREENSBORO, N. C., MARCH 7, 1900. VOL. XLV., NO. 10.

Twentieth Century Begins Tuesday, January 1st, 1901.
"One Generation Shall Praise Thy Name to Another, and Shall Declare Thy Mighty Acts."—Psalms 145:4.

TWENTIETH CENTURY MOVEMENT OF METHODISM.

REV. S. B. TURRENTINE.

Movement Defined.

This great movement is a call, on the part of world-wide Methodism, to consecrate ourselves and our means as thank offerings to God for blessings of the closing century, and to be used to meet the demands of the new century. The amount sought to be raised by any branch of Methodism, in this movement, is called "The Twentieth Century Fund."

"WHAT HATH GOD WROUGHT?"

The hand of God is no more clearly seen in Luther's Reformation of the sixteenth century than a revival under Wesley of the eighteenth century. Good authority claims that early Methodism not only revived the Church of England, roused the Presbyterians of Scotland, carried hope to Ireland, new life to Wales, but also saved the nation from revolution.

The cold state of the Established Church needed this revival of religion to save from the death of unbelief and of formality. Isaac Taylor said: "England had lapsed into virtual heathenism when John Wesley appeared upon the scene."

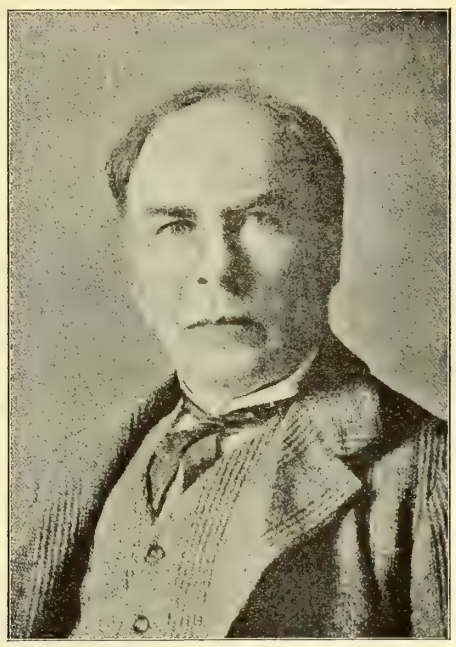
The dearth of preachers for the non-church going masses found a ready supply in the pioneer Methodist preachers, who, like Elisha from the plow, were called from the various pursuits of life to preach an earnest, plain, Bible gospel. Beginning with a small band in England about one and a half centuries ago, "What hath God wrought" through Methodism, during the past century? We are told that, at the beginning of 1800, the whole number of Methodist travelling preachers in the United States was about 288; now there are about 38,352—abount one hundred and twenty-five fold greater. Then there were about 64,894 members; now there are about 6,213,425—about one hundred fold greater.

The London Methodist Recorder says that Methodism is the largest of any of the other Protestant denominations in the world. Methodism is also the largest in the United States.

Dr. H. K. Carroll, Agent United States Census on Statistics of Churches, recently said: "It (Methodism) has outstripped all its sister denominations. At the beginning, the Episcopal, Presbyterian, Congregational, Baptist and Reformed Churches were far in advance of it. But it has passed by each of them. Leaving out the Presbyterian, it has as many communicants as all the rest combined. It has nearly twice as many as the aggregate of the Presbyterian, Congregational, Reformed and Episcopal bodies."

We are told, furthermore, that one hundred years ago, not one of our great institutions existed. Now Methodism compares favorably with the other great denominations in organized equipment. Then our church buildings were few, small and crude. Now there are 53,000 churches, among which the best modern architecture is represented. One branch of Methodism in the United States (M. E. Church) builds about two churches a day.

At the beginning of this century American Methodism had no college except the ashes of Cokesbury! Now there is a vast number of Methodist institutions of learning, with an aggregate of over $250,000,000 of church property, says Bishop Fowler. A correspond-



HON. R. W PERKS, M P.

ing study of the past would bring in review the vast work of our other institutions, viz: Our Missionary, Sunday-school, Epworth League and other enterprises.

"GOD REQUIRETH THAT WHICH IS PAST."

What is the meaning of all this? It is Methodist boasting? No, indeed. It is an occasion of gratitude that, as we look back over the century, we realize that Methodism, under the manifold blessings of God, has had a history of almost unparalleled success. It is also an occasion of serious reflection that, while we stand almost upon the threshold of a new century, God is requiring of us this part to do greater things through Methodism in the future. For the many blessings in this century, there is a corresponding responsibility in the next century. We cannot ignore the teachings of history, or spurn the voice of the past without suffering the penalty.

The great clock in the belfry of time will soon strike the knell of the old century and will peal forth the advent of a new century. How are we going to meet the multiplied demands? Only by a better equipment for work. As the modern champion reaper has supplanted the old reap-hook, so more splendid equipment must supplant the crude devices of the past.

Bishop Galloway states: During the session of the First Ecumenical Methodist Conference, which met in City Road Chapel in 1881, the London Times paid generous tribute to the rapid and splendid progress of Methodism, but raised a question as to its "staying power." "In my judgment," he adds, "the only successful answer to that solemn question of a friendly critic is to be found in Methodism's well organized and thoroughly equipped institutions of Christian learning. The aggressive power of Methodism is a divinely called and spirit baptized itinerant ministry. Its 'staying power' is in the Christian schools, where the youth is carefully and religiously fitted both for life and eternal life."

THE TWO METHODIST PILLARS.

These two principles were advocated by the teachings, and exemplified in the life of John Wesley, viz., evangelizing and organizing. First converting souls through revivals, then edifying by organized institutions for instruction. Whitfield did a great work as a revivalist, but it is said his work was like a "rope of sand;" because unlike Wesley, he failed to organize and preserve the results of his labors.

These are the two great pillars upon which our Methodism has been built—revivals and institutions for instruction, or doctrine.

REVIVALS

Methodism began as a revival of religion, and found her true utterance in fervid prayer and praise.

Bishop Taylor says: "Methodism has marched up to her present vantage ground on her knees, by the altar of prayer and by the mourner's bench. She must persist in her time-honored and God honored revivals, which have saved her own millions, chiefly captured as trophies from the enemy, and have saved a large per cent. of the other millions of Protestanism. We must keep her penitent's altar quivering with divine power; for a church without saving power will soon be a church without a divine Saviour."

It is said Queen Elizabeth feared more John Knox's prayers than she did a legion of prayerless soldiers! It has also been said: "Beware of those soldiers that go singing to battle." Methodism has been known as the singing, or joyful church. Like the ransomed of the Lord returning "unto Zion with songs," our church has proclaimed aloud in joyful lays her spirit of happy freedom. It is not the purpose of the Twentieth Century Movement to try to improve upon the old Gospel religion of Pentecost, exemplified in Methodism, but to revive more of this religion, by a call to Methodists to return to their altars Our church will cease to be a Methodist church if she ever ceases to be a revival church, whose mission is to spread "Scriptural holiness" throughout the world that will hasten the day when the redeemed of the earth will exclaim: "The kingdom of this world has become the Kingdom of our Lord and of His Christ "

EDUCATION.

So intense has Methodism been a revival church that what educational power she has possessed is sometimes overlooked.

The very Wesleyan hymns, that have contributed so much to Methodist revivals, have girded the earth on a mission of teaching Methodist doctrine and life. The same is greatly true of Methodist preaching, saturated with the Bible and the teaching of such men as the Wesleys, Clarke and Watson. Hence so much of Methodist doctrine and spirit have become imbibed by evangelical Christianity. But Methodism was born in a university as well as in a revival, and has not only taught Methodist doctrine but has been a pioneer in popular education. It is claimed that Mr. Wesley laid the foundation of Kingswood School only a few months after beginning his work as a reformer. At the Christmas Conf., Baltimore, 1874, where American Methodism was organized, it is said that the plans were made to establish a Methodist College. And on the 5th day of the following June Bishop Asbury laid the corner stone of Cokesbury College at Abington, Md.

As early as 1779 we read of Asbury's talking "about erecting a Kingswood school in America." This was the Cokesbury College just mentioned. Then we read of Asbury's Ebenezer School in Kentucky; his Union Academy in Uniontown, Pa., which afterwards became Madison College, and later Alleghany College, still existing. Then we read of Cokesbury School in Surry county, North Carolina, "on a beautiful eminence overlooking the Yadkin river;" then the Newbury School in South Carolina. Dr. Cummings says: "Bishop Asbury had an important agency in the establishment of the State University of Georgia, as he did in the organization of the State College of South Carolina and perhaps of North Carolina."

Thus did our fathers, amid untold sacrifice and diffi-

(Continued on 4th page)

Give the People a Chance.

BISHOP E. R HENDRIX.

I believe that what is now needed to make our Twentieth Century Offering as great a success as in the British Wesleyan Church is to let the people have as good a chance to know what is intended and TO CONTRIBUTE There is a most gratifying responsiveness to the suggestion to make a thank offering after nineteen centuries of blessing since the incarnation of our Lord. In what better form can this thank offering be expressed than in the equipment of institutions of Christian learning both in our own lands and in all our mission fields? Have faith in the Church of God. It was a fearful risk which Jesus took in absolutely committing the whole success of Christianity to the fidelity of his disciples. But it was just that which developed a sense of responsibility and which made the early Church

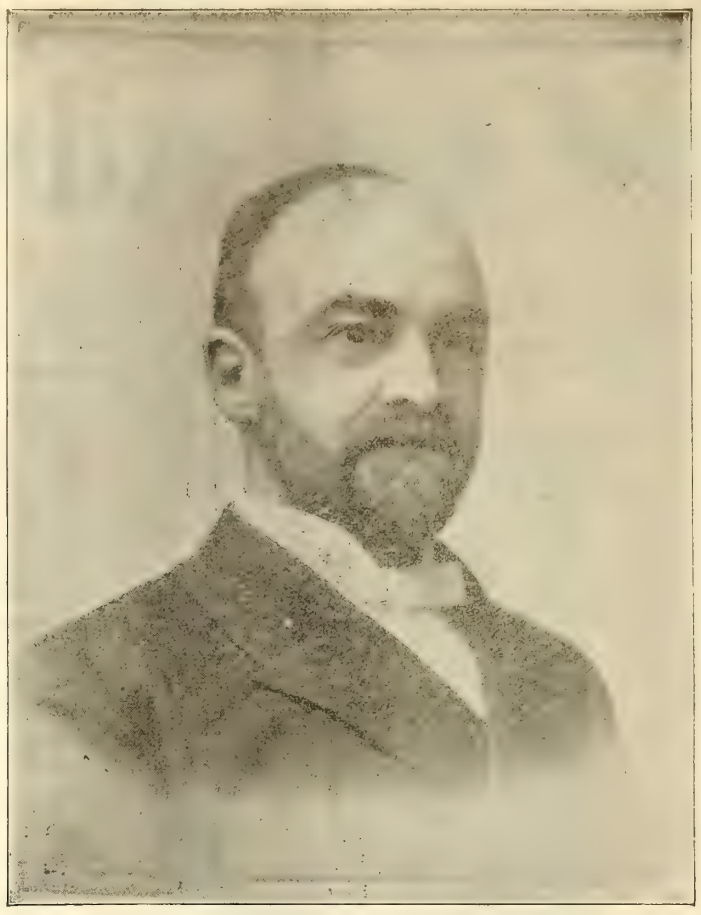
Give the people a chance to think about the results of nineteen Christian centuries as compared with all preceding time Let them know what these centuries have meant to Christian lands, while other lands have remained unprogressive and in darkness. Let the pastor's own horizon be broadened to see that "there was life whithersoever the river cometh." Especially let him realize as never before the saving power of the gospel, until his whole speech is imbued with the spirit of thankfulness. This is sure to become contagious. This is a testing time alike of the intelligence and zeal of the pulpit.

Give the people a chance to get out of the ruts. Our Church life, in some places, is on too narrow a scale. The local demands have become the measure of liberality and enterprise until the connectional spirit with its broadening influence is largely lacking. "There is that withholdeth more than is meet, but it tendeth to poverty." A diminished support of the ministry, a church or parsonage out of repair, and a growing indifference to spiritual things are usually found together. Let any local church be unmindful of the great campaign in which our Lord's followers are engaged for the conquest of the world, and its spirit becomes poor and its life weak. Now is a splendid opportunity to lift the individual church out of its narrow bed and place it in the great current of a world-wide Christianity. The "old ironside" church, of whatever denomination, cannot survive the opening years of the new century.

Give the people a chance to contribute. And give all the people a chance. That is the significance of this whole movement. It is a movement of the people, by the people, and for the people. It is not the gifts of the rich alone, liberal as many of them are on both sides of the sea. Have the poor nothing to be grateful for? And who, after all, are the poor in Christian lands compared with the poor of pagan or Mohammedan countries. If, as wise pastors are doing, the poor have the first chance, they will often shame the rich by the cheerfulness and largeness of their thank offerings.

Then give all the people a chance, every child as well as every adult. Let the names of every baptized child especially appear on the Twentieth Century Thank Offering record book in the possession of every pastor. Some parents will wish to enroll those who are now with God as well as those who are still on earth. The memory of a godly father or mother will inspire many an offering. Saints whose names have long been written in the Lamb's book of life will be entered anew on earth by those who are grateful for their words and example. Give all the friends of Methodism a chance to contribute. This movement has arrested the attention of a former Prime Minister of Great Britain, who unsolicited sent one hundred guineas ($525) that ninety-nine others with himself might be enrolled as friends and well wishers of the cause

The pastor that thus gives the people a chance will have great joy, even as one that findeth great spoil



BISHOP E R. HENDRIX.

The Twentieth Century Educational Movement.

GEORGE F. KIRBY.

So much has been said and written about the Twentieth Century Educational Movement of our Church that to most readers of the ADVOCATE it is a familiar topic, and mayhaps some are even tired of it already. But a great number of Methodists, as true and loyal men and women as our Church can claim, have never yet entered fully into the spirit of the movement, because it has never been presented plainly and fully to them, nor has it been laid heavily upon their hearts. A few have already subscribed their hundreds, fewer still their thousands, while one unit, I believe, is enough to count the North Carolina subscriber of tens of thousands. All these will be blest of heaven. But the great body of Methodists have not yet responded to the call. It is to these I write.

It is not necessary for me to enter into details concerning the origin and progress of the movement. It is enough that I speak of the purpose of it. This is a great year for us; it marks the death of a century full of glorious Methodist history. When the century was born our earliest itinerants were struggling hard for foothold upon the soil that now nourishes us. At the beginning we were dispised and rejected of men. As the years and decades have silently been born and as silently died our great Church has been wonderfully blessed of God, and, when this century passes away forever, the new one will open eyes upon a Church which takes foremost rank among the foremost of all evangelical churches in America. Of our record we are proud, not boastfully, but humbly proud.

We have indeed been wonderfully successful and have wrought right nobly in working out our history. If we read history aright, our work has been God's work, and God's cause our cause. And, if we further read correctly, our success has come through zeal for souls—irrespective of class. We have preached the gospel under brush arbors, in log meeting houses, under camp sheds, and in nicely decorated temples of worship, but always with zeal for souls.

But what has this to do with the Twentieth Century Educational Movement? Gratitude to God must prompt us to bow ourselves in his presence as the century closes, and leave a thank offering of goodly gold to be used for the better equipping of our church, for covering enlarged fields that lie out before us, for meeting the enlarged responsibilities that rest upon us, and the greater duties that await us.

Hitherto our Church has stressed most largely evangelistic work. I am far from saying that this has been stressed too much, but I may say that the work of conservation has not been stressed enough. We have spent our energies well in bringing in the sheaves, but we have not taken sufficient care of our sheaves after they have been brought in. In short our untrained, uneducated boys and girls have come into the church in too many cases only to drag heavily upon the wheels. The Church today is suffering because of the lack of intelligent leaders. It might be said with truth right here that the greatest need of the Church is not more preachers, not more machinery, but more laymen who are willing and competent to do the work of the Church. Whenever a great need is felt we immediately look for a supply. This supply can best come through our schools and colleges. But in order that our institutions be able to supply this great need of the Church, the Church must fit them for the work that she has a right to expect from them.

"Education is on the boom," I heard a man say a few days ago. This statement is partially true, however, if he had said, the great masses of our people are beginning as never before to wake up to the importance of education, he would have uttered a whole truth. Representing one of our church schools, and one which is seeking to ally itself with the interest of the people of our Church, I am in a position to know whereof I speak. Thousands who so far have found it beyond their reach are earnestly desirous of an opportunity to attend college. Could the Methodist Church have laid before it the pitious appeals for an opportunity to attend school that are made to us, its heart would melt. Ours melts when boys write and beg for work, for any kind of honorable work, to help them through school, and when a fine boy came this year to try to enter Weaverville College and could not because of lack of means and that after we had offered every aid possible, we almost wept. We have had letters from more than one girl asking for an opportunity to cook, if need be, that she might enter school. It pains us to say we cannot. What is our great Church going to do for its own young life that is seeking entrance into larger fields through our schools? Unless it meets the demands, this aspiring life will find this entrance, but it will be through other schools and hence will be lost—as so many are now being lost—to our Church—forever. Then let me suggest that the manifest duty of our Church is to equip a school in a first class manner, and give it such aid as is necessary to enable it to meet the demands, by putting a first class, compact college course in reach of those in moderate circumstances. This is what Weaverville College is attempting. Even now we are giving board and tuition to a limited number of girls for ninety dollars for the school year. Our small house is full. We can more than double our numbers in another year, if we can enlarge our capacity.

The man that can bring all expenses of a school year to one hundred dollars will be a great benefactor to his people. Will you assent to this proposition? To this same number of girls we are actually giving all expenses, book rent, laundry, etc., included, for one hundred and ten dollars. Rightly equip us and we will do it for one hundred. Now, if we can do this for girls, we can more easily do it for boys. But, O that fatal word! we have not the equipment.

Now then, the question naturally arises, What equipment is necessary? First of all, a modern well arranged dormitory; and, if our church will give us such a house with a capacity for one one hundred and fifty, we will meet boys at the depot and deliver them there again at the end of the year for one hundred dollars. Besides, this additional equipment in the college is much needed. To this ought to be added a small farm.

How can this be done for a hundred dollars? is the second question. Ask the circuit preachers. Many of them have learned the lesson of financiering far better than the most successful money kings of the day. Give us twenty-five thousand dollars and we will show you how it can be done. Our Church in Western North Carolina must do this sooner or later or surrender its claim to the most beautiful land under heaven. The sooner she prepares to hold this domain the better.

We expect great things out of the Twentieth Century Movement. Each donor has the right to place his gift where he sees fit. Brethren, equip Weaverville College aright, and she will repay you with compound interest at a high rate in men and women that will pass current the world over.

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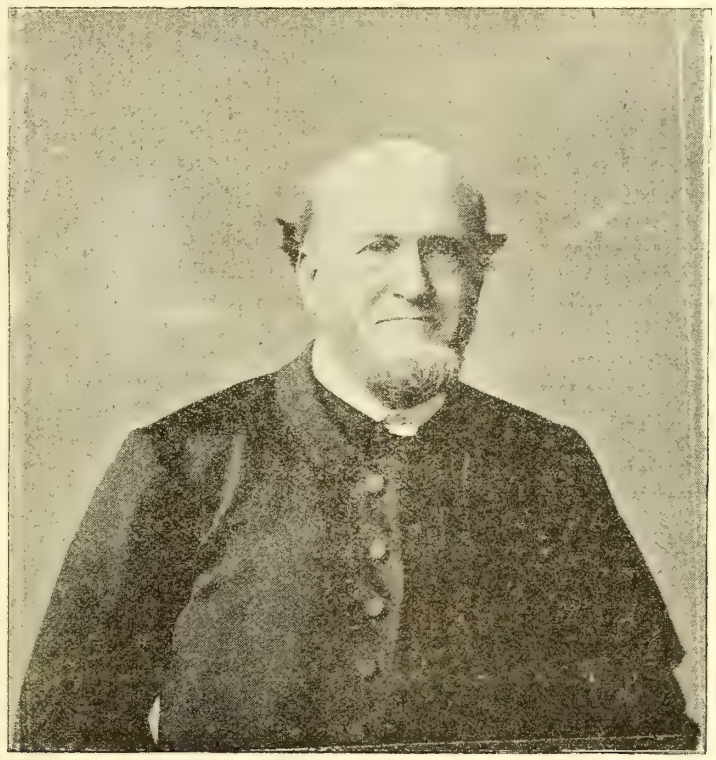
An Historical Sketch.

S. MILTON FROST, D. D.

There was a time, not long ago, when there was no North Carolina Conference. On the early map of Methodism, North Carolina had no place. Like unhappy Poland, the dear old State was divided up and given to the surrounding powers. Virginia had the lion's share; South Carolina had a good large slice, and Holston had the mountainous region in the western end of the State. But in 1835, by the authority of the General Conference of 1834, a small shoestring—long, narrow, and poor—extending from the Blue Ridge through the middle of the State, to the Atlantic Ocean, was allowed to be organized and styled the North Carolina Conference. All those rich counties east of the Roanoke were still held by Virginia; those counties on her South, including Wilmington, Fayetteville, and Charlotte were left in the grasp of South Carolina; while Asheville, the City in the Sky, Franklin, Waynesville, and all that beautiful mountain country, producing potatoes and chestnuts by the million, and rosy children, lovely women and brave men—the healthiest part of the State—the Switzerland of America—had to accept as pastors good men who hailed from Tennessee and West Virginia. No wonder that many young men of the North Carolina Conference felt grieved and indignant when they contemplated the situation; no wonder that they felt the hot blood of 1776 coursing through their veins, and forcing them to plead and struggle to obtain a readjustment of territorial lines; not strange at all that the slogan rang loud and long from the mountains to the seashore, "The whole of North Carolina for North Carolina Methodism!" At the annual conference held in the city of Raleigh in 1853, a brotherly contract was entered into by four young ministers—Revs. R. T. Heflin, A. S. Andrews, N. H. D. Wilson, and S. Milton Frost—that we would use all legitimate means to secure the three following objects, namely, a religious paper published in our own State as our Conference organ; a college of high grade within our own territory for the education of our own people, and every foot of North Carolina to be acquired from other outside Conferences, and organized into Conferences on our own soil, so as to have one united Methodism in the Old North State. Thank God that I have lived to see all these objects accomplished! All hail, united Methodism of North Carolina!

On Friday, July 25th, 1846, the writer left his father's house in Davie county, and started out as an itinerant Methodist preacher. Mounted on a small bay horse which I had purchased for sixty dollars, a new bridle, saddle, and a pair of historic saddle bags, with an umbrella tied behind the saddle to be used in case of rain, thus equipped I started for Wilkes county to assist Rev. A. C. Allen, the preacher in charge of that circuit. It was a hot, sultry day, but my horse was a good traveler, and by sunset I reached the residence of Col. Petty, who lived three miles from Wilkesboro. That was a distance of about forty miles, and we stopped an hour for dinner and rest at Hamptonville. Col. Petty gave me a most cordial welcome; he and his family were all members of the Methodist Church; and so we had hospitable treatment and delightful company. Next morning we rode through Wilkesboro and on westward for about six miles when we came to a church called Sharon. There we met Rev. A. C. Allen, who was holding a meeting at that church. We found him to be a very pleasant gentleman, a good preacher, a warm friend, and a wise counsellor. We had a large congregation present, and at the request of Bro. Allen I preached my first sermon as an itinerant. My text was 2 Cor. 5:1. The Lord helped me, and we had a good time.

There were eighteen appointments on the circuit. I was delighted with the country and the people. They were very kind and enthusiastic. There were many converted and the people shouted at almost every appointment. I shall never forget my first visit to Roaring Creek, about sixteen miles north-east from Wilkesboro, near the village called Trap Hill. In going there I lost my way and was half an hour late. The people were holding a prayer-meeting when I arrived. I began to preach as soon as I entered the pulpit. Before I closed my sermon, I noticed many weeping. I requested all who wanted religion to kneel at their seats. Six persons dropped on their knees. In less than an hour they were all on their feet rejoicing. The people were shouting all over the house. One old brother who was a blacksmith shouted aloud, "Glory to God; four converted, and two backsliders upsotten." An aged sister came up to me and grasped my hand and cried out, "Oh Bro. Frost, your sermon did me good down to my toes." An old farmer shouted, "I never saw the like, we have hot Frost here in August." This is a specimen of the mountain character fifty years ago.



REV. S. MILTON FROST, D. D

The North Carolina Conference met in Newbern on the 2d of December, 1846. I left home the last week in November, in company with Rev. J. B. Martin, and we rode all the way to Newbern. The distance was about 240 miles. We reached our destination Tuesday evening, December 1st, and were assigned to comfortable homes, while our horses were taken into the country and cared for till the close of the Conference. On Wednesday morning, December 2d, Conference opened at 9 o'clock, Bishop Capers in the chair.

I cannot describe my feelings of awe and solemn reverence as I sat in the conference room and looked at the venerable Bishop and the preachers—about 125 in number. Everything was done with so much order and solemnity, and the preachers all seemed so cheerful and brotherly in their intercourse, that it made a very deep impression upon my mind. I often said to myself that if I could only be counted worthy to be admitted to membership in this body of consecrated men, I would never desire any higher honor in this world. I scanned carefully the face of every preacher, listened attentively to every speech, and tried to learn all I could. I recall the faces of the following preachers, whose appearance made a lasting impress upon my mind:

There sat Rev. James Reid, one of the presiding elders. His hair was very white and smoothe with a high pompadour in front. His speech was mild and soft, and his manner quite refined and courtly. Rev. Peter Doub, another presiding elder, was grave and dignified. His statue was tall and massive, his voice a deep bass, and his bearing imperial. He was born to rule; a profound theologian, and a wonderful preacher. Rev. Wm. Closs was an able debater, full of humor, and generally carried the Conference in every discussion. Rev. D. B. Nicholson was also a presiding elder, but did not have much to say. But when he did speak everybody listened, for he always uttered words of truth and wisdom. Robert I. Carson was another presiding elder, a giant in stature, an impressive speaker, and a jovial companion. Rev. C. F. Deems was small in statue, but a Goliath in debate, and a Cicero in oratory. He was at that time a professor in the State University. Rev. S. S. Bryant was Secretary of the Conference, and full of wit. Rev. Wm. E. Pell was large and portly in body and larger still in mental endowment. In manner, very quiet and sedate. Rev. H. G. Leigh was the aged Nestor, revered by all and feared by many. He was an ex-Presiding Elder and lived in Boydtown, Va., the seat of Randolph-Macon College. Rev. Joseph Goodman was well named, for he was pre-eminently a good man and greatly beloved. He retired from the Presiding Eldership of the Salisbury district at this session and was succeeded by Rev. S. D. Bumpass. Never was there a better man than Sidney D. Bumpass. The embodiment of gentleness, humility, meekness and love. In December 1851 it fell to my lot to nurse him in his last sickness at the house of Mr. Horah in Salisbury. Sidney Bumpass went up to heaven in a chariot of glory. But I must close this enumeration. Many other familiar faces crowd before me and press for recognition. There stand Revs. Robert O. Burton, B. T. Blake, Alfred Norman, W. W. Albea, John Tillet, Ira T. Wyche, W. M. Jordan, R. P. Bibb, T. S. Campbell, Jas. Jameison, P. W. Archer, N. A. Hooker, Dr. Carter, N. H. D. Wilson, R. T. Heflin, A. S. Andrews, J. H. Helsabeck, A. C. Allen, J. T. St Clair, W. S. Chaffin, Dan'l Culbreth, brothers Speek, Freeman, Moses, Jones, Harris and many others—yes, after the lapse of fifty-four years, I see before me the familiar faces of these brethren beloved, and once more hear their voices of welcome greeting. All these have finished their course and reap the reward of their labors.

Others have taken their places and the battle goes on gloriously. At the close of the nineteenth century, every foot of North Carolina is embraced in the two North Carolina Conferences, and the outlook for Methodism is bright and inspiring. We have great confidence in the future of our beloved Methodism. It is not going to deteriorate nor disintegrate; it is destined to rejuvinate and increase in perennial strength and beauty. Let us all, young and old, stand by the customs and doctrines of Wesley and the early fathers; let us continue to fill the earth with the songs of full and free salvation for all; let us all pray and give and work with unfailing zeal and devotion, and before the close of the next century, the seventh angel will sound his trumpet of universal jubilee, saying, "The kingdoms of this world are become the kingdom of our Lord and of his Christ and he shall reign forever and ever."

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S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

(CONTINUED FROM FIRST PAGE.)

culties, begin and continue the work of Christian Education that has grown to its present proportions. In no other department of our Methodist institutions has greater forward movement been made recently than in our educational work.

It was not till the General Conference of 1894 that we had what Dr. Hammond calls a "central plan" of education—each Annual Conference was independent in its methods, and every Methodist college had its own standard. Hence we had many Methodist institutions of learning of various descriptions called colleges, with no general head to direct. This was irregular in our connectional polity. So that our General Conference in 1898 took steps to affiliate our educational institutions as we have our missions. church extension, etc. Definite provision was made, by appointing a special commission, to adjust all of our schools according to a standard and a system. The standard set by this commission for a Methodist college has cut off many institutions hitherto called colleges, and place them in the proper rank as academies. The tendency of this movement is to decrease the quantity and to increase the quality of our colleges, and to increase both the quantity and quality of our preparatory schools.

Our General Board of Education some time ago reported for one year: Forty-eight colleges and universities, valued at about $3,700,000, with an income of about $583,000; an attendance of 7 517, and 413 converts. Besides the Preparatory Departments of our colleges, the Board reported: "Nineteen separate academies, valued at $561 850 with a total income of about $66,500; an enrollment of 2,406 students and 92 converts." But why should the church include education in its work? Because the highest education is Christian, and the church has no more right to turn this work over to others than its charity or any of its other work. Patriotism for one's State should not subtract loyalty to one's church. To be loyal then to a church school as a Christian does not conflict with being loyal to a State school as a citizen any more than paying money for missions conflict with paying taxes for public roads. Hence our General Board of Education, in speaking of our relation as a church to the State public schools says: "The church has an equal interest with the State in these schools and it is the duty of Christians to see the Boards of Management and Instruction are composed of good men and women and that their influence, while not denominational is thoroughly Christian."

The Board furthermore states that the duty of the church to its educational institutions is "to support and patronize them; to keep down infidelity and worldliness on the part of teachers, and to pray regularly for both school and teachers. Why? Because these institutions train our young people for after life, and have great influence in either building or pulling down their characters. As are the schools of the land so will be the intellectual and moral life of its people."

Such is the importance of the revival and of the educational work in our church that the structure of Methodism becomes imperiled in proportion as either or both of these pillars may become defective.

"BRING YE ALL THE TITHES INTO THE STOREHOUSE."

Looking upon the great foundation and work wrought during this closing century, and realizing the great demands of the new century, the members of the different branches of Methodists are called upon as an expression of gratitude to God to consecrate themselves anew to Him and to make a free will offering of their means. These two acts must go together. Consecration without the gift is like "faith without works"—dead. When Moses asked who was willing to consecrate himself to the Lord, every Israelite knew what it meant—"to fill the hands." So he would go and bring a lamb, a pigeon, or some other object and offer as a gift unto the Lord. Can a Christian in this age have a lower standard of consecration than the ancient Jew? Our standard of piety is no higher than our standard of service. Can a Christian be less loyal to his church than a citizen to his country? The leaders of Methodism have made the call to a forward movement.

"Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Such are the needs of the church, such the call to meet the multiplied demands of the future, such the divine promise. Shall we respond? The answer means whether Methodism is to go forward or backward in the new century. To our altars, Oh Methodists, till lambent tongues proclaim a Pentecostal revival that will open the hoarded coffers and pour out, in common, gifts into the Lord's treasury; that will rescue the multitudes from sin and add "to the church such as are being saved," that will impel the idle multitudes to work in the Lord's vineyard; that will greet the new century with the watchword: "The joy of the Lord is our strength," "and in the name of our God will we set up our banners!"

HISTORY OF THE TWENTIETH CENTURY MOVEMENT OF METHODISM.

REV. S. B. TURRENTINE.

British Methodism.

The Twentieth Century movement was originated by Hon. Robert W. Perks, London, England, a member of British Parliament

Mr. Perks is a Methodist layman, the son of an ex president of the Wesleyan conference, is wealthy and a liberal helper in Methodist enterprises.

From the London Methodist Recorder some of the following main facts are gathered regarding the origin of the movement in British Methodism. Early in November, 1897, in the Committee Room at the Mission House. London, Mr. Perks first named publicly the thought that God gave him. It was a meeting of ministers and laymen called to confer about what Wesleyan Methodism could do further in behalf of Mission work in the destitute suburbs of London.

The charges, adjoining those sections where population had increased so rapidly, were overwhelmed with Chapel building. "The Metropolitan Chapel Building Fund" was exhausted. The question arose: "What is to be done?" Let us raise a new Fund." "Yes", said another, "we might raise £25,000, and make a new beginning."

Then Mr Perks arose, and stated that he had not intended to make known his plan so soon, but that the suggestion of a fund made it desirable for him to speak. He expressed his interest in the effort to evangelize New Outer London, but feared that the starting of this local fund would injure the success of a much larger fund about which many were thinking. He then, amid silent attention, roughly outlined the thought which he had more minutely sketched at a private dinner-table, some time previous, at the Leed's Conference.

The next week the London Methodist Recorder published an interview with Mr Perks. Monday, Jan. 31, 1898, in the Mission House, the Methodist Council of London met in a larger body to hear Mr. Perks explain a scheme about which then nearly all of British Methodism was talking.

"A million Guineas from a million Methodists," or "A Guinea ($5 25) per member" known as the "Million Scheme." Dr. Waller moved a resolution thanking Mr. Perks. Monday, July 25, 1898, about six months later at the British Methodist Conference in Hull, a seaport town of England, an entire afternoon was given to Mr. Perks, who moved to appoint a Committee, Dr. W. L. Watkinson seconding the motion.

The committee met next morning, Tuesday, July 26, with about one hundred ministers and laymen present. With one accord the committee agreed to advise the conference to raise a connectional fund called: "The Wesleyan Methodist Twentieth Century Fund" to be applied to the evangelization, educational, philanthropic purposes of that church. On the following day, July 27, 1898, the conference accepted the scheme.

On Tuesday and Wednesday, Oct. 25-26, 1898, about three months afterwards, the "Great Twentieth Century Fund Committee" consisting of about one hundred and seventy-two members, met in Wesley Chapel, London, and decided the details of this movement—how the money was to be raised and how to be applied. Thus the British Methodist Twentieth Century Movement was fully launched upon its benign mission—to save, teach, and help. May the port of success be reached amid the shouts of the million.

AMERICAN METHODISM.

Dr. Buckley, in a letter regarding the origin of the movement in America, says: "Who originated the idea does not appear. There was no great virtue in suggesting the thing on this side of the Atlantic, for the English got under way upon it before anybody stirred here."

However, we were not far behind in beginning the movement over here. The joint commission between the M. E. Church and the M. E. Church, South, which met in Foundary Church, Washington, D. C., Friday, Jan. 7, 1898, adopted the following with reference to Christian Education:

"In view of the many efforts to give purely a secular direction to all forms of education, we are convinced that the time has arrived when greater attention should be given to higher education under Christian auspices than ever before, and when the church should feel its responsibility for the wise and safe training of all its young people. We are approaching the close of the Nineteenth Century, and believe that our members should give some tangible expression of our gratitude to our Heavenly Father for the manifold blessings which have marked our progress.

Resolved 1. This expression should take such practical form as will increase the efficiency of our higher institutions of learning.

2. That the years 1900-1901, should be the years for the prosecution of the subject of higher education to all our people, and of their gifts to the cause."

M. E. CHURCH, SOUTH

Accordingly, the General Conference of the M. E. Church, South, at Baltimore, May, 1898, adopted the following included in the report of the Committee on Education:

Believing that to abandon our educational work to immediate collapse or gradual decay would be to be recreant to our mission and would tend to paralysis and disintegration of our hitherto vigorous organization, and mindful of the wise suggestion of the Joint Commission on Federation that preparation for our work in the Twentieth Century should begin with a great re-enforcement of our educational strongholds, literary and theological, we reccommend the adoption of the following:

Resolved 1. That a canvass be begun throughout the Connection not later than Jan. 1, 1899, under the direction of the General Board of Education to raise $1,000,000 for the support of the educational work of the Church.

2. The canvass should be for cash or legal notes, payable within five years.

3 The funds raised are to be applied to the following purposes: (1) the expenses of the canvass; (2) the needs of the institutions belonging to the Church in each Annual Conference or group of Conferences; (3) the endowment of the theological department of Vanderbilt University.

4. Organization: (1) the General Board of Education shall have charge of the canvass. (2) The President of the Board shall be the general manager. The Secretary of Education and such others as the Board may appoint from time to time, upon his nomination, shall constitute his staff. (3) The canvass in each Annual Conference shall be under the direction of the Conference Board of Education, which shall organize in harmony with the plans of the General Board, etc.

At our Annual Conference, Winston, November 1898, the Conference Board of Education called attention to their report "to the plan adopted by the General Board of Education for collecting this fund;" and urged "our preachers and people to co-operate with the General Board in this movement."

Little, however, was done till the following Annual Conference at Concord, November 1899. The Conference subscribed to this fund $10,185 as a fitting climax to the adoption of the report of the Board of Education. The report included the following: "According to the action of the last General Conference, we are asked to raise as a Twentieth Century Offering, at least one dollar per member, which will make an aggregate of seventy thousand dollars for the Western North Carolina Conference." To comply with which action the report specified the plan for each pastoral charge, Presiding Elder's district, and for entire Conference under Conference Secretary.

Regarding the distribution of funds the Conference adopted the following:

"Of the amount contributed, that portion not otherwise directed by the donors, $300 shall go the General Board, and the remainder to be distributed as follows:

(1) Ffty per cent. shall be appropriated to Trinity College for the purpose of creating a loan fund for the use of needy students.

(2) Thirty per cent. shall be appropriated to Weaverville College and twenty per cent to Davenport College.

(3) That any money which may be contributed for the purpose of purchasing sites for school buildings, of erecting school buildings or procuring appliances of any sort for any school or schools, now vested or which may become vested in the Methodist Episcopal Church, South, during the year 1900, shall be regarded and counted as part of the Twentieth Century Thank Offering.) Such is the brief history of the movement in the

M. E. Church, South.

M. E. CHURCH.

It is somewhat remarkable that our church started in advance of the M. E Church in this movement, except the sense in which both began together in the Joint Commission on Federation.

In the New York Christian Advocate, June 23, 1898, (about two months after our General Conference at Baltimore), Dr. Charles H. Payne, Secretary Board of Education, M. E. Church, had an article on the theme: "Ten Millions for the Century." In this article he said: "The prime object of the movement—if not the pra-eminent object—should be the strengthening of the educational work of the church and putting it on a basis to meet the demands of the twentieth century."

R. E. Benson replied in the Advocate, July 14, 1898, that they ought to pay off debts of local institutions, etc. Doctor Payne replied Aug. 18, 1898, showing that this was in harmony with the plan; and emphasized the importance of loyalty to connectional interests. Dr. Jas. Shaw about that time suggested the raising of $20,000,000.

On November 1, 1898, Springfield, Mass., the Bishops met and made a call to raise $20,000,000 (one half of which was for education,) and appointed a commission.

On June 5, 1899, this Commission met in Mission Rooms, 150 Fifth Avenue, New York, formed resolutions for raising the $20,000,000.

Thus it will be seen that while British Methodism began the movement about two months before the Joint Confederation at Washington, yet the Methodist Episcopal Church, South, officially adopted our plan at Baltimore, May 1898, about two months before the British Methodists adopted their "scheme" at Hull, July 27, 1898; and at least six months before the bishops of the M. E. Church made a call to raise the $20,000,000. In the meanwhile other branches of Methodism throughout the world have fallen into line in this movement. So that world wide Methodism composed of about 30,000,000 adherents propose to raise about $30,000,000 as thank offerings to God for his blessings during the present century, and to be used in preparing for better work of the new century.

The thank offerings proposed by universal Methodism are as follows:

CHURCH.	MEMBERS.	AMOUNT.	PER CAPITA
Methodist Episcopal Church,	2,851,000	$20,000,000	$7 01
British Wesleyan,	772,000	5,000,000	6 50
Irish Methodism,	100,000	500,000	5 00
Australasian Methodism, (about)	180,000	900,000	5 00
United Methodist Free Church, England, "	100,000	500,000	5 00
Canadian Methodism,	278,000	1,000,000	3 06
Methodist Episcopal Church, South,	1,458,191	1,500,000	1 04

It is seen, however, that whatever claim we make to being first in launching the plan we have to confess we are behind all the other Methodist bodies in the amount per member proposed to be secured.

Not only have Methodists begun this movement, but many other leading denominations of the world have begun similar funds; and it is expected that all Protestant Christianity will join in this great movement. May the Head of the Church militant lead these hosts to a glorious victory.

Marshall Circuit.

We have just had a glorious revival at Rector's Chapel resulting in twenty-eight conversions and reclamations, and the Church greatly revived. Twelve new additions were made to the Church

We are moving off this year very nicely in the work. We have two new church buildings in contemplation of erection this year. We hope to have them ready to hold service in before next Annual Conference.

Success to the ADVOCATE,

GEO. J. OWEN, P. C.

Delayed.—Ed.

To the Preachers of the Greensboro District.

Bishop Galloway is to deliver an address on the Twentieth Century Movement in West Market Street Church, Greensboro, Monday night, the 12th of March.

I will be exceedingly glad if all you who possibly can will be present. He could not arrange to be here at any other time of the week. I hope we may be able to make this a great occasion.

Come prepared to remain over Tuesday, so we may hold our Missionary Institute. Call at ADVOCATE office where you will be assigned your homes.

FRANK H. WOOD, P. E.

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A Pleasant Lemon Tonic.

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For indigestion and foul stomach.
For sick and nervous headaches.
For palpitation and heart failure take Lemon Elixir.
For sleepness and nervous prostration.
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For fevers, malaria and chills take Lemon Elixir.

From a Promlnent Lady

I haven't been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used. J. H. MENNICH, Attorney.

1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir done me more good than all the medicine I have ever taken.

MOZLEY'S LEMON HOT DROPS.

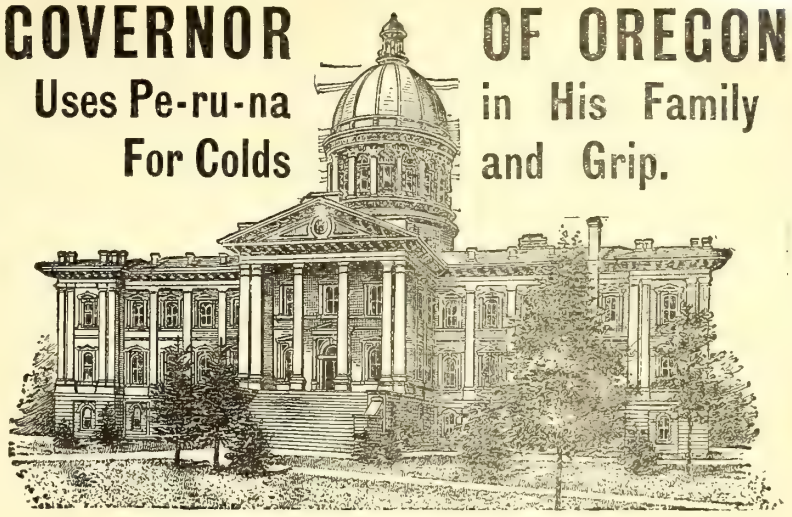
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The Governor of Oregon is an ardent admirer of Pe-ru-na. He keeps it continually in the house. In a recent letter to Dr. Hartman he says:

STATE OF OREGON,
EXECUTIVE DEPARTMENT,
SALEM, May 9, 1898.

The Pe-ru-na Medicine Co., Columbus, O.:

Dear Sirs:—I have had occasion to use your Pe-ru-na medicine in my family for colds, and it proved to be an excellent remedy. I have not had occasion to use it for other ailments.

Yours very truly, W. M. Lord.

Any man who wishes perfect health must be entirely free from catarrh. Catarrh is well-nigh universal; almost omnipresent. Pe-ru-na is the only absolute safeguard known. A cold is the beginning of catarrh. To prevent colds, to cure colds, is to cheat catarrh out of its victims. Pe-ru-na not only cures catarrh, but prevents. Every household should be supplied with this great remedy for coughs, colds and so forth.

It will be noticed that the Governor says he has not had occasion to use Pe-ru-na for other ailments. The reason for this is, most other ailments begin with a cold. Using Pe-ru-na to promptly cure colds, he protects his family against other ailments. This is exactly what every other family in the United States should do. Keep Pe-ru-na in the house. Use it for coughs, colds, la grippe, and other climatic affections of winter, and there will be no other ailments in the house. Such families should provide themselves with a copy of Dr. Hartman's free book, entitled "Winter Catarrh." Address Dr. Hartman, Columbus, Ohio.

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To the Preachers and Laymen of the Shelby District.

Bishop Galloway will be at Shelby Mar. 15th in the interest of the Twentieth Century Thank Offering. Let's strive to make this a great and good meeting: First, by praying for its success; second, by attending it in large numbers. We hope that every preacher in the district and at least three or four laymen from every church will be present. Let every pastor notify Bro. H. M. Blair at once how many will come from his charge so that entertainment can be provided.

The exercises will begin Wednesday night before and run through Thursday the 15th with an interesting and profitable programme. Speakers have been notified and will come prepared with something good for the people. COME.

W. R. WARE.

Rates to the Sunday School Convention.

The following round trip rates from junctional points have been allowed to persons attending the annual Sunday shool convention at Charlotte, March 14, 15 and 16:

Blacksburg, $2.75; Danville, $6 35; Durham, $6.50; Fayetteville, $6 65; Forest City, 3.85; Gastonia, 1.10; Greensboro, $4.45; Goldsboro, $9; Henderson, $7.90; Hickory, $3.25; Kelford, $12.70; Lattimore, $3; Marion, $5; Mooresboro, $3.25; Newton, $2.55; Norfolk, $14; Raleigh, $7.30; Rural Hall, $6.05; Rutherfordton, $3.85; Sanford, $6 05; Selma, $8 20; Shelby, $2.75; Suffolk, $13 20; Weldon, $10.65; Wilmington, 7.75; Winston-Salem, $5.65.

Tickets to be on sale March 13, 14 and 15, final limit March 19.

Continuous passage in each direction. For points beyond junctions above named add five cents per mile.

PAIN KILLER, so justly celebrated was, introduced to the public about sixty years ago, and now enjoys a popularity unequalled by any other medicine. For the cure of dysentery, cholera morbus, rheumatism, coughs and colds, scalds, burns, etc., it is without an equal. Sold by all druggists. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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HIGHEST TESTIMONIALS.

From G. W. Grigsby, Superintendent of Schools, King George county Va., July, 1898:

"I desire to state that from personal experience and observation I can testify to the efficiency of Xanthine as a valuable toilet article, and that it will accomplish what is claimed for it. I, therefore, feel safe in recommending it to any one who wishes to use a reliable hair restorer, and a preparation to prevent the hair from falling out, avoid dandruff, etc. It acts admirably."

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Why Should the Biblical Department of Vanderbilt Share in Our Twentieth Century Thank-Offering?

WILBUR F. TILLETT.

Dr. W. W. Smith, of Virginia, who was chairman of the Educational Committee at the last General Conference has more than once called attention to a fact not generally known, viz: that the Twentieth Century Movement in our General Conference originated in a petition from the Biblical Department of Vanderbilt University for financial help to meet its growing needs. The Educational Committee being in full sympathy with the petition decided that it would be best, both for the cause of education generally and for the Biblical Department in particular, that the claims of theological education at Vanderbilt should be connected closely with the interests of our Church schools generally throughout the connection; and instead of authorizing the collection of three hundred thousand dollars from the Church at large for the Biblical Department they decided that a better plan was to appeal to the Church for a million and a half for all our schools and give one-fifth of this amount to the Biblical Department. They so reported to the Conference and their report was adopted, and this was the origin of the now far-reaching Twentieth Century Educational Movement, so far as the Methodist Episcopal Church, South, is concerned.

Vanderbilt will soon close the twenty-fifth year of its history. During this time from seven hundred and fifty to eight hundred young ministers have been enrolled among its students. About four hundred and fifty itinerant preachers now in active work received their education in whole or in part from Vanderbilt University. About thirty of these are in the two North Carolina Conferences. There is scarcely an Annual Conference of Southern Methodism that has not in it one or more members trained at Vanderbilt, while some of the conferences have nearly if not quite fifty Vanderbilt boys. Twenty-five of the missionaries who are now at work in China, Japan, Brazil, Mexico, Korea, and Cuba, are former students of Vanderbilt University. Not only has Vanderbilt University given free tuition and free room rent in its dormitories to all these young men, but it has aided them in the way of free scholarships and loan funds to the extent of at least thirty thousand dollars. The Biblical Department of Vanderbilt was already connectional in its work before the University was formally adopted by the late General Conference as the property of the Church at large.

And whose money, let us ask, has been running this, our one and only Theological School, and educating the young ministers of the Methodist Episcopal Church, South? We must answer that it is money given not by the Church itself, or by any of its members, or by members of any Church, but by a man who was not even a professing Christian. It is an anomaly without a parallel in the history of Christianity that a great Church with a million and a half members, and over fifty years old as a distinct denomination, should have established and built up no Theological School with its own money, but should have allowed the work of educating its ministers to be done so largely by the money of one who was not even a professing Christian. The M. E. Church, North, has four or five Theological Schools, every one of them built and endowed by the money of its own members. The same is true of the Presbyterian, Baptist, Episcopal, and Congregational Churches. The Southern Methodist Church has but one such school and that has been founded and carried on up to date with the money of Commodore Vanderbilt. Is it not something of a reproach to Southern Methodism that it has done so little for the cause of higher ministerial education? And in saying these things we are not ignoring the excellent literary and classical work accomplished by our Conference colleges, Randolph-Macon, Trinity, and other splendid institutions.

Vanderbilt University has now reached a point in its history where two seas meet. It has been compelled to re-invest its endowment funds at rates of interest greatly below that which they brought when originally given by Commodore Vanderbilt and his son, William H. Vanderbilt. Then we secured seven per cent. Now it is impossible to invest



REV. WILBUR F. TILLETT.

large amounts for long time with absolute security and realize more than five per cent. interest. There has been, therefore, lately a great reduction in the income of the University growing out of this necessary re-investment of its funds at reduced rates of interest. This deficit has amounted for several years past to about ten thousand dollars per year and would have seriously embarrassed the Board of Trustees but for the fact that two or three benevolent friends have helped to make up the amount annually. The amount of loss to the income of the University due to this cause would have been much greater but for the fact that the University sold out its securities before they matured while they were yet at a premium and thus secured a larger amount of principal for investment. There has been no mismanagement of the funds of the University as the cause of this financial embarrassment from which it has suffered for the last few years. Is it not reasonable to ask the Church to come to the aid of this its one and only University and relieve this embarrassment?

At the same time that there has been a reduction of our income there has been for the last few years an ever increasing need for enlargement and improved facilities in order to meet the demand upon us created by a continually increasing number of students. A need for more money that is the result of increased patronage is the best possible proof of the growing life and influence of an institution of learning. Vanderbilt has now attained a patronage of eight hundred students in all of its departments, and it will soon be a thousand. About one-tenth of this number are young ministers. It takes millions of dollars to carry on a University. Harvard University is worth more than all the educational institutions of Southern Methodism put together, including universities, colleges male and female, and preparatory schools; and Leland Stanford University is worth six times as much as all our schools. Some of the leading Universities of the country have a larger income than Vanderbilt has principal; and there are even two institutions for the education of the colored people that have larger incomes annually than this largest educational institution of a million and a half Methodists has. There is no church in the world composed of an intelligent membership at large that has contributed so little in proportion to its ability to the cause of higher education—especially the higher education of the ministry—as the Methodist Episcopal Church, South. It is not flattering to our pride to state these facts, but they are nevertheless true. The Biblical Department of Vanderbilt has but five endowed professorships. It should have eight.

Among the needs of the Biblical Department of Vanderbilt University may be mentioned the following: First. The endowment of the Chair of Practical Theology. This Chair has been in existence from the beginning of the University, but has had an occupant only when some other existing Chair was left unfilled. Some friends of the University have agreed to give a certain definite amount for three years in payment of a professor's salary in this Chair, hoping that by the end of that time we will have secured enough to endow it. The Chair is now being ably filled by Dr. J. A. Kern, late President of Randolph-Macon College.

Secondly. A Chair of Biblical Theology and English Exegesis is greatly needed. So seriously has the need of such a Chair been felt that our students themselves inaugurated a movement for its foundation and endowment something over four years ago, and we have secured up to date pledges for over twenty-one thousand dollars of the forty thousand dollars needed for its endowment, of which amount over seven thousand dollars has been paid in.

Thirdly. We need a Chair of Applied Christianity and Christian Sociology; and a friend of the University, interested in this particular phase of Church work and of ministerial education to provide for it, has given the nucleus for the foundation for such a Chair, and an instructor is now employed in this line of work. If our Biblical Department had all these chairs fully endowed and in operation it would then be simply where it ought to be, abreast with the great Theological Schools of the country in its equipment.

Fourth. A modern, up-to-date, and well-equipped, fire-proof Library Building is one of the most pressing and imperative needs of the University at this time. Such a building would cost not less than one hundred thousand dollars, and might for the present be used jointly by the Academic and Theological Departments of the University.

Fifthly. We greatly need the endowment of a chair for instruction in the English Bible as a part of the required course in the Academic or Collegiate Department of the University. More and more is it being felt in Christian Colleges and Universities that the importance of the study of the Bible is such that it should have a well recognized place in the curriculum of the institution, and as liberal provision made for instruction therein as is made for the Classics, the Sciences, or Mathematics.

Lastly. We need a larger endowment for our Free-Scholarship and Loan-Fund for aiding young ministers in securing

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both a college education in the Academic Department and a Theological education in the Biblical Department. In addition to these we ought to have an endowment fund for aiding preachers' sons and daughters in the Academic Department.

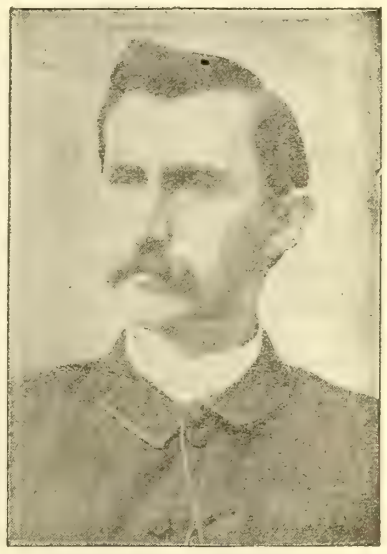
Some people seem to think that Vanderbilt University is rich and does not need money. They are greatly mistaken. No institution of our Church is more seriously in need of the funds required to do its work and accomplish its mission for the Church than is this University. If the Church at large will only do what the General Conference has requested it to do—give an educational thank-offering of a million and half dollars and allow one-fifth of that amount to go toward the Biblical Department of Vanderbilt University, then this Department can release enough of its present drawings from the general endowment fund of the University to relieve the annual deficit above alluded to, and at the same time equip itself for larger work by meeting at least the more pressing of its needs as above designated.

We all remember the discussion between Bishop McTyeire and Bishop Pierce with regard to the wisdom of establishing a school for the special and higher training of our young ministers in Biblical studies. Bishop Pierce was by far the more popular preacher and had the sympathy of many of our preachers in that memorable discussion, when he opposed such an institution; but Bishop McTyeire seemed to others to have the best of the argument and to carry conviction to those who were open to reason in favoring such an institution. It was inevitable that Bishop McTyeire's views should sooner or later prevail in the Church. If such an institution were not provided by the Church the more thoughtful and aggressive of our young men desiring such a course of study would have been under the permanent necessity of going to the theological schools of other Churches. No Church can afford to have its young ministers get their theological education at schools belonging to another Church: if so they will be educated away from rather than for and into sympathy with their own Church. About 50 per cent. of the young Southern Methodist ministers who have gone to Northern Theological Seminaries during the last 20 years have left our Church for other communions. We could not expect it to be otherwise. It is the mission of the Biblical Department of Vanderbilt University to educate its students for, not away from, our Church and ministry; to educate them into love and sympathy with the peculiar doctrines and polity and traditions of the Methodist Episcopal Church, South. Let us make this school of the prophets equal to the best and strongest in America, and then our young men will neither need nor desire to go elsewhere for theological training.

Hitherto the Few; Hereafter the Many.

REV. JAMES ATKINS, D. D.

If all that individual Methodists, mostly teachers, have done and suffered in the interests of Christian education within this century could be written out, it would furnish a truly pathetic and heroic chapter. There is no braver element in our history. If those who are disposed to boast of what we have done as a church will look closely into our annals they will find that our good repute among denominations in this respect is chiefly due to a comparatively few men and a few communities. Most of what has been done has been accomplished by individual Methodists, or by small groups of individuals associated for educational purposes; not the many, but the few, and those few in the main the teachers who maintained the institutions at the sacrifice of themselves. That is they held their places and did great work in them when they could have done better financially and in literary advantages by going elsewhere or into other lines of work. I know of a number of instances in connection with our best colleges in which our men, some preachers and some laymen, have struggled on through years on one thousand dollar salaries when they were in honorable demand at twice that sum, and others, on from thirteen to fifteen hundred when in more than one direction they were bidden for at three thousand dollars. Indeed, there is scarcely a college among us that would have survived if it had not been for the spirit and habit of self-sacrifice on the part of the devoted men who cared more for Christian education under Methodist auspices than they did for professional advancement or more material forms of emolument.



REV. JAMES ATKINS, D. D.

In writing the chief credit down where I know it to be due, I am not unmindful that the Conferences have as a rule been very generous in giving their endorsement and a general kind of encouragement to the work. But in the nature of the case, a comparatively few enthusiastic teachers, sympathetic preachers and generous laymen were of too limited resources to bring about adequate enlargement. A small fragment of the Church could not do that which in truth belongs to the whole of the Church. This has been our error, and hence it is that we as a Church have not realized the promise of the Asburyan period in our educational history. The Methodists of that period, despite their scattered condition and poverty, by united action established eight schools, seven of which were within the Southern states If their successors had worked from that time till now on the same general plan and with a like generosity, we should indeed be today in the very forefront in educational work.

While this movement among us is called the Twentieth Century movement, it rests on a broader and better basis than any mere occasion. If, indeed, there are any who will give because one century is about to die, and another to be born, let them give. It is better thus than not at all. But the movement in reality rests upon the fact that the plan proposed is the only just and rational plan to be pursued by a great Connexional Church such as ours. This is true without respect to centuries. It means that the time has come when the great duty and privilege of helping the kingdom of God and the race in this all important way is to be pressed upon every member of our communion, that henceforth the many shall do the work of the many instead of relegating it to the few as heretofore

The plan adopted by the Board of Education is in harmony with the genius of Methodism. It allows on the one hand the largest liberty to the Annual Conferences and also to the individual subscriber as to the direction in which gifts shall be applied, thus thoroughly recognizing Conference rights and individual rights and taking care of all local schools, while it has also a connexional feature in the provision for Vanderbilt University as the central school and property of the whole church. While it stimulates benevolence toward local interests, it also broadens the conception of our people as to our great connexional destiny.

It is probable that our greatest ecclesiastical weakness of late years has been a failure to realize and utilize the value of our unique connexional order If the outcome of this movement shall be such as to wake the Church to a proper appreciation of this one feature of our great polity, that will be worth vastly more to the Church in the next century than the collections in this.

Furthermore, if when we have honored God with our substance, and expressed our gratitude for past blessing in present deeds, God should pour us out a great spiritual blessing, a gracious and far-reaching revival of religion, we will have been repaid a thousand fold for the little self-sacrifice necessary to do all we have undertaken. And this we may expect.

It is to be hoped that the agitation of the question of Christian education and the bestowment of a million and a half of dollars upon it, will have a progressive effect. If we raise this million and a half, have we done? Is this the end of it? Certainly not. If in every decade of the next century we should repeat this sum we should not have at its close more money than could be wisely used in this field. Even this achievement, vast as it seems, would be only ten cents a year for each member, and that on the basis of our present membership.

But the success of the movement in all these respects, depends very largely upon one thing; that is, the thoroughness with which the pastor and his coworkers reach the private membership of the Church. To have a large meeting in the church and get a generous subscription from those present is not to reach the membership. To afterwards see in person those who were not present or who did not give at the church meeting and ask each for a subscription, is still not reaching every member. You may see a man in person and solicit him without reaching him. There needs to be either by public address, private interview or printed statement, or by all combined, a thorough conviction produced, before our gifts shall be all they ought to be either in amount or purport. This is the great first work, to disseminate intelligence and bring conviction. Then a just enthusiasm will prevail, and the adoption of a thorough business method in obtaining a contribution from every member will not only result in the procuring of the million and a half of dollars, but in those large collateral benefits which are sure to come to our people through this channel.

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A DONATION FROM EVERY MEMBER.

The object of the Twentieth Century Movement is of a three-fold nature, spiritual, educational, and financial. First of all, we want the individual members of the Church brought into closer touch with God. We want a deeper spiritual life in every home, in every heart, in every congregation and community.

This must be accompanied or preceded by an educational revival, an awakening among not the few but the many of the educational spirit, a realization of the need of a better mental equipment, a broader and more thorough intellectual training, in order to meet the responsibilities of Christian citizenship, and religious, domestic, and social obligations.

The financial feature of the movement is, in one sense, only incidental, but in another sense necessary, because it gives a practical expression of the interest felt, and provides the means necessary to carry out the real design of it The plan does not propose simply the raising of one and a half million of dollars, but it is to get each member of the Church, young and old, to voluntarily give at least one dollar. All will understand that a thousand dollars has just the same purchasing power whether given by one or by many, and yet there is a vast difference between the two in regard to what is accomplished. In one case the gift is the expression of an intelligent interest in our educational work on the part of one person, but in the other case it expresses this same interest on the part of a thousand persons.

Let each pastor call special attention to this fact, and stress the importance of every member of his church and congregation making a donation. Certainly hundreds will give largely of their abundance and many of the poor will give liberally of their scanty means, and yet many others will be content to give nothing. It will be a great temptation to many pastors to say, My charge has already more than raised the amount asked for and I am satisfied, when the fact is the charge has done almost nothing. One or two persons have given it all, and the great body of the membership has neither been reached nor benefited, indeed has been impoverished by withholding, and have been left outside in the work.

Even more than the money, we need to unite our people intelligently, with the great movement of the Church in this age, to identify them fully with our educational and spiritual progress, and to develop in them the spirit that animated the Wesleys and their coadjutors. We shall always need the same gospel, the same consecration, the same spirit, the same Pentecostal fire, but each generation, and especially each century demands a higher intelligence, ampler equipment, different methods, and more modern appliances.

THE TIME HAS COME FOR DECISION AND ACTION.

For more than a year the Twentieth Century movement has been prominently before our people. Much has been spoken and written about it. Many have become greatly interested in it. Our presiding elders and pastors have been reading, and talking, and planning, and preaching, and distributing literature, and holding meetings, in its interest.

Since our Conference in Concord, Rev. S. B. Turrentine, who was there elected Educational Secretary, has devoted much time and labor to the work—seeking in many ways to stir the preachers and awaken an interest among the people. Rev. G. D. Hermon has raised in cash and subscriptions between two and three hundred dollars on the Ansonville circuit. Rev. Harold Turner at Hot Springs, assisted by Rev. D. Atkins, his presiding elder, has raised over two hundred dollars. Other pastors may have done as much or more than these, who have not informed us of their efforts, but there has been no general movement in our Conference in the direction of raising money.

We fear we have already delayed too long. Certainly the time has come for decision and action. This is important to each individual. None will rightly understand this movement until he looks at it from the standpoint of giver. No one will get fully in harmony with it and catch the spirit of its leaders, until he is a contributor to it. The reflex influence of giving will lend new life and interest to the giver.

Then actual contributions are now needed to influence others. Words are often weighty and make strong impressions; eloquent speeches often excite and stir the multitude, but nothing has such influence as deeds. Actions have an influence that is hard to resist. Giving is contagious, When people have been reading and thinking and praying over a matter, sometimes all they need is the example of some liberal giver, and they will at once respond cheerfully to the call of duty. The time has come for us to do something practical. Let each reader make an offering to the Lord in proportion to the blessings he has received.

OUR SPECIAL EDITION.

The Twentieth Century Edition of the NORTH CAROLINA CHRISTIAN ADVOCATE goes forth this week to nearly 9,000 readers. In all the effort and outlay involved, we have been stimulated by encouraging words from many brethren, and by the strong hope that it may accomplish great good. We are greatly indebted to Rev. S. B. Turrentine, our efficient educational secretary, for helpful suggestions and valuable contributions; and to the many brethren who have kindly contributed articles. Anyone who will give the time necessary to a careful reading of the contents of this issue, cannot fail to comprehend the origin, nature and design of the Twentieth Century movement, or to understand his or her duty with reference to it. This edition, together with Bishop Galloway's coming, will we hope, be the beginning of a vigorous canvass throughout our Conference.

We have much valuable matter that could not be published this week; we will get it in as early as possible. We send this issue to a large number of persons who are not regular subscribers. We hope most of them will send us their names and let us continue the paper to their address. We will wait thirty or sixty days, if necessary, for payment.

A REQUEST.

Our entire office force has been busy at work for many days trying to get everything ready for getting out promptly our special edition. It has necessitated a great deal of extra work and a considerable outlay of money. It will require Wednesday and Thursday to get all the papers published and mailed. We have tried very hard to keep an accurate list of orders sent in, and in mailing will observe instructions as far as possible, but some mistakes will doubtless be made. If so, report them as soon as possible to the office and they will be corrected. We hope all will pay promptly for the number of papers received.

Hail, the Forward Movement of Methodism!

What the Wesleys began in the Eighteenth Century, is to be continued with increasing power and efficiency, from the Nineteenth into the Twentieth Century. First of all, let it be a spiritual Forward Movement.

Bishop Thoburn says: "A movement of this kind must be incomplete and fail to accomplish a full measure of success, so long as it is limited to material interests. The revival which we need is one which will stir into activity a million idlers in the market-place, unloose a million purse strings, unseal a million lips, put songs of joy into a million hearts, and make a million feet swift to run in the way of the Lord's commandments."

Some of our pastors on circuits have been conducting revivals during these winter days. Good results have been reported. In the North and West the revival season is during winter, when the ground is often covered with snow. Is it not a habit among us, more than a necessity, to confine our revival work mainly to the hot summer season? By some attention the country churches could be made comfortable, and the people could spend a few days of winter in revival work. Three reasons favor the plan: It avoids placing excessive work on the pastor during the summer. Winter is a leisure time of year. Much sin is committed during winter."

"My people are destroyed for the lack of knowledge."—Hos. 4:6.

Washington said: "In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

Prof. Rosenkranz, University of Konigsberg, says: "There are three great historic civilizations, and these furnish the principles underlying all forms of education. The Oriental civilization, including the Greek and Roman, gives us the first system, the Jewish the second, and the Christian the last. The Christian is the climax, beyond which we cannot go."

Dr. Fisk once stated in an address, that if a certain institution did nothing more than save one boy it would repay for all it cost." That day some one asked Dr. Fisk if his statement was not too strong. Dr. Fisk replied, "Not if it were my boy."

While teaching in Cartersville, Ga., in 1887, the writer heard Sam Jones say at a public meeting that if we could not get the people to the colleges we must get the colleges to the people. He emphasized his statement by pledging $1000 for a special college, and appealed to his home people to give to the cause of education. It is even so. We can't get all the people to college, but we can get the college to the people, by sending our worthy and capable young men and women to our colleges and letting them give the benefits back to the people in preaching, teaching, and in other departments of life-work, thus repaying multifold dividends invested in such education.

A Methodist layman within the W. N. C. Conference, a few years ago used to ask his pastor not to apply any of his money on Conference Assessment to education. The pastor told him that he might yet have a son go to Trinity College. The prediction came to pass. Within a few years that son graduated at Trinity, returned home, and conducted a flourishing school and is today an honor to his community. The cause of education had a new meaning to that father because it came into his home. Some parent reading this may say: "There is no prospect of my son's going to college. I am not able." You do not know that. Almost every youth that desires an education and will try aright can secure the same.

This fund should not be regarded as an assessment so much as a free will thank-offering. Let us then regard it as a privilege as well as a duty to respond to this call.

It should be noted that no educational apportionment was made in the Conference assessments this year, but included it in the Twentieth Century Thank-Offering. Hence there is a two-fold obligation regarding this fund.

The Twentieth Century Historic Roll of British Methodism, it is said, will be handsomely bound into twenty or thirty folio volumes and deposited in the new Central Hall for future generations. An effort is made to secure each person's own signature, including children. Mrs. Margaret Anne Neve, aged 107 years, signed the Historic Roll last May.

The Epworth League and the Twentieth Century Fund.

By H. M. DuBose, D. D.
General Secretary Epworth League.

Certainly no class of our Methodist people have so direct an interest in the success of the Twentieth Century Fund as the members of the Epworth League. The purpose of the Fund is the intellectual and spiritual enlargement of that time in which the present day Leaguers' inheritances are to lie, and in which their individual fortunes are to be realized. Young Methodism holds an undisputed claim on the accruing estate of the Church, and to these legatees the new Century Educational Movement becomes the anchor of a hope practical and purposeful which, entering within the veil, makes more steadfast their hold upon the maternal promise. A consideration of the noblest self-interest, therefore, appeals this movement to the zeal and cooperation of the youthful ranks of the Church. These are the times in which results spring at a bound from their causes to their logical ends, in which



H. M. DuBose, D. D.

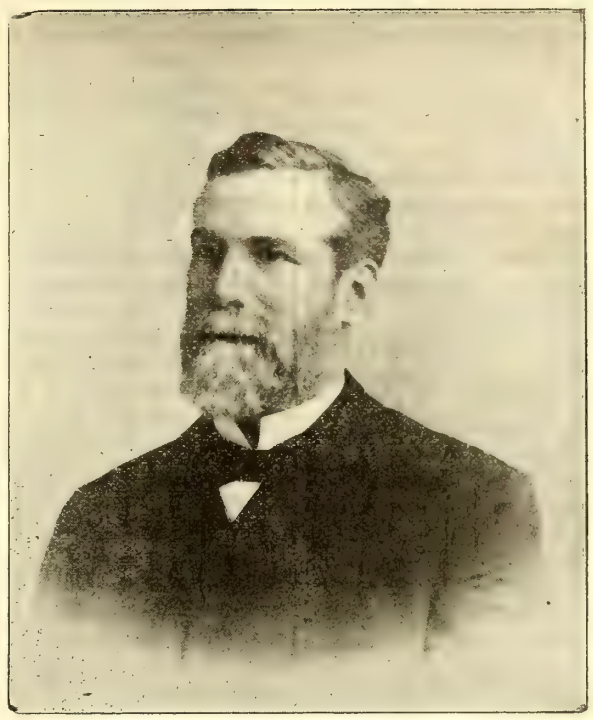
the harvests of purpose follow quickly on the sowing, and so this persuasion of opportuneness and advantage is added to the argument of obligation in the Twentieth Century Movement. The spirit and foresight which transmute to finer consistencies the substances of life in its coming stages, and which serves to clarify the atmosphere of its impending activities, challenge the study and response of the generations now attaining. By these tokens, attention to the efforts now under discussion should take precedence in the order of Epworth League duty. Commandment and prophecy unite to emphasize and enforce the call; knowledge and faith forepledge the reward.

Co-operation with the Twentieth Century Movement will afford a field of wide and helpful endeavor for the working contingents of the Epworth League. One of the primary purposes of the League, and the one indeed which chiefly influenced the original organization was to constitute and maintain a well-disciplined force to be passed onward in perpetual successions from the ranks of youth to the places of official responsibility and trust in the Church. To complete this discipline, an abundant and diversified work must be found for the youthful armies, and such work as involves the spirit and the detail of active Christianity. The League organization collects through its manifold instrumentalities, and holds through its social cohesiveness, these armies, and the wise pastors and leaders of the Church are expected to open to them the doors of service. It is hoped that such work as that involved in the three departments of the League, and in the scope of the mission sub committee, now happily expanded into the "Holston Plan," will become the normal condition of League life. But beyond this normal activity, an extra incentive and an extra call will always be necessary to bring out the largest measure of loyalty and sacrifice. The voice above the commonplace, syllabling out of silence the motto and the judgment above the day's opinion, is the one which calls the world to "come up higher" that it may "see things which must shortly come to pass." The new Century Education is the extra incentive, the extra call to the Church, and to the League in the Church, at this juncture. Would that by these letters we might add Christian persuasiveness to Athenian eloquence in shaping a new Olythiac, and adjuring our three hundred thousand Leaguers to "hear the voice of the present juncture."

A general association of our young people with the Church's educational enterprises must result beneficially in awakening in them new and enlarged intellectual aspirations, an end to be desired with passion by the elders of our Methodism, and ones to be bought with anguish and longing of soul. The man claiming a commission from heaven who is not touched by the sight of the intellectual lethargy which now holds so vast a multitude of our young people, a multitude who never read a Christian journal, nor peruse a helpful book, who know not that they are bound in chains of ignorance, and detained from their rightful inheritance—that man may well be suspected and distrusted by his Church. Heaven deliver us from blind leaders, mental marmots, earth burrowing souls, who see neither the need nor the opportunity of the intellectual deliverance of those they vainly seek to help. If this great time be lost at last, these so slothful leaders of the youth of the Church will in themselves express the cause. The train of progress now passing the gates of our Israel must prove a vision of enlightenment to our youth, if only they be helped to the sight and understanding of it.

This participation of the Leagues with the Church in her schemes for future educational advance must develop in youthful Methodism a money conscience which will show itself in the times to be. It will mean a far larger beneficence in the future. The present parsimony in giving is the fruit of ignorance. Men lack knowledge, or possessing knowledge, they lack settlement in broader fundamentals. Education begets education; force multiplies force. The mere agitation of our vast educational schemes make not ripples only in the surface of the future, but will set deep currents moving toward the ultimate shores.

Although it has not been thought expedient, with our already much extended specialties, to organize any connectional League Twentieth Century co-operation, it has been the wish of the Central League Board, expressed by direct vote, that the Leaguers everywhere put themselves at the disposal of their pastors for the advancement of the Fund. The General Secretary has earnestly and particularly advocated this co-operation, and has by every means sought to direct the attention of the League hosts to the opportunity which the Movement affords for study, inspiration, and the service of willing hearts and ready hands.



BISHOP CHARLES B. GALLOWAY, D. D.

Brevard Epworth School.

We give below a letter from Rev. Fitch Taylor which we hope all will read. We are satisfied from facts we have gathered from trustworthy sources that we have no school more deserving in our Conference. It has a remarkable history and has accomplished great good during the short period of its existence. We hope it will receive, at an early day, sufficient means to enable the trustees to carry out their plans for enlargement.

Our Conference has no orphanage, to which we can send the hundreds of fatherless children in our bounds, but we have an industrial school of real merit, which in our judgment is much preferable and in which we can educate, at very little cost, all children that are unable to pay more than actual cost for school privileges.

Brevard, N. C., Mch. 3, 1900.

Rev. L. W. Crawford, D. D., Greensboro, N. C., Dear Brother:—Things are brighter with us and there is hope of our building being ready in time for opening in October. Feeling something should be done to show our Board the gravity of the situation, I felt impelled to intimate that it was imperatively necessary that we have the buildings without further delay; that it was impossible to go on as we were, and if the work had not advanced sufficiently, or if the necessary money could not be raised then we must resign and seek other fields of labor. The Board decided to go on at once and build, or a part of the Board so decided. Dr. Atkins came here and secured good subscriptions amounting to $1,000 in cash which will be increased to $1,600 with more cash and some labor and material. Dr. Atkins has $1,500 secured and is working to make up the $6,000. The Board will meet here on the 13th and complete all arrangements to break ground April 1st, next.

I know your interest in us and I write to ask if we cannot receive a part, if not all, your Twentieth Century Offering.

Surely this work ought to appeal to every member of our Conference in the light of the history of our struggles and disappointments of the past. In spite of indifference and some opposition this child of the Conference has lived and thriven. Hoping to hear from you, I am,

Very sincerely,
Fitch Taylor.

Orders for Our Special Edition Since Last Issue.

W M Bagby, 50; A A Crater, 50; B F Fincher, 50; T P Bonner, 25; Everett Eaves, 30; J E Woosley, 50; W. R. Ware, 50; P E Parker, 40; C P Goode, 10; G G Harley, 100; J A Clarke, 100; L .T. Cordell, 25; J M Price, 50; H L Atkins, 200; W V Honeycutt, 75; W S Hales, 50; Z Paris, 30; R D Sherrill, 20; J J Eades, 25; S T Barber, 200: G H Detwiler, 75; Chapel, Greensboro, 37; V Mauny, 10; J D Carpenter, 20; S M Frost, 6; R B Shelton, 5; L H Triplett, 20; W B Scarboro. 15; S T Anderson, 4; J H West, 100; Walter Curtis, 50; D Matt Thompson, 8; Harold Turner, 20; W. R. Ware,)extra) 5; Sterling Jones, 50.

To the Preachers of the Charlotte Dislrict.

Dear Brethren:—There will be a special Conference of the Methodist preachers of Charlotte district held in Charlotte Tryon Street MethodistChurch, Tuesday, March 13, beginning at 9 a. m. The object of this Conference is to consider and discuss interests of vital importance on the District, including revivals missions, Twentieth Century Fund, etc.

During the afternoon service we hope to have Bishop Galloway meet with us.

At night, in Tryon Street Church, Bishop Galloway will address a public mass-meeting on the Twentieth Century Movement. Brethren outside of Charlotte will please notify me when they will arrive and homes will be provided them. Brethren, please be present promptly.

Fraternally,
S. B. Turrentine.

Charlotte, N. C., Feb. 16, 1900.

The Twentieth Century Movement.

JOHN C. KILGO, D. D.

It is well that the Twentieth Century Movement is a world-wide effort among the Methodist people to better their educational work. There is a universal feeling that the century about to be born will be marvelous in the extent of its enterprises and its activity. Such a feeling shows itself among the Methodists, and they interpret it into a call to enlarge all their educational work. There is a well-established belief among them that the church most active in education must be most forceful in making the his tory of the next hundred years. In this they are wise to a commendable degree.

The lamentation of Bishop Asbury when he learned of the destruction of Cokesbury College, the first college of American Methodism, was a hasty disparagement of Methodist duty in college building, and seems to have set the pace for their work during the nineteenth century. The colleges we have built have had a stormy history, scarcely getting the crumbs upon which they have had to subsist. It is to be hoped that this enormous sin is about to end, and that the fruits of our repentance will be an immense offering to God of the wealth we have gathered.

This is not a movement for more colleges but for better colleges. One thing the Methodist Church is sure of, if its action in the last General Conference has any significance—that one strong, real college is vastly better than many weak and starving high schools having on college raiment. Herein the Church shows a high order of wisdom. It should be the last institution to deceive men, no less in education than in financial affairs. Financial deceptions can be repaired by a return of the funds, but deception in education is a sin after the order of Esau's, with no place for repentance. We must either pull down our signs, or furnish the class of goods we advertise. Among Southern people this type of deception has wrought great ills, and now that the great Methodist Church assumes the task of relief, the future grows brighter.

For ten years the Trustees of Trinity College have held steadily to this policy, and all expenditures have been ordered to this end. They have believed that any college must be measured by what it can do for a single student, rather than the multitude it may boast. Miserable indeed is the idea that sacrifices, in education, quality for patronage, and offers as valid consideration for this loss, wordy congratulations of the crowd that is overtaken with the same calamity. Much disaster is no consolation to a sane man; neither can the church dismiss so grave a misfortune by an enumeration of hosts it has deceived. So the men who have given to Trinity and those who have directed its affairs have thought.

The money out of the Twentieth Century Fund that will be directed to Trinity College will be used as a Students' Loan Fund to assist worthy young men and women who may need such assistance. The best that the Methodists in North Carolina have to offer in matters of education is what they offer at Trinity, and it is prudent benevolence, as well as wise economy, to arrange a fund by which these benefits may be enjoyed by those who are unable to meet the expense of board, books, etc , without aid. The kind benevolence will be helpful in every sense, and save its beneficiaries from the sense of despondence. That is a miserable sort of help that increases helplessness, and is to be discouraged at all times.

It is the wish of every donor to place his donations where they will bring the largest benefits to those who will use them. That is good piety as well as good sense. So the North Carolina Methodist can feel sure that all they put in the Loan Fund for Trinity will be placed where the best opportunities are afforded. Nearly $600,000 have been invested in the equipments of the college, and this sum is a capital that assures the enterprise. Men marvel that Harvard University, worth thirty millions of dollars, should receive every year, gifts amounting to nearly a million dollars. The explanation is easy. Men want to invest in an assured enterprise, and not in a doubtful undertaking. The large donations to Trinity can only make wise men feel safer in adding to them.

This Loan Fund will be sacredly devoted to the purposes of its doners. In many instances, money raised for endowment funds, in perilous moments have been diverted to ends never anticipated. Even the payment of debts and current expenses, have been met out of the principal of endowments. This cannot occur in an institution that has reached the development of Trinity, and donors may have the fullest assurance of the permanency of the purposes of their gifts.

The Loan Fund at Trinity should make strong appeals to the rich benevolences of the Church. The humblest church can make its donations, knowing that the benefits of them can be used by the young men and women of its community. Such an idea should greatly inspire the Church, and doubtless will to the fullest extent.

The Needs of the Mountain Sections.

J. W. KENNEDY.

Having the facts constantly presented to our view and the imperative needs of this country beyond the Blue Ridge ever weighing upon our minds for the last two years, we would like to put in a word in regard to our educational work.

This is a beautiful, fertile and healthful country. Yancey, Madison and Mitchell are cut off by the great mountain from connection with the central and eastern part of the state and these counties have poor means of communication with any of the balance of our commonwealth. Our church is fairly well established and doing good work in all this country, but to say she is doing what she ought to do no one will dare. That this, probably the best part of our State, has been greatly neglected by the Church is plain to all who are familiar with the facts. If education is a good thing for a few white people that they may become good citizens, good Christians, and to know more of God's ways and plans of dealing with the race, why is it not good for all the white people in North Carolina? In the three counties mentioned above is a great field to be developed and it must be done now. Will our beloved Methodism do it or will it leave this pleasant task of teaching the children to an alien? If we are ever to raise the standard of citizenship and save our people and nation they must be taught and they must be rightly taught, and so long as any part of a people is untaught the whole will feel the effect. We have in Yancey county the opportunity of a life time to secure for our Church an excellent school building. It can be bought cheap. We are now planning to have the second quarterly conference at Bald Creek circuit take some steps toward buying this property and then we want to come into the great Twentieth Century Movement for some help in this school and church work. We think these people need it as much as any in our State. We have good people and good Methodists here and they need help. To make this school what it should be for these counties, it is well located for all, it can not be altogether self-supporting for the first two or three years, but by the end of that time we believe it will be self-sustaining and will be started upon a mission the results of which can only be estimated in eternity. Shall all the funds go to one or two schools or colleges that do not need so much help, or shall it go to help build up the waste places? If we strengthen our Church we must expand and not contract. We must stretch out and cover more ground and not centralize. We must put education within easy reach of every boy and girl if we wish to make good citizens and good mothers. Let such schools as Bald Creek proposes to be, be bought or established all over the country with this Twentieth Century Fund and it will draw a dividend in elevated manhood and womanhood that only the next world can compute.

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It is the only Hammock Elevator in the United States, surpassing everything in giving exercise and comfort to the sick and to the healthy. No home should be without this indispensable article. Especially the Hospitals, Hotels, Doctors, United States Troops, &c. This Elevator can be converted into several objects. First, a bed; second, a wash stand; third, a table; fourth, a book shelf; fifth, a stool; sixth, a three-foot cradle without rockers; which is quite an advantage to infants who have been subject to the headache from jarring cradles, with rockers. It does away with mothers applying narcotics, thinking their children are suffering with colic when the poor little sufferers have only their brains upset by such jars as rockers produce, in many cases destroying their mental faculties. The beauty of this improved style of cradle is any one can hoist the baby only two or three inches from the floor, and if the child should roll off it will not break its arm or neck. By spreading mosquito netting over canopy, it will do away with flies und mosquitoes.

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may 31-tf

AN INFANT'S Catechism.

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Significance and Importance of the Movement---A Word of Exhortation.

M. A. SMITH.

DEAR BRO. CRAWFORD:—I am asked to say something in your special issue about the significance and importance of the Twentieth Century Movement and to add a word of exhortation to liberality.

No one can see the full significance or begin to compute the vast importance of such a movement. A movement in which, as Bishop Candler well says, "Universal Methodism is enlisted." It must mean some things necessarily.

1st. It signifies the drawing of the ministry and membership of our great Church into closer bonds of sympathy and fellowship by a constant, earnest, united effort for the accomplishment of a great and worthy purpose, in the benefits of which we are to be common and equal sharers. Who will attempt to estimate the importance of this one much needed result—the fellowship of labor, burden-bearing and sympathy.

2nd. Within the limitation of ability, the measure of our response to this urgent call for a great and worthy thank offering to God for the multiplied blessings of the closing century must be the measure of our gratitude to the giver of this manifold goodness. Let us not forget that we are abundant sharers in the benefits of the great industrial revival which has brought such large increase of wealth in manufacturing, mining and agricultural resources. How manifold and great are God's mercies to us even in material prosperity. But when we consider the vastness and importance to us and our children of the intellectual and spiritual advantages in the form of schools, colleges, universities and churches within easy reach of all, "What shall we render unto the Lord for all his benfits toward us." Let us consecrate a reasonable and adequate proportion of our material wealth to the cause of Christian education. Let our institutions be freed from the embarrassment of debt, adequately endowed, and girded with strength for the work of the coming century.

3rd. This movement means greatly increased interest in our educational work on the part of the masses of our membership and the adherents of our church, hence many more of our bright boys and girls in our own schools to be educated and trained under influences acquainted with and in sympathy with the polity and institutions of our church. We can never securely intrench our institutions of learning in the affections and support of our people until they can be induced to take stock in them both in money and children. It is the young men and women educated in sympathy with our Church and her institutions, and planted here and there throughout our borders that constitute her towers of strength, and secure her defence, perpetuity and efficiency.

Hence the importance of securing, if possible, a contribution from every member and adherent.

4th. I will content myself for the present with the mention of only one more point of significance in this great thank-offering of our Church, viz:

It is at least the beginning of a larger fulfillment of the Church's mission to the poorer classes by putting within their easy reach the best possible educational advantages at the least possible cost. This is the end towards which the Church must work. If it be true, as affirmed by Dr. Tillett that, employing the term poor in a relative sense, "from fifty to eighty per cent. of college students in the South are from this class, and many even from that class in abject poverty;" that "providing higher education for poor boys" (and girls we may add) "is the leading idea in the founding, endowing and equiping of colleges and universities;" and that "the boys of limited means in our higher institutions of learning, and not the few rich ones dominate the life and create the esprie de corps of the student body;" will not freeing our schools from debt, creating large loan funds for needy students establishing good preparatory schools in neglected districts, and the enlargement of endowments for all our institutions enable them to give better advantages at lower rates to a larger number of this class? Most assuredly it will Thus will our church more amply fulfill her mission to this large and worthy class of our people.

Only a word of exhortation.

1st. Let everybody, old and young, men, women and children manifest the fullness of gratitude to God for his mercies past, present, and future, by giving all they can to this great thank-offering.

2nd. Let our leaders in educational work see to it, that as the money of the liberal flows into better equipment, and larger endowments for our institutions of learning, the advantages thus created be placed in reach of greatest number possible, by making the terms of their enjoyment the easiest possible.

3rd. In our praying and working, and in all our giving let us see to it that we are actuated only by the purest and most unselfish motives, the highest glory of God, in the best interest of all his church.

Statesville District.

DEAR DR. CRAWFORD:—The Twentieth Century movement on the Statesville District, has not assumed such an organic form as to be reported with any degree of accuracy, or as to give any idea as to what will be the results from the efforts that will be made. That we are interested in the movement and will put forth our best efforts goes without saying. Some of the pastors are already appointing the proper committees and others are planning for the same. I have been calling attention to the matter at our Quarterly Conferences, and will continue to do so.

We are planning for a series of mass mee ings to be held at various points on the District, and at the Dist. Conf. which will convene in the town of Lenoir. Others are being planned, but are not sufficiently matured for public announce ments. Efforts are being made to secure speakers for these meetings.

J. E. THOMPSON.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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GET the opinion of the man behind the brush. Ask the experienced, practical painter, the man who served an apprenticeship and has thoroughly mastered his trade, what is the best and most durable paint. He will tell you pure "old Dutch process" White Lead.



The brands in margin are genuine and may be relied upon.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

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We have determined to run this year's business far ahead of any previous year, and to do this we will make our prices under all competition and offer unequalled bargains in all lines. Write us for our late price list. We guarantee every thing we sell.
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E. M. Andrews Furniture and Music Co.,
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IF YOU ARE IN BUSINESS and want the people to know it, place an advertisement in the columns of the North Carolina Christian Advocate and the people will know it. Largely circulated. Rates very reasonable and furnished on application.

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DO YOU want your ad. to be read by thousands of people? If so, place one in the columns of this paper and be convinced.

The Twentieth Century Movement in the Shelby District.

The campaign was begun the 12th of January at Lincolnton, in connection with the district steward's meeting, when Bro. Detwiler delivered a masterful address setting forth the reasons for such a movement, emphasizing the object in view, and showing by strong language and convincing argument the vast possibilities for good to come from it, circumstanced and conditioned as the people of God are in this their greatest day of grace and opportunity. Those present were greatly benefited, and we expect practical results from that address.

All over the district the preachers have been talking about the Twentieth Century Movement from their pulpits and in the homes of the people: literature is being distributed, the presiding elder is giving special emphasis to it in every quarterly meeting and our people are becoming greatly interested in this world-wide movement. We confidently trust that the District will not be behind with its quota when the final count is made.

God expects every member of our great Church to do his duty. Every pastor, being alive to this great interest, has his own plans formulated, and will operate them in such ways and at such times as the peculiar conditions on his charge will warrant for the best possible results.

Most of the preachers and a few of our laymen subscribed to this fund at Concord. This has gone to record.

Bro. Blair has ordered 50 copies of the special edition of the ADVOCATE for his people at Shelby. They and the people on the Shelby circuit are specially looking forword to Bishop Galloway's visit on the 15th inst. with intense interest when it is hoped great practical results will be realized. Bro. Womble takes ten copies of the Special Edition.

The Bishop has promised to visit Belwood circuit at this time, when the people there are expecting much for our school at that point. This is greatly needed and will do much good. Bro. Woosley will take 50 copies of the special edition.

Rock Springs circuit passed resolutions in their Quarterly Conference looking to the raising of the full amount—$1.00 per member.

Fifty dollars have already been reported from the Lowell circuit. Brother Barber thinks they will give about $200 in all.

McAdensville station subscribed $45 last Sunday night and more will follow. Bro. Courtney will take 50 copies of the special edition for his healthy young charge.

Gastonia expects to have their rally in connection with the Oakland High School commencement. We expect good things from them as usual and have no idea of being disappointed.

In addition to the above mentioned charges and specific items, I know of nothing special that has been done. But brethren we are in line and expect to keep step with the procession unto the end of the march.

I do not know the full number of the special edition of the ADVOCATE that will be taken. Every pastor has made or will make his own order. I hope there will be a great many taken and read.

Faithfully yours,

W. R. WARE.

When Sanballat and Geshem sent for Nehemiah, he replied; "I am doing a great work, so that I cannot come down."

Robinson's THERMAL BATH CABINET.



This is a genuine Cabinet with a real door; handsomely made; best materials; rubber lined; heavy steel frame; top curtains; in fact, all the latest improvements; will last 20 years; not a cheap, flimsy affair, but strong, substantial, ready for use when received.

A necessity in every home. You can enjoy at home—in your own room—all the cleansing, curative, purifying, and health-giving effects of the famous Turkish or Hot Air and Medicated Baths, instead of spending hundreds of dollars in going to Hot Springs.

Give this new Cabinet a trial. Learn of its great merits, and you will never part with it; never willingly stop using it, for the results are too exhilarating, too enjoyable, too healthful to ever abandon. We guarantee you will get more permanent benefit, more enjoyment out of living in a single week, than you have obtained, possibly, for many years. It does everything we claim for it.

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Prof. Robinson has recently returned from an extended trip through Europe, visiting all the leading hot spring and water cures in different countries. He has just completed a valuable book containing a great deal of information he gathered while abroad, as to how disease is so successfully treated in Europe, and shows how this same treatment can be taken at home with the same beneficial results.

This book explains fully the course of treatment that should be followed for each different disease.

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GENERAL AGENT FOR N. CAROLINA,

Morganton, N. C.

mar 7-2m

QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round

W. R. Ware, P E, Shelby, N. C.

Gastonia station	Mar.	3 4
King's M't'n and Elbethel, Elbethel	"	10 11
Bessemer City circuit, Concord	"	17 18
Belwood circuit, St. Peters,	"	24 25
Shelby circuit, Salem	March 31, Apr	1
Shelby station	Apr	1 2
Cherryville circuit, Laboratory	"	6 7
Lincolnton circuit, Asbury	"	7 8
Polkville circuit, Palm Tree	"	14 15
Lowell circuit	"	21 22
Stanley Creek circuit Mt Holly	"	28 29
Mt'n Island circuit, Mt'n Island	"	29 30
Lowesville circuit, Hill's Chapel	May	5 6
South Fork circuit, Zion	"	12 13
McAdensville station	"	19 20
Rock Springs circuit Bethel	"	26 27
N Cleveland circuit, Casar	June	2 3

MORGANTON DISTRICT, 2d Round

C. G LITTLE, P. E., Marion, N. C

Marion station	Feb.	18 19
McDowell circuit, Trinity	"	24 25
Table Rock circuit, Mountain Grove	Mar.	3 4
East Rutherford circuit, Cedar Grove.	"	10 11
Henrietta and Caroleen, Henrietta	"	18 19
Rutherfordton circuit. Gilboa	"	24 25
Silver Creek, Missionary Ridge,	Mar. 31, Apr.	1
Morganton station	"	8 9
Morganton circuit, Mount Pleasant	"	14 15
Connelly Springs, Bethel	"	21 22
Broad River, Union	"	21 22
Forest City station, Pleasant Grove	"	28 29
Bakersville circuit Red Hill	May	5 6
Green River circuit	"	5 6
Elk Park circuit, Thompson's Chapel	"	6 7
Estatoe circuit, Greenlee Chapel	"	12 13

Delegates to the District Conference will be elected on this round

GREENSBORO DISTRICT---2d Round in part.

FRANK H. WOOD, P. E., Greensboro, N. C.

Jackson's Hill circuit, Jackson's Hill	Feb.	24 25
Asheboro station, Asheboro	Mar.	4 5
Asheboro circuit, Lebanon	Mar.	7 8
West Randolph circuit, Hopewell	"	10 11
Uwharrie circuit, Salem	"	17 18
Pleasant Garden circuit, Rehoboth	"	24 25
West Market Street station	Apr.	1 2
Proximity station (at night)	"	1 3
Naomi station (morning)	"	8
St. Paul station (at night)	"	8
Wentworth circuit, Salem	"	14 15
Reidsville station (at night)	"	15 16
Ruffin circuit, Penile	"	21 22

FRANKLIN DISTRICT 2d Round

C. M Campbell, P E., Franklin, N. C.

Franklin station	Feb.	24 25
Cullowhee circuit, Love's Chapel	M'ch.	3 4
Webster and Dillsboro, Sylva (Sun. n't.	"	4 5
Bryson City station	"	10 11
Whittier ct at Whittier	"	17 18
Bushnell circuit, Almond	"	24 25
Robbinsville ct, Odom ... Wed & Th	"	28 29
Andrews ct, Tomotla.	M'ch 31 Apr	1
Macon circuit Bethel	April	7 8
Glenville ct, Norton School house	"	14 15
Highland ct, Flatts, Tu and Wed.	"	17 18
Franklin ct, Burningtown	"	21 22
Haysville ct, Tusquittie, Wed. & Th	"	25 26
Hiwasse ct, Martain Creek, Fri & Sat.	"	27 28
Murphy	"	29 30

STATESVILLE DIST.—2d Round.

J. E. THOMPSON, P. E, Statesville, N. C.

Woodleaf circuit South River	Mar.	3 4
Turnersburg circuit, Turnersburg	"	10 11
Mount Zion station	"	17 18
Mooresville circuit, Salem	"	24 25
Mooresville station	"	25 26
Pisgah circuit, Olin	Mar. 31, Apr	1
Taylorsville, Lledoun	"	7 8
West End	"	14 15
Statesville	"	15 16
Troutman circuit, Knox Chapel	"	21 22
Lenoir circuit, Pleasant Grove	"	28 29
Lenoir station	"	29 30
States ville circuit, Bethel	May	5 6
Stony Point circuit at Stony Point	"	6 7
Newton circuit at Martin	"	12 13
Hickory station	"	13 14
Catawba circuit, Concord	"	19 20
Caldwell circuit	"	26 27
Granite Falls station	"	27 28
Maiden circuit, May's Chapel	June	2 3

WINSTON DISTRICT.—2nd Round.

P. J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station	Mar	24 25
Kernersville circuit, Kernersville,	Mar. 31, Apr	1
Walkertown station	Apr	7 8
Madison circuit Ladford	"	14 15
Mocksville circuit, Oak Grove	"	21 22
Mocksville station (night)	"	22 23
Winston, Burkhead and Grace	"	28 29
Davidson circuit, Minway	May	5 6
Farmington circuit. Advance	"	12 13
Winston circuit, Pine Grove	"	19 20
Summerfield circuit, Gethsemane	"	26 27
Forsythe circuit,	June	2 3
Danbury circuit	"	9 10
Winston, Centenary	"	16 17
Jamestown circuit	"	10 11

ASHEVILLE DISTRICT---2d Round.

D ATKINS, P. E., Weaverville, N. C.

North Asheville	Mar	3 4
Bethel		3 4
Hot Springs, Ottinger's	"	1 11
Marshall, Marshall	"	17 18
Ivy, Ivy	"	24 45
Burnsville, South Tow	Mar. 31, Apr.	1
Bald Creek, Beaton's Bend	"	7 8
Swannanoa, Swannanoa	"	14 15
Sandy, Edneyville	"	21 22
Hendersonville	"	28 29
Cane Creek, Tweeds	May	5 6
Old Fort, Providence	"	12 13
Weaverville	"	19 2-
Haywood Street	"	26 27
Central	"	26 27

District Conference at Old Fort July 25-29. The first day will be a Missionary Institute. Session will open 9 a. m., July 25.

CHARLOTTE DIST - 1st Round.

S. B. Turrentine, P. E., Charlotte, N. C.

Morven circuit, Morven	Mar.	2 3
Wadesboro station	"	3 4
Waxhaw circuit, Waxhaw	"	9 10

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WAYNESVILLE DIST--2d Round.

F. L. TOWNSEND, P E., Canton, N. C

Clyde circuit, Fincher's Chapel	Mar.	10 11
Sulphur Springs circuit, Pisgah	"	17 18
French Broad River View	"	24 25
Mills River circuit, Mills River,	Mar. 31, Apr	1
Brevard station, Oak Grove		7 8
Transylvania circuit, Onestee	"	14 15
Leicester circuit, Dick's Creek	"	21 22
Canton, Bethel	"	38 29
Haywood, Lower Fines Cr'k S. S and Conference	May	4 6
W. Haywood (———)	"	12 13
Waynesville station		20
French Broad circuit (———)	"	26 27
Spring Creek circuit (———)	June	2 3

MOUNT AIRY DISTRICT--2nd Round.

—IN PART.—

J J. Benn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb	25
Elkin station	Mar	4
Pilot Mountain circuit, Little Yadkin	"	10 11
Mount Airy circuit, Zion	"	17 18
North Wilkesboro ct, Union	"	24 25
Wilkesboro circuit, Shiloh	Mar. 31,	Apr. 1
Rockford circuit at Pleasant Ridge	"	7 8
East Bend circuit at Booneville	"	14 15

SALISBURY DISTRICT- 2d Round

In Part.

W. W Bays, P E., Charlotte, N. C.

Salisbury ct, Bethel	March	10 11
Salisbury, Main St	"	11 12
Concord ct, Rocky Ridge	"	17 18
Concord Forest Hill	"	18 19
Concord, Central	"	24 25
Concord Epworth	"	24 25
Albemarle ct Stony Hill	March 31	April 1
Albemarle station	April	1 2
China Grove ct., Shiloh	"	7 8
Linwood ct, Bethel	"	14 15
Lexington station	"	15 16
Salisbury, Church Street	"	21 22

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(Those wanting further information will address the above name at Roaring River, N. C.) Nov1-tf

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

[For N. C. Christian Advocate]

Love and Thanksgiving.

MRS. S. C. TRUEHEART,
General Secretary Woman's Board of Missions.

The Woman's Board of Foreign Missions of the M. E. Church, South, pledged $75,000 as a part of the $1,500,000 our Church decided to offer as a thank-offering to God for the wonderful blessings of the Nineteenth Century. As a thank offering, this seems a small amount for one and a half millions of church members to show their gratitude as a people to God for a hundred years of special privilege.

The 20th Century Fund must, of course, be outside of all amunts the church should collect for ordinary purposes, in missions, education, church extension, etc. Otherwise, the one million five hundred thousand dollars would be no thank offering at all. The Jews never regarded their tenth as a thank-offering, and we have much more to be thankful for than they. The knowledge that Christ, the promised Messiah, has come and brought with Him the glad sunshine of joy and peace, which is filling the whole world, should make all hearts so grateful that nothing less than large "gifts of gold, frankincense, and myrrh," would satisfy us.

This 20th Century Fund is to be devoted especially to the educational interests of the Church, to school buildings, to better equipments, and endowments. The foreign fields are to share in the grand plans, and the seventy-five thousand from the Woman's Foreign Missionary organization will be devoted to school purposes in China, Brazil, Mexico, and Cuba. First, to building a Home and School in Soochow, China, similar to the McTyeire Home and School in Shanghai. Second, to erecting "Mary Keener Institute" in the City of Mexico, large enough to accommodate our rapidly developing school work there. Third, to purchase and equip a Home and School in Juiz-de-Fora, Brazil, so essential to the permanent life of the mission in that city, commanding, as it does, a vast extent of territory now open to Protestantism.

Fourth, to erect a Home and School in Havana, Cuba. These objects commend themselves to every thinking woman's heart. When the years to come witness the magnificent success of the present planning, this generation of consecrated workers will, I trust, be singing with ever increasing happiness, peans of victory, worthy of the Christ who commissioned them to evangelize and educate the daughters of men. Each woman, or society contributing to each, or all of the objects named, will state her preference when making her pledge, and direct her offering through the proper channels of the Woman's Foreign Missionary organization, to its General Treasury, and at the same time should inform the pastor of the amount, that he may count in all the funds coming through his charge on the $1,500,000. It is hoped that instead of one million and a half, our church will give double that amount.

Easter has been set apart as the time the woman's Board of Foreign Missions will make special effort to secure the $75,000 pledged. The March number of the Woman's Missionary Advocate will contain the program for its proper observance, and much prayer is going up to God, that success will crown the day. Self-denial may be necessary, but every loving heart knows the compensation of self denial in the service of the Lord, who though equal with God the Father, humbled Himself in our behalf, leaving all the glory He had with the Father, that we might share in the richness of His love, and sit at His blessed feet here, learning of Him, and at death, be exalted forever. How insignificant seem the quickly passing scenes of life in comparison with the eternity of blessedness beyond. No one now called upon for this special thank-offering, will see the close of another century. The good to be done on earth by them should be done now. Our fine jewels and gorgeous array, so costly and precious, will be as nothing to the memory of good deeds and loving service in the hour of death, in the day of judgment.



MRS. M. D. WIGHTMAN.

An Open Letter to the Auxiliaries of the Woman's Foreign Missionary Society of the Western North Carolina Conference,

DEAR SISTERS:—Surely no words of mine are needed to remind you upon what vantage ground we, as Christian women stand today, almost in the closing hours of this most wonderful century of all the ages, except that one which saw the light of the Star of Bethlehem dawn upon this sin darkened world. Truly we must esteem it a blessed privilege to bear a part in this glorious age of the world's history, so pregnant with great events, so electrified with grand ideas, pulsating with the heart-throbs of humanity in its upward strivings after still greater attainments. It is indeed "an age on ages telling," and woeful will be our mistake if we fail to make our impress as a Church, and as individuals, count for something in our influence upon coming ages.

You are already familiar with the plans of our Church for moulding the minds and characters of coming generations according to those principles of eternal truth which alone can truly elevate man, and assimilate him to the divine nathre by uplifting humanity along those noblest lines of development, the intellectual and spiritual.

It is with a spirit of gratitude that we, the missionary workers of the Southern Methodist Church, find that a special part has been assigned us in carrying forward this great movement. Our part of the work is so clearly set before us in the communication in this issue from the Corresponding Secretary of our Woman's Board that it is not necessary for me to call attention further to what is expected. I would only say that many are longing to do even greater things, and many are the prayers that have been offered by fervent hearts that the faith and liberality of Southern Methodist women may measure up grandly to this great opportunity.

Now, my sisters of the Western North Carolina Conference Society, what shall we do to help answer those prayers? Oh! that there might be much heart-searching at this point, and earnest questioning, "What wilt thou have me to do?" And let us listen reverently for the answer, that when it comes it may find a responsive heart, ready to obey even should it call for some costly sacrifice, even the breaking of some alabaster box whose treasured perfume we had fondly reserved for self. Such a gift, prompted by grateful love, would be a sweet savor unto our Lord as was the precious ointment of Mary, the sweet odor of which has been wafted down the ages, and become the type of sacrificing love. Who should make a rich offering for love's sake if not the Christian women of this favored land? Can we contrast the wretchedness and oppression of woman in heathen lands with our own blessed condition under the light and influence of the gospel of Christ, and not feel our hearts throb with gratitude, and our whole being thrill with love to Him who by His own suffering and death has brought such blessing to our lives? True love ever prompts a desire to do something for the beloved, and can we so far stifle this impulse of our woman's nature as to be unmindful of this golden opportunity for manifesting our love for the Savior by doing that which we know will be well pleasing in His sight? No, my sisters, we cannot do it; but like those devoted women of old who came early in the morning to the sepulchre, bearing their tokens of love in the form of sweet spices for the embalmment of their Lord's body, we too will come, bearing our love gifts on that glad Easter day which commemorates the resurrection of our Lord.

It has been pointed out that if each woman who is enrolled in the membership of the Woman's Missionary Society will give two dollars to this fund, the amount asked for will be raised. This is mathematically correct, and yet if we base our gifts upon this lowest estimate, the minimum amount that anyone can give and yet hope to reach the amount asked for, I feel sure we shall fail. In the first place, there are doubtlsss some who cannot do even so much as that; and some may not have the subject so fully presented to them as to arouse that interest which so momentous a matter demands. These classes will fall short and there will be a need for larger gifts from others in order to supplement these deficiencies. Then, too, while the minimum amount may be all that some dear sisters can do, and will therefore be just as precious as larger gifts in the sight of Him who noted and commended the poor widow's gift of two mites, will not many of us feel that it is a paltry gift, falling far below the privilege of the occasion, for those who are able to give more from the abundance with which their lives have been blessed? Surely some will desire to increase that amount ten, fifty, yea, a hundred fold, and still feel how inadequate an expression of their grateful love is such a sum. Oh, let us be satisfied with nothing less than the very best we can do! True no material gift can be a return for the "great love wherewith He hath loved us," and yet we have His own assurance that such gifts are well-pleasing in His sight, and that whatsoever we may do for others in love He accepts as done unto himself. Shall we through indifference, through coldness, or through illiberality lose this opportunity of a llfetime to show our gratitude for the unnumbered blessings that have been ours as a Church through the century that is passing, and to give expression to our faith that the coming century will bring even greater blessings and triumphs to His Church, if we but fulfill the trust committed to us. With the daily prayer upon our lips, "Thy kingdom come," let us labor, and sacrifiee even, to hasten the coming of that kingdom, when

"Jesus shall reign where'er the sun
Does his successive journeys run."

Praying that our Conference Society may come up grandly to the help of the Lord in this crucial test of our faith and love, I am

Yours for the work,
LUCY H. ROBERTSON,
Pres. W. F. M. S. of W. N. C. Conf.

Notice.

Executive Committee, Board of Church Extension, are requested to meet in the office of O. W. Carr & Co., Greensboro, N. C., at 2 p. m. Monday, March 12th, 1900.

All members of the Board are invited to be present.

Brethren having business for consideration of said Board take due notice.

O. W. CARR, President.

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THE PROGRESSIVE FARMER, of Raleigh, as the most enterprising farm journal North Carolina has ever had, is on a boom. All the State's best farmers are reading it. Hundreds of new subscribers are being received every month. Mr. Clarence H Poe is managing editor, with the State's two ablest practical and scientific farmers—Benj. Irby, Agriculturist N. C. Expt. Station, and Frank E. Emery, recently Professor of Agriculture in A & M. College—as assistants. The Progressive Farmer is first of all a farm and family paper—interests and educates every member of the family. It is nonpartisan, with representatives of all three parties on its editorial staff. It works for farmers, not politicians.

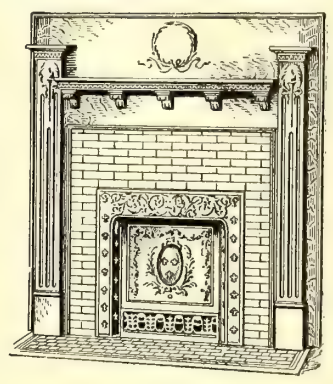
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A correspondent at Lenoir, N. C., asks our opinion in regard to the Disc cultivator, as to whether we consider it a good implement for the cultivation of corn. We always make it a rule never to give a positive opinion in regard to anything with which we have not had any practical experience. We have never used the Disc cultivator, and hence speak only from an opinion formed from seeing the work of the implement. In the hands of a judicious man and on land comparatively level we believe it will be a good tool to use. But in the hands of the ordinary farm hand we would fear that it would be run too deep, and on steep land will be hard to control well. Riding cultivators which are intended to work two sides of a row at once are better suited to broad fields and level lands and will hardly be found adapted to the purposes of a mountain country where the land is steep and the rows short. In Caldwell county generally I would prefer to use the ordinary one horse cultivator.

Another correspondent says he wants to grow a large crop of corn and wants to know what variety of corn is the best for him to buy. Also what is the most prolific variety of Irish potatoes to come off in July. We have heretofore stated that the best corn for any locality is the corn that has been bred up in that particular neighborhood Corn brought from a distance will usually have to get acclimated before it will do its best. For instance, up in the elevated valleys of Watauga county they have a prolific and early ripening corn, suited to their conditions. This corn brought down to your county of Randolph would hardly be as productive as the corn now grown there, and its only advantage would be earliness which you do not need. The same defect would be found to exist in corn brought from the North. Hence I always advise farmers to select the best corn of their neighborhood and then to go to work to breed it up intelligently, and make it the best possible corn for their land. Corn that has been bred up in the same neighborhood on rich bottom land would not be the best corn to select for planting on dry upland. Never take too violent a change in conditions. For upland get a corn that has been bred on upland and for bottom lands a bottom land corn. As to the Irish potatoes it would be rather hard I suppose to get a potato that would ripen in July to do well. We usually have our hottest weather about the last of June and an early potato that is not then ripe will have a hard time. Perhaps in your elevated section the case may be different from here. The Rural New Yorker No. 2 would come nearer to filling the bill than any we know, for while inclined to grow late, it makes tubers early, and if cut short by heat and drought may still make a fair crop. But we believe the best for you will be to send to Newbern and get second crop seed potatoes of the Early Rose and plant them in March as early as possible.

A Forsythe county correspondent says: "For many months I have been a silent admirer of your interesting and instructive letters in the CHRISTIAN ADVOCATE. I have been on the farm 41 years, and must confess that the great sea of knowledge of farming lies unexplored before me, and I have only gathered a few pebbles on the beach. I thank you for your proposition to answer questions, and hereby avail myself of the opportunity. I have 13 acres of old pine field that I wish to improve. It has been out of cultivation 35 or 40 years, but the pines were cut down every ten or twelve years and the land pastured. I cut them down a year ago and let them fall broadcast all over the field. The stumps will average 6 inches in diameter. The land is moderately fertile red clay upland. My purpose is to burn and clear off this spring, break in summer or fall and sow to wheat and sapling clover. Or would it be a better plan to clear and plow and plant in corn this spring and follow with wheat and clover in the fall. Or could you suggest a better plan." We thank our friend for the kind words he uses, and feel encouraged by the many such we receive to keep on in the effort to help our farmers. There is a vast deal that none of us yet know in regard to the art of farming, much that the oldest of us have yet to learn, and I never talk with or get a letter from a thoughtful farmer from which I cannot derive some help myself. But in the matter of getting old pine land into cultivation, you will pardon my using the expressive slang of the day and say, "I have been there" The old field was wasted by the careless culture of former days, but the pines, with their deep tap roots have gone down into the unexhausted subsoil and have been for years bringing up and scattering over the surface the mineral matters and the organic decay in their leaves. They have thus formed a new soil on the old worn field, and it is now in a condition approaching its pristine state when the original forest was cleared. It has accumulated a good deal of humus from the decay of the leaves and debris of the pines. The dead trees are now scattered over the land. The first thing to do is to get them out of the way. Of course under the circumstances the best thing that can be done is to burn them. But in this burning, I would endeavor to burn as little as possible of the humus that has collected on the soil. Hence I would haul the pines into as large heaps and burn as much as I could in one place, to prevent burning so much of the surface mould as would be the case in small fires all over the ground. Then after the burning scatter the ashes as widely as possible. As a rule I avoid the burning of anything on the land that can be plowed under to decay slowly in the soil. One reason for the thin soil in our piney woods of the long leaf pine section is the constant annual burning of the forest, destroying all the humus that has been accumulating in the woods. But of course one cannot plow under dead trees and hence the best thing is to burn them in as few spots as possible. I would plow the land at once as thoroughly as conditions will allow. After plowing, if possible I would apply a good dressing of, say 25 to 30 bushels of freshly slaked lime per acre and plant the field in corn. Cut the corn off at the ground as soon as well glazed and cure in shocks. Replow and harrow the land and seed to wheat, using on the wheat a dressing of acid phosphate alone at rate of 300 pounds per acre and seed to common red clover. Or what I consider better, cut the wheat and sow on the land peas at rate of a bushel per acre and mow them for hay when well podded. Then sow Crimson clover seed on the pea stubble the last of August, and when that is just in bloom in the spring mow it too for hay. You will thus get more forage than you would get from the red clover. If you have the manure at hand spread a coat of manure on the clover stubble in the spring and put in corn again. This time I would follow with wheat and red clover and let the clover stand a year, cutting only the first crop and pasturing the second growth or let it lie and plow the following spring for corn after having dressed it with manure. By this treatment you will be preserving and even increasing the humus that the pines have accumulated, and the land will be getting better instead of running down again. Always aim to keep all land covered with green growth of some kind in winter to prevent the leaching away of fertility. Our cotton fields have lost more by winter washing off the bare ground than the crop has taken from them, and the same is true of corn fields all over the state. There was a notion among the older class of farmers that a field should be "rested" by allowing it to lie a year with no crop on it. The resting then consisted in letting the soil grow a mass of weeds and wild grasses. In what way this was resting it is hard to say. But the plan was not altogether bad, for though the land gained little by the weeds it was kept from wasting. We can do better than this, however, by keeping the land covered with a more useful growth than the wild weeds that are going to fill the soil with seeds to give us future brow sweatings. We can keep the land covered with crops that will enable us to feed cattle, and which while doing this will be getting for us from the air the nitrogen that forms the most expensive part of a bought fertilizer. Peas and clover will do this for us, and will enable us to make money out of stock instead of growing a crop of weeds to exhaust the soil with little return in the shape of added fertility.

Just as I was about to close this I receive a letter from a farmer in the upland red clay country of the cotton section who says that he has been farming as near as possible by our directions, and that he likes the plan more every year. He is breaking his land for cotton and corn with four horses, two to the turning plow and two in the same furrow with a subsoil plow breaking the land deep and enabling it to store moisture for the coming summer. He says that he is going to use three horses abreast as soon as he can afford the team. His farm is now all laid off with the Mangum terraces which he says we told him how to make, and his neighbors are all copying them as the greatest improvement yet devised to prevent land from washing. More than this he says that with the deep preparation he has made he proposes to use no fertilizers whatever, as he is feeding cattle and has a manure spreader and makes 200 loads of manure which is thoroughly and evenly spread by the machine. Here and there we strike a man in the South who is boldly getting out of the ruts. Thousands of our farmers in the upland red clay country are annually scratching over a rich farm to work a very poor one, never realizing that right below the point of their little one mule plow lies an untouched and fertile soil that only waits to be aerated to bring its fertility into use. Our red clay hills are all soil down to the bed rock, and they contain an almost inexhaustible supply of the mineral elements of plant food if you will only let the plant get at them. The deeper these red hills are broken the less they will wash and the more of the winter rain they will hold on to for the plants in summer. We congratulate our friend on his escape from the ruts. Who is the next?

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SOUTHBOUND.

	No. 403.	No. 41.
Lv. New York, P.RR.	*11 00 a m	*9 00 p m
Lv. Washington, "	5 00 p m	4 30 a m
" Richm'nd, A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.	*3 45 p m	*3 20 a m
Ar. Weldon	11 10 p m	11 43 a m
Ar. Henderson	12 56 a m	1 35 p m
Ar. Raleigh	2 22 a m	3 38 p m
Ar Southern Pines	4 27 "	6 00 "
Ar Hamlet	5 14 "	7 00 "
Lv. Wilmington, S. A. L.		*3 05 p m
Ar. Monroe, S. A. L.	*3 53 a m	*9 12 p m
Ar. Charlotte, S. A. L	*8 00 a m	*10 25 p m
Ar. Chester, S. A. L	*8 13 a m	*10 55 p m
Ar. Greenwood	10 45 a m	1 12 a m
Ar. Athens	1 24 p m	3 43 a m
Ar. Atlanta	3 50 p m	6 15 a m
Lv		

NORTHBOUND.

	No 402.	No 38.
Lv. Atlanta, S. A. L	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L	*11 10 p m	*7 45 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 15 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*3 15 a m	*7 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

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Methodism in Caldwell County.

C. M. PICKENS.

About the middle of this century the Methodists of Caldwell county began to agitate the question of establishing a school for the higher education of young women. Accordingly in October of 1853 at Centre camp meeting the subject was presented to the people and a subscription of $12,000 was raised. This was the beginning of Davenport Female College. Sixteen acres of ground, in the heart of Lenoir, was selected as the sight upon which the institution was to be located. Within two years a handsome and commodious building was completed, and in 1857 presented to the South Carolina Conference, which at that time embraced this part of North Carolina. The conference accepted the gift and thus the institution became the property of the church. It had a prosperous history until 1877, when the handsome buildings were destroyed by fire. With great faith the friends of the college rallied again to its help and $3,000 were raised with which to partially rebuild. The school was reopened in 1881. Since that time its history has been varied. But at no time has it failed to do great good.

The College opened under its present management last September, and it has met with such encouragement as was not expected by any one. We have enrolled up to this time near a hundred students, and still they come.

Now we desire to present a few reasons why the Methodist hosts of the Western North Carolina Conference should give a large part of their Twentieth Century Thank Offering to this institution:

1. Because it is the only female college owned by our Conference. Much has been done by the state for the education of the young men and the young women. The church has done much and is doing much for the education of the young men, but the church has in North Carolina no endowed school for girls. The girls should share equally with the boys. The Methodist Church owes much to intelligent womanhood, and the day she turns her attention to the production of intelligent manhood to the neglect of intelligent womanhood will be a sad one for her. Let us look well after the boys, but let us look equally as well after our girls.

2. Because the property, easily valued at $15,000, was a gift to the church by liberal men, some of whom were not Methodists, and because every expense of improvement since the school opened has been borne by this communitr, with the single exception of a sum less than one thousand dollars which came from the Conference Educational collection. Is it not time for the people throughout the conference to come to the help of these men?

3. Because the Methodists of Caldwell county, who have stood by the school for this past half a century, propose at this Thanksgiving time to do their whole duty by the institution, and they need the encouragement of the whole Conference.

4. Because geographically this school is nearer more Methodist people than any other school we own. It is almost in the center of our Conference. It is within easy reach alike from the mountains and from the cotton belt. The healthfulness of the climate is unsurpassed.

5. Because the money given here will be a perpetual benefit and blessing. The plan for the use of the money, as adopted by the Board of Trustees, is about as follows: The fund shall be held as an endowment fund, except one-third may, in the discretion of the Board, be used for improving the buildings and the equiping of the school. The endowment fund shall be loaned on first class real or personal security. The interest from said endowment fund to constitute a Student's Loan Fund, to be loaned to worthy and needy young women on five years time, at four per cent. interest. Thus by wisely investing the principal, and carefully collecting the loans the Board would have a steadily increasing annual income available to increasing numbers of girls year after year. Now in view of what the good Heavenly Father has done for the world and for you in the century that is just closing, and in view of what Methodism has been to your fathers and mothers through the years that are gone, and in view of the needs of the poor girls of our church, whose calls for help should meet with a magnificent response, we ask that you give something worthy of the great cause presented, and that you give a large part of your offering to Davenport Female College.

Sunday-school Convention.

The seventeenth annual convention of the North Carolina Sunday-school Association will be held in Charlotte March 14th, 15th, and 16th, commencing on Wednesday the 14th.

The convention will be attended by Mr. B. F. Jacobs, of Chicago, who is chairman of the executive committee of the International Sunday-school association, and who is generally considered as the founder of the international lesson system. The attendance of Mr. Jacobs upon the convention insures its success, as all who have ever heard him will agree. He will be the most prominent spirit of the convention, but will be ably assisted by leading Sunday-school workers of this and other states.

The address at the opening session will be made by Rev. James Atkins, D. D., of Nashville, Tenn., Sunday-school editor of the Southern Methodist Church. Rev. B. F. Spilman, of Raleigh, field secretary of the Sunday-school department of the Baptist Church, will conduct a Sunday-school Institute on Thursday afternoon. Dr. J. F. Monroe, of Davidson College, will present the subject of "Sunday-school Work in the Manufacturing Districts."

Other prominent workers named on the program (which is yet incomplete) are N. B. Broughton and Jos. H. Weathers, of Raleigh; Geo. W. Watts, of Durham; Prof. F. S. Blair, of Guilford College; J. W. Bryan and N. B. Parker, of Goldsboro; Rev. A. D. Thaeler, of Winston; Charles Ross, of Asheboro.

Entertainment will be provided for by the citizens of Charlotte fer all delegates. Reduced rates have been secured from all railroad lines—the rate being full fare going and one third fare returning.

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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 14, 1900	No. 23 Daily.	No. 15 Daily.	No. 103, Daily ex Sunda	No. 41, Daily.	No. 49, Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon..	11 50	8 58	...	..	...
Ar. Rocky Mount	12 55	9 52	.....	....	.....
Leave Tarboro..	12 21		6 00	.....	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 52
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma....	2 55	11 03		...	.....
Lv. Fayetteville	4 30	12 20		....	.....
Ar. Florence..	7 25	2 24		...	.....
	P. M	A M			
Ar. Goldsboro....	....	.	7 55	..	....
Lv. Goldsboro	.....		...	7 0	3 25
Lv. Magnolia..	....	...		8 09	4 23
Ar. Wilmington.	.....	...		9 40	6 00
			P. M	A. M	P. M.

TRAINS GOING NORTH.

	No. 78 Daily	No. 102, Daily ex. Sunday	No. 82, Daily.	No. 40 Daily.	No. 48, Daily.
	A. M		P M.		
Lv. Florence.....	9 45	...	7 45	...	.....
Lv. Fayetteville	12 20	...	9 45	....	.....
Leave Selma. ..	1 50	...	10 56	.....	.....
Arrive Wilson ...	2 35	...	11 33	.....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington.				6 50	9 45
Lv. Magnolia			...	8 20	11 16
Lv. Goldsboro ..		5 00		9 27	12 26
	P. M		A M	P.M.	P. M.
Leave Wilson...	2 35	5 43	11 33	10 30	1 16
Ar. Rocky Mount.	3 30	6 25	12 09	11 11	1 53
					....
Arrive Tarboro		7 04	.....	.....	.....
Leave Tarboro	12 21	....	.....	...	.....
Lv. Rocky Mount.	3 30		12 09	.....	.....
Arrive Weldon....	4 32	...	1 04	..	.....
	P.M.		A.M.	P.M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 4' p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning. leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Nashville Branch leave Rocky Mount 10:00 a m, 3:40 p m.; arrive Nashville 1:10 p m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:55 p m Nashville 12:15 a m, 5 25 p m., arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

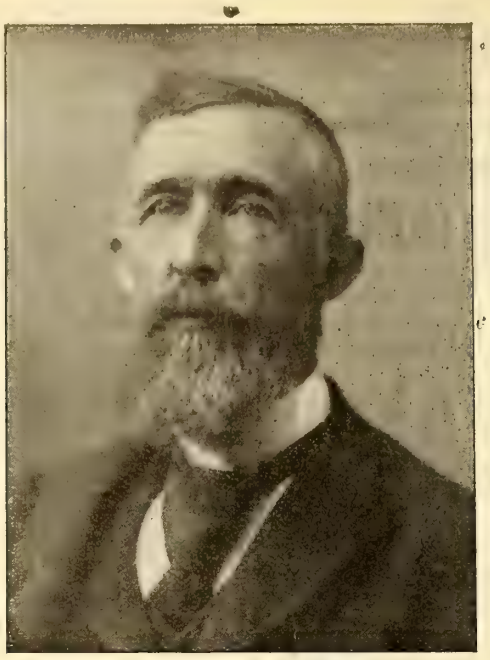
Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m and 2:51 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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REV- GEO. G. SMITH.

The Childrens' Offering.

GEORGE G. SMITH.

It is proposed that all shall make a thank offering this year to the Church to show how grateful they are for the blessings Christianity and Methodism has brought to them, and the children are invited and expected to come with their little gifts. There are a great many children and if each of them brings only a very small gift there will be a great deal brought into the treasury. The good editor of the N. C. CHRISTIAN ADVOCATE has asked me to write a short article to my little friends and tell them why they ought to join in the general work. I am sure no one has greater reason than a little child to do what he can to show his love to the Lord. Our good Heavenly Father has always been so good to little children. He has so made the human heart that the love for children is the strongest love. He has bidden the parents to tell the children of God's love to them and of their duty to Him and in all ages He has watches over them and when Jesus came he loved little children and made His gospel so simple that a little child could know what a wise man could never have found for himself. He did not shut the door of the kingdom on little children, but opened it wide and told them all to come in.

The Methodist children ought to be so glad to do everything for the Church they can because from the very earliest day this church has had a tender call for them. They are baptized when babes, they are taken when little tots to the Sunday-school and taught the catechism; they are received into the church soon as they apply and then they have provided for them good schools and colleges in which they can be taught. The poorer little children who cannot buy books are furnished with them, and who cannot pay their way through school, are taught without charge. To do all this calls for money and it is not too much for the church to ask everybody to help It is not expected that little people will give large gifts, but it is hoped they will all feel anxious to give something. A very little girl who had just begun to read in the Bible of a poor widow who gave two mites—as she could not read well, she read it two "mitts." The preacher asked for a gift to Missions. She had no money and so she took her little "mitts" and put them in the basket. When the collector examined the basket he found the little girl's mitts. He held them up and said some little girl has lost her mittens. "No, I did not lose them; I thought if the poor widow could give her two mitts I could give mine." You may have little, but a grateful heart will lead you to give all you can.

Bishop Galloway's Appointments.

Central Church, Winston, March 11; West Market Street Church, Greensboro, 12th, at night; Tryon Street Church, Charlotte, 13th, at night; Church Street Church, Salisbury, 14th, at night; Shelby, 15th, at night. Central Church, Asheville, 16th, at night.

We congratulate Rev. Frank Siler, pastor, and the congregation of Trinity Church, Charlotte, on the magnificent work done on last Sunday. They provided for the payment of a debt of $15,000 on their new and handsome edifice. The growth of this congregation has been remarkable and its future is bright with promise.

For lack of space we cannot call attention to the new advertisements that appear in our issue this week—but we hope all our readers will carefully note them. If you need furniture, musical instruments, clothing, groceries, dry-goods, shoes etc, we tell you where to get them. If you need insurance we present you gentlemanly agents and reliable companies. Always read our advertisements.

CITY NATIONAL BANK,

Of Greensboro, N. C.

—WITH A—

Capital - - - - -	$100,000 00
Surplus and Profits - -	13,000 00
Total Assets over - -	500,000 00

Offers more security to depositors than any bank in Greensboro. Accounts of Individuals, Merchants, Firms and Corporations are handled with care and economy

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J. M WALKER, President. LEE H. BATTLE, Cashier.

DIRECTORS: J. M. Walker, S. L. Trogdon, J. A. Hodgin, J S Hunter, M L. Shields, J Van Lindley, Dr. Dred Peacock, R. W. Brooks, J. N. Wyllie.
jan 24 1y.

KEEP AWAY FROM THE SHOP



"ROCK HILL" BUGGIES are "A Little Higher in Price, But—" they stand up, look well, and above all, **keep away from the shop** Only a dollar or so higher than cheap work. Why not use them when this is the case?

No 3 See our Agent or write direct. ROCK HILL BUGGY CO. ROCK HILL S C

S. J. KAUFFMANN

306 SOUTH ELM ST.

MEN'S SHOES
" SHIRTS
" UNDERWEAR
" GLOVES
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STRICTLY CASH. . . . ONE PRICE.

ALL GOODS MARKED IN PLAIN FIGURES.

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$7.25 Worth of Select Trees for $2.25

Order at once, as this offer is made to close out surplus of these fine varieties, and only holds good until the supply is exhausted:

	Catalogue Price.	
1 Early Harvest pear	$1.00	$1.00
1 Japan Plum	.75	.75
2 Summer Pearmain Apples	.25	.50
2 Stump Apples	.25	.50
2 Lowe Apples	.50	1.00
2 Connets Southern Early Peach	.50	1.00
2 Emma Peaches	.50	1.00
2 New Prolific Peaches	.50	1.00
1 Greenshouse Peach	.50	.50
Total		$7.25
Discount		5.00
Will cost you if ordered at once F. O. B.		$2.25

You cannot afford to miss this chance of trying these fine varieties at this price.

JOHN A. YOUNG, Prop.,
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WE REPRESENT

The Travelers Insurance Company,

OF HARTFORD, CONN.

(OLD LINE.)

It insures lives, firms, or individuals.
It insures against death or disabling injury by accident.
It was organized in 1868.
It has a paid-up capital of $1,000,000 00.
It has assets of $27,760,511.56.
Its liabilities are $23,739,827.61.
It has excess security to policy holders of $4,020,683 95
It has paid policy holders, since organization, $39,734,920.
It writes the plainest, freest, and fairest policy on earth.
No disappointments, delusions and dividends in its policies.
The only thing a policy holder in The Travelers has to guess at is how long he will live; everything else is guaranteed.
It is NOT the largest Company on earth
Do you remember, in the old school days, how the big, overgrown boy was sometimes 'downed" by the smaller and stronger boy? Yes?
The Travelers is one of the strongest Companies on earth. Do you see the point?
The Travelers is sound as a bullet and as solid as a solid rock.

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Examine our Rates, Plans and Policies.
Agents wanted.

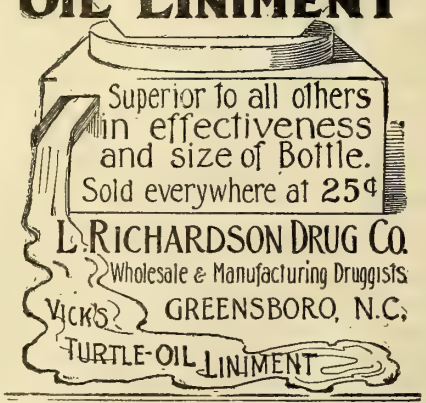
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Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.
ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America.



VICK'S TURTLE-OIL LINIMENT



Life and work of DWIGHT L. MOODY

Official and only authentic edition. Written by his son, WM. R. MOODY, and IRA D. SANKEY, his life long associate and friend.

100,000 AGENTS WANTED AT ONCE.

Liberal terms. Freight paid. Credit given. A golden opportunity for you. Outfit free. Write today.
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AGENTS WANTED everywhere to sell "The Official Life of Dwight L. Moody," the great evangelist and most marvelous preacher of modern times; a bonanza for agents; complete canvassing outfit sent postpaid on receipt of ten two cent stamps; most liberel terms; credit given; freight paid.

THE HOEY PUBLISHING CO.,
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Manufacturing enterprise and all concerns employing a large number of men should carry

Liability Insurance.

INSURE Your Steam Boiler Four good inspections per year guaranteed.

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W. R. FORBIS

KEEPS ALL KINDS OF

Burial Caskets and Robes.

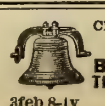
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The Best Line in the City.

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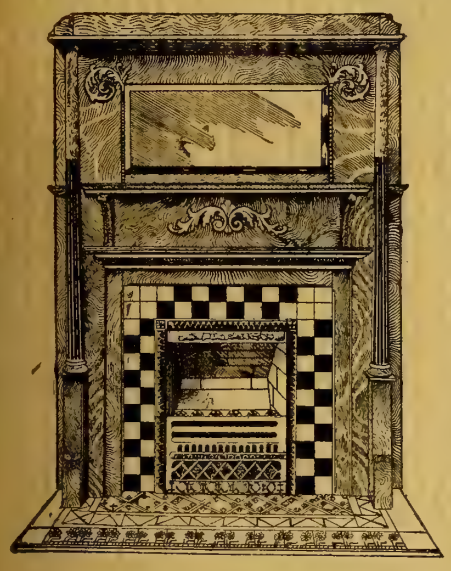
Church Bells, Chimes and Peals of Best Quality. Address, Old Established
BUCKEYE BELL FOUNDRY
THE E. W. VANDUZEN CO., Cincinnati, O.
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IT WILL PAY YOU,

Should You Contemplate Building or Remodeling a House to Write

ODELL HARDWARE CO.,

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in regard to **Artistic Wood and Brick Mantels, Grates and Tiles.** The amount of beauty which can be added to your home by the expenditure of a small amount of money will surprise you.

They can furnish, also, the latest and most handsome designs in

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Every desirable design of **Locks, Hinges, Knobs, &c.** Cut Glass Knobs are the latest.

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If you want a house with the most up-to-date fittings, at a very modest cost, do not fail to write them.



Drs. R. L. & E. H. MOORE

"REFRACTIONISTS,"

Adjusts BEST Glasses at RIGHT PRICES.
Wont it pay better to protect your EYES than to abuse them?

We Satisfy Others and Can Please You.

GREENBORO, N. C., November 11, 1899.
It gives me great pleasure to say that Dr. R. L. Moore is a gentleman of high standing and worthy of public confidence. His work done for me four years ago was, and is, ALTOGETHER SATISFACTORY. J. C. ROWE, D. D., Pastor W. Market M. E. Church.

ELKIN, N. C., November 10, 1899.
DR. MOORE: The glasses you fitted for me more than a year ago are ENTIRELY SATISFACTORY and I take great pleasure in recommending your work to the public generally.
Very truly, REV. HUGH M. BLAIR.

STATESVILLE, N. C., August 18, 1897.
After trying several different glasses for sometime, with no real benefit, I applied to Dr. R. L. Moore, who fitted to my eyes Bifocal glasses, for reading and distant vision, and it affords me pleasure to say they are giving PERFECT SATISFACTION.
REV. ROBT. M. HOYLE, Pastor M. E. Church.

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Wholesale Agents for Opera and Field Glasses.

The Chicago.

Latest Improved, Fully Guaranteed.
32 Keys: 90 characters: best $35 action.

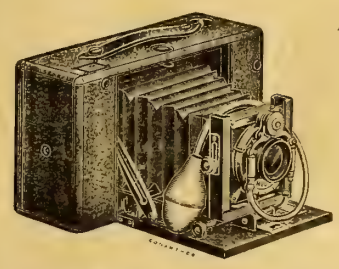


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Nothing to Equal it.
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All kinds of Supplies and anything Optical.
Circulars for the asking.

$5 Best make Cameras; uses Roll Films; 12 Exposures; others up to $25



THE Constitution of the United States and the Acts of Congress cannot be printed on a single page of any book: neither can much be said about the **PENN MUTUAL** in a few lines. Something you shall know—

It was 53 years old February 24, 1900.
It has assets now exceeding $39,000,000.
It is purely mutual in its organization; that is, the policy-holders are the members and they manage the institution in their interest through the trustees and officers selected by them.
It grants every conceivable form of sound life insurance at the lowest sure rates.
Its policy contracts are incontestable from date of issue for any cause, except non-payment of premiums, and liberal cash, loan and paid-up values are guaranteed after three years.
It pays losses promptly and in full. No honest claimant has to ask twice. Its record in this regard is enviable.
Its surplus is about $5,000,000.
It has $185,000,000 of insurance in force.

You may learn what you wish (no obligation imposed) by addressing

MURRAY BROS., Agents,
GREENSBORO, N. C.

E. M. ANDREWS FURNITURE and MUSIC CO.

CHARLOTTE, N. C.

The Only Great Furniture and Music Company in North Carolina Wholesale and Retail.

SIX COMPLETE DEPARTMENTS.

Furniture, Carpets,
Mattings, Curtains,
Wall Papers, Mantels,
Tiles and Grates

AND COMPLETE HOUSE FURNISHINGS.



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FROM THE LEADING MAKERS OF THE WORLD.

Steinway Pianos
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THE CELEBRATED

FARRAND & VOTEY ORGANS.
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Sold at prices to meet any and all competition, for cash or on easy payment plan. Delivered at your depot and guaranteed by us and the maker. WRITE FOR OUR PRICES AND TERMS.

E. M. ANDREWS FURNITURE AND MUSIC CO., Charlotte, N. C.

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We are Looking After



Correct styles in Prince Albert, Chesterfield and Frock Suits.

These in Worsteds, Granite Cloths and Cheviots.

Double and Single Breast Sack Suits in the latest designs of Nobby, Natty, Check Plaids.

Make, fit and fabric guaranteed.

Mail Orders Solicited.

All goods shipped on approval and if not satisfactory in every way they are to be returned at our expense.

Rankin, Chisholm, Stroud & Rees,

FINE CLOTHES AND MEN'S OUTFITTINGS,

300 South Elm Street.

Mention when writing us that you saw our ad. in the CHRISTIAN ADVOCATE.

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The Story of the Odyssey. By Dr. Edward Brooks	1 25
Boys' Heroes. By Dr. E. E. Hale	1 00

BARBEE & SMITH, Agents,

Nashville, Tenn., and Dallas, Tex.

WANTED!

5,000 Pounds Country Hams, Properly Trimmed and Smoked at 8 1-2 cents pound.

2,000 Pounds Beeswax, 23 cents pound.

5,000 Pounds Dry Hides, 13c. pound.

Free on board any depot in North Carolina spot cash.

JOHN J. PHOENIX.

To Merchants:

J. W. SCOTT & CO.

GREENSBORO, N. C.

THE ONLY SPOT CASH **WHOLESALE HOUSE** IN THE STATE

Dry Goods, Notions and Groceries

Our Spring Stock was purchased very early, and we can save you money on every order.

Write for Samples and a copy of our Complete Catalogue for Spring.

J. W. SCOTT & CO.

NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

College Message ...ED 1855. GREENSBORO, N. C., MARCH 14, 1900. VOL. XLV., NO. 11.

OUT OF TOUCH.

Only a smile. yes, only a smile,
That a woman o'erburdened with grief
Expected from you; 'twould have given her relief,
For her heart ached sore the while;
But weary and cheerless she went away,
Because, as it happened, that very day
You were "out of touch" with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered. "Speak;"
But the worker passed onward unblessed and weak,
Whom you were meant to have stirred
To courage, devotion, and love anew,
Because, when the message came to you,
You were "out of touch" with your Lord.

Only a note, yes, only a note
To a friend in a distant land;
The Spirit said, "Write," but then you had planned
Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and woe—
You were "out of touch" with your Lord.

Only a song, yes, only a song,
That the Spirit said, "Sing tonight,
Thy voice is thy Master's by purchased right;"
But you thought, " 'Mid this motley throng,
I care not to sing of the city of gold;"
And the heart that your words might have reached grew cold—
You were "out of touch" with your Lord.

Only a day, yes, only a day,
But oh! can you guess, my friend,
Where the influence reaches, and where it will end,
Of the hours that you frittered away?
The Master's command is, "Abide in Me;"
And fruitless and vain will your service be
If "out of touch" with your Lord.
—Jean H. Watson, in Baptist Outlook.

The usher who, while the vestibule was filling with belated worshippers(?), quietly slipped in when the minister called the congregation to prayer, and kneeling, prayed God's blessing upon the pastor, the preached word, the people, and finally upon himself, was the one who afterwards testified that never before had a service done him quite so much good.

"A little fortune has come and gone through my hands in the last few years," said a friend to me recently. "I cannot be thankful enough that grace was given me, before a dollar of it was spent, to resolutely lay aside one tenth for the Lord. I have never enjoyed anything more than I have the dispensing of that tenth, and I am sure I never made a better investment.'

Many of our associates are so clever and so moral it is hard to realize that they can be lost, and yet they are neglecting the only hope of salvation. In Holman Hunt's picture, The Light of the World, the door has no knob on the outside, it can only be opened from within. The mildest and gentlest resistance to Christ's knocking and call is all that is necessary to keep him out, and he is thus virtually rejected. Do such people appeal to you as objects of Christ-like solicitude? Have you ever tried even to arrest their thought?

Among the many tributes that have been paid to Mr. Moody by many men of many minds, none are quite so expressive of his true greatness as this; and surely such greatness is attainable by even the humblest worker in the Lord's vineyard: "I always felt when I left Moody, not like praising Moody, but praising God. It seemed to me that I could see and feel the throbbings of God—God's love, God's sympathy, God's great-heartedness as I came in contact with this wonderful man. He incarnated those word's 'God is able.' Of course, God is powerful, all-powerful, but the all-powerful God could do no mighty works 'because of their unbelief.' Omnipotence stood there unable. God did mighty works through Moody because of his belief. He enabled God—I speak it reverently."

Dr. Hillis has recently written a little book with the epigrammatic composition, by W. N. Channing, which he calls "my symphony" as a sort of text. "My Symphony" may be found in prominent art stores artistically printed on decorated cards and is worthy a place on one's desk, or better still to be embodied in one's daily living. Says Channing: "To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never. In a word, to let the spiritual, unbidden and unconscious grow up through the common. This is to be my symphony."

Many souls struggling after better things will echo this thought of Bishop Warren: "When we think of the depths of feeling possible to a human heart strong enough to break a human body, and the possibilities of grace from the infinite God, of the redemption purchased by the death of the Son of God, and the present striving of the Holy Ghost, equal to his best endeavors at Pentecost, it often seems that we live at a poor dying rate. If we do not sing:

"Where is the blessedness I knew,
When first I saw the Lord?"

we do feel that all the rich possibilities of grace have not been consummated in us." The Bishop also helpfully adds that the secret of enriching spiritual life is two fold, consecration and application. It is a devotion of faculties to God's service, an immediate use of them in his service under his direction. One thing done for love of God has more spiritual fruition than a week's dull round of stupid duty because it is expected of us, or of crying unto God for "a blessing" when we will not work according to his direction."

The Bishops of the M. E. Church, impelled by the conviction that the decrease in membership during the past year is due largely to the lack of spiritual power, have made an earnest appeal, under the fitting title "The Seal of the Covenant," to the church, urging the observance of the days from March 28 to April 1 as a season of fasting and prayer. The exhortation to the people begins: "Dear brothers and sisters of the laity, you are now very largely and increasingly the church; you have increased responsibility. We are all coworkers with Christ. For this work we all greatly need the seal of the covenant, the witness of the Spirit testifying to our adoption into the heavenly family. We bear the name, wear the uniform, and carry the burdens of Methodism. It is our privilege to have her joy and assurance and conquering power." The exhortation to the ministry is no less cogent: "Brothers in the ministry, the situation presses us to our closets and down upon our knees. The people are what we inspire and lead them to be. We are called of God, anointed of the Holy Ghost, and set apart by the church to be the leaders in spiritual things. Our lives type the lives of the laity. If we are anxious about personal ends, about place or salary or grade, so as to do less than our best spiritually, the membership will sink to lower levels, and become worldly." This is a move in the right direction. Certainly in no other way can theh idings of power be found.

A noble example of Christian stewardship is that of Dr. D. K. Pearson, mention of which we find in the Congregationalist. During the last ten years he has given to college and charitable institutions $2,500,000, and has now announced his purpose to distribute the remainder of his property in a similar way, receiving an annuity of two per cent. during the lifetime of himself and his wife. The amount still to be distributed is $1,500,000. Dr. Pearson is nearly eighty years old. He began life poor. He has accumulated his large fortune by honest work and wise investments. Of simple tastes and methodical habits, he has sought to use his money to promote the Christian education of young men and women with the same skill and interest he has given to the business of making it. He has chosen mainly to build up small colleges, to stimulate others to give to them and to insure thrift and economy in their administration. He is enjoying the fruits of his labors, and already has seen hundreds of young men and women enter with trained minds and consecrated purposes on the duties of life as the result of his forethought and gifts. His eminent wisdom is manifest in this explanation of his motives: "I have schemed for years to be my own executor and to see with my own eyes whatever good my gifts are doing. Of what use would it be to allow some one else to distribute my fortune for me after my death? It would mean less money for the institutions I hope to benefit, for the executors would have to receive a share. Now I shall be my own executor, and in addition I shall have the pleasure of seeing and knowing that my gifts are rightly placed."

Truly nothing moves some people to give as does the sight of others giving. A cause itself, however earnestly presented, may not appeal to one's sympathy, but an act of self sacrificing devotion to that cause on the paat of another unfailingly does. The following incident is a case in point. "At one of the meetings of the last Presbyterian General Assembly an effort was made to raise funds sufficient to send a young Princeton graduate to India as a missionary. A lady present noticed a teacher of a home mission school who was her guest slip a plain gold ring from her finger and put it on the plate. She asked the giver why she did it. The teacher replied that she had no money, but that she knew what it would mean to have the effort to send the young man fail. She had been told that she must close her own school because no funds were being given to support it. But she had refused to give up her work and had secured through friends enough to continue for a while, because she could not bear to take away from her pupils what they so much needed. And for the same reason she had given her ring, with its valued associations, to help another to do what was so dear to her. The next morning a delegate brought the ring to the assembly and told its story. It was worth $5. "I will give $5 to send that ring back to that young woman," said a minister. "I will give $5," said the stated clerk. A newspaper reporter handed up $5 to the platform. Pastors, missionaries, visitors came forward eagerly with their cash, each one determined to have a share in restoring the ring. In ten minutes $318 had been passed to the desk. No doubt if it had been needed to get that ring back to the giver's finger the amount would quickly have been doubled. She was a stranger to them all. Courtesy prompted the givers to make the condition that not even her name should be mentioned publicly. But scores of men and women had been moved to do for her a service which they had not been ready to do for such as those to whom she had devoted her life."

CONTRIBUTIONS.

Foregleams of Heaven.

BY REV. THEODORE L. CUYLER, D. D.

To that valiant soldier of Christ, Dwight L. Moody, was accorded not only the privilege of leading thousands of souls heavenward, but also a brief glimpse of the heavenly world itself. A few hours before his death he awoke from sleep and said to his son, "I have had a vision. God has let me look into another world." When his son suggested that he had been dreaming, he calmly replied, "I know what I am talking about; God has let me look into another world." He then mentioned the names of two dear friends whom he had seen there; his last audible words were "Heaven's opening." All those who know our beloved brother Moody knew that he was never given to mystical fantasies of any sort; he was especially distinguished for his sturdy, practical common sense. He uttered, that day, only the words of truth and soberness.

Hardly any scene in the religious biography of America is more familiar to Christian readers than the account of the last hours of the celebrated Dr. Edward Payson, of Portland, "The Celestial city is full in view," was one of his many ecstatic exclamations; "its glories beam upon me, its music strikes upon my ear, and its spirit breathes into my heart." Very similar to these utterances were the dying words of the missionary Adams in West Africa. He was by temperament a most unimaginative man, and his brain was not disturbed by fever. After a period of silent prayer, he exclaimed, "I see glorious sights. I see heaven. Let me go; I want no more of earth; let me go." In this same strain he continued to pour forth his rapturous expressions until his breath departed. There is not the slightest evidence that either of these cases were devout illusions, or the wanderings of a fevered brain.

It may be said that such beatific vis ions of the celestial world are very rare. That is very true Among the myriads of Christ's earthly followers very few have ever caught a veritable view, or even a glimpse of the abode of glorified spirits. And yet there is a profoundly true and indubitable sense in which every faithful, devoted, and spiritually minded Christian may have foregleams of heaven. While his Bible tells him more about heaven to sharpen his appetite and kindle his expectation than it does to satisfy his curiosity, yet it pre sents heaven as the most solid of realities. He accepts that divine revelation and builds his eternal all upon it. The eye of his faith sees what to the eye of sense is invisible. Like the great apostle he looks straight at the things which are not visible to the outward senses, and he knows that these "unseen things are eternal."

For example, he takes the Word of God as his spiritual spy-glass, and through it he gets wonderful visions of his future home. He discovers that the word "heaven" is not employed to describe a condition of God's people, but a positive locality; it is a city which hath foundations, and whose builder is Jehovah. There are "many mansions" into which the redeemed all enter from h lsla the regions of the globe and from every denomination of true believers. All shall come in through Christ Jesus, yet by many gateways. Having no gross bodies to be fed, we shall hunger and thirst no more; having no bodies to suffer, no one shall say "I am sick;" neither shall there be any more pain. Identity will be preserved and we shall recognize each other there, even when the "natural body" shall have become a "spiritual body." Heaven will be a blessed home; its occupants one vast loving household. The aspirations of every soul will be for increasing knowledge and likeness to our Lord—forever "reaching forth unto the things that are before." The distinct declaration that his "servants shall serve Him" there, proves that there will be active employment; but all our powers and faculties shall work in such perfect harmony that this ceaseless and holy activity is described as a perfect "rest."

That there are sublime mysteries overhanging that celestial world none will deny; we see now as through a glass dimly; it doth not yet appear fully what we shall be. But nevertheless there are glorious foregleams breaking through the clouds of mystery that are enough to thrill every Christian who opens the eye of faith to gaze at them. Even a glimpse of them is an ecstacy. John Bunyan tells us that his Pilgrim had certain golden hours in which his annoyances were vanquished and his troubles were forgotten.

One of these times of joyous uplift was "when his thoughts waxed warm about the place whither he was going." In like manner grand old Richard Baxtex exclaimed, "When, O my soul, hast thou been warmest? When thou most forgot thy wintry sorrows? Is it not when thou hast got above—closest to Jesus Christ, and viewed the mansions of glory, and filled thyself with sweet foretastes, and talked with the inhabitants of the higher world?"

Baxter was no visionary mystic. When he came to Kidderminster, it was overrun with profanity, drunkenness, and Sabbath-desecration. His thorough, untiring, practical labors revolutionized the town, until it became one of the godliest places in England. Our own beloved Moody was no dreamer. He seldom delivered any series of sermons in which he had not at least one on Heaven. The foregleam of that celestial glory so fired his heart that he ceased not day or night to warn his fellow-men from hell, and to win them to the city of God which was as real to him as his own native Northfield. I have no faith in the pretended "heavenly-mindedness" of any man or woman who never carries a loaf to a starving family, and never lifts a finger to relieve an overloaded sufferer, or to lead a perishing soul to Jesus. Whoever takes a road towards heaven that is only wide enough for one, is not likely, when he gets there, of finding anyone whom he helped to bring there

It is not to be wondered at that some professed Christians do not catch more distinct foregleams of the Celestial City. Their spiritual vision is obscured. As a small object when held close to the eye would hide the view of Niagara or Mont Blanc, so a Christian may hold a dollar so close to the eye of his soul as to shut out the view of heaven. The seen things hide the "unseen and eternal things." Fishes down in the Mammoth Cave become eyeless at last; and so will any of us lose even the faculty of spiritual sight if we lock ourselves down in a cavern of worldliness or unbelief. To any of my readers who complains that he never can get any cheering foregleam of the "Father's House," I would say—probably you are in the wrong place to see it. You are down in the marshy grounds and the quagmires where the fogs are too thick to see a rod before you. When a Christian leaves the King's highway of holiness, and cares more for his ledger than for his Bible, he has strayed into the enemy's country. Heaven is not visible to backsliders. Never until your feet are treading again the straight path of obedience to your Savior, and your eyes have been washed with the tears of penitence, will you catch any gladdening glimpse of that rest which remaineth for the people of God.

Happy is that servant of Jesus who often mounts to the top of the "Hill Clear," and through the spy-glass of faith catches bright foregleams of heaven. Happy is he who amid the busiest service of his Lord and of his fellow-creatures is always ready for the invitation to "come up hither." The only life worth living down here in our earthly tent is that which fits us for that life in the eternal mansions. Brethren and fellow-pilgrims, the miles to heaven are few and short; they are growing fewer every day. Let us take for our marching song the sweet lines that brave old Baxter left to us:

Lord, it belongs not to our care
Whether we die or live;
To love and serve thee is our share
And this thy grace must give.

Come, Lord, when grace hath made us meet
Thy blessed face to see;
For if thy work on earth be sweet,
What will thy glory be?

Brooklyn, N. Y.

The Press as a Factor in the Twentieth Century Movement?

BY REV. R. S. WEBB.

"That there is a tide in the affairs of men, which taken at the flood leads on to fortune."

The little wave, called at first in ridicule Methodism, has reached a floodtide.

The fathoming line of history no olnger measures its waters by the ankle, the knee, or the loins, because it has become an exceeding broad river, a river to swim in.

The problem is how to take this tide at the flood of the closing century, and swell the volume of the knowledge of the glory of God, so as to cover the earth as do the waters of the great deep.

The tide is always the highest at the full of the moon, and the moon is full when in its orbit it is in a position for its whole face to reflect the light of the sun.

"The Lord God is a sun," and when the Church puts itself in the best position to reflect his light it becomes the "light of the world."

This light must be reflected from the school, the pulpit, and the press.

This triune agency must be one in aim, though three in methods. They have all helped to bring the tide to its flood. I propose to write of the importance of utilizing

THE PRESS.

In all ages, when men have mused, and the fire has burned within them, they have desired a way of communicating those burning thoughts to others.

Listen at Job: "Oh that my words were now written; Oh that they were printed in a book; that they were graven with an iron pen and lead in the rock forever."

Job's prayer has been answered, and we now have the printing press. In former ages literature was confined to the few, because it could be handed down by the scribe, and what literature there was was generally in a different language from that used in conversation

But since the invention of printing and the desire to put the Bible in every tongue, it has been the entering wedge for het introduction of literature in the spoken language of every nation.

So it is becoming a more important factor for the enlightenment of the world. Shall this power, generated by the Church, be perverted to the overthrowing of Christ's kingdom?

The enlightened Christian owes it to his fellow-men to give them the news that is such a source of pleasure and profit to himself.

This is a reading age, and what one reads helps to mould their character, and decide their destiny. How can the press be purged from so much corrupt literature? I answer by giving the people a purer literature.

Methodism tried to cure the evil of extravagance in dress and the wearing of jewelry by a prohibitory law, but they succeeded much better when they opened the missionary box and other benevolent enterprises, and showed them a better way of spending their spare change.

To overthrow the power of a corrupt press we must supply the people with a purer and more wholesome literature. How can this be done? We answer by secularizing the religious papers and Christianizing the secular papers.

Count nothing common or unclean that can be used for the good of man and the glory of God; and nothing respectable that is polluted by vulgarity, profanity, or backbiting.

Legislation ought to protect citizens in all their rights. If the Sabbath is a necessity for the good of society, legislation ought to prohibit the running of the printing press as well as that of the factory and the plow. The Sunday paper is doing much to damage society, and the Christian world ought to crush tl at monster, before it crushes them.

To give it cast among Christians it puts in a little thread of religion in a big woof of corruption. If the Sunday paper is not printed on Sunday it ought not to be dated on Sunday, and if so it ought only to contain such matter as will promote worship.

"The Sabbath was made for man," he needs it.

There ought to be union of Church and State, but it ought to be such a union that exists between the wheels of a bicycle.

It took the world nearly six thousand years to invent the bicycle, and to realize the balance of power. When first invented the pedal was put upon a big wheel, and a little one in front, but now the wheels of the best bicycles are of the same size and run with a chain.

In past ages both Church and State have been struggling for the big wheel, the controlling power, and the contention has always caused so much friction as to throw its riders.

Empires and kingdoms have fallen, when jealous of the Church they have tried to limit its power; and Churches have tottered and lost their power because when prosperous they have endeavored to sit in Cæsar's seat instead of Moses.'

The best bicycle has equal wheels, and the rider sits between them, not as on a fence however, ready to get down on either wheel, for such an effort would cause a fall.

A bicycle is made for progress, a delay to discuss side plans will cause a fall. Let progress be the watchword.

Let us not carry over the bounds of the Twentieth Century any hindrances of the past. Let us "prove all things

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and hold fast that which is good."

Let us scatter "the leaves from the from the tree of life," for there is "healing in their wings," and "the wilderness and the solitary place shall be glad for them."

The tide is rising. To bring it to a millennial flood the pulpit must put on a new consecration, and whet its sword at the college grindstone, and go forth to battle, relying on the promise of the Lord to be with us to the end.

The schools, colleges, and universities must invest their money in the brains of poor boys and not in stocks and bonds, brick and mortar, and adorned campus's, and supply intelligent men for pulpit and pew, State and Church, rostrum and forum, bar and bench, factory and store, farm and furnace, so that no art or science, or calling shall suffer for the want of well-equipped laborers

The press must not sell itself to unworthy patrons, or become a mere advertising machine.

The old Methodist Magazine was published because it had an experience to tell, and worthy lives to record, but the late one that bears our name looks as if it were going to sandwich a little Methodism between a great deal of business. Is the guiding hand on the secular or religious wheel of this beautiful machine?

Let us put The Visitor, The Era, The Advocates, and The Review in every family. I beg the laymen to help do this.

My First Trip in the Country.

BY REV. J. R MOOSE.

On the afternoon of October 4th at 4:45 we left Seoul for Songdo with the intention of visiting a number of churches on the way.

Our party was composed of Dr. Lambuth, Dr. Hardie, myself, and four Korean men who went along to "look after the stuff." I must not forget to say that there were three ponies, for without a pony a trip in Korea is not to be thought of.

The Korean pony is unlike anything else I have seen belonging to the horse family. I should say in the first place that he has a head of his own and the man that tries to turn it may get sick of his job before it is done; as he may be bitten, kicked, and stamped before it is all over. The average pony is very small—about the size of a six months old colt in America—and to tell the truth to one who has not seen it, concerning the loads he can carry, seems almost incredible. He is not only used for the horse, but for the cart also. I mean by this that everything to be carried is packed on his back till you would think he could stand no more and then a man—he may be a heavy one too—throws himself on top of the pack and then with a mapu (pony man) at the bridle he starts off on a rack.

On this trip, however, no one rode the pack going out; Dr. Lambuth and I rode saddles and Dr. Hardie travelled on his wheel. It would have been an amusing sight to the folks at home to have seen us as we went out of the old South Gate. Dr. Hardie on his wheel leading the way, Dr. Lambuth next, then I on my little sheep of a pony with the mapu trotting at the bridle, while the pack pony and the footmen brought up the rear. Korean ponies will not travel two abreast like decent horses, but one just behind the other, where the pony and his rider are always in danger of being kicked, as Dr. Hardie can testify from real experience had on our return from Songdo, when the pack pony which I was riding tried to kick him and his donkey out of the road.

Our first stop was at Koyang, which is a village of about three hundred people, and is fourteen miles out from Seoul. This is one of our best churches and is composed of a number of people, many of whom seem to be earnest Christians.

The road leading out to this place passes through a most beautiful country; through mountain passes, down through rich valleys almost burdened with the weight of the rice which was just ripening for the sickle, then across sparkling mountain streams, and winding around the foot of some grim old mountain which stands with his bare head towering towards the clouds as he keeps silent watch over the valley below. As the evening came on and the sun began to drop beyond the peaks of the highest mountains, while his golden light still flooded the vale below, and the sky overhead took on a tint of etherial gold and blue which might put to blush the most delicate touch of the painter's brush; one could not but feel his heart swelling within him and exclaim, "great is the glory, power, and beauty of our God as displayed in nature."

A number of the Christian men met us at the outside of the village and gave us a most cordial welcome. Although I could not understand a word they said, I felt sure of the welcome from the very manner of the men themselves.

Soon we were in the prophet's chamber, which is not "on the wall" but immediately joining the little chapel, or better to say is a part of the chapel. Even before our pack arrived, so we might have supper, the little chapel was crowded with men, women, and children waiting to hear the Word. Dr. Lambuth spoke to them, Dr. Hardie being his interpreter. The people seemed interested and in answer to many questions concerning their spiritual life gave evidence of a true knowledge of Christ.

This "prophet's chamber" is made of two Korean pangs, which makes it 8x8x16 feet, and is quite large enough for three Methodist preachers. A Korean room (or pang) is 8x8x8 feet. With the exception of a rude chair and a cat belonging to Dr. Reid our room was entirely devoid of furniture, which plays very little part in a Korean home. In travelling it is always necessary to carry your bed or you shall have to sleep on the floor of the house However, to sleep on the floor of a Korean house is not so bad as one might suppose—since it is covered with paper—the floor being made of stone and mud, with flues underneath by which it is heated so one may keep warm on a cold night with very little bedding.

The next morning after having a prayer service with the Christians we went on our way rejoicing that the Lord had counted us worthy to take some little part in serving our fellow-men.

On our way that morning we passed two large stone images immense in size and representing a man and a woman. They are carved out of a large stone on a hill-top not far from the road. These stand as lasting monuments to the devotion of a people who worship they know not what. Before these images the women pray that they may become the mothers of male offspring.

About noon we arrived at Sai-soolmak where we have another band of believers who received us with much joy and heard the Word with gladness as Dr. Lambuth spoke to them concerning spiritual things.

That afternoon a journey of about fifteen miles brought us to Min-san-po, which is quite a large village. Many towns along the coast and rivers are named some sort of "po" which means a landing, or harbor.

Shortly after our arrival at the chapel the flag was hoisted on a high pole which stands nearby, and by this means instead of ringing a bell the people are notified that there will be services in the chapel.

Soon the little chapel was filled to overflowing, with many pople crowding about the doors and windows listening with close attention to the Word as spoken by Dr- Lambuth. There is I believe the beginning of a very strong and useful church in this place.

Next morning we went on our way to Songdo. Bro. Collyer came out about fifteen miles to meet us. He had expected to meet us much earlier than he did. He met a Buddhist priest and enquired if he had passed any foreigners on the way; whereupon the priest replied that he had seen three foreigners two on horse-back and one riding a bull-cart—a new name for a bicycle.

We arrived at Songdo just at dark and received a very cordial welcome from Mrs. Collyer who was ready to serve us with the things needful for the body.

While in Songdo we accepted the invitation of Mr Etonyin. a Korean gentleman, to dine with him. It was my first experience with a Korean meal. I can assure you it will not be forgotten right soon. I can't say that I enjoyed the dinner very much but the royal hospitality with which it was served was sufficient to make glad the heart of almost any one. All the other members of our party had lived long enough in the East to know how to wield the chopsticks and to know how to make rice take the place of bread. I fear I shall be slow to acquire these arts.

We were seated on large silk cushions placed upon the floor, and before each one was placed a Korean table which is about 12 inches high and 18 inches in diameter. Upon each table was food enough for any two men. There were two large bowls, one filled with rice and the other with soup made of—well I shall not say what—but there was plenty of it. Next was a bowl of kimchie which is a kind of a pickle made of Korean cabbage, turnips, red pepper, etc., and is one of the main staples of diet in the country. Then there were bowls of beef, pork, and crabs, all prepared in a way entirely different from anything I had ever seen before, and I must say that I like the good old-fashioned way of cooking very much better.

Songdo is quite a large city, the second in the empire, and is being worked at present by no other mission. A fine field indeed, and our Church being the first to occupy it we should do a great work here.

Our trip back to Seoul was rather an interesting one to me. We left Songdo at 2:30 a. m., and traveled overland about fourteen miles to the Han River whence we took a small steamer for the remainder of the journey.

This time Dr. Lambuth traveled by chair and Mrs. Collyer and baby by chair also. Dr. Hardie rode the pack, Bro. Collyer his saddle pony, and I took passage on one of those royal saddlers sometimes known as the donkey. Just before arriving at the boat landing I exchanged with Dr. Hardie so I might experience the pleasure there is in riding a pack.

The boat was on time and we just did get on board with all of our baggage before she steamed up the beautiful Han. It was fun to see our dignified Secretary riding on the back of a coolie from the shore down across a long stretch of mud to the same pan in which we went out to the steamer. There are no wharves in this country and the tide rises very high on this river so the coolies carry all of the passengers on their backs from the dry land to the boats.

On the little steamer we enjoyed lunch from our lunch basket which had not been forgotten by sister Collyer, and then we settled down to talking about our Master's business, so almost before we knew it we were again in sight of Seoul.

Seoul, Korea.

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To the County Superintendents.

DEAR SIR:—This is to say to you that I have decided that the special appropriation of $100,000 is to go to the benefit of the children direct, without any shaving down by commissions for county treasurers or other officials.

I am quite sure the Legislature intended for this special appropriation to go direct to the children, and urge you and your county board of directors to see that this is done.

If the Legislature and the people are willing to give this special benefit to the children, then the county treasurers can surely handle this special money without a commission.

This letter is written in response to county superintendents who are making efforts to have the special fund handled without any cost to the children.

It may be that some county treasurers are not demanding a commission, but the cases referred to are from counties where this demand has been made.

Yours truly,

C. H. MEBANE,
Supt. Pub. Inst.

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Let us Not Pollute the Offering.

DEAR DOCTOR CRAWFORD:—Your special edition, issued in the interest of the Twentieth Century Educational Movement, is inspiring, and does credit to the Methodism which it represents. The only feature which, in any sense, mars it, is the absence of so many prominent leaders in our educational work in North Carolina as contributors, and the brevity and obscure positions which those contributing were subjected to. However, space is an item in a newspaper, and so many columns can hold only so much matter.

As a good sermon always makes me feel like exhorting, so this edition of the ADVOCATE stirs me to say a thing or two by way of following up what has been delivered. And first of all I feel like suggesting to the brethren of the whole Conference as well as to the editor of the paper that in a very important sense every issue of the ADVOCATE might be made to carry the features and sparkle with the interest of a special edition, provided all could be brought to co-operate. No man can make a paper that approaches the ideal Conference organ without the co-operation of preachers and laymen, and that in other ways than soliciting subscribers. Preachers and laymen, possessing the ability, should be willing to contribute, so as to make each edition of the paper a sparkling symposium of the freshest thought on topics of vital interest to the Church. This is by no means an impossibility.

But I began this note for the purpose of making a suggestion in reference to the Twentieth Century Offering. In our well meant efforts to be generous and liberal, we are sometimes, if not always, exposed to the danger of an exhibition of unconscious selfishness. This whole New Century Movement is intended to help our people out of the rut of purely local sympathies and that form of beneficence which has nothing to inspire it but the idea of bestowing something where we may hope to reap for ourselves the benefits. The extreme latitude which has been given to us in directing where our gifts are to go, places before us not only the peril of nuturing this selfish spirit in the very act of giving, but to the economic peril of so scattering our Twentieth Century Offerings as to produce no appreciable result anywhere. It will be a great pity if we pollute this offering with the selfishness that makes us see the interests of local enterprises, while to the same degree we are blind to the claims of other institutions, simply because they are farther away. Everything else being equal, I should say that whoever allows his contribution to go the way his Conference Board of Education directs, acts wisely. As long as we appeal to our people to contribute to the cause of education or any other cause, laying chief stress upon the idea of building up their own community materially, or reaping any personal benefit directly, we foster the spirit of selfishness and therefore lead them to pollute the offering they are making to the Lord.

In conclusion, I feel constrained to make a plea for favorable consideration of the laudable purpose of our Board of Education to assist in establishing a loan fund for the assistance of needy young men at Trinity college We need nothing now more than this. From the mountains to the sea, the cry has been for some way to put the benefits of this, our chief educational institution, in reach of our poor young men. To my mind the solution lies in the plan of our Board in connection with this Twentieth Century Thank Offering, provided that fifty per cent. of these offerings be devoted to this, where not otherwise directed by the donor. Whatever we do, let us see that our offerings swell this fund, instead of being spent on enterprises which at best promise only to be followed as a forlorn hope.

Then Davenport and Weaverville are worthy of the places accorded them by the Board. These three are to be the beneficiaries of our Thank Offerings, outside of what we give with special direction. Let us try to be sure that we put none of the Lord's money in a hole in our zeal for helping institutions which promise little or nothing of permanent value to the Church in the coming century.

H. M. BLAIR.

Shelby, N. C., March 9, 1900.

Brevard Epworth School.

This school has been in operation now some five or six years. It began in a small rented house, and the first student came only after strong solicitation though board and tuition were offered free. After a year or two a larger house was rented which has been the home of the school ever since. The local patronage, at first small has constantly grown until now the enrollment for this year will reach 100 and the present attendance is over 80, including day pupils and boarding pupils. There are fifteen girls in the home and the house is full. Twice that number would be in if we had room enough. The school is in high favor in the town and its salutory influence is recognized by all. A movement was made two years ago to erect buildings Our plan then was to spend $3,000 in a plant which we could add to. Seeing the Twentieth Century Movement coming on ,the Board thought best to wait for this rising tide. The wisdom of this action is fully justified, for now we shall build on a larger scale and secure buildings at a cost of $6,000 to $8,000.

This school commends itself readily to the Church and the public. It is the first and only Industrial school our Conference has undertaken. The value and necessity of such work has been abundantly demonstrated Our church under the auspices of the Woman's Home Mission Board has erected some and is running them successfully. But this is the first instance we know of in which a Conference has undertaken this kind of education. We are therefore anxious that this effort shall succeed, and this school be established. In the language of Bishop Halsey, "That building must rise."

It is the policy of the school to have no teachers but the best. We have been fortunate in this. Our teachers will compare favorably with any lady teachers in any school among us. In fact we know of no better.

The cost of the school privileges to students is for boarders $50 a year, for day pupils $10. The influence upon the girls is very fine in many ways. They are taken through a thorough course in the Bible, and a competent critic who examined the papers last year said they would have done credit to Trinity College. They learn vocal music, housekeeping, cooking, sewing, good manners and everything a girl needs. After this year other departments will be added instrumental music and other things.

The school is admirably located in one of the healthiest and most beautiful sections of North Carolina. Brevard is surrounded with the finest agricultural lands, and beautiful mountain scenery. It is connected by railroad. A great deal of Northern capital is coming into this section.

We greatly appreciate the many encouraging words we hear about this work. Let it be kept in mind that the Board of Education has made no provision that this school get any part of the undirected funds of the Twentieth Century Movement. All it receives must be directed by the donor. In making your offerings therefore to this school please direct it yourself and notify the undersigned, or Rev. Fitch Taylor of your subscription to this fund. We confidently believe that no greater work will be accomplished by our Conference this year than the establishing of this school on a solid foundation. "Men of Israel, help."

D. ATKINS

Reply to Rev. L. C. Perry.

DEAR DR. CRAWFORD:

As one of the young ministers of the W. N. C. Conference, I wish to say that not all the young ministers concur with Bro. L. C. Perry in his rebellion against what he is pleased to call Bro. Boone's "narrowness". As young men just entering on the great work of saving souls I think the true spirit for us is to gladly receive advice from those who have been in the service many long years and have given full proof of their ministry. And I for one, want to thank Bro. Boone for his kindly advice and warning.

Bro. Perry intimates that fiction is the only source from which we may learn how to deal with men. He says: "To close from us the great formation of character study and then expect the most abundant results is ridiculous absurdity." How contrary is this to God's word. The Psalmist says: "I have more understanding than all my teachers; for thy testimonies are my meditations." (Psalms 119: 99). Paul in writing to his son Timothy exhorts him to "study the word and to continue in those things," and then very significantly adds, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3: 16-17.) Paul does not say to study the word of God some and put a finishing touch on it by reading some vainly imagined story.

If we want to study human nature we can't find a better book than the Bible to study it in. In the Bible we get the real picture of man in all his relations and under all circumstances. The home life is a much better study of human nature than any novel. One hour of study in the home is worth more than a day spent in picking out characteristic human traits in any novel.

Where did D. L. Moody get his knowledge of human nature? Was it in spending his leisure hours in reading Scott or Shakespeare? No. D. L. Moody had no time for these. His great power to reach men's hearts came from coming in contact with the poor people of the slums of Chicago, and constant searching of the Scripture. He made no "side line" of fiction. And God forbid that any of the young men who were admitted on trial into our conference this year should ever get off on the "side line" of fiction.

Brethren, let us read books of fiction when we know our Bibles, and when there are none sad to comfort, none sick to visit, none poor to minister unto.

R. M. COURTNEY.

McAdenville, N. C.

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Pastor W. Market M. E. Church

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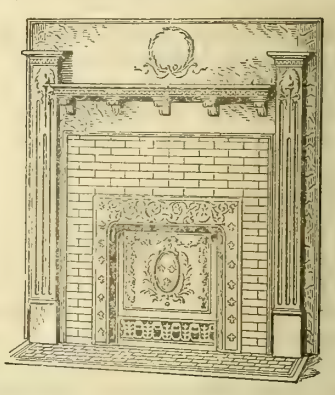
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"By Their Fruits Ye Shall Know Them."

We try to live up to the above paragraphs in our business career. We give you your "Money's Worth" for every dollar spent with us.

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. . Frosted Enameled Tiles . .

DO NOT CRAZE.

Franklin District.

Our first round completed we are now starting on the second. We have had some very cold weather, which means much ice and frozen roads in these mountains. By the providence of God we are all safe and every man at his post of duty.

Franklin district has five new men this year. Ten were retained, no mistake was made in the new ones coming, and I am sure none in retaining the ten men who were in the district last year.

J. J. Edwards was returned to the Cullowhee circuit. He is a faithful preacher and is growing in favor with his people. This circuit raised the salary, is contributing more liberally to the collections, in fact, is taking more interest in all church work.

R. S. Howil is in charge of the Webster and Dillsboro station and has an appreciative people He is rapidly getting a strong hold on their hearts. Howil is wise, he is giving special attention to capturing his young people. Two new churches will be ready to dedicate by May. Steps are being taken to put the parsonage in good order.

E. Myers was returned to Whittier circuit. No grass grows under the feet of this faithful pastor. He has had one good meeting since conference with some 30 or 40 conversions. He is planning some new churches.

W. L. Nicholson at Bryan City is in great favor on the station. He is wise and painstaking in his plans. His people are going to take care of him. They are beginning to love him and realize that our Conference has more good and faithful preachers beside J. J. Gray. This servant of God is planning good things for his kingdom at Bryson City.

A. P. Foster is on the Bushnell circuit, a new work formed this year. This people would not trade for anything in the district. Foster is a consecrated faithful Christian man. He has held two good meetings since Conference. We are expecting some new churches in this field this year. He is planning and talking this interest. I shall be disappointed if it does not materialize.

Z. V. Cordell, the veritable talking machine—more nerve and energy in his little body than any one to his size I know of. He is on the Robbinsville circuit. If this people will not grow with him to lead—then—well let's wait and see. With only one finished Methodist church to begin with this year in the country—I believe the number will be larger by the end of the year—Cordell said at first quarterly meeting: "I have found nineteen places to preach already."

J. H. Bradley is on Andrews circuit. This is his third year. They love him more than ever. He is a good, faithful, energetic preacher. He is building a new parsonage.

J E. Abernathy was returned to Murphy station. This is his third year. He is a strong, clear, faithful Methodist preacher. He is in great favor with all the people of Murphy.

J. A. J. Farrington is beginning his first year on the Hiwassee circuit. He came at once to his work, preached one Sunday, took typhoid fever and was sick for two months. God has been favorable to him. He is hard at work now. I think he will do to trust. I am sure he will.

E. N. Crowder is a new man on Haysville circuit. He is in great favor with his people. This circuit gave the second best report of any work in the district.

T. F. Glenn was returned to Macon circuit. He is working hard, sowing faithful seed for his Lord. He is a man always at work.

J. W. Campbell was returned to the Highland circuit, he began his second year with new life and energy. His people love him. Campbell is a "cunning man,"he is planning great things for the spread of our Lord's interest.

J. C. Keever is a new man on the Glenville circuit. I hear his praises from many people. He has a large field. I am sure he will care for it. He is above every man in the Conference. Sometimes six thousand feet above sea level.

T. E. Weaver was returned to Franklin circuit—not difficult to know he is appreciated, this people increased his salary, and made the best report of any work in the district the first quarter. He has a good people to serve and they have a good, faithful, fearless preacher to serve them This circuit is fast coming to the front.

Ira Erwin was returned to the Franklin station. The best and biggest thing of its size in the Conference. Many tokens of love have been given him since his return. The station will not suffer in Erwin's hands.

Well I have thus far by the mercy and goodness of God been able to meet every appointment for one year and a quarter. Some clouds are gathering. My wife has been sick for three months. Her lungs are giving her trouble. I cannot with freedom throw all of my energy into the work as I long to do. I trust the clouds will pass and the sunshine of other days will come back to us.

Pray for us. May the Lord of the hosts bless us as a Conference and give us an ingathering of twenty thousand souls this the Twentieth century.

Our District Conference will embrace July 26 29. We meet at Haysville, N. C.

C. M. CAMPBELL.

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A Pleasant Lemon Tonic

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For palpitation and heart failure take Lemon Elixir.
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From a Promlnent Lady

I haven't been able in two years to walk or stand without suffering great pnin. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used. J. H. MENNICH, Attorney.
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W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir done me more good than all the medicine I have ever taken.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c. at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga. jan and feb

If you have sore throat Pain-Killer will cure it. If you have a cough or cold, Pain-Killer will end it. If you have cramps or diarrhœa, Pain-Killer will relieve it. If you cut, burn or bruise yourself Pain-Killer will stop the pain. In short, a bottle of Pain Killer on your shelf will save you pain, time and money. Avoid substitutes, there is but one Pain-Killer, Perry Davis' Price 25c. and 50c.



Fire and Catarrh

If there is a fire in your cellar you put it out with water. If the flames are in the kitchen you use water again. If the fire is located in the second story, water is the agent to subdue it. If in the attic, water is still your salvation. Fire is fire, and no matter where located, water puts it out.

Your body is a house of many stories. It is lined throughout with a marvelously sensitive mucous membrane. Whenever this membrane becomes irritated or inflamed, the result is Catarrh. When you catch cold, you have Catarrh of the head, or eyes, or ear or nose. Bronchitis is Catarrh of the bronchial tubes. Pneumonia is Catarrh of the air cells of the lungs. Consumption is Catarrh of the lungs. Heartburn and Dyspepsia are Catarrh of the stomach. Kidney troubles are Catarrh of the kidneys. Biliousness is Catarrh of the liver. Leucorrhoea is Catarrh of the pelvic organs in women. Almost everyone has Catarrh in some form.

Pe–ru–na is the name of a medicine that cures Catarrh in any part of the body, the same as water extinguishes fire in every part of a house. It is a long tried specific for Catarrh in every complication and phase. It restores the delicate pink membrane that lines the inside of the body to a perfectly normal condition, and thus makes the sick well. It is a universal remedy for that universal disease—Catarrh. It is the only true Catarrh cure known to medical science.

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Not a dye; but, by invigorating the roots, it restores gray hair to its natural color, produces rapid and luxuriant growth, causes the hair to grow on thin and bald places, eradicates dandruff, renders the hair glossy and pliable.

HIGHEST TESTIMONIALS.

From G. W. Grigsby, Superintendent of Schools, King George county Va., July, 1898:

"I desire to state that from personal experience and observation I can testify to the efficacy of Xanthine as a valuable toilet article, and that it will accomplish what is claimed for it. I, therefore, feel safe in recommending it to any one who wishes to use a reliable hair restorer, and a preparation to prevent the hair from failing out, avoid dandruff, etc. It acts admirably."

All druggists. Price, $1. Insist on getting it. Send for circulars.

XANTHINE COMPANY, Richmond, Va.

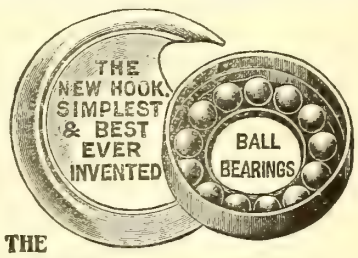
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THE CHRISTIAN LIFE.

He Loves Me Still.

BY REV. W. R. FITCH.

Though from my Saviour's side I stray,
And oft rebel against His will,
Forgetting that the narrow way
Alone doth lead to endless day,
He loves me still; He loves me still.

And though I grieve the Spirit kind,
Who would my heart with rapture fill,
And choose the rather to be blind
Than seek the light which all may find,
He loves me still; He loves me still.

Though I refuse His voice to hear,
And feel no more the wondrous thrill
Of His sweet presence, ever near
To those who are to Him so dear,
He loves me still; He loves me still.

O blessed Lord! Thy love divine
Shall yet subdue my stubborn will;
Come thou into this heart of mine,
And let me be forever Thine,
And love me still; and love me still.
Lowville, N. Y.

Needless Worry About Being "Born Again."

Various theories of Christian "regeneration," or the "new birth" have been held and taught by different Christians along the centuries, since the conversation of Jesus with Nicodemus was first recorded in the Fourth Gospel. Yet, whatever be the view entertained; the new life is to be accepted as a gift or grace fron God, and is not to be worried over as a duty or work on the part of the individual.

It has been claimed by many that Christian baptism is the means or vehicle of a new spiritual birth, or of a regeneration. More than one denomination of Christians has practically made this opinion fundamental to its membership.

Again, it has been held by many that the term "conversion" is synonymous with "regeneration" and that "to be converted" is practically the same as to "be born again." This view it is, however, more difficult to reconcile with the Bible text since the revisers have removed from the text the passive form, "be converted," and substituted, as more correct, the active form, "turn."

Other views, also have been held with positiveness by Christian scholars and Bible students. And with all these views needless worry has often come to the individual sinner.

Without entering into a discussion as to the real meaning of the term, to "be born again," or as to the precise nature of the new birth, or changed spiritual being, it is worth while to call attention to the unmistakable fact that Jesus does not in any place, nor does any inspired disciple of His, give a command to an individual soul to "be born again," or speak of a new birth as if it were a personal duty of the individual. Only a failure to perceive the force of the words of Jesus in that conversation with Nicodemus can account for the error, into which many have fallen, of supposing that the words, "Ye must be born again," are the nature of a command or of an obligation. It is the statement of a fact or a truth; it is not the imperative command to a duty.

In the first place, it is to be noted that it was not to the multitude on the hillside, or the shore, or by the way, that Jesus stated this truth, as if it were to enjoin on all a plain duty. It was a conference at night time with a theological professor. It is to be considered accordingly. No disciple of Jesus, according to the New Testament, repeated that statement to those who were called to serve and trust Jesus.

"Except a man be born anew (or, from above,) he cannot see the kingdom of God." These are the words of Jesus. And again, "Marvel not that I said unto thee, Ye must be born again." This is not a command to a duty, but is a plain statement of a fact or a truth. It is a perversion of the Scripturs to quote the words as if they were a command.

Being born, the first time or the second time, is clearly not a duty to be performed by ourselves. No man can "born" himself. Turning to God, submitting himself to God—that is a duty. Being made a new man, being spiritually renewed, being given a clearer sight—that is a blessing from above. Turning, trusting—that is man's part. Renewing regenerating,—that is God's part. If we will do our part, God can be relied on to do His part. To doubt this is wrong and unjustifiable.

Yet this statement of a philosophical fact to a theological teacher is often used as if it were a command in an addres to a child or to the childlike; and thus it is made a stumbling-block before, instead of a help toward or into, the kingdom of God. What sad consequenses may result to those who are misled by their mistaken guides through this misconception of an important truth as declared by the Teacher of teachers!

It is because the editor himself groped and agonized for long years in the Christian life through being mistaught by those who knew no better, that he sounds a note of warning against supposing that being born again is a personal duty of the individual who would serve and trust Christ. Whatever view is held of the spiritual change spoken of in the words of Jesus, Ye must be born again, of one thing we may be sure—they are not meant to teach any person that he is to wait outside the loving service of Christ until some great change is wrought in him, whereby he becomes personally conscious that he has another nature than before. The reference is clearly to God's part, not man's, in the blessing of salvation.—Sunday School Times.

The Better Way.

Many years ago a prominent man in a church, between whom and the pastor there was known to be strained "relations," was approached by the usual self-appointed committee of one, with a paper containing the names of some people who wished, "for the good of the church" for a change of ministers. His signature was expected as a matter of course

The pastor was a young man. It was his first charge. A few years had developed some points in which there was room for improvement. On the whole, not a very remarkable or exceptionable case. The question was asked, "Isn't it about time that we had a new minister?" The answer was, "Well, you know that there are some points in which I do not agree with our pastor, but they are not personal differences. If they were, however, what ground have you for thinking that a new minister would be an improvement? My opinion is that we need a change in our minister, not need a change of minister. I'll sign a paper for that!"

The paper went no farther, for the "committee" was an honest, well-meaning man, providentially, and his eyes were opened to the fact that there was a better way. The minister in question is still the pastor of that church. He and the church are alike honored and blessed in the long pastorate.

In another church, years ago, the minister and people seemed to be spiritually paralyzed. "Two or three" met "in his name," The pastor was electrified on the following Sunday by finding on the pulpit a slip of paper, with the names of these "well-wishers" signed to it, and these words, "Sir, we would see Jesus."

The next Sunday he read to his people the request he had received, told of the impression made upon him of his own unfaithfulness. He then preached from the text, "Then were the disciples glad, when they saw the Lord" A great revival followed.

Are there not ways and ways of effecting changes in the pulpit?—Christian Ethics.

The Moving Wall.

"Life seems always just running against an insurmountable wall," said one whose years have been full of care and struggle. "But then," he added, with a smile following the sigh, "the wall always moves back about two feet when we get to it."

That is the description of many a life and of the carrying on of many an enterprise. The wall of difficulties, dark and insurmountable, seems to bar the path just ahead. We are always coming to the place beyond which we can see no way to go farther, only the wall moves back a little! If it would only go down and leave the prospect clear, what a blessed relief it would be, and how joyously we could press forward with our plans and our work! But it seldom does that. A few have the pleasant onlook, the clear way; but far more than we know are of those who toil their lives through with some threatening barrier looming just ahead. But the lesson our friend had learned is that it stays ahead, and always it moves far enough back to leave room for the next step.

"Fearest sometimes that the Father hath forgot
When the clouds around thee gather?
Doubt him not!
Always hath he comfort spoken,
Never hath his word been broken,
Better hath he been for years than thy fears."

—J. R. Miller, D. D.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.
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Sold by druggists, price 75c.
Hall's Family Pills are the best.

One day Mr. Perks called at a certain Cheshire chapel. The chapel keeper said: "You see, Mr. Perks, that coat." It was laid upon a bush near by. "It is pretty bad, isn't it? I meant to have a new one, but it will have to do another year. Iv'e made up my mind to give the money to the Twentieth Century Fund."
—London Methodist Recorder.

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THE HOME.

Serviceable.

I think the love that most your trust deserves
Is that which does not hesitate or doubt;
Which asks no guerdon, but lasts on, and serves,
And which nor years nor trials can wear out;
Which fails not, tires not, on the roughest way,
And has a new birth every new-born day.

Dear, use me as you use all common things,
Of which you know there is enough to spare,
Plenty for mornings, and for evenings,
For summer psalms, and winter's wear and tear.
Love such as mine takes up its song again,
Alike in smiles of peace or sobs of pain.
—Marianne Farningham.

A Healing Heartlessness.

"What she really needs," said my cousin, the doctor, "is some one about her who is heartlessly indifferent—or at least appears to be so to her symptoms."

"Oh!" I cried, quite shocked, "but you know she really has been very ill; you said so yourself."

"Yes," responded the doctor, stoutly, "that's just it. The whole family have been on a tension about her, and are yet, even now that she is safely convalescent. They keep up the invalid atmosphere around her. When she feels depressed, they all try, elaborately, to cheer her up, but really they worry over her depression, and sympathize with it, and show it. They tempt her appetite with things that aren't good for her. What she needs is a competent, matter-of-fact, professional nurse, who has seen scores of such patients getting well, feels no anxiety, and has no special sympathy with symptoms or blues."

"Why, what a convalescent needs is sympathy," I remonstrated, "not medicine or nursing, but just the reviving atmosphere of affection."

"Reviving atmosphere of fiddlesticks!" was the reply. "She'll never revive until a little bracing cold air is introduced. Tonics are generally bitter; that's why they are tonics. For my part, I could cure Mary in a week now, if she hadn't a friend in the world. It is her attached family that is the trouble. It's a pity, too, for she began by being very brave—an excellent patient; and now she's as likely as not to drift into invalidism for a year or two. I went there yesterday and before she could say a word her sister said, 'Mary had a bad night, Doctor; that's the third night this week she hasn't slept well. Don't you think she'd better have something to make her sleep?" And her mother broke in, 'Yes, Doctor, Mary must sleep, or she'll never gain strength, poor child.' Now, the last thing I want to give Mary is an opiate. Of course, she isn't sleeping particularly well at night, because she takes a good deal of sleep every day. But naturally, when she heard all this around her, she asked, in a depressed way, 'Can't I have some bromide, Doctor? I feel so miserable!' and when I said no, they none of them liked it, and Mary will probably think about my lack of professional skill every hour she lies awake!" and the doctor sighed humorously.

"Well, that's a new view," I said, "a brief for heartlessness as it were. But don't you really think that loving care is better than unloving indifference in the long run, even when the former has the occasional drawbacks you speak of?"

"Hm m," responded my cousin, meditatively, "depends entirely on the case. If Mary were acutely ill or an incurable invalid, loving solicitude would be in the right place. For ordinary convalescence I could wish she had none of it—or only a very discreet and diluted modicum."

"Couldn't there be a loving indifference," I suggested, "that would be just the right thing?"

"Yes. But, unfortunately, like many other desirable things, it doesn't exist—at least I've never met with it in my professional experience. Whereas loving solicitude is always getting in my way. For instance, I have two chronic patients with exactly the same disease—not a fatal one, only a troublesome one The first of them has an adoring husband and two solicitous daughters. She spends most of her time in bed, and is a useless and melancholy creature. The second has her living to earn, and two young children to support, and"—

"Poor woman," I interrupted. "How dreadful to have to struggle on so?"

"And she does it!" went on my cousin, concluding his sentence. He added, with emphasis, "And she is cheerful and useful—and rather better this year than she was last!"

"Nevertheless," I persisted, "I'm glad that I have a family to fuss over me, if I should be sick."

"Oh! You!" cried my cousin, in comical dismay. "I'd never take your case! Unless you went to a hospital, you'd be an invalid for life, with the amount of mistaken care that would be lavished on you! You can laugh all you please, but what I say is true—a little wholesome indifference is the best medicine for a convalescent, and for some invalids, too!"

And really—though I would not listen to him, there is more than one grain of truth in what he says!—Priscilla Leonard, in Interior.

What a Two-Cent Stamp Will Do.

It may not be out of place to give an illustration of the vast distances a letter may travel on the strength of a two-cent postage-stamp. Suppose one of the girl readers of The Companion in Key West, Florida, has a brother in the Klondike region, who has risked all to dig fortune from mother earth, and writes to tell him the news from home. She drops the letter in the post office at Key West, and it starts on its long journey.

It does not, of necessity, travel in a straight line to its destination, but must follow the twistings and turnings of the railroads, which have complete charge of it until the northwest corner of the State of Washington is reached. When it arrives at Seattle it has passed through fourreen States, and yet, so far as time is concerned, but one-fourth of the journey has been accomplished.

It now takes a sea voyage from Seattle to Juneau, Alaska, and from the latter place is carried, as I have already described, to Circle City. It may be taken from there by friendly hands farther into the Klondike country, and finally delivered to the anxious brother, who has been eagerly awaiting the arrival of the next party from the nearest town in which a post-office is conducted, in the hope that some one would bring him a letter.

This letter has now traveled in the neighborhood of seven thousand miles—by railroad, steamboat, stage, horseback, and, perhaps, dog-sled—and has been on the road for nearly forty days, without a moment's rest!

No profit, in money, accrues to the Government for delivering that letter; indeed, each letter sent into the Klondike costs the Government for transportation many times the amount of postage charged; but in such cases, should we reckon the profit only in dollars and cents?

Should we not consider also the happiness and satisfaction afforded this brother as he sits by his fire, perhaps homesick and lonely, but now with a loving smile illuminating his face, as he reads and reads again every word his thoughtful sister has written about home, mother, and father, and perhaps of some one else whom he holds dear? When, finally, he places his treasure under his pillow and seeks rest, he is happier than for many a day; and Uncle Sam, who has contributed so largely to that happiness, does not regret the small pecuniary loss he has sustained.—Ex Postmaster General James A. Gary, in The Youth's Companion.

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NORTH CAROLINA

CHRISTIAN ADVOCATE.

GREENSBORO, N. C., MARCH . 1900.

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

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All letters should be addressed and all checks and money orders made payable to the CHRISTIAN ADVOCATE.

A GREAT DAY FOR WINSTON METHODISTS.

Bishop Charles B Galloway, of Jackson, Mississippi, whose coming to our Conference has been looked forward to with so much interest for many weeks, reached North Carolina on last Saturday night and met his first engagement on Sunday morning in the Twin City. Winston Salem, is a growing commercial, manufacturing and educational center and now has a population of about 20,000. It is one of the most progressive towns in our commonwealth, and has before it a bright future. Salem has long been the stronghold of the Moravians in our State. About the year 1800 they purchased a large body of land in, what is now Forsythe county, located a town and established a female academy; which school has since become a far famed educational institution. The Moravians are known everywhere for their many virtues, their consistent living, their missionary zeal and their deep religious experience. They have steadily grown in numbers through the years and are wielding a widely felt influence for good throughout the community and country.

The Missionary Baptists, with their aggressive spirit and positive teachings, at an early date in the history of Winston, planted a church, which under faithful pastors and wise leadership, has become strong and influential in the place and is an important factor in the life and growth of the city.

The Presbyterians also entered the young and growing town, and with the wisdom characteristic of that influential denomination, selected a fine site and erected a handsome edifice. With their accustomed zeal for higher education, their perservering efforts, their consistent piety and high standard of living they have become a great and positive force in the business and religious life of the community. The Lutherans, Protestant Methodists, Episcopalians and Christian denominations have all comfortable churches and growing congregations.

It is but just to say that the Methodist Church has outgrown all the other denominations in Winston. It has made rapid strides in the last thirty years and now occupies a commanding position and wields an immence influence in every department of business, social and religious life. We now have three pastoral charges there, each of which is served by a strong experienced man. It was fitting that Bishop Galloway should begin his work with them.

Sunday morning did not give promise of a bright day. The sky was covered with leaden clouds, the wind blew softly from the South and there were indications of an early shower. But later the clouds lifted and scattered and the sun came out bright and warm. At eleven o'clock the large auditorium of Central church was filled below and above with a representative congregation. Besides the citizens of Winston-Salem many persons from the neighboring towns and surrounding country were present. We noted the following preachers: T. F. Marr, W. C. Wilson, W. H. Willis, M. H. Hoyle, W. M. Curtis, M. H. Vestal, C. A. Wood, S. A. Falls, T. H. Pegram, S. H. Helseback, C. M. Pickens and Z. Paris. All regretted the unavoidable absence of Rev. P. J. Carraway the presiding elder of the district, who was kept at home by sickness.

Central church has one of the largest pipe organs in the State, a superior organist and a fine choir. Select music had been prepared for the occasion and was rendered with the happiest effect. After the opening exercises, conducted by the writer, and the pastor, Rev. T. F. Marr introduced Bishop Galloway. Without formality he announced his subject—The Twentieth Century movement—and began at once the discussion. There was no attempt at oratory, but with the utmost grace of manner, elegance of diction, elevation of thought. grasp and presentation of facts, he held in rapt attention that great audience for one hour. All felt the force of the great truths presented and the power of the personality and massive thoughts of the distinguished speaker.

At the the close of the address cards were distributed and a thank-offering asked for. Without pressure or special appeal the contributions were made and the cards returned. The pastor informed us that the gifts aggregated $1,000 00, not including the $500.00 previously donated. Besides these, he thought a thousand more would be given later. At night the Bishop preached to an immense congregation; and his sermon made a profound impression. His text was: "Never man spake like this man." It was such an exaltation of Christ as to make every hearer say in his heart: "Surely He was the Son of God and the Savior of the world."

It is needless to add that great good was accomplished by the Bishop's visit.

THE TIME IS SHORT.

In the March number of the "New Century Education," Dr. Hammond gives to the Church facts in regard to the Twentieth Century Fund that should be a stimulus to every true Methodist. In our Conference everything possible is being done by the Conference Secretary and the Church organ to give all needed information. It now remains for every presiding elder and preacher to bring the matter home to each individual heart and conscience, and to press the collections. Dr. Hammond says:

"Sometimes we feel like asking: Do our people really intend to raise the thank offering asked of them? or do they intend to raise only a part of it and leave the rest? Can it be that a Church which has been so signally blessed of God will present him with an imperfect century thank offering? Can it be that when other branches of Methodism shall come full-handed to the century's close we shall come, like the unprofitable servant, empty-handed into that glorious company uttering complaints instead of jubilant praise? We do not, we cannot, believe this. And yet just ten months remain to us, and less than half the minimum amount has been raised. What have pastors, presiding elders, and Conference Secretaries to say to this? Have pastors appointed committees, one for each fifty of their members, and pressed the circulation of literature? Have presiding elders taken the matter up with the officiary and earnestly urged and co operated with pastors? Have Conference Secretaries scanned and studied Conference territories, noted the weak places, visited them, done what they could to fortify them, strengthened and encouraged the strong and assidously worked the plan of the General Board? To the amount so far raised less than a third of our people have contributed. Of our great Church, more than a million have as yet given not a penny.

Let it be said plainly, if we go on as we are going we shall fail. A liberal estimate of the contributions for the month of February will come within the fifty thousand dollar limit. Fifty thousand dollars a month for the next ten months will make only a half million. This, added to what we now have, will make but little over a million instead of the minimum of one dollar and four cents per member asked for at the beginning of the campaign. We mean to raise this fund; but are we wise in going about it so deliberately? Let us quicken our pace, lest the end come upon us as a thief in the night and we suddenly awake to the fact that our opportunity has been stolen from us by procrastination."

BISHOP GALLOWAY IN GREENSBORO

The large auditorium of West Market Street Church, in which can be seated between twelve and fifteen hundred persons, was filled on Monday night to hear Bishop Charles B. Galloway. His reputation as an orator had preceeded him and the people without regard to creeds or denominations wanted to hear him.

Special music had been prepared for the occasion and the exercises began by singing, "Magnify Jehovah's name." Rev. F. H. Wood read a scriptural lesson, Rev. J. C. Rowe announced hymn 1, and Rev. John R. Brooks led in prayer. Dr. Wood, the Presiding Elder of the District then introduced the speaker. Bishop Galloway chose as his general subject, "The Value of Education." He discussed the subject first from the standpoint of a patriot, and then from that of a churchman, clearly demonstrating the wisdom of better equipping our own institutions of learning. Without seeming effort he produced facts gathered from history and experience, which were woven into an argument altogether overwhelming and convincing. Apt illustrations, flashes of wit and flights of eloquence held the vast audience from start to finish in rapt attention.

The concensus of opinion was that the address surpassed in eloquence and power anything that had been heard in Greensboro for many, many years. The vast audience at the close of the exercises reluctlantly left the church conscious that they had received a great uplift and a breadth and sweep of view they had never known before.

The members of West Market Street Church, being now greatly absorbed in paying off a debt of several thousand dollars incurred by building their magnificent church, and some of its members having already given nearly two thousand dollars to the Thank Offering Fund, no pressure was brought to bear upon the people for large donations and the collection amounted to about two hundred dollars.

A BELOVED PHYSICIAN GONE.

The papers of last week announced the death of Dr. R. F. Gray, of Winston. He died in that city on March 5th, after an illness of many months, His funeral took place from Central Church on Wednesday and was attended by a vast multitude of sorrowing people. For many years he did a very extensive practice and was highly successful as a physician. It is said that his kindness knew no limit, and he was as attentive to the poor as to the rich. Dr. Gray was a native of Winston, was a member of a large and influential family, and leaves an aged mother, five brothers, two sisters, a devoted wife, several children and a host of friends to mourn his death.

From boyhood he had been a consistent member of the Methodist Church, and during his long sickness had ripened for the celestial world. To him doubtless death was gain. The ADVOCATE extends sympathy to the sorrowing loved ones.

OUR SEED OFFER.

Any persons who want to take advantage of our seed offer to subscribe for the ADVOCATE or to renew their subscription must do so at once. The offer expires by limitation in one week. Remember that all old subscribers who pay up what is due and send $1.50 to renew for another year and all new yearly cash subscribers will get by next mail one dozen papers of Buist's fresh garden seed. If any who have sent orders have not received the seed please report to the office at once as they have been sent.

The world does not need more faith so much as it does to have the faith already at hand better placed. If, for example, we could turn the faith we have in the power of money into faith in the power of God, we would have all the faith needed to subdue the world to Christ.

EDITORIAL NOTES.

Rev. S. B. Turrentine will preach the Commencement sermon for Marshville Academy, April 22nd.

Rev. P. J. Carraway, Presiding Elder of the Winston District, has been indisposed for a few days, but is now better and wil' soon be out again.

Rev. F. H. Wood, Presiding Elder of the Greensboro District, held a Missionary Institute, at West Market Street Church, in Greensboro on Tuesday. It was well attended, and will doubtless result in great good.

Rev. S. B. Turrentine has been chosen to conduct the annual series of meetings for the student body at Trinity College this year. The first service will be held Saturday night, March 17th.

Bishop Charles B. Galloway, after speaking in Asheville on Friday night, will go to Raleigh and spend Sunday. Then spend a day with relatives in Goldsboro and then go on to Washington, D. C.

We regret that the orders now coming in for the Twentieth Century Edition cannot be filled. Five hundred copies more than had been ordered up to the hour of going to press were printed, but the supply is now exhausted.

The Editor has been with Bishop Galloway at several of his appointments. This prevented his giving personal attention to getting out this week's issue of the ADVOCATE and also keeping up his correspondence. He will return to the office on Saturday.

The following clerical brethren came to Greensboro on Monday to hear Bishop Galloway, viz , Revs. R. S. Webb, T. P. England, R. T. N Stephenson, W. S. Hales, E. J. Poe, J. B. Tabor, P. E. Parker, R. M. Price, J. P. Lanning, W. E. Edmondson, C. M. Pickens, A. W. Plyler, John R. Brooks.

We take great pleasure in presenting our readers, in this issue, to the great clothiers, Rankin, Chisholm, Stroud & Rees. These gentlemen are full of enterprise, carry a large stock of gentlemen's furnishing goods and are prepared to give great bargains in their line. Call and examine their fine stock or write for what you want.

The Atlantic Journal speaks in very high terms of Prof. B. W. Arnold, who is now filling the chair of history in Emory College, Georgia. Dr. Arnold has already gained reputation as a writer. He is a contributor to Gunter's Magazine, of New York, Southern History Association Magazine, The Methodist Review and several leading papers, such as the Richmond Times and the State. Prof. Arnold is the son of Rev. J. D. Arnold of our Conference.

Rev. W. E. Edmondson, Chaplain of the United States Navy, has been unwell for some weeks and is now on a leave of absence. He spent several days in Greensboro last week, and will remain for some time in the State. Bro. Edmondson is one of our truest and most promising men, and we hope to see him soon in perfect health again. There is always awaiting him a cordial welcome in the Western North Carolina Conference.

We greatly appreciate the kind words said about our Special Edition of the ADVOCATE, both by the press and through private letters. No one knows the cost, in time, labor and money, of such an edition except those who have had experience. We are especially grateful to the brethren for placing so many of them in the hands of their people. We had 500 more copies printed than we had orders for when published, but our supply is now exhausted and we are unable to fill orders now on hand. This we regret.

Mr. L. Turner, a disabled ex-Confederate soldier, is handling the authorized life of D. L. Moody, by his son, the proceeds from the sale of which goes into the endowment fund to carry forward the work which he organized while living. He hopes to be able to give all a chance who may desire a copy to get it.

Dr. Rowe's sermon last Sunday morning was one of unusual power. His text was the sixth verse of the first chapter of Luke: "And they were both righteous before God and walking in all the commandments and ordinances of the Lord blameless." He touched briefly upon the commandments, and showed plainly that it is possible to keep each one, and there is nothing to compel anyone to break them; that the Lord did not require impossibilities. He commanded the entire attention of the large congregation from beginning to close. His sermon embraced all ages from the gray-haired parents to toddling children, his talk to the children being especially appropriate. He said in part: "You should honor your parents from your earliest childhood throughout your entire life. Your mother who went down into the jaws of death that you might have life, should be honored by you whether she be rich or poor, high or low, honorable or dishonorable "

Dr. Rowe is a deep scholar and a consecrated minister and never fails to impress his hearers. — Greensboro Telegram.

DEAR BRO. CRAWFORD:—In my first article puplished in the special edition my original manuscript has: "Bishop Fowler" instead of "Bishop Taylor;" "Newberry School" instead of "Newbury School." In the second article, my manuscript has "presentation of the subject - - - to the people" instead of "prosecution;" (i. e. in report of Joint Comision ; "to raise $1,500,000" instead of $1,000,000" (i. e. in report of General Conference); "on Jan. 5, 1899, this commision met," (i. e. of M. E. Church) instead of "June 5, 1899 " Some other errors likewise could be mentioned, but they are less important, and can be readily corrected.

Fraternally,
S. B. TURRENTINE
Charlotte, N. C., March, 10, 1900.

Whitsett Institute.

Whitsett Institute, Whitsett, N. C., is having an unusually prosperous year. The enrollment of students exceeds two hundred. Five new buildings have been added since the opening last August, thus giving about forty additional rooms for boarding, etc., and the outlook is that more rooms will be needed to meet the rapidly increasing demands of an enlarged patronage. This school was established in 1884 and has been under its present management for a dozen years. A beautiful village has sprung up around the school, and many families have been attracted to the place by its educational advantages. The school has been unable for some time to supply the demand for teachers, and others prepared for business at Whitsett Institute.

A Fine Endorsement.

The Southern Review of Commerce after much investigation says that the Messrs. Clamroch Bros., of Greensboro, N. C., carries a line of mantels that they can most fully endorse. This enterprising firm is looked upon as leaders in this particular line and their mantels have always given perfect satisfaction. They are also jobbers of iron and slate mantels and tiling for any and all purposes.

We know Messrs. McClamroch and are glad to commend them and their work.

A Year's Big Figures.

The Provident Savings Life Assurance Society of New York makes a showing of essential increases over the previous year. It announces that for 1889 it received applications for over $55,000,000 in new insurance and issued policies thereon exceeding $47,000.000, being an increase over the previous year of more than $17,000,000, or a gain of 57 per cent. The Society announces that it has paid policy-holders a total of more than $17,000,000 since organization, and has no death claims due and unpaid. A lower expense ratio in 1899 is also shown than for the previous year. Our fellow townsman, J. Sterling Jones, the State manager of the Provident Savings, as a contributive force in the accomplishment of the brilliant results scored by the Provident Savings, ranks high in the proportion his business in 1899 bears to the grand total, and in future as in the past, is a factor that must be reckoned with in any calculations as to the business to be done in the Old North State, we advise intending insurers and agents as well to get in the swim by interviewing Mr. Jones before making contracts elsewhere. See the big ad of the company on another page.

Davenport Female College.

This Instituton stands for the higher education of women in the Western North Carolina Conference. It is the only school owned by the Church for girls alone.

This fact should be remembered by every one who gives to the Twentieth Century Thank Offering. A part, at least, of all such gifts should be placed with this school. The Western North Carolina Conference has never done anything directly for her girls, and it is high time she was turning her attention in that direction. The church has in Davenport a good plant with which to begin, but within the next ten years there should be put in it one hundred thousand dol lars. It is in the very centre of our Conference, and is surrounded by the densest block of Methodists in the State. Many girls in this Methodist host are not able to give themselves the proper equipment for life's work. The Board of Trustees of Davenport, if the Church will place it in a position to do so, propose to come to the help of these girls, and say to them, "We will loan you the money on easy terms which will enable you to prepare yourself for usefulness:" We take the girls, teach them, not only the books and the arts, but teach them how to work in the Epworth League, in the Sunday school, and in the Missionary Society; and give them to the Church all prepared to do any work that may be placed upon them. Is not this a great work? Will you help us in it?

C. M. PICKENS.

Program of Educational Rally.

There will be a Twentieth Century Educational Mass-Meeting at Shelby, March 14 and 15. Bishop C. B. Galloway has promised to be present and make an address on this occasion. It will be a great meeting in the interest of a great cause and a rare opportunity for this community and District. Bishop Galloway is, perhaps, in many respects, the greatest son of Southern Methodism to day. Any one who fails to see and hear him will be the loser thereby.

In addition to the Bishop's address the following programme has been prepared to be interspersed with good music:

March 14th 7:30 p. m.—The demands for a spiritual ministry and membership in the church of Christ—our church. Rev. J. E. Woosley.

March 15th, 9:30 a. m.—Prayer for the presence of the Holy Spirit; experience of His power and influence in the lives and deeds of living men and women. Everybody to take part.

10:30 a. m.—How to find my work in the church of Christ. Dr. W. A. Goode.

11 a. m.—The relation of Christian missions and school. Rev. G. H. Detwiler.

3 p. m.—The value and need of a revival accompanying the Twentieth Century Movement. Rev. J. H. West.

3:45 p. m. The best way (not always) to get our people on circuits to give their moral and financial support to this cause. Rev. S. T. Barber. Open discussion by laymen and preachers.

7:30 p. m.—Address by Bishop C. B. Galloway.

The presence of every preacher in the District, and at least three or four laymen from every church is expected and desired, and as many others as can come. Shelby will have her homes and her hearts open. Come, brethren, in a praying spirit. W. R. WARE, P. E.

Triniiy College Notes.

The Current Topics Club held its regular meeting Saturday evening. The subject discussed was the war in South Africa. Mr. S. A. Stewart gave the Boer side and Mr. J. M. Flowers the English side. Both sides of the question were well presented and the meeting was a very interesting one.

Series IV of the Annual Publication of Historical Papers of the Trinity College Historical Society is just out. It contains seven papers, as follows: North Carolina Methodism and Slavery, by J. S. Bassett. Court Systems in North Carolina before the Revolution, by S. A. Stewart. William H. Branson, by Dr. J. C. Kilgo. A Saner Citizenship, by Judge Henry G, Connor. The Congressional Career of Thomas L. Clingman, by J. S. Bassett. De Graffenried and the Swiss and Palatine Settlement near New Bern, N. C., by L. L. Hendren. Nathaniel Macon in National Legislation, by W. K. Boyd. The publication makes a creditable pamphlet of 91 pages. It can be had of the Librarian of Trinity College for 50 cents.

The Science Club will hold its regular meeting Saturday evening. The subjects discussed will be, "The Germ Theory of Disease", by Dr. J. I. Hamaker; "The Transmission of Power", by L. L. Hendren, of the Senior Class; "The Action of Stray Currents", by Mr. J. J. Tyer.

The Executive Committee of the Alumni Association held a meeting Thursday afternoon for the transaction of some business for the Alumni. Several questions of interest were discussed.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for March 18, 1900.

JESUS AT MATTHEW'S HOUSE.

Introductory Lesson.

Up to this time Jesus had been as careful not to rouse opposition as not to permit false hope. But now that he had openly proclaimed his authority to forgive sins, such caution would be needless. Those who longed for a kingdom, the highest expression of which would be the forgiveness of sin, would now be strongly attracted to him; those who desired a temporal kingdom would assuredly be repelled. The next step which our Lord took, therefore, he took with deliberate recognition of the fact that it would on the one hand heighten any want of sympathy into positive dislike, while on the other it would as surely give hope and courage to a great number who up to this time had not dared to take home to themselves the good tidings of the kingdom.

The publicans or tax gatherers were a hated class, both because the system of imposts at this time was excessively minute and vexatious, and because it was a continual reminder that the nation was subject to Roman authority. The most despised of this despised class were those who themselves sat at the place of toll instead of hiring subordinates. Such a one was he whom Jesus now called to be his disciple.

THE LESSON

Mark ii, 13 22.

Golden Text.—He said unto him, Follow me.—Luke v. 27.

Verse 13. The calling of Levi, which according to all the Synoptics immediately followed the cure of the paralytic (vss. 3-12), was evidently so timed with the express purpose of enforcing the teaching that the kingdom of God is based on the forgiveness of sins, that its members are forgiven sinners. Doubtless it was this truth which he taught them as the multitude resorted unto him on the shore of the Lake of Galilee.

Verse 14. Of course Jesus had long known Levi the son of Alphæus, whom we more familiarly know as Matthew, and almost unquestionably the toll-collector had before this been a disciple of Jesus. His place of business as tax collector was by the sea shore, on the great caravan road from Damascus to Southern Palestine and Egypt. He must often have heard Jesus preach to the multitudes who there gathered about him, and had probably witnessed the call of Andrew and Peter, James and John (i. 16-20). Perhaps he had longed, yet without hope, to be permitted such a discipleship. Now, as Jesus was passing by, going to the sands for the better accommodation of the multitudes who had been attracted by the recent miracle, he took this moment to summon Levi, as he had before summoned the four fishermen, to leave the worldly toil proper to the mere disciple and cast in his earthly lot with his Master, as his special friend and attendant, later to be his Apostle. Who but can feel something of the leap of heart with which this despised tax gatherer arose and followed him!

Verse 15. Immediately after the call of Peter we find Jesus in that disciple's house; when Zacchæus followed him in his heart (Luke xx. 3) Jesus invited himself to Zacchæu's house; now we shortly find him at a feast in Matthew's house. Perhaps this was one way by which he cemented the bond between himself and his new followers—a thought that suggests something of our social duties in Christian fellowship. The feast, we may believe, was not more to do honor to Jesus than to give to publicans and sinners who would not be likely to frequent the synagogue, an opportunity to sit down with Jesus and hear his teachings. The nature of Matthew's calling, which was not only obnoxious to the Jews as a service of the hated Roman Empire, but also was accompanied almost without exception by acts of extortion and oppression, had caused those who followed it to be classed with notorious sinners, and almost of necessity publicans associated with that class.

Verse 16. This feast of farewell to his former life which Levi made on accepting the summons of Christ was attended, except for Jesus and his four disciples, only by publicans and sinners, and the Scribes and Pharisees when they saw this were greatly scandalized that Jesus should associate thus freely with such They seem not to have dared to expostulate with Jesus, after the incontrovertible proof of divine authority which he had lately given them; but they could not refrain from remarking upon it to his disciples, asking (Matt. x. ii) "Why," on what ground, did their Master take this course.

Verse 17. The question was evidently referred by the disciples to Jesus, and by him answered. It must be the very errand of the Messiah to call sinners to repentance; only so could the kingdom of God become conterminous with the people of Israel, as they expected it to be. The familiar proverb which Jesus here quoted, "They that are whole have no need of a physician," was precisely appropriate, leading their minds back to the miracle of a few hours before; then it was the sick who had been forgiven; here it was sinners who needed healing; the typical nature of disease and its inherent relation to sin being brought out, not by argument, but by antithesis and by calling up the picture of what had recently taken place.

The Jews had believed and taught that the favor of God depended on the condition of a man's heart; that a repentant man might be forgiven and thereafter called of God. Jesus here teaches that the reverse of this is true. He first calls the sinner to himself, and so makes him a penitent; first assures him of the forgiving love of God, and that man is forever-more bound to him in contrition and desire for obedience. His call was then the same that it had ever been, to the kingdom. Neither Matthew (ix. 13) nor Mark say anything about repentance. The whole, the righteous, needed no call; they were members of the kingdom already; for the Old Testament idea of righteousness included not (like the Greek) merely conformity to the law, but also a disposition to accept the will of God. The kingdom of God is "a kingdom of grace in order to be a kingdom of holiness." Repentance is its foundation, but its chief cornerstone is the love of God in Christ, it is those who are in, not those who are out, who repent of the sins they have committed.

Verses 18:20. The Pharisees had complained of our Lord's eating in bad company; now they go a step farther and complain of his not requiring his disciples to fast. In this matter they found it easy and expedient to gain the disciples of the Baptist to their side. The figure by which Jesus answered must have gone home to the hearts of those who had first heard their own master use it in joy over the "increase" of Jesus. Fasting, he tought them, was the natural expression of sorrow. Their time of fasting would indeed come, but sorrow in itself is no more moral than joy.

Verses 21:22. It was useless to try to compress the new spirit of the kingdom into the old forms of a former time; all that was valuable in the old would be injured and the new itself destroyed. A new spirit, a new condition of things, must come with the setting up of the kingdom. For this, new forms must in the nature of things be found. It is indeed natural for men to prefer the accustomed, especially in matters of thought; natural for them to think that the old ways, old ritual, old statements of truth are good enough. Jesus does not say that this is a mistake; he simply offers the new to those who will receive them.—Selected.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH,
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Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for March 4. 1900.

YE MUST BE BORN AGAIN.

(Meeting led by the pastor.)

John 3:1-15.

Nicodemus, "who came to Jesus by night," was astonished when he was told what he must undergo before he could be fit to enter the kingdom of heaven. And yet it is an indisputable fact that God is holy, and man is unholy. The infinite holiness of God shines out on every page of the Bible; indeed, it is essential to any true and exhalted idea of God. The Bible also teaches clearly that man is unholy, and his own knowledge of himself corroborates this teaching. He is conscious that in him is a tendency to wrong; that sin is more attractive than holiness. But that which is unholy can not abide in God's presence; there is a reputation between the two. Then man to abide there must undergo a change so complete and radical as to be styled a birth, likened unto a life coming into existence.

Into this radical, necessary change of heart and life we can come only through "repentance toward God, and faith in our Lord Jesus Christ." What the apostle said to the awakened jailer is the direction given to every penitent seeker: "Believe on the Lord Jesus Christ, and thou shalt be saved."

The new birth means the incoming of Christ to reigh over and control the life. "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him" The nature is cleansed by the power of the Spirit, new thoughts are born in his mind, new desires control his nature, a new outer life follows and exhibits the wonderful change. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." The all-important question for each one of us is: Have you been born again?

All birth, all life, is a mystery, and of course fhe new birth, the highest life, is the most mysterious of all.

It is a birth into new eyes; we begin to see God.

It is a birth into a new brain; we begin to have the mind of Christ.

It is a birth into a new joy; Christ's joy is within us, and our joy is fulfilled.

It is a birth into new achievements; we can do all things through Christ who strengthens us.

HOW IT COMES.

Obey Christ; he is the way to the new birth.

Believe Christ; he is the truth about the new birth.

Receive Christ; he is the life, the new life, the new birth.

If you obey Christ and believe Christ you will receive Christ, you will not know how; and then, although you will not know how, you will have been born again.

IN YOUR SOCIETY.

If your meetings are dull, pray for the new birth. There is nothing so interesting as the higher life.

If you lack sociability, pray for the new birth, that you may all become of one family, God's children, Christ's brothers.

If you lack missionary zeal, pray for the new birth; the joy of it will overflow into all the world.

If your meetings lack the spirit of prayer, pray for the new birth, for that is the heart of all prayer.

A Memory Meeting,

Mrs. Frank E. Higbee of New Orleans La., sends us this unique experience: "Variety is the spice of life. In a long experience of young people's work I have found that a constant change in the order of exercises for the prayer-meeting would not only hold the members, but attract outsiders. A 'Memory meeting' we once held was one of the best meetings I ever attended. The pianist was the only one who had a song book. All song books and Bib'es having been put away, the songs and references were entirely from memory. The leader having no notes or book of any kind had asked four young ladies to learn a portion of the scripture lesson for the evening, and at the proper time each rose in her place, and as one finished another continued until the reading was finished. The leader having announced the nature of the meeting at its beginning, no one was called on for prayer or experience, but all felt the power of the Spirit, and responded so that not one minute remained unoccupied. When the time for closing came the leader led in sentence prayer, and it was closed by one previously appointed, and all left the room feeling that it was good to be in the house of prayer, and assured that God had been with them."—Epworth Herald.

A Country Chapter.

Mrs Richard Gwinn of Hayes, Huron County, Mich , tells us how a small country chapter succeeded in popularizing the devotional meeting. It is a hint which other chapters will do well to accept: "The Hayes Chapter was organized nearly five years ago in a small country place It consists of but few active members outside of the cabinet, thus making it difficult to secure workers. In the community were between forty and fifty young men and women who would not attend the services regularly unless there was something special to attract them. How to secure their attendance and benefit them spiritually was the question. A special meeting of the cabinet was called. After discussing the subject thoroughly it was decided to vary the usual program by having the literary department assist the first department.

"As very few of our members were conversant with the history of Methodism, we concluded to have two or three fifteen-minute talks each evening on the great men and places connected with Methodism. The programs were arranged a month in advance' thus giving the speakers plenty of time to prepare. I will give one of the programmes which may prove suggestive:

1. Singing, "Jesus, lover of my soul."
2. Prayer.
3. Roll call, scripture responses.
4. Lesson topic.
5. Solo.
6. Short sketch of the home life at Epworth.
7. Fifteen-minute talk on the childhood and youth of John Westley.
8. Singing, "Lord of the harvest, hear."
9. Sketch of Charles Wesley.
10. Singing, doxology, composed by J. Wesley.

"You will notice that the hymns used were those written by Charles Wesley. We invited everyone to attend, and the next Sunday evening had a good audience. A deep interest was manifested from the opening of the service until the close, and we felt that our labor had not been in vain."

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COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
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FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

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The seeds are furnished by Mr. G. W. Ward, of Greensboro, who is a leading druggist, of high standing, and who guarantees the seed to be of the best quality. This offer is open to all, old and new subscribers alike. Look up the list of seeds on page 12, and send on your order at once. Remember you are not entitled to the seed if you pay the money to any traveling agent of the paper or anyone else who charges a commission for his services. The money must be sent directly to the office. Persons who have already subscribed or renewed are not entitled to the seed, and only those who pay $1.50 a year. Do not wait a week or two before sending in your order. You must have garden vegetables, and good seed are necessary. A package will be mailed to you the day after we get your order.

OUR ANNUAL SEED PREMIUM LIST.

CABBAGE. — Buist's Early Large York, Buist's Late Drumhead, Buist's Late Flat Dutch, Early Jersey Wakefield, Large Surehead, Buist's Early Flat Dutch, Buist's Early Drumhead, Marblehead Mammoth, Early Winnigstadt.

BEETS.—Extra Early Turnip or Bassano, Early Dark Blood Turnip, Early Egyptian Red Turnip, Early Eclipse Red Turnip.

CELERY.—Mammoth Large White Solid, Golden Self-Blanching, Giant Paschal.

CUCUMBERS.—Imp'd. Early White Spine, Early Frame, Early Cluster, Early Short Green, London Long Green, Jersey Pickle.

EGG PLANT.—Buist's Imp'd Large Purple.

KALE.—Green Curled Scotch.

LETTUCE.—Early White Butter, or Cabbage, Early Prize Head, Early Boston Market, Salamander.

MELONS. (musk.)—Nelled Nutmeg, Extra Early Hackensack, Emerald Gem.

WATER MELONS.—Mountain Sweet, Duke Jones, Dixie, Georgia Rattlesnake, Ice Cream.

MUSTARD.—Mammoth Curled, Black or Brown.

OKRA.—Buist's Dwarf.

ONIONS.—White or Silver Skin, the Large Red Withersfield, Yellow Prize Taker.

PEPPER.—Bell, or Bull-nose, Long Red Cayenne, Red Cherry.

PUMPKINS.—Cashaw, Large Cheese.

RADISHES.—Early Long Scarlet, Early Red Turnip, Early Deep Scarlet Turnip, Early Scarlet French Breakfast, French Half-long Scarlet, Early White Turnip.

SALSIFY.—Buist's Mammoth.

SQUASH.—Early Bush or Patty-pan, Yellow Summer Crook-neck, Boston Marrow.

TOMATO.—Livingston's Perfection, Livingston's Beauty, Buist's Selected Acme, Buist's Selected Trophy, Early Smooth Red.

TURNIP.—Red or Purple Top, Early White Flat Dutch, Southern Seven Top, Large White Globe.

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This is a genuine Cabinet with a real door; handsomely made; best materials; rubber lined; heavy steel frame; top curtains; in fact, all the latest improvements; will last 20 years; not a cheap, flimsy affair, but strong, substantial, ready for use when received.

A necessity in every home. You can enjoy at home—in your own room—all the cleansing, curative, purifying, and health-giving effects of the famous Turkish or Hot Air and Medicated Baths, instead of spending hundreds of dollars in going to Hot Springs.

Give this new Cabinet a trial. Learn of its great merits, and you will never part with it; never willingly stop using it, for the results are too exhilarating, too enjoyable, too healthful to ever abandon. We guarantee you will get more permanent benefit, more enjoyment out of living in a single week, than you have obtained, possibly, for many years. It does everything we claim for it.

If you are afflicted, no difference how long standing, how obstinate, or how much medicine you have taken, without benefit our Cabinet will cure you. Cures rheumatism in its worst forms, gout, sciatica, lagrippe, neuralgia, blood diseases, liver, kidney and nervous troubles.

Our general agent, Mr. J. A. Shuping, at Morganton, is authorized to cheerfully refund the price paid for our Cabinet if it is not just what we claim for it.

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This book explains fully the course of treatment that should be followed for each different disease.

This book will be sent to every purchaser of a cabinet free.

Don't watch the newspapers to find some new nostrum with which to fill your system with more poison, but take measures to eliminate the poison already in your system. Study the effect of the THERMAL BATH.

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Address:

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GENERAL AGENT FOR N. CAROLINA,

Morganton, N. C

mar 7-2m

QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round

W. R. Ware, P. E., Shelby, N. C.

Gastonia station	Mar.	3 4
King's M't'n and Elbethel, Elbethel	"	10 11
Bessemer City circuit, Concord	"	17 18
Belwood circuit, St. Peters,	"	24 25
Shelby circuit, Salem	March	31, Apr 1
Shelby station	Apr	1 2
Cherryville circuit, Laboratory	"	6 7
Lincolnton circuit, Asbury	"	7 8
Polkville circuit, Palm Tree	"	14 15
Lowell circuit	"	21 22
Stanley Creek circuit Mt Holly	"	28 29
Mt'n Island circuit, Mt'n Island	"	29 30
Lowesville circuit, Hill's Chapel	May	5 6
South Fork circuit, Zion	"	12 13
McAdensville station	"	19 20
Rock Springs circuit Bethel	"	26 27
N Cleveland circuit Casar	June	2 3

MORGANTON DISTRICT, 2d Round

C. G. LITTLE, P. E., Marion, N. C

Marion station	Feb.	18 19
McDowell circuit, Trinity	"	24 25
Table Rock circuit, Mountain Grove	Mar.	3 4
East Rutherford circuit, Cedar Grove.	"	10 11
Henrietta and Caroleen, Henrietta	"	18 19
Rutherfordton circuit. Gilboa	"	24 25
Silver Creek, Missionary Ridge,	Mar. 31,	Apr. 1
Morganton station	"	8 9
Morganton circuit, Mount Pleasant	"	14 15
Connelly Springs, Bethel	"	21 22
Broad River, Union	"	21 22
Forest City station, Pleasant Grove	"	28 29
Bakersville circuit Red Hill	May	5 6
Green River circuit	"	5 6
Elk Park circuit, Thompson's Chapel	"	6 7
Estatoe circuit, Greenlee Chapel	"	12 13

Delegates to the District Conference will be elected on this round

ASHEVILLE DISTRICT---2d Round.

D. ATKINS, P. E., Weaverville, N. C.

North Asheville	Mar.	3 4
Bethel	"	3 4
Hot Springs, Ottinger's	"	1 11
Marshall, Marshall	"	17 18
Ivy, Ivy	"	24 45
Burnsville, South Tow	Mar. 31	Apr. 1
Bald Creek, Shoal Creek	"	7 8
Swannanoa, Swannanoa	"	14 15
Sandy Edgevville	"	21 22
Hendersonville	"	28 29
Cane Creek, Tweeds	May	5 6
Old Fort, Providence	"	12 13
Weaverville	"	19 2
Haywood Street	"	26 27
Central	"	26 27

District Conference at Old Fort July 25-29. The first day will be a Missionary Institute. Session will open 9 a. m., July 25.

CHARLOTTE DIST - 2d Round

S. B. Turrentine, P. E., Charlotte, N. C.

Charlotte, Brevard Street	Mar.	18
Charlotte, Dilworth	"	18
Charlotte, Calvary	"	25
Charlotte, Epworth and Seversville, Epworth	"	25
Weddington circuit, Sandy Ridge,	Mar. 31	Apr. 1
Pineville circuit Marvin	Apr	1 2
Clear Creek circuit, Mill Grove	"	8
Matthews station	"	8 9
Ansonville circuit, Mt Vernon	"	14 15
Wadesboro station	"	15 16
Polkton circuit, Polkton	"	21 22
Monroe circuit, Bethlehem	"	28 29
Monroe station	"	29 30
Trinity circuit, Derita	May	5 6
Charlotte Tryon Street	"	6
Charlotte, Belmont, Big Spring	"	12 13
Charlotte, Trinity	"	13
Waxhaw circuit, Bond's Grove	"	19 20
Morven circuit, Pleasant Grove	"	26 27
Lilesville circuit, Olivet	June	2 3

FRANKLIN DISTRICT 2d Round.

F. M. Campbell, P. E., Franklin, N. C.

Franklin station	Feb.	24 25
Cullowhee circuit, Love Chapel	M'ch.	3 4
Webster and Dillsboro, Sylva (Sun. n't.	"	4 5
Bryson City station	"	10 11
Whittier ct at Whittier	"	17 18
Bushnell circuit, Almond	"	24 25
Robbinsville ct, Odom	Wed & Th	" 28 29
Andrews ct, Tomotla	M'ch 31	Apr 1
Macon circuit Bethel	April	7 8
Glenville ct, Norton school house	"	14 15
Highland ct, Flats, Iu and Wed.	"	17 18
Franklin ct, Burningtown	"	21 22
Haysville ct, Susquittle, Wed & Th	"	25 26
Hiwasse ct, Martain Creek, Fri & Sat.	"	27 28
Murphy.	"	29 30

STATESVILLE DIST.—2d Round.

J. E. THOMPSON, P. E, Statesville, N. C.

Woodleaf circuit South River	Mar.	3 4
Turnersburg circuit. Turnersburg	"	10 11
Mount Zion station	"	17 18
Mooresville circuit, Salem	"	24 25
Mooresville station	"	25 26
Pisgah circuit Olin	Mar. 31,	Apr 1
Taylorsville, Liledoun	"	7 8
West End	"	14 15
Statesville	"	15 16
Troutman circuit, Knox Chapel	"	21 22
Lenoir circuit, Pleasant Grove	"	28 29
Lenoir station	"	29 30
States ville circuit, Bethel	May	5 6
Stony Point circuit, Stony Point	"	6 7
Newton circuit at Marlin	"	12 13
Hickory station	"	13 14
Catawba circuit, Concord	"	19 20
Caldwell circuit	"	26 27
Granite Falls station	"	27 8
Maiden circuit, May's Chapel	June	2 3

SALISBURY DISTRICT - 2d Round

In Part.

W. W. Bays, P. E., Charlotte, N. C.

Salisbury ct, Bethel	March	10 11
Salisbury, Main St	"	11 12
Concord ct, Rocky Ridge	"	17 18
Concord Forest Hill	"	18 19
Concord Central	"	24 25
Concord Epworth	"	24 25
Albemarle ct Stony Hill	March 31	April 1
Albemarle station,	April	1 2
China Grove ct, Shiloh	"	7 8
Linwood ct, Bethel	"	14 15
Lexington station	"	15 16
Salisbury, Church Street	"	21 22

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Genuine Norton Yams.....

FROM DOWN EAST.

25c. a Peck

G. W. Denny

111 E. Market St.

WINSTON DISTRICT.—2nd Round.

P. J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station	Mar	24 25
Kernersville circuit, Kernersville,	Mar. 31,	Apr 1
Walkertown station	Apr	7 8
Madison circuit Ladford	"	14 15
Mocksville circuit, Oak Grove	"	21 22
Mocksville station (night)	"	22 23
Winston, Burkhead and Grace	"	28 29
Davidson circuit, Winway	May	5 6
Farmington circuit. Advance	"	12 13
Winston circuit, Pine Grove	"	19 20
Summerfield circuit, Gethsemane	"	26 27
Forsythe circuit, Union	June	3 4
Danbury circuit, Danbury	"	9 10
Jamestown circuit	"	16 17
Winston, Centenary	"	23 24

GREENSBORO DISTRICT---2d Round.

FRANK H. WOOD, P. E., Greensboro, N. C.

Jackson's Hill circuit, Jackson's Hill	Feb.	24 25
Asheboro station, Asheboro	Mar.	4 5
Asheboro circuit, Lebanon	Mar.	7 8
West Randolph circuit, Hopewell	"	10 11
Uwharrie circuit, Salem	"	17 18
Pleasant Garden circuit, Rehoboth	"	24 25
West Market Street station	Apr.	1 2
Proximity station (at night)	"	1 3
Naomi station (morning)	"	8
St. Paul station (at night)	"	8
Wentworth circuit, Salem	"	14 15
Reidsville station (at night)	"	15 16
Ruffin circuit, Penile	"	21 22
Ramseur circuit, Concord	"	28 29
Liberty circuit, Rehoboth	May	5 6
Greensboro circuit, Lee's Chapel	"	12 13
Centenary station	"	13 14
Randolph circuit. Mount Gilead	"	19 20
High Point (at night)	"	20 21

WAYNESVILLE DIST--2d Round.

F. L. TOWNSEND, P. E., Canton, N. C

Clyde circuit, Fincher's Chapel	Mar.	10 11
Sulphur Springs circuit, Pisgah	"	17 18
French Broad River View	"	24 25
Hills River circuit, Mills River,	Mar. 31,	Apr 1
Brevard station, Oak Grove	"	7 8
Transylvania circuit, Tonestee	"	14 15
Leicester circuit, Dick's Creek	"	21 22
Canton, Bethel	"	28 29
Haywood, Lower Fines Cr'k S. S and Conference	May	4 6
W. Haywood (———)	"	12 13
Waynesville station	"	20
French Broad circuit (———)	"	26 27
Spring Creek circuit (———)	June	2 3

MOUNT AIRY DISTRICT--2nd Round.

—IN PART.—

J. J. Benn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb	25
Elkin station	Mar	4
Pilot Mountain circuit, Little Yadkin	"	10 11
Mount Airy circuit, Zion	"	17 18
North Wilkesboro ct, Union	"	24 25
Wilkesboro circuit, Shiloh	Mar. 31,	Apr. 1
Rockford circuit at Pleasant Ridge	"	7 8
East End circuit at Booneville	"	14 15

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Message of the Century.

[An abstract from an address delivered by Secretary Barton at the Annual Meeting of theWoman's Board at Syracuse:]

As we are about to step over the threshold into the new century it is fitting that we pause for a little to get our bearing. In order to do this we need to look backward and learn the story of the years that are passed in order to catch the message for the century to come. The Christian work of the future begins with the work of the past; the progress which we are to make is closely allied to what has been done. The capstone of the old century is the threshold of the new.

Let us inquire, therefore, of the old century, crowned with effort, struggle, sacrifice,defeat and victory, "Where are the signs of promise?" Time will permit us to mention only the great move ments, the victories already won, which, in the new century, will be the foundation stones upon which it can build.

1. The present century has opened practically the entire world to the gospel.

2. The languages of the world have been studied, classified and mastered.

3. The English language, which was used one hundred years by but a handful of people in Great Britian and the United States, is now studied, read and spoken by more people than any other language, and that, too, by those who represent the best educated and most progressive people among the nations of the world.

4. At the beginning of the century the degraded condition of the women of the pagan world was a formidable barrier to the progress of Christianity. Two facts of heathenism are well established: first, that the women far exceed the men in ignorance and blind superstition; and, second, that, although held in an inferior position,they exert superior influence over the men in matters of religion. The customs of the various countries made it apparently impossible for the ignorant womanhood of paganism to be reached with the gospel of sobriety and intelligence. Little was accomplished along this line during the first half of the present century. No effort on the part of the Christian missionary has been more hotly opposed; about no question has the conflict waged more fiercely. At last the Woman's Boards were organized, and a great army of special service recruits were thrown into the field. The enemy has capitulated. The special efforts now put forth by the Christian women of the world for their less-favored sisters is crowned with marked success. The thousands of pupils in the girls' schools, the multitudes of women who are proud to be able to read, the orderly Christian home presided over by the educated, refined Christian wife and mother, the changing customs in regard to the position of woman, the new, exalted, enlightened, happy Christian womanhood that is springing up all around the pagan world show that here, too, doors of transcendent possibilities have opened wide.

5. The non-Christian religious have been studied, so that missionaries can prepare their Christian literature and adopt their oral message so as to meet the need and cry of the pagan soul to whom the message is directed.

6. Science and invention have brought the heathen world to our very doors.

7. Within a century the wealth of the world has marvellously increased, and thatwealth is in the hands of Chistian nations.

What message do these facts bring to us?

They declare to us in mighty words written by every act of God or man across the century that during these ten decades God has been preparing the pagan world for the gospel message, and the Christian world to carry that message. He has broken all barriers that shut out the Christian teacher. He has bound up in a community of interest the Christian nations. He has annihilated distances, bridged impassible chasms, gathering into the one great brotherhood the nations of the earth. At the same time he has turned the hearts of non-Christians toward the Anglo Saxon race, and made them recognize that the Christian faith of the Anglo Saxon is a faith that exalts, strengthens, organizes and civilizes. He he has placed us face to face with the pagan world, with every formidable barrier removed, and says, "Now teach them my gospel." In order that this may be done, He in whose hands are the silver and the gold, and the cattle upon a thousand hills, has put great wealth into the hands of the membership of the Christian Church, and he now waits to see with what faithfulness the stewardship will be kept.

In a word, the message of the century is a message of unprecedented opportunities, boundless possibilities, transcendent privilege, unmistakable duty and of tremendous urgency. The Lord almost by miracle has prepared the nations for this hour of advance. The pagan world expects a forward movement at this time upon the part of the Christian hosts; the battle has been fought and won, and now it only remains to go in and possess the land for Christ. Our own intelligence, the providences of the century, the pleading sf paganism, the command of the Master,—all unite in one voice urging us to carry now, at any sacrifice, the gospel of our Lord Christ to the world unredeemed, and all pledge a victory the glory and triumph of which the Church has never experienced.—Light and Life for Women

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Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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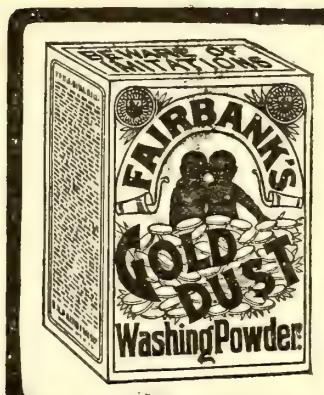
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

One of the most pleasant things in connection with the writing of these letters is the commendation one gets from the readers of the ADVOCATE. A preacher in Western N. C. writes "Were I farming I could get the pay for a year's subscription to the ADVOCATE very quickly indeed out of your articles alone. I have something to do with the management of a farm in ——— county for my wife and while the tenant is a good farmer, ploughs deep, subsoils, etc., yet he is not a reading farmer. I try to read some for his benefit, and also am enabled to make suggestions to my people as I move among them, and help them materially as well as spiritually. A full gospel lifts man up in every interest he has . . . . . You mentioned the curing of hams and said you would write again on that subject, but if you did we have missed the paper, and would like to have that also. We are smoking our hams now and will be ready to put them up in a few days." We had really intended to say something on the subject of home curing of pork, and if we failed to do so we are sorry, for most of the work has now been done on all the farms. We were taught when a boy by our mother, one of the best managers on a small salary such as Methodist preachers got in those days, how to cut and trim pork to best advantage and I have always tried to follow her instructions. One of the great faults among farmers in cutting up pork is the failure to trim the pieces properly, and they leave long flanky pieces of fat on the hams that is the first part to get rusty. The packers trim theirs right, and always take out the little projecting bone that we always see in country hams. We remove that and trim the hams as neat and round as the packers hams are trimmed. Of course where one is selling hams these pieces left on the ham may bring more money than they would in lard, but we are sure that a reputation for neatly trimmed hams and well cured meat would soon enable the farmers to realize enough more for his hams to make it pay to trim properly. Then, too, the long hock left on most country hams is only a species of dishonesty to get pay for a part that is of no value, and anyone who wants to make a reputation for honestly trimmed hams should cut the hock short. We were raised up in the notion that the way to cure hams and bacon was by drysalting, and this is the only point in which we have departed from our Mother's method. We have found that curing in brine is better and easier than drysalting: We separate the hams and shoulders from the thinner parts, make a good strong brine and drop them into it as soon as trimmed. They stay in this brine only a day or two simply to draw out the blood. They are then taken out and the brine is made again, and this time for every 100 lbs of meat we put in a pint of black strap molasses and an ounce of saltpetre, and put the meat in again, placing weights on it to keep it under the brine. The hams and shoulders we let stay in the brine from four to six weeks, and the backbone pieces a shorter time. Or if the bacon is cut into sides without removing the ribs we take it out to smoke in about three weeks. In hanging the hams and shoulders to smoke we always hang them hock end down, and smoke thoroughly after they have hung long enough to drain well. Hickory wood, corn cobs, and cedar brush all make good smoking materials. Hickory smothered down with green cedar brush is the best we think. When well smoked—and a ham is not a ham till well smoked, though some of our people have gotten a notion that smoking is not needed—we take them down and paint the whole ham over with a mixture of molasses and black pepper. We then wrap them in stout paper and cover with cotton bags. The bags are then dipped in whitewash to make them still tighter, and are again hung up in a perfectly dark smokehouse. They are at their best when a year old. Such hams as these will bring a good price on any market. Here in Raleigh we see at stores the so called hams of the western packers, the well cured hams from South East Va., and the white unsmoked and badly trimmed hams from the country around. The last bring the poorest price of all, and the Virginia hams always bring the highest price. The meat is not a bit better than the N. C. meat, but is better cured and is well smoked. And still, with the example right before them daily our farmers bring in their long shanked, badly trimmed meat, without a smoking and get 10 cents per pound when the Virginia hams are selling from 15 to 20 cts. per lb. and are well worth the difference to anyone who wants a good ham. The western packers hams are neatly trimmed, but the process they are put through of injecting brine into them and then running them through a tank of creosote to make them look like they are smoked is destructive to a good ham. But they are prettier and more economical at a little higher price than the white N. C. hams and they sell faster too There is not the slightest reason why N. C. hams should not be good as Va. hams, and there are here and there farmers who make them as good, but they generally keep them at home so far as we have observed. A difference of 50 cts. in the price of a ham will pay for a great deal of smoking and extra trouble.

We are having a great deal of wet weather lately, and farmers will be getting impatient to get the plows running. But too great haste in this is not wise. Clay lands plowed too wet in the spring will be years in recovering their mellow character, and the time gained in plowing too soon will be lost in the additional labor of cultivating during the summer, while the cloddy condition of the ground will make it less productive. Do not be in too great haste then in putting the plows at work if your land is clayey.

Another correspondent asks us to give him the "real commercial value of tobacco dust per ton," and what he can afford to pay for it as a fertilizer. The dust from the tobacco factories varies so much that no proper estimate can be formed. It may be mainly pure tobacco dust or may be more than half dirt and sand. The fine division of the particles renders the tobacco in the dust more quickly available as plant food than the stems. The stems from the stripping houses average 2 35 per cent nitrogen, 8 20 pot ash and 0.70 phosphoric acid. It will be seen then that with the addition of more phosphoric acid they would make a complete fertilizer. But you must also take into account the fact that the stems and the dust must go through decay and nitrification before the nitrogen in them is available for plant food, and the potash likewise. Hence it would not be right to rate their value by the commercial price of the plant food they contain in comparison with a fertilizer in which these are in a soluble state and ready for use at once. Nevertheless the stems and dust are valuable manures, and can usually be had at the factories for less than the value of their fertilizing ingredients. I would suppose that you might be warranted in paying $3 or more per ton for the dust as a fertilizer.

A Caswell Co. correspondent wants to know how many peas to sow per acre, and whether acid phosphate and kainit will be a good fertilizer for them. He wants to make as good a crop of hay as possible and to improve his land. One bushel per acre is about the average amount to sow. On strong land less may do, but if the crop is to be made into hay it will pay to sow quite thickly so as to prevent their making stout stems that are harder to cure. Acid phosphate and kainit will make a good fertilizer for peas, but where you have to freight the goods so far from the port of entry the potash in the kainit will cost more than that in the muriate of potash. Kainit has but about 12 per cent of potash in it while the rest is mainly common salt and of no value as a manure. The muriate has 50 per cent of potash. Hence you will get as much potash in one ton as in four of the kainit, and save the freighting of a ton or two of no value. An application of 400 lbs per acre of a mixture of one part of muriate of potash to five parts of acid phosphate will be a good dressing for the peas and it will pay you to give it. A mixture of 200 pounds acid phosphate and 200 pounds kainit will give goods results, but the other will be cheaper and better. The fertilizer should go on the land a week or two before the peas are sown so that the caustic potash may have time to become assimulated with the soil to prevent injury to the seed.

Still another asks: "How will 200 lbs. Acme guano, 200 pounds acid phosphate, 100 pounds of Lees Agricultural lime and 50 pounds of potash do per acre for cotton or corn, and what would be best for sweet potatoes." One of the worst features of our farming is that farmers merely want to speculate on fertilizers. They seem to suppose that for every crop planted there must invariably be some commercial fertilizer used. And to such an extent has this been carried that it is for most of them really necessary owing to the depleted condition of the soil. We have endeavored to show that by good farming and the use of peas and clover in a short rotation there will never be any need for the purchase of a complete fertilizer if the mineral elements are put on the peas and the forage is fed and the manure returned to the soil. The mixture you propose will not do at all. I have not at hand the analysis of the Acme guano, but suppose it is a mixture of nitrogen, potash and phosphoric acid, and that it has as most of them have, an excess of phosphoric acid already, and that adding more will not materially improve it. Then to add lime will be to drive off the ammonia you have bought in the fertilizer and to revert the phosphoric acid and in a word to injure the whole. For cotton mix 1,000 pounds acid phosphate, 800 pounds cotton seed meal and 200 pounds kainit to make a ton. For sweet potatoes mix 1,200 lbs. acid phosphate, 400 pounds cotton seed meal and 400 pounds muriate of potash and use about 300 pounds per acre in the furrow. If you have paid attention to our former letters you will find that we believe that in a three year rotation of cotton, corn, oats and peas the only place where there is need for a fertilizer is on the peas and then only acid phosphate and potash. In fact we believe that on our red clay soils we can improve and render them very productive without the purchase in a few years of another pound of commercial fertilizers. We hope to tell more about this after awhile, but we are now over our space.

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Lv. Washington, "	5 00 p m	4 30 a m
" Richm'nd, A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.	*1 45 p m	*9 20 a m
Ar. Weldon	11 10 p m	11 43 a m
Ar. Henderson	12 55 a m	1 35 p m
Ar. Raleigh	2 22 a m	3 38 p m
Ar Southern Pines	4 27 "	6 00 "
Ar Hamlet	5 14 "	7 00 "
Lv. Wilmington, S. A. L.		*3 05 p m
Ar. Monroe, S. A. L.	*3 58 a m	*9 12 p m
Ar. Charlotte, S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester S. A. L.	*8 13 a m	*10 55 p m
Ar. Greenwood	10 45 a m	1 12 a m
Ar Athens	1 24 p m	3 43 a m
Ar. Atlanta	3 50 p m	6 15 a m
Lv		

NORTHBOUND.

	No 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 40 p m	*7 44 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 03 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*3 15 a m	*7 20 p m
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Ar. New York	6 23 p m	6 53 a m
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MARRIAGES.

FITZGERALD — OLIVER. — At the residence of the bride's mother, in Reidsville, on the 21st inst., by the Rev. Dr. Brooks, Mr. Oscar L. Fitzgerald, of Lawsonville, and Miss Anna L. Oliver, of Reidsville.

ANGEL—WILSON.—At the bride's father's, Wednesday, Jan. 2, 1900, Mr. Wirt Angel and Miss Lillie Wilson, both of Rockingham county, N. C, were united in marriage, Rev. P. E. Parker officiating.

ADKINS—BUSICK.—Near Hillsdale, N. C., at Mr. A. J. Busick's, father of the bride, at high noon Feb. 21, 1900, Mr. Edward L. Adkins and Miss Parrilee Busick, Rev. P. E. Parker officiating.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

TROTTER.—Our town was greatly shocked early last Saturday morning on learning that Mr. J. Hunter Trotter, of Danville, the oldest son of Mr. and Mrs J. J. Trotter, of this place, had been instantly killed by a runaway horse in the suburbs of Danville the evening before. His remains were brought to Reidsville for burial, the funeral services being held at Main Street Methodist Church on Sunday afternoon, a large audience attesting their sorrow for the untimely end of their young friend, and their sympathy for his grief-stricken loved ones.

Hunter was in his 24th year, and was the idolized first-born of a family of six children. His great devotion to his fond mother was one of his most marked characteristics and was beautiful to behold. He was a bright young man, with decided promise of success in life. He joined the Methodist Church when about eight years of age, and, while not taking an active part in church work, he is said to have led an exemplary life, and we trust he is today in the paradise of God.

How mysterious the providence that so suddenly snatches one in the bloom of his young manhood from the embrace of those who loved him so tenderly! For

"We see but dimly through the mist and vapors,
Amid these earthly damps;
What seem to us but sad funeral tapers
May be Heaven's distant lamps."

May the God of all grace bring comfort and strength to this sorrowing household!

JNO R. BROOKS.

Reidsville, 22nd Feb., 1900.

PAINTER.—Since our allwise and merciful heavenly Father has taken unto himself our beloved friend and brother, Capt. H. H. Painter, it is fitting that some tribute of his worth should be given to the world.

Hamilton H. Painter was born into this world in the year of 1872, and departed this life Dec. 26, 1899. Only a few days before his death he started on his last trip from Asheville to Spencer and return. He was not well and rapidly grew worse. He died in a few hours after his return home. His work was finished. He will register no more upon earth.

He was married to Miss Hattie Allison of Webster, N. C., Nov. 22, 1899. They immediately moved into their home on Park Avenue, Asheville. This was a brief and sweet married life of one month and four days.

He was baptized and received into Haywood St. Methodist Church, June 12, 1892, under the pastorate of Bro. J. C. Troy. He was a loyal Methodist and loved his church, of which he was an active member till transplanted by the divine hand to the paradise of God. He was ready when the dread messenger came to summon him hence.

Brother Painter had been a railway conductor for several years before his death, and was held in the highest esteem by the railway officials and his colaborers. The writer was intimately associated with him socially, in their labors, fraternally connected in two lodges and in the church. Brother Painter was ever willing to offer fallen humanity a helping hand. We think of him as a pure white lily, transplanted from earth to heaven to bloom throughout eternity. In our helplessness, all we can do is to offer to the bereaved wife and friends our deepest sympathy, assuring them that we share their grief, and pray that the ever ready consoler will abide with them.

He wanted to live but was not afraid to die, and when the hour of dissolution came he could say: "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

W. W. PATTON.

Tribute of Respect.

Death has been in our membership and carried from our midst a very useful and highly esteemed sister, Mrs. Roxie Cowan. She was a faithful worker in our church and Sunday-school, and in everything given her to do she proved an efficient worker.

She died Feb. 8, 1900, after a short illness of pneumonia, leaving a bereaved husband, four little children, brothers and sisters, and quite a circle of friends and distant relatives to mingle tears of sympathy over our loss. Since she is gone we as a Sunday-school express our esteem for her faithful services while with us; therefore, be it

Resolved 1. That we miss her company, her counsel and her general service in the cause she always seemed to love so well. But we bow submissively to our heavenly Father's will, and thank him for our sister's example to stimulate and encourage us to a higher Christian life.

Resolved 2 That we will ever remember her love for us, her prayers for church and Sunday-school; and we will strive to emulate her worthy conduct by seeking to be more useful and pious ourselves.

Resolved 3. That we deeply sympathize with her bereaved companion and four little children and relatives in this their sudden, unexpected and heavy sorrow.

Resolved 4. That a copy of these resolutions be recorded in our minute book; a copy sent to the bereaved family, and a copy sent to the Mill News and Christian Advocate with request to publish.

N. F. Furr,
Miss Barbara McClellan,
Miss Florence Walters,
Committee.

WALKER—Mrs. Martha James Walker was born in Granville county, N. C., February 14th, 1824, and died at Plateau, her home, in Catawba county, N. C., February 26th, 1900, aged 76 years and 12 days.

When young she joined the Methodist Episcopal Church. Later, her mother joined the Baptist Church. Desiring to have the same church relation with her mother, she too connected herself with the Baptist church, which relation she sustained until her death.

In 1842, April 21st, she was married to Constant Winston Walker, who died in Oct. 1845, only three years and five months after their marriage,

To this union was born one son, Dr. John W., on whom she placed her tenderest affection. She managed to educate him to a standard of usefulness, and moved with him to various places, where he taught school.

This affectionate son preceded her to the spirit land ten years ago, and she mourned her loss while she lived, and her dying request, to be buried by his side, was complied with.

Mrs. Walker was buried from the Plateau Methodist church on the afternoon of February 27th, her funeral being preached by the pastor from Rev. 21, 384.

Raleigh Christian Advocate and Greenville county papers please copy.

ALBERT SHERRILL.

ROGERS.—Little Mamie, the seven year old daughter of Mr. and Mrs. S. L. Rogers, died in Franklin, N. C., March 4th, 1900. She will be sadly missed in the home and in the Sunday-school, but we are comforted in the assurance that while she is "absent from the body she is present with the Lord." The memory of her innocent child-life abides with us, and we expect to meet her again. The bereaved family have the sympathy of the entire community and the prayers of the church while passing through the shadows.

"Do you mourn when another star
Shines out from the glorious sky?
Do you weep when the voice of war
And the rage of conflict die?
Why then should your tears roll down,
Or your heart be sorely riven,
For another gem in the Savior's crown,
And another soul in heaven?"

IRA ERWIN.



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And Atlantic Coast Line Rail Road Company
OF SOUTH CAROLINA.
—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 14, 1900.	No. 23 Daily.	No. 55 Daily.	No. 108, Daily ex Sunday.	No. 41, Daily.	No. 49, Daily.
	A M.	P.M	P.M.	A.M	P. M.
Leave Weldon..	11 50	8 58	....	..	.....
Ar. Rocky Mount	12 55	9 52	.....	....	.....
Leave Tarboro....	12 21		6 00	.....	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 53
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma.....	2 55	11 05		.....	.....
Lv. Fayetteville.	4 30	12 20		.....	.....
Ar. Florence..	7 25	2 24		.....	.....
	P. M	A M.			
Ar. Goldsboro.....	.....	...	7 55	...	....
Lv. Goldsboro.	.....	....	....	7 0'	3 25
Lv. Magnolia.....	.....	.....		8 09	4 23
Ar. Wilmington...	.....	.....	...	9 40	6 00
			P.M	A. M	P.M.

TRAINS GOING NORTH.

	No 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence.....	9 45	....	7 45	....	.....
Lv. Fayetteville..	12 20	.....	9 45	.....	.....
Leave Selma.....	1 50	...	10 56	.....	.....
Arrive Wilson.....	2 35	....	11 33	.....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...		.		6 50	9 45
Lv. Magnolia		.	....	8 20	11 16
Lv. Goldsboro ...		5 00		9 27	12 26
	P. M		A M.	P.M.	P. M.
Leave Wilson....	2 35	5 43	11 33	10 30	1 16
Ar. Rocky Mount..	3 30	6 25	12 09	11 11	1 53
Arrive Tarboro		7 04	....	...	.....
Leave Tarboro	12 21	....	....	.	.....
Lv. Rocky Mount.	3 30		12 09	.. ..	.....
Arrive Weldon....	4 32		1 04	..	....
	P. M.		A.M.	P. M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 4' p m., leave Fayetteville 346 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Ashville Branch leave Rocky Mount 10:00 a m, 3:40 p m.; arrive Nashville 1:10 p m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:55 p m Ashville 12:15 a m, 5 25 p m. arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.



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NEWS OF THE WEEK.

Wednesday, March 7th.—Gen. Roberts reports that his cavalry turned the enemy's flank, forcing the Boers to retreat; a British mounted force has invaded the Transvaal———A case of what is supposed to be bubonic plague has been discovered in San Francisco———Fire in Philadelphia caused losses of over $700,000———Smallpox epidemic in Hinds county, Miss., is alarming; the death rate exceeds 75 per cent.———It is estimated that seventy miners lost their lives in the explosion in West Virginia coal mines.

Thursday, March 8th —Secretary of War Root reaches Havana———Aiken, S. C., is to have a polo tournament March 22nd to 25th———The Boers have taken all the outside forts at Mafeking except one———The International Association of Ticket Agents convenes in Atlanta———The Theatre Francais was burned Thursday evening, one actress perishing in the flames———The condition of affairs at Mafeking are becoming horrible, still there is no talk of surrendering———The Southern railway has finished the survey of its new short-cut between Columbia aud Savannah——— Mrs. Belle Craddick, of Columbia, S. C., is in jail charged with the murder by poisoning of her husband———The machinists and boiler makers in the Florida Central and Peninsula railway shops at Fernandia strike———Another batch of Kentucky democrats are indicted in the federal court for attempting to intimidate voters———A Russian, said to be an American citizen, has been sentenced to imprisonment at Kimberley for signaling to the besiegers———The president of the senate appoints as members of the board of visitors for the naval academy Senators Tillman and Hanna———Labor troubles in Chicago culminated Thursday evening in a riot in which one man was fatally wounded and six others injured ———Three more bodies have been recovered from the mines at Fire Creek, W. Va. The mine is very hot and this makes progress slow———Senator Bacon introduces and amendment to the Porto Rican bill, providing for free trade between Porto Rico and the United States ———The naval militia annual cruise will begin at New Orleans April 23rd and extend up the coast to Maine, ending some time in October———Secretary Hester shows that up to the close of February the cotton brought into sight was 1,754,524 bales less than for the same time last year.———Fears are entertained for the safety of the Norwegian steamship, Franklin,and the British ship Duke of York; both over-due at New Orleans ———Three battalions of troops who have been the longest time in the Philippines are to be returned and recruits are to be sent out to take their places——— General Roberts flanks the Boer position south of the Modder river and the latter are routed. In consequence, those north of the river have to retreat———A Filipino society in Manila has raised a fund from which to reward the slayers of prominent Americans. The man who killed General Lawton got $25,000——— The Kentucky senate passes the bill making it a felony for any one to forcibly hold a state office and defeated the house resolution for reorganizing the state guard.

Friday, March 9th.—Hon. E. J. Phelps died Friday———The steamship Minerva has been towed into Bermuda———The house of representatives passed ninety-seven pension bills Friday———Sixteen miners are killed by a coal mine explosion in France———Both British and Boers are preparing for the seige of Pretoria———Filipinos kill sixty-eight Chinamen and forty Spaniards in one town When General Roberts reaches the Transvaal frontier he will have 70,000 troops———The record to date shows forty-eight persons killed in the Red Ash mine disaster.

There is a general impression in England that the South African war is nearing its end———A Baltimore firm has brought suit to recover money paid as duties on tobacco from Porto Rico———Two towns in Luzon garrisoned by our troops are besieged by Filipinos under a Chinese general———Kruger makes proposals of peace on the same terms offered before commencement of hostilities———The order for embarkation of the Eighth British division has been recalled as to the artillery———The Boers say Johannesburg will be raised to the ground before the British will be allowed to occupy it———The Ameer of Afghanistan declares that the Afghans will stand by England against Russian aggression ———Debs and Harriman is the national ticket of the amalgamated social democratic and socialist labor parties——— One person dies and several are seri ously effected by the smoke from a train stalled in a tunnel in Kentucky——At Savannah S. P. Shotter & Co. plead guilty technically to charge of violating inter-state commerce law and are fined $1,000———The owner of five phosphate works near Juliette, Fla., closes down because his European agent has failed in his obligations to him———General Bates in South Luzon attacks 2,000 Filipinos. He thoroughly scouts the provinces and leaves garrisons in many towns ———At Blackville, S. C., D. P. Johnson kills B. R. Carroll, who was to be tried for killing James Bolin, who had killed a man named Merritt———The senate foreign relations committee amends the Hay-Pauncefote treaty by provision for defence of the Nicaraguan canal when constructed.

Saturday, March 10.—Milton, Ga., will build a cotton and a cotton seed oil mill ———Protest meetings in Germany against the "meat bill" continue——— The funeral of the late Hon. E. J. Phelps will be held today———The house naval affairs committee visit the Norfolk navy yard———The Cleveland party is at Hobe Sound, Fla., with Joe Jefferson ———The Delagoa bay arbitration has not yet decided the indemnity by Portugal———J. P. Morgan & Co. are receiving large subscriptions to the British war loan———In Atlanta Saturday night C. R. Morgan was shot by a masked burglar———W. S. Cochran, of Virginia, dies at a New York boarding house from asphyxiation———General Otis is going ahead in organizing municipal governments in the Philippines———Queen Victoria leaves London. The route through the city was lined with cheering crowds———In Mississippi a negro is lynched by negroes because of a criminal assault on a 10-year old girl———Rev. Charles M. Shelton takes editorial and business control of The Daily Capital, of Topeka, Kans.———In South Carolina cotton mills with capital amounting to $3,775,000 have been organized within the year———The growing hatred between the people of France and England causes anxiety to the former government ———The president appoints B. H. Earle, of South Carolina to be assistant surgeon in the Marine hospital service.

Pres. Kilgo is still in Texas lecturing on the Twentieth Century Educational movement. He expects to return about March 20th.

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NORTH CAROLINA

Christian Advocate.

College Message

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., MARCH 28, 1900. VOL. XLV., NO. 13.

TWENTIETH CENTURY HYMN.

(Tune, America.)

Thou God of sovereign love,
In whom we live and move,
  Glorious in power;
Blest with Thy richest grace,
Grateful we seek Thy face,
And fill Thy courts with praise,
  In this glad hour.

Through years of wondrous grace
Thy guiding hand we trace,
  Thy power we see;
Unto Thy name alone
For all that we have done,
For every victory won,
  All glory be.

Lord, let Thy light arise,
Piercing the heavy skies
  Of sin's dark night;
As when creation woke,
Thy voice the silence broke,
Thy word of power spoke,
  Let there be light.

We praise Thee for the dawn,
Pledge of that blessed morn
  When sin shall cease;
When every mountain height
Shall glow with Truth's clear light,
And all earth's vales unite
  In songs of peace.

E. J. K.

EARTHLY arithmetic says, "Give and want," heavenly arithmetic says, "Give and grow rich."—Schauffler.

THERE is a sore evil which I have seen under the sun, namely, riches kept by the owners thereof to their hurt.—Ecc. 5:13.

MANY people, and among them some church members perhaps, might translate David Harum's "religious creed" into terms of their own experience and find them strikingly alike:

"Three square meals, a small portion of the 'filthy weed,' as it's called in poetry, a hoss or two, a ten dollar note where you c'n lay your hand on 't, an' once in a while, when your conscious pricks ye, a little some thin' to promote the cause o' temperance, an' make the inward monitor quit jerkin' on the reins."

THE Twentieth Century Movement is applying a crucial test to the real benevolence of the great Methodist people. Paying for one's own spiritual nurture, food and raiment is not true benevolence; it is but paying a just debt. The church that thinks, plans, prays and gives chiefly for its own running expenses is self-centered and hence self-destroying. We venture to say that that church which makes a real century thank-offering commensurate with the dignity of the great occasion, despite even a harassing debt, will so enlarge its spiritual life as to make the payment of that debt easier only a little later. Try it and be convinced.

WOULD you like to submit your character to a test like this? Says Dr. Mudge:

"The way in which a man handles the funds, be they little or much, that come into his care is a most accurate and convenient test of his character. His account-book is a better index to his life than his private journal. His pecuniary relations, if thoroughly searched through, will turn him inside out in a very summary manner.

"The virtues and vices with which money is mixed up cover pretty completely the length and breadth of humanity. The conversion which does not unloose the purse strings of the covetous and close more firmly those of the spendthrift is a sham and a failure. A person's habits in getting, saving, spending, giving, taking, lending, borrowing, and bequeathing sum up and show forth very exactly what he is."

HAVE you given anything as yet to relieve the terrible suffering in famine-stricken India? If not, it is probably because the matter has not been pressed upon your attention It is said that if the horrors of the famine were known it would stagger humanity. Four months ago there were 30,000,000 people included in the famine area, but later information increases the number to 50,000,000. The number now on relief works is nearly 4 000,000. The suffering of childhood has assumed fearful proportions. Families are broken up and children scattered, either because abandoned or sold in the last extremity. Living skeletons by the thousands are makig their way without food or water to some camp of relief. Streams have gone dry, and wells that never failed in the memory of the people are without water. The famine has run but half its course. There are yet four months before rain will bring relief. The Government is fearful lest one-half the population of the famine stricken region shall be on its hands at an early day. Perhaps another reason you have done nothing is that you have had no convenient channel through which to make your gift. A good woman in Greensboro, moved by a deep sense of pity, has first given her own contribution and is keeping the matter before the public in the daily papers. Quite a large sum has been placed in her hands as treasurer. Why not go and do likewise? Remember that even five cents will save a life one day, and larger sums in proportion. If the money collected be sent to A. B. Leonard, 150 Fifth Avenue, New York, it will be put into most reliable hands.

"O Christ, our Master and our Lord!
  That hearts may open to the cry,
The famished cry from India's shores
  Whose echoes reach thy throne on high,
May we our Lord an hungered see,
And gladly bring our loaves to thee."

JOHN WESLEY'S rule, "Make all you can, save all you can, give all you can," was one which he himself most scrupulously kept as long as he lived. One of the severest rebukes he ever administered, we are told, was, when an old man and almost ready to leave the world, he preached a sermon in which he arraigned his hearers after this manner:

"O that God would enable me once more, before I go hence and am no more seen, to lift up my voice like a trumpet to those who gain and save all they can, but do not give all they can! Ye are the men, some of the chief men, who continually grieve the Holy Spirit of God, and in a great measure stop his gracious influence from descending on our assemblies. Many of your brethren, beloved of God, have not food to eat; they have not raiment to put on; they have not a place where to lay their head. And why are they thus distressed? Because you impiously, unjustly and cruelly detain from them what your Master, and theirs, lodges in your hands on purpose to supply their wants! See that poor member of Christ, pinched with hunger, shivering with cold, half naked! Meantime you have plenty of this world's goods—of meat, drink and apparel. In the name of God, what are you doing? Do you neither fear God nor regard man? Why do you not deal your bread to the hungry, and cover the naked with a garment? Have you laid out in your own costly apparel what would have answered both these intentions? Did God command you to do so? Does he commend you for so doing? Did he entrust you with his—not your—goods for this end? And does he now say, 'Servant of God, well done?' You well know he does not. This idle expense has no approbation, either from God or your own conscience. But you say you can't afford it! O be ashamed to take such miserable nonsense into your mouths! Never more utter such stupid cant, such palpable absurdity! Can any steward afford to be an arrant knave, to waste his Lord's goods? Can any servant afford to lay out his Master's money any otherwise than his Master appoints him? So far from it that whoever does this ought to be excluded from a Christian society."

AT THE World's Congress of Missions in Chicago an address was delivered by Thomas Kane, in which, as a representative layman, he voices the desire of many for more direct and practical instruction from the pulpit on the subject of Christian Stewardship. Much of his advice to ministers is especially pertinent just now. He says: "We, as Christians, need, and should have, plain, practical instruction on this vital subject of the consecration of property.

"Some of you may be saying 'Well, my conscience is clear on that score: I have been teaching and preaching systematic beneficence for years.' But is not your teaching on this of all subjects the most practical, made up largely of glittering generalities?

"Will you permit me to indicate the kind of preaching and teaching on this subject that we as Christians need?

"The teaching should be of the A B C style. Not many of us have gone further than the alphabet in the matter of a practical understanding of the consecration of property.

"Teach us first to lay aside a definite proportion of our income to be sacredly devoted to doing good, and if you or your hearers do not believe in the obligation of the tenth, do not argue about it, but adopt some other proportion.

"Then instruct us to lay by as God has prospered us when he prospers us; that is, no matter when our income is received—whether weekly, monthly, or yearly—that is the time to lay aside his proportion for his service.

"Teach those of us who are merchants or manufacturers to give as we think God is prospering us, by the year, taking the last one or two years as a basis on which to commence, charging our gifts to benevolence account, and balancing the account along with others at the close of the year. Teach those of us who are salaried or wage-workers to lay aside of our income when it is received. Teach those of us who are lawyers or physicians, and those in similar classes, to lay aside when our bills are paid. In short, teach us to lay aside proportionately when and where we know what the measure of our prosperity is, and then to give from that store weekly or daily, as God sends the calls.

Teach us that from the day we devote a definite proportion of our income to the Master's service we take him into practical partnership in our business or profession, whatsoever it may be; that from that time on, if one tenth be the proportion, one hour of every ten is devoted as much to his service, as fully and probably much more profitably, than if we were to leave our business and spend the hour in doing your special work—preaching and religious teaching.

"Our heavenly Father furnishes all the capital any of us possess. There are no errors or omissions in his bookkeeping, and we will get credit for all the good we do, whether we do it directly, or indirectly by proxy."

CONTRIBUTIONS.

Jacob Become Israel.

BY BISHOP E. R. HENDRIX, D. D., LL. D.

Jacob become Israel, the "supplanter" become a "Prince with God," is a real case of a leopard changing his spots. But the change was wrought by the same divine power that changed Saul the persecutor into Paul the slave of Jesus Christ. Jacob was as much a trophy of grace as was the dying thief taken home to Paradise by his Lord to show how captivity itself could be taken captive

Jacob is none the less a sinner because Israel is so good a saint. Each character is perfectly consistent with itself and with its name. It is only grace and grace abounding to the chief of sinners that makes it possible to identify in both Jacob and Israel one of the twin sons of Isaac and Rebekah. But we need to study Jacob by himself.

His mother's boy, inherited her energy and the craftiness which belonged to herself no less than to her brother Laban, Jacob, like some animals, uses cunning against strength. Esau is a splendid animal and a very strong one: what chance has Jacob against him save in his wits? Rebekah will see to it that her favorite son, apparently her constant companion, shall not only be taught to cook, but that his very skill in making the red pottage shall some day prove as valuable as Esau's skill in the chase. She remembers, even if Isaac has forgotten it, in his desire to bless Esau, that the strange prenatal struggle was attended by the assurance that the elder shall serve the younger. Jacob so completely fills the heart of Rebekah that she is prepared to go to great lengths even against her husband and her elder son to advance his fortunes. With all Jacob's cunning and meanness he is as Macbeth before the murder of Duncan until another Lady Macbeth urges to the fatal deed which may help to change the succession. Rebekah is the embodiment of ambition—a woman's ambition that hesitates at nothing when it is a master passion. Nero was Nero because his mother was Agrippina, who did not hesitate to murder her husband that her son might surely become Caesar. Nor can Jacob be understood without remembering his Syrian mother and that she was the sister of Laban. "Upon me be thy curse, my son: only obey my voice."

There is nowhere in the Holy Scriptures any countenance of Jacob's early sins. His mother who prompted the grossest of them suffers in consequence. living to have her son an exile from home to escape his brother's curse and never permitted to see his face again. Jacob not only merited Esau's hatred but our own, for his covetousness and his meanness. Possibly only Judas the traitor is more despised than Jacob the traitor. Right well did he suffer for all his sins. even an eye for an eye and a tooth for a tooth. Even though Esau had given him the birthright Jacob begins life in exile, earning his living like a day-laborer, serving the hardest of task-masters. "In the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes"

The deceiver is himself deceived, as the veiled, weak-eyed Leah is given him in place of his beloved Rachel with her gazelle-like eyes: can Jacob forget that he himself donned a strange attire to deceive blind Isaac in that darkened room? Did he lie unto his aged father and use a kid of the flocks to deceive him? years afterwards his own crafty sons go to the flocks for the means of deceiving aged Jacob, when their covetousness has put a price upon Joseph's head. The bitter cry of Esau which smote his unheeding ears and his selfish heart is to be echoed when Jacob rends his garments and puts sackcloth upon his loins and mourns for his son, whose cries for pity were unheard and unheeded by his cruel brothers. He had bereaved Esau of his birthright, but "me have ye bereaved of my children." No wonder he tells Pharaoh, in memory of such experiences and his unrealized hopes from ill-gotten gains. "few and evil have been the days of the years of my life."

Verily, "the way of the transgressor is hard" The wages of sin is death whether to Jacob or David. The scars are left even though the wound be healed. Jacob limps henceforth as he remembers when he was compelled to face God, ever the avenger of the wronged, with strong cries and tears. The life for which he had sacrificed truth and brother-love was not worth having. It was not until his hand was taken from his brother,s heel to cover his own sinful and tearful face that he tasted the mercy that was more than life to his penitent soul. Jacob must die if Israel is to live. The weak man can become strong only as he hates the past. Old things must pass away before all things can become new.

Jacob no more pleases men than he pleased God: Israel pleases men because he pleased God. He prevails with men by the same qualities with which he prevailed with God. There is a growth for the better with the younger son despite his early meanness and despicable selfishness, but there is a deterioration in Esau from the frank, open-handed hunter, inconstant though he be, until we find him the would-be-murderer who allows the suns of twenty years to go down on his implacable wrath. "Cursed be his anger for it was fierce" as Esau came against Jacob, and four hundred Edomites with him. But there are no weapons in Jacob's hands, even of cunning. All his devices so skilfully planned the night before Jacob met Esau near the brook Jabbock have not stopped the oncoming of the angry and injured brother.

Jacob he hates and Jacob he will slay. But is that really Jacob yonder, bowing himself to the ground seven times until he comes near his brother? He would fain pay back out of his twenty years of hard labor the birthright which he wanted but never had gotten from Esau as the eldest son That is very unlike Jacob to pay what he does not owe. That is true repentance. when one is sorry for sins that he wanted to commit but lacked only the opportunity, when the intended robber hands his victim the goods that he would have stolen if the officers of the law had not come so soon, even though he has worked for twenty years to be able to make this strange restitution.

Always free-handed, Esau declines the gift. "I have enough; my brother, let that thou hast be thine." But no, since Jacob had seen God he can prevail even with Esau. The proffered gift is left in the hands of Esau, who calls him brother once more to tell us that he who has won the favor of God can win the favor of man, even though once deserving his anger.

A new force has come into Jacob's life which enables him to be called a son of God, so that the very men who once despised him must confess the change. Esau turns his band of robbers toward the desert where other caravans may be attacked, and leaves Jacob, or rathsr Israel to go on his way in peace.

Even Jacob is henceforth "well spoken of by them who are without." Dull as are his moral preceptions Esau knows a true man when he meets him. Jacob has been created anew in Christ Jesus. An heir with Abraham of the same promise his name is to appear on the calendar of saints both as Jacob and Israel.

The self-conquered man is God's prince. He is an Israel, an Israelite indeed, who prevails with God and men. Jacob was to learn that it was not his energy, his tireless industry, any more than his early cunning, that was to give him success. All these may be the slaves of an unholy ambition that cannot abide God's time to keep the divine promise. It was not these qualities which won the blessing. Jacob had what Esau lacked —an appreciation of spiritual things. The unseen world was real to him. Nay, it was the most real of all; only he sought to win it by sinful means. It was more than the elder brother's double portion that Jacob sought. It was precedence, authority after his father's death, and even the domestic priesthood, all of which Esau despised or looked away from as unworthy of the man who lived wholly in the seen. Jacob is winning what he esteemed, find what possible association with Abraham during the last fifteen years of the old patriarch's life taught him to esteem, needed to learn that there is no true love of God or of spiritual things which is consistent with a selfish heart that ignores the rights of man.

"If therefore, thou art offering thy gift at the altar; and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first he reconciled to thy brother, and then come and offer thy gift." Religious blessings can wait on righting wrongs done to our fellow men. God is the champion of the wronged. Jacob never really saw the face of God until he had made all possible restitution to Esau. Even spiritual blessings must be rightly won. As the principles of right control a man's own soul he has power with God and with men.

How real was the unseen world to Jacob whose very dreams were made of things invisible. Why, angels were meeting him again and again—at Bethel, at Mahanaim, at Jabbock! The sloping stones still seen near Bethel became a ladder filled with angels. Where he feared to meet Esau's armed men a host of angels met him. Into this unseen world went up vows, confessions, prayers. There was response to the call to a better life. There was dependance on an invisible arm. There were holy places in his life with sacred memories that he loved to recall. There was the goodness of God leading him to repentance.

God became so real to Jacob that all the wrongs that he had ever done Esau or Isaac are lost sight of in the far greater sin against God. He had sought Esau's pardon, but he needed God's. More than reconciliation and peace with Esau must there be reconciliation and peace with God. No shallow repentance can avail, no patched-up peace with an injured fellow-man: God must be reckoned with. What an antagonist is God when He calls men to account! What a night vigil God calls men to when making a settlement! It was then that Jacob knew himself, all his littleness and meanness, his falsehood, his treachery. How he hated himself as Esau had never hated him! How he longed to leave himself behind, unwilling to be left alone with himself after that night vision.

"I will not let Thee go, except Thou bless me." God's will, whatever it be, was his will. God's ways are to be his ways and God's time his time. No more short cuts, no more unworthy methods. His past successes seem all failures now.

Withered my nature's strength; from Thee
My soul its life and succor brings;
My help is all laid up above;
Thy nature and Thy name is Love.

Kansas City, Mo.

Tidings From Korea.

DEAR ADVOCATE:—This is January 1900 and here in Korea we have a bright sunny morning with the air so crisp and frosty that one feels like moving briskly while all the forces of life flow with renewed vigor. We have snow on the ground and have had ever since before Christmas. It is a most beautiful sight this morning to look out upon the many mountains which surround the hoary old city. Peak after peak lifts its snow capped head towards the blue sky above while it stands as silent sentinel keeping watch over the snow mantled valleys at its feet. How kind the beautiful snow is in falling upon everything and for awhile spreading its white robe of purity over all that is unsightly and impure. But this is only like our kind heavenly Father, who forgives his children and covers up, year better still blots out all their iniquities. Will the reader pause just now and think how good the Lord has ever been to him?

Some of your readers will perhaps be surprised to know that this is New Year day in Korea. But this is the fact and of all the days in the year it means most to the average Korean. The Korean New Year is kept at the same time as the Chinese. They have no marked period in history from which they date the beginning of the era as we do our Christian era. They mark time by a cycle of sixty years, and when the cycle is run they start again on another cycle and so on, cycle after cycle, no one knows how long time has thus been marked in China and Korea. The year is governed by the moon and of course New Year does not always come on the same date. The people here say so many moons in the year instead of so many months.

This is a great holiday with the people and much time and money are spent in celebrating it. Every one who can has a feast of good things and most of the people make it a special occasion of ancestral worship and offerings are made to the spirits.

This is the time for putting on new clothes. Many people wear one suit from the beginning of the cold weather till new and you may be sure the new suit comes none too soon when it is remembered that most of the clothing is made of white cotton cloth. This is true of men's as well as of women's clothing. The winter clothing is wadded with cotton so it is very warm even if it is inclined to make a foreigner feel chilly to look at it this cold weather. I must say, however, that it is somewhat of a mystery to me to see how long a Korean can wear the same white suit before it is badly soiled.

The Korean women are most excellent washers even if their methods might be considered just a little out of date by the American steam laundryman. The clothes are taken to the nearest stream and often the ice is cut and the clothes are washed by soaking them in the cold running water for awhile after which they are placed upon a flat rock and beaten with a paddle till they are about as white as white can be. Then the ironing is done in somewhat of a novel style. The clothes are placed upon a smo

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rock and beaten with two round sticks —very much like a policeman's billet— till they are as smooth and glossy as one can well imagine. The peculiar sound produced by the constant beating of the sticks may be heard at all hours of the night while the poor tired women are most diligently plying their trade. Often the last thing at night and the first thing to be heard in the morning is this continual "rip rap" of the ironing sticks.

Another thing that makes New Year an important day is that it is everybody's birthday. The age is not counted from the date of birth, but from New Year; so that the children who were born last week will be considered one year old today. Thus often it is that those who count themselves twenty years old are but nineteen. But that makes no difference because a man is not a man because of his age, but because he wears a hat which is never worn, as a rule, till he is engaged to be married. Although he may be but twelve or fifteen years old, as is often the case, just as soon as he dons a hat he is considered a man and is treated accordingly.

Your readers will doubtless be glad to hear that the church is growing and widening in its influence in this land. It was my pleasure to baptize twenty people at one of our country churches just a few days ago. To me it was a very impressive service to see so many who had just given up devil worship come into the Church of Christ, bringing their children with them. Of those baptized they were in age from two months to 81 years. One man who with his wife was baptized had formerly made his living by taking some part in devil worship and he gives it all up to become a follower of "Him who had not where to lay his head."

Let all God's people who may chance to read this earnestly pray for the workers and the work in Korea. Now is our opportunity while the people are kind to us, and there is no special opposition to foreigners and foreign religion. Truly this is the church's opportunity to bring Christ to Korea.

J. R. MOOSE.

Who Should Teach Sunday-School.

MR. EDITOR:—A converted person of unquestioned piety who knows and loves the Lord Jesus Christ, and earnestly desires to labor some each day of the week to bring others to the Savior. Having been called of God to this particular work, they take hold with unwavering faith and zeal that is born of God. Having constantly in them the fire of the Holy Ghost, consuming the dross that the pure gold may appear.

There may be some born teachers. However, my own opinion is that most teachers are made by the surrender of self to God and by the consecration of body, mind and spirit to this particular work.

God has given each teacher the privilege of teaching his Holy Bible and a class of scholars to be taught, his church to teach in, and he prepares the minds and hearts of the scholars that they may receive the word taught, that it may produce 30, 60 or 100 fold to his glory and honor. What then does he expect and demand of each teacher thus highly favored?

The teacher must study the Bible, making it the man of his counsel and the rule of his life. Prepare faithfully the lesson to be taught, studying earnestly the character of the scholars; their home life, the books they read and the company they keep, convincing each of them that the teacher loves them and that his or her pleasure and happiness are his or her chief delight. Each day as the teacher prostrates him or herself before God in the closet, call them by name to God, asking his help in the work of their salvation and in developing and building up of those who are his children, keeping in mind this fact, that it is God's work and that he called you his child to teach this particular class using you as his instrument in their salvation. I believe it is the privilege of each teacher who has a class between eight and fifteen years old to see each one of them brought to Christ and saved, and that if they fail to bring them to the Savior it is because they have not done their whole duty. It is said that ninety per cent. of the church members come from the Sunday-school. If this is true (and I do not doubt it) the teachers who are trifling with this work are running a great risk of losing their scholars and themselves They are like the slothful servant who had his Lord's money for which God's judgments were visited upon him. They are not only slothful, but are too indifferent to prepare the lesson and glorify him in teaching it to those committed to their care, thereby allowing his lambs and sheep to stray out on the mountains of sin and be captured by the devil. I fear that many Sunday-school teachers will step in to hell by trifling with immortal souls.

How can any teacher hope to be forgiven for such a sin. God will certainly hold each of us personally responsible for such unfaithful stewardship. Remember that one teacher and God is a majority, and that God never puts upon his children a responsibility or burden that his grace will not enable them to bear. He only requires faithful stewardship. The average teacher is spending the thirty minutes on the geography, history and soforth without lodging one spiritual truth in the minds and hearts of the scholars, all of which is incidental to the main purpose of the lesson The mere plumage of the angel that publishes glad tidings to a lost and perishing world. Give at least one half of the time allotted to the lesson to the moral and spiritual part of it.

One fifth of the teachers are absent without any proper arrangements for the teaching of their classes. One fifth read over the lesson a few times. One fifth may study the lesson one hour during the week. One fifth study it two to three hours and the other fifth study it until they have learned it. Will such stewardship be acceptable to God.

R. R. CRAWFORD.

Winston, N. C.

Christ's Supreme Name.

The very able editor of the Methodist Recorder says: "A man earns a reputation as a statesman, lawyer, clergyman, merchant, educator, or business man. But he who gained for himself a 'name above every name' gained it in none of these adventitious ways, but simply by 'going about and doing good.'" While I highly esteem this editor's fine ability and read his productions with much profit, yet I am confident that he is mistaken in saying that Christ received his peculiarly great name by "simply going about and doing good." Paul, in referring to Christ, says that he "being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and, being found in a fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross." Now observe that the words which I have quoted constitute a promise, the conclusion immediately following in these words: "Wherefore also God highly exalted him and gave unto him the name which is above every name." It was because Christ "emptied himself" and became a "servant" and "humbled himself," and went so far as to become obedient unto the death of the cross, that God "gave unto him the name, which is above every name." It was through self-abnegation, through the profoundest humility and by his obedience unto the awful and shameful death on the cross that Christ received his supreme name, as the gift of his Father. By simply "going about and doing good" he would never have received such a name. At the cost of the greatest of self-sacrifices he received that super-eminent name. The "slain Lamb" is his majestic and most memorable name. It is "the name" by which we are saved. It is "the name," earned through the blood of his heart, before which all people will yet bow and acknowledge as the supreme name. C. H. WETHERBE.



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From Finance Committee of Ecumenical Committee on Foriegn Missions.

Plans for the Ecumenical Missionary Conference are nearly completed. The various committees have their work well organized. The Missionary societies of every denomination are co-operating heartily. Acceptances have been received from those who as delegates will represent every phase of missionary effort and every land where missionary work is being carried on. It remains for the Christians of America to do their share. That they will do it gladly is assured by the numberless words of sympathy and cheer that have come from every part of the country. All they need to know is what that share is.

It is active support of the Conference. This implies the sympathy with and prayer for it, which the churches of this land feel in common with those of every other land. It implies also that provision for the material needs without which the other support will fail of its best results.

Such a gathering will of necessity cost a large sum of money: halls must be hired, entertainment must be provided for foreign delegates and foreign missionaries, and there is heavy expense for printing, stationary, postage, etc. Most of the work is voluntary, but some who give large time must be remunerated. Provision needs to be made for publishing the proceedings to the Church at large. There are, too, the requirements of hospitality. The least that American Christians can do for the guests from abroad is to give them entertainment here, whether in homes or in hotels.

The Finance Committee asks for $40,000 to cover the entire expense from the beginning of the work of organization early in 1896, till the history of the Conference is issued and the last bill paid. Of this amount $8,575 has been subscribed, most of it paid in, and the same subscribers have guaranteed up to $20,000; the remaining $20,000 should be subscribed at once. The Conference is

close at hand and the Committees are already somewhat hampered by the uncertainty as to the sum at their disposal. He gives twice who gives quickly.

But that is not all that is wanted. The Conference belongs not to a few but to many. Every Christian in the land should feel a personal responsibility for it and have a personal share in it. That share cannot be complete without a cash investment.

Should the question arise whether this investment may not interfere with the income for the regular mission work, we have only to note that whereas in 1888, the year of the last London Conference, British contributions to Foreign Missions were $4,666,780, the very next year they increased to $5,367,946, and in 1890 to $6,457,235

It is confidently believed that the Conference will result in such an increase of knowledge about and interest in missions as will greatly enlarge the means at the disposal of Mission Boards.

Contributions of any amount wil be gladly received and promptly acknowledged by the treasurer, Mr. George Foster Peabody, of Messrs Spencer Trask & Co., 27 Pine st, New York, N. Y. Donors of $5 00 and above will be entitled to receive a c py of the Report of the Conference in two handsome volumes.

The Open Door in China.

DEAR BROTHER: We inclose a statement concerning the "Open Door" in China, with the indorsement of the same by Bishop Wilson and Dr. Hammond. The conditions are such as to admit of no delay. Prompt and vigorous action is necessary.

The evangelization of the province in which our China Mission Conference is located will be greatly hastened by wise and timely action upon the part of the home Church. More than this, the making of a Christian Empire in the Orient is within the reach of the men and women who stand for truth and righteousness. This is the time to rally to our oldest mission where we are represented by such gifted and experienced workers as Y. J. Allen, A. P. Parker, W. H. Park, D. L. Anderson, Miss Lochie Rankin, Miss Laura Haygood, and others. "Thy people shall be willing in the day of thy power." The power of God was never more manifest. Are we willing to accept the responsibility of our prayers?

By action of the Boards of Missions and of Education this effort becomes a part of the Twentieth Century Movement, and all funds directed to this purpose become a part of the million and a half the Church is raising for education.

Nearly all subscriptions thus far have been directed to home and local institutions. So general has this been that the Board of Missions will not be able to meet the bare exigencies of our missionary educational work, to say nothing of enlargement. In as much as we have heard from only three Conferences which have determined to set aside five per cent. for this work, we earnestly request that in taking your educational collection you will see that a fair proportion is directed to the needs of our foreign work, and especially to the University at Soochow.

Respectfully, your brethren,
WALTER R. LAMBUTH,
J. H. PRITCHETT.

MY DEAR DR. LAMBUTH: Your statement and appeal for our educational work in China have my most hearty indorsement. If I could add emphasis to them by any words of mine, I would gladly do so. I would that all our people could appreciate the value and urgency of this great opportunity. Will not all the Annual Conferences follow the example of the few that have responded to the call of the Board of Missions and the Board of Education, and appropriate at least five per cent. of the Twentieth Century collection to this cause? Many of our members are rich enough to contribute generously in response to this appeal. If they could but see it as you and I have seen it, I am sure that they would give all that is needed, and that without detriment to any interest at home. We have a hundred presiding elders in our work who could raise one thousand dollars each in their districts for this work Some could get even larger amounts. Are there not fifty or more who will do it? May God move them and all our Church to "consecrate their service" to him in the prosecution of this vital undertaking.

Very truly yours,
A. W. WILSON.

REV. DR. W. R. LAMBUTH: Your statement of the present educational outlook in China puts before the Church one of the greatest missionary opportunities of the century. The call comes from the heart of our great mission field for Christian education. Our missionaries have planned great things for us and asked a great thing of us. Their plan is in accordance with our correlation scheme, and will give us a splendid system fraught with unspeakable good for the cause of Christ in China. Our people cannot fail to add the $50,000 asked for to their Century Thank Offering in the next ninety days. This will not only not be an injury to the fund for home education, but on the contrary will prove to be to it of the greatest advantage.

Cordially,
J. D. HAMMOND

A Good Place for Your Twentieth Century Thank-Offering.

DEAR BRETHREN:—Please give the following letter from our Senior Missionary Secretary a prayerful reading, and if you can do anything for this most worthy cause in the time of its greatest need and our greatest opportunity, please let me know at your earliest convenience. What we do must be done within the next ninety days. Won't you direct at least a part of your offering to this institution? Let me hear from you.

W. R. WARE.

REV. W. R. WARE, Shelby, N. C.
MY DEAR BROTHER:—You have already received a communication concerning the unparalleled opportunity which offers in China. I would hesitate to mention the matter again in so short a time, but the urgency of the case must be my justification.

A letter from Bishop Wilson received today expresses an intense desire for the consummation of the plans which have been laid for the enlargement of our work in China. He knows the situation and realizes the grave responsibility which rests upon us. If we fail now when pledges of our purposes to offer them the advantages of a Christian education have been given to the Chinese, we had as well close up our work.

In yesterday's foreign mail there came a letter from Dr. W. H. Park, Soochow, China, which said that the Foo tai, or Governor of the Province had sent word through the district magistrate to the owners of the property that he expected them to sell eligible sites for the University buildings at a reasonable figure. The Buddhist priests have been notified that the old temple property which has not been used for years is to be placed at the service of the missionary for educational purposes and at a nominal sum. The Doctor remarks, "Truly we have cause to be thankful, for when did any Chinese officials ever go out of their way to help missionaries buy land before?"

Two presiding elders, one in Georgia and another in Missouri, have agreed to raise $1,000 each on their respective districts towards the $50,000 we require for the building and equipment.

Bishop Wilson and I are trying to secure ten who will undertake to raise $1,000 each. May we not count on you to be one of the ten?

Might it not be possible to secure the amount by some division like the following: 3 one hundred dollar subscriptions, 6 at fifty dollars, 8 at twenty-five, 10 at ten, and 20 at five.

Of course the plan of procedure is yours; mine is the plea. The salvation, illumination and uplifting of China's millions depend largely upon our prompt, intelligent co-operation with our missionaries. May God help us to do our duty.

Yours cordially,
W. R. LAMBUTH.
Nashville, Tenn., March 13, 1900.

From Danbury Circuit.

MR. EDITOR:—We are moving on with our work on the Danbury circuit. Quite a number have been received into the church since Conference. Some one or more received at nearly every appointment. We are preparing to build a new church at Mountain View.

Our beloved and much esteemed P. E, Bro. Carraway, was on hand and preached excellent sermons, as he always does for us, at our Quarterly Conference. We had a good conference.

We are beginning the Twentieth Century campaign by preaching on the subject as well as by circulating literature on it, and when our people become sufficiently informed and interested, and the way is opened properly, we purpose another canvass for contributions.

Hope you can visit us in connection with our 2nd Quarterly Conference, which is to be at Danbury June 9-10. We purpose holding our Circuit Sunday-school Conference June 8th in connection with the Quarterly Conference; and now give you an invitation to come, eat, speak, preach, and secure subscriptions for the ADVOCATE, and be assured we shall extend to you a hearty welcome.

Truly, W. H. PERRY, P. C.
Danbury, N. C.

Pulpit Notice.

The State Convention of the North Carolina Young Men's Christian Associations to be held at Greensboro, April 5-8, inclusive, promises to be a gathering of great interest.

The program is being arranged with special care, and several speakers of adjoining states will deliver addresses and take part in the discussions. Mr. S. M. Bard, State Secretary of the Pennsylvania Associations, W. H. Morris, General Secretary of the City of Baltimore, and a representative of the International Committee. Prominent workers from the cities, towns and colleges will also have a place in the program.

One hundred and twenty-five delegates are expected from the Associations, and in addition to them, special invitation is extended pastors and young men from points where there are no Associations.

The good people of Greensboro will entertain all delegates. There will be reduced rates on the Railroads.

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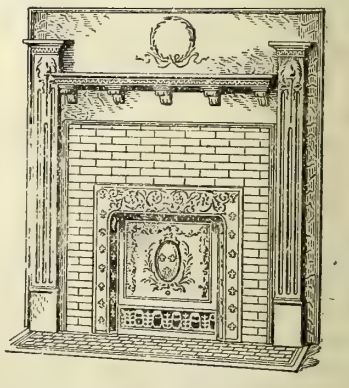
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Cane Creek Circuit.

God has blessed us with a very successful revival at Oak Forest. The meeting began on the 6th of March and closed the 13th. God manifested his power in convicting the sinner, converting the penitent, reclaiming the backslidden and edifying the Christian. The church and community greatly benefited. There will be some additions to the church here later. We want to start the building of a new church here soon;—hope to get it up this year. Bro. Mitchel, a local preacher, helped me a part of the time; he rendered faithful and efficient service.

Our charge is more hopeful this year than last on all lines. The Sunday-schools and Epworth Leagues are doing better work. I nave never seen a church or people take hold of the League and Sunday-school work better than our church at Patty's Chapel. We organized this League last fall, putting at the head of each department the one best qualified and adapted to each line of work. I believe the right person at the right place is one of the great secrets of a successful League. This is certainly a good church, a good people. God bless them in their work.

We have started our subscription for the Twentieth Century Movement. I am trying to get every true enterprise of the church properly before my people, and I want you, Doctor, to know I don't neglect the ADVOCATE. I keep it before my people, but find it hard to get many of them to take it, not because they don't like the paper, but they have an idea they can get along without it, and some of them plead poverty. How so many of our good Methodist people throughout our Church can get along without a church or religious paper is a mystery to this scribe, as well as many others. I do not believe there is a greater means of grace or education among our people than the weekly visit of a pure, clean religious paper like the NORTH CAROLINA CHRISTIAN ADVOCATE. I have the promise of a few subscribers later. I know nothing better that we can do but to keep it before the people, and I believe it will gradually work its way into many a home that now is ignorant of its worth and value. Let us look closely after the children in this respect, and I believe the next generation will be a greater reading people, and in many respects will supplant their parents, and go far in advance of this generation.

I have just received my extra copies of Twentieth Century Edition. It is full of good material, beautiful and attractive, and should be kept as a souvenir by every subscriber for the next hundred years. May God bless all of our connectional brethren, and bless the Church and people in all parts of the land. May this be the most successful year of the Church. The history that the Church makes this year will go down on record to be read by many a future generation. Let us make a history of which we will be proud and the future generations will call us blessed, and redound to the glory of God. Fraternally,

R. B. SHELTON.

March 15th, 1900.

Washington Letter.

(From our regular correspondent.)

Washington, March 21, 1900.

Representative Grout, of Vermont, president of the society, presided over the sixty-eighth annual meeting of the Congressional Temperance Society, which was held in the Luther Place Memorial Church, and which also commemorated the ninety-sixth birthday anniversary of Neal Dow, the father of statuary prohibition in the United States. Representative Littlefield, of Maine, the gentleman who has made a reputation in a single session of Congress, as one of the ablest constitutional lawyers in public life, followed Rev. F. D. Power, the secretary, who spoke on Neal Dow and his lifelong fight for temperance, with a manly address in favor of prohibition, in which he said: "I believe in total abstinence, and practice what I preach. I believe in prohibition, and I am always willing to enlist in its cause. There is no good American citizen but believes the liquor traffic must in some way be regulated or prohibited, but there is a wide difference in opinion as to the best methods to be pursued. Some believe in moral suasion and some believe in legal suasion. I am a believer in legal suasion. I have seen its operation in my native State, and I know it succeeds. It is not sufficient for those who oppose the Maine method to point out what liquor is yet sold in Maine. We admit that it is. But because the laws against murder and theft do not absolutely prevent the commission of those crimes, would you set aside the laws? The laws are good; they reduce crime to the minimum and puuish the criminals. That is just what the Maine prohibition laws do, and whenever they are honestly administered they are unqualifiedly a success." Representative Lloyd, of Missouri, said: "If every man who believes in temperance will abstain from the use of liquor and will prevail upon his friends and neighbors to do likewise the question will eventually solve itself." Representative Talbert, of S. C., declared that the dispensary law of his state had proven to be a healthful regulation of the liquor traffic and crime and drunkenness had wonderfully decreased under its operation.

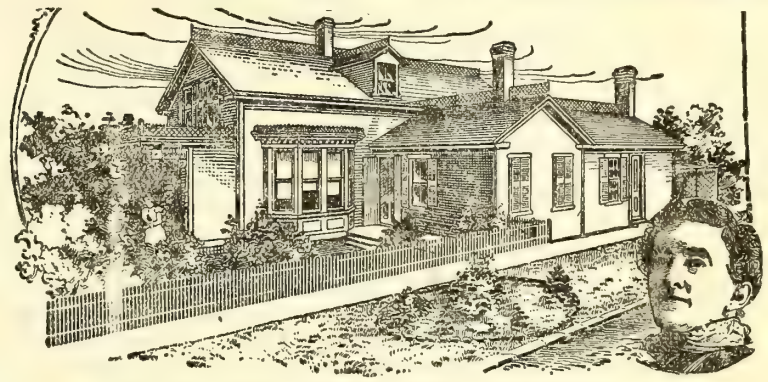
Misleading statements have been published during the week as to the reason the Navy Department ordered a warship to be sent from Manila to a Chinese port. The action was taken at the request of the United States Minister to China, not because there had been any attack upon American Missionaries, but because the United States Minister thought the presence of the American war vessel would have a good effect upon the "Boxers," one of most numerous and most turbulent of the anti-foreigner secret societies, and would be likely to prevent any attack upon the persons or property of American Missionaries.

An attempt to secure legislation from Congress giving the Commissioner of Indian affairs authority to compel the Indian children on the reservation in Iowa occupied by the remnants of the once powerful Sacs and Foxes has drawn public attention to a state of affairs on that reservation that is a disgrace to civilization. These Indians own their lands and live in the most primitive fashion; they have refused to allow either school or church to be built upon the reservation and have given scant courtesy to missionaries sent to them by various churches. The legislation proposed authorizes the Commissioner of Indian Affairs to place every healthy child on the Sac and Fox reservation of Iowa in the school established for their benefit. The principal objection the Indians have raised is that their children will be taught to work if they send them to school.

To Clean Nursery Bottles

After the bottle has been used, rinse it thoroughly in warm water; then fill with warm water containing a teaspoonful of Gold Dust Washing Powder, and let it stand, shaking every now and then. If rubber tube is used, let it remain also in the water. Rinse through several clean waters. Gold Dust is much more effective than soap to clean them, as it removes all specks and motes clinging to the sides of the bottles.

MRS. BREWER RECOMMENDS PERUNA FOR GRIP AND FEMALE CATARRH.



The Home of Mrs. Lizzie M. Brewer at Westerly, R. I.

In a letter to Dr. Hartman concerning the merits of Pe-ru-na, Mrs. Brewer writes, among other things:

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"Mrs. Lizzie M. Brewer."

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From G. W. Grigsby, Superintendent of Schools, King George county Va., July, 1898:

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THE CHRISTIAN LIFE.

Lessons from Pain.

BY THE REV. HENRY GRAHAM.

While returning on the Cunard Line steamer Servia from a trip to Europe for the benefit of my health, I was thrown to the deck by a lurch of the vessel in a gale, and received very serious injuries. My right wrist and hip were both crushed and five days later, when the vessel reached New York, I was taken to the Methodist Hospital, Brooklyn, where I lay on my back with a ten-pound sandbag attached to my right foot. Lying in such a position, under such circumstances, with a Bible on a stand at the head of the bed, waiting, waiting for his broken bones to do a job of knitting, a man would naturally learn some things which he did not know before.

The first lesson was one of physical suffering. Beginning with an experience in our civil war, I have passed through a great deal of sickness and suffering, but I never really knew the meaning of physical pain until this fall on the deck of the Servia. The first two weeks were filled with physical anguish such as I had never known.

The next lesson had respect to my ability to trust God in the midst of such agony. I had preached to others for thirty years, and applied Scripture passages to their sorrows and troubles, and never found any great difficulty in doing so; and now these same passages came into my mind—in fact, I seemed to turn to them with fatal facility in the Bible which lay at my side.

One of the first to come promptly to my mind was the passage in Psalm xxxiv where it says of "the righteous", "He keepeth all his bones; not one of them is broken." The only conclusion I could reach was that I was outclassed by the individual referred to in the passage. And I was haunted for a long time with the thought which has been prevalent in all ages and is everywhere found in the Old Testament, especially in the Book of Job, that afflictions fall as a penalty for shortcomings; but always associated with this thought was an intense fellowship with suffering Job in his complaining, which I had never known before.

Another passage that followed closely after the above was from the precious Psalm xci: "For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." All I could say was: "The angels were not there that time." It was the best I could do.

My thoughts next went to my favorite Psalm ciii: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." I felt sure that I fulfilled the conditions in this case, but all I could say was: "I wouldn't cause my children to suffer as I am suffering, and if I could relieve them from such suffering I would do it." I was all at sea, and the passages that I had so glibly quoted to comfort others seemed to fail me in my time of need

It was not till several days of intense agony had passed that I found relief for my staggering faith, and I found it in the sufferings of Christ on the cross. I found in His experience what I had never found before. Three grades of consolation came strongly to my mind. In the first place, the fact that Christ "cried with a loud voice" in the midst of His sufferings brought wonderful comfort to my mind. I called up other passages from the Psalms: "I am weary with my groaning;" "The Lord hath heard the voice of my weeping;" "My bones waxed old through my roaring all the day long;" "I mourn in my complaint, and make a noise." I was especially glad to have Christ's example to show that it is not unmanly to groan and cry out in physical suffering. There are those who make a virtue of shutting the teeth together and uttering not a word in the most intense physical torture, as though they enjoyed it. I have never been ambitious to belong to that school of heroes.

In the next place I found unspeakable comfort in the fact that Christ was in such a frame of mind that He cried out in His anguish: "My God! My God! why hast Thou forsaken Me?" I was strongly tempted to utter the same cry, though I think I never actually put it into words; but I found unbounded consolation in the fact that this cry escaped His lips. Some one will say that all this is consolation on a very low plane, and I shall make no defense.

It was not until some days later that I rose to a higher consolation from Christ's experience of suffering. It took shape as follows: Christ suffered intensely at His crucifixion, and cried aloud in His agony, and His faith failed, or at least He fell into such a state of mind that He cried out: "My God! My God! Why hast Thou forsaken Me?" and yet God had not forsaken Him after all, but was watching over the entire affair with unspeakable love and solicitude, and was fulfilling the sublimest divine purpose in it all; and I at once jumped to the conclusion that perhaps He had not forsaken me, but was accomplishing some good purpose in my sufferings. I could not see any such purpose or realize any good. With my means of judging it seemed to me that I would have been every way better off without it; so the crucifixion of Christ seemed if not to Himself, at least to His followers, a most unfortunate affair; but it was not, as events have abundantly proved, and perhaps my suffering may have a hidden meaning of some kind. I could get no further nor higher, and I presume this is the necessary stopping place of our faith, for God does not feel obliged to explain Himself —"He giveth not account of any of His matters." Such was the trial of my faith, and the outcome.

Another lesson I learned had respect to the value of the Bible. The higher criticism did not trouble me much. I read the Bible as I had never read it before, and the morning I left the hospital I reached my hand out of the bed in the twilight, and patted its black leather cover, saying: "Blessed Bible, what a treasure thou hast been to me!"

Another lesson I learned regards the question of visiting the sick. I have visited the sick for thirty years as a pastor, prayed at their bedsides, and have found it a great strain on nerves and feelings. In weariness I have sometimes asked whether it amounted to much after all. But I found unspeakable comfort in the many letters of sympathy that reached my bedside, and in the fact that so many noble Christian men and ministers took the trouble to come to me with prayers and brotherly cheer. The bread which I had cast upon the waters I was finding after many days.

The last lesson relates to the value of hospitals. Before I had been injured two hours my mind turned with intense longing to the Methodist Hospital in Brooklyn, and I said: "That must be my home when I reach shore." In fact, I have often asked myself what I could have done if there had been no such place to take me in. My home was one hundred and sixty miles away, and it would have been impossible to travel so far. Such hospitals are among the most conspicuous signs of a Christian civilization.—New York Christian Advocate.

In Christ's Army.

Life at its best is but a warfare. In the morning we rise to face the enemy, and to clear the way of the difficulties with which we daily come into contact. The importance of fitness for being a soldier is very great in any case, but when we are soldiers in the Lord's army, how much more important it is!

The importance of this matter never seemed so great to me until one day about six months ago, I called at the house of a physician. His wife told me that he was on the examining force at the recruiting office. As I wanted to see him, I went to where she directed, and was soon interested in the applicants for the army. One by one the applicants filed into the room where the physician was waiting to pass judgment upon each one who appeared before him. A minute after the man entered the room he was stripped to the skin, and weighed and measured, and then I could hear the Doctor cry out: "John So-So, rejected." or "John So-So, accepted."

Among those rejected, there was disappointment fairly written on their faces. Among those who passed into the examination room was one young man who perhaps reached the six-foot mark, and tipped the scale at two hundred. He was outwardly a specimen of physical perfection, and men about him spoke of it. To my great surprise, the Doctor called to the entry clerk: "Rejected;" and when the Doctor came out, I took the liberty to ask him the cause of rejecting such a fine-looking young man.

"That man," he said, "is a moral leper, and should be forbidden the society of decent young men. He was all right in your sight, but to the practiced eye, he was a moral monster."

"Oh, what a thought!" I said to myself. Yes, "the practiced eye," the practiced eye of our Lord. Oh, I trust that while I may seem fair with seemingly no fault in the sight of men I may not appear as a moral monster to His "practiced eye." This thought has often haunted me.

"The practiced eye," what does it not see? We may cover our bodies with broadcloth and other fine vestments, and thereby hide our physical defects, and deceive the world. We may appear before the judgment-seat, and while we are filing in to face the Judge, or waiting our turn to enter, men may say of us, "There goes a fine man." But witness the disappointment if the Judge, the Great Physician, shall say, "Rejected." That "practiced eye" will see our defects as men never saw them.

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THE HOME.

"Tickets."

The Leadville train was three hours ate. A storm had come down from the orth, and all day the rotary snow-plow ad been dashing its cataracts of crystal ray against the bare walls of canyons nd among the tops of evergreens, to eep the mining-camps along the High ine from being walled, which might ean famine. Old settlers said that the epth of snow was already unprecedened, except in the winter of 1883-84 when he whole camp at Woodstock was swept ut of existence by a snow-slide.

It was past midnight when waiting assengers at Breckenridge's heard the elcome "All aboard!" Whoever was way from home would make sacrifices o get there in view of such blockades s were imminent, and the narrow-guage rain was crowded. I was the only wom-n, and I was never more safe than mong those stalwart fellows. The con-uctor was one of the youngest on our ountain roads—young and handsome. recall wondering how he would do in ase of disaster, as I looked into his rank eyes and reminded him that the eat beside me was unoccupied, and I as entitled to one only.

He glanced at a group standing about he stove, and answered:

"Oh, you make yourself comfortable, f you can. There isn't a man among em" twirling his hand toward them, who would want to crowd you. You ook tired. Just be comfortable, mad-m."

After a little I proceeded to do it. But a quartet of merry men before me, who had come to the railway on snow-shoes from a remote mine, and had just boarded the train with great bluster and un, prevented an absolute restful frame of mind. Three of them were young; he other, an elderly, fatherly-faced man was the center of the jollity, a man to whom you would willingly appeal if you needed a friend. It was he who passed a bottle to the others with cordial insist-ance, and they were not loath to accept. A terrific gust of wind struck the car against its side as the conductor came in and called for their tickets The leader kindly urged the bottle upon him, too, saying:

"It's a wild night; you need it; it will do you good, my fellow!"

My heart stood still. Instantly the cheery tones of the conductor rang thro' the coach above the storm, not a hint of "preach" in his voice, no implied cen-sure for the gentleman's mistaken kind-ness.

"Oh, thank you," he said, "thank you; I smile, but I don't smile that way. Tickets, please!"

And he passed on with reassuring words concerning the storm.

I "cuddled down" as my brave young conductor counselled. Through the half-buried wonders of Plutte canyon, where the summers lure safe and happy tour-ist bands, on down the double-header plunged, and snorted, and groaned, and struggled, amid fast-deepening snows. Fatigue and a sense of God's care thro' all were the kindly sedatives which brought me sleep.

Day was breaking faintly across the plain which tells of infinity when our train debouched from the canyon. Den-ver's electric lights twinkled through the snow mist. The passengers began to be stir themselves. Fresh as Phœbus came again our young conductor. Speaking low, I said, "I have passed a good deal better night because I heard you say you 'did'nt smile that way.'" With quick apprehension, he replied:

"I'm glad our company don't allow drinking. We need our heads always in such work as this. And I don't touch the stuff, anyway. I never touch it. I told my old mother she should see me dead before she saw me drunk; and she shall. Checks, please!"

And our heroic railroader, happy in moral as well as physical courage, car-ried his sunshine off into the next car to brighten the lives of others.—Selected.

"I Thee Endow."

Mrs. Lida Calvert Obenchain of Ken-tucky thinks the phrase in the marriage service, "With my worldly goods I thee endow," is as meaningless as a Feejee incarnation, and ought to be omitted; unless the following explanation and supplementary passage is added to it:

"With my worldly goods I thee en-dow." This means that I will, as soon as we return from our wedding tour, bestow on thee a certain sum, monthly, that I will not ask thee what becomes of it, nor grumble at support-ing a wife every time I give it thee. It means that I will give thee a little extra money at Christmas-time to buy presents for thy relations, and also in the fall and spring to buy thy bonnets and gowns. It means that when I have done all this and as much more as in me lieth, that I will consider that it is no more than I ought to do, and that I could not do less and be a gentleman. I have taken thee from thy father and mother, and it is no longer their duty to provide for thee. In assuming the duties of housekeeper for my home and the duties of a mother for my prospective children, thou wilt be incapacitated for wage-earning, and it will be no more than simple justice that I give thee money for thy present needs."

Mrs. Obenchain thinks it is probable that such an addition would do more to keep marriage from being a failure than any one reform ever suggested.

For Mothers.

The following are some resolutions made by an earnest Christian mother. Would that every mother in the land would copy them and read and think of them every day.

Resolved, That the first duty of the day performed by me shall be prayer to God, especially for strength and wisdom to properly instruct, guide and govern my child.

Resolved, That I will never permit my child to wilfully disobey me or treat me with disrespect.

Resolved, that I will earnestly strive never to act under an impulse of passion or resentment, but will endeavor to pre-serve my judgment cool and my feelings calm, that I may clearly see and truly perform my duty to my child.

Resolved, That I will devote a certain portion of my time each day to self-in-struct my child.

Resolved, That I will watch over my own temper at all times, cultivate a hab-it of cheerfulness and interest myself in the little matters of my child, that I may thereby gain his love.

Resolved, That I will devote my time especially to those pursuits which will in-crease the comfort and happiness of my home and forward the best interests of my child.

Resolved, That I will study the health of my child, reading on the subject and asking advice of those who are more ex-perienced than myself.

Resolved, That I will not yield to dis-couragements from failure, but will per-severe, putting faith in the promise of God to all those who earnestly and faith-fully strive to do their duty.—Ex.

Wanted---A Girl.

Yes, wanted, a girl!—a daughter, in thousands of homes, bright, smiling, helpful, always ready to hold the baby, set the table, or sweep the floor, and to do these things so happily and cheerfully and well, that the baby will crow, the table will look like a well-balanced pic-ture, and careful, critical grandmother will find no dust under the chairs or in the corners of the room. Wanted! a loving daughter, the touch of whose caressing fingers brings a happy light to the weary eyes of father and mother, the sound of whose cheery voice and mellow laughter is a joy to the whole household. Where is there a home in which such a daughter is not wanted? Does any one know such a girl? There is a situation open for her. She is advertised for sought for; she can have any place she wants; the world is hers, but why are there not more applicants? Ah, she is already occupied; she has a home which cannot give her up; she is enshrined in the hearts of father and mother; her brothers have bound her about with cords of love, and will not let her go.

Those are sorrowing homes where she is not, for they have a lack which is hard to fill. Blessed be the daughter of the household. God comfort the home that has her not.—Youth's Instructor.

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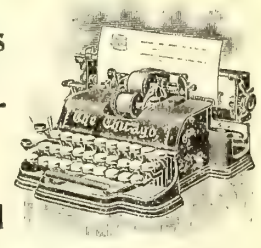
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AN INFANT'S Catechism.
I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

NORTH CAROLINA

CHRISTIAN ADVOCATE.

GREENSBORO, N. C., MARCH 28, 1900.

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

SUBSCRIPTION RATES.

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A DEEPER KNOWLEDGE OF THE BIBLE NEEDED.

We are living in a remarkable age of the world's history. Progress is in the air. Men are everywhere pushing forward. Forces are working secretly, silently, powerfully and successfully. Great thinkers are profoundly studying momentous questions. Gigantic minds are grapling with vast problems. The retort, the crucible, the microscope, the laboratory, are all aiding man's intellect. The horizon of human knowledge is rapidly widening. The achievements of intellect are daily more startling. By every token "mind is marching on." A revolution is going forward. Old things are passing away. New experiences, new problems, new issues, and new battles are before us. How are we to meet and successfully grapple with them?

Our answer is, by a deeper knowledge of the Word of God. By a more intimate acquaintance with the profounder truths of revelation. By a better understanding of the great principles contained in the utterances of the Man of Galilee.

Surface facts are sweet and nourishing, but they alone will not suffice. Old truths may have once been strong and helpful, but they have lost their freshness and force. We need to launch out into the deep and let down our nets.

The truths taught by our fathers have measurably lost their power. They are a spent force. New conditions now obtain—new wants are to be supplied. Even if our work is the same new methods are needed. The Christianity of the future will demand a larger knowledge of the oracles of God, and a larger assimilation of their saving truth. "It will depend for its triumphant force, its world-conquering power, upon the fullness, freshness and vital power of the truth of God in the minds and hearts of those who profess and call themselves Christians."

All history establishes the fact that every advance in spiritual life is coincident with a fuller knowledge of divine truth. This statement is not intended, in any wise, to undervalue the work of the Holy Ghost. It is the Spirit that quickeneth; therefore pray for the Spirit. But we must never forget that a deep and vital hold upon the great truths of the Bible constitute one of the essential conditions for the powerful operations of the Spirit. "His method is not magical but rational, harmonizing with the constitutiou of human nature and the fixed laws of the kingdom of heaven."

The place to begin the better study of the Scriptures is in the home. It is there the foundation is laid, the preparatory work is done. It is there the mind must be familiarized with the divine precepts and commandments. It is there the truth must be lived and taught as it is contained in Bible narrative and history, parable and symbol, conversations and sermons, incidents and experiences. "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house and upon thy gates." The home is to be so saturated with the word of God as that divine truth will be inwrought into the very fibre of the life there and create a spiritual atmosphere. The schools of the Church should impart a fuller and better knowledge of the word of God. The Bible must be the book of all books in the libraries of the educators of our children and youth. They should be men who make a daily study of it and who live it. Whatever they teach should be from the standpoint of a devout student of the Word of God. No man can do more harm than a teacher in a church school whose life and spirit are not dominated by the utterances of the Great Teacher. Whatever knowledge of philology, or history, or philosophy, or science there is in an institution, it should all be used to explain and illustrate the truths of the Bible. The years spent by our young people in our schools should be used to the deepening and broadening of their knowledge of the Scriptures. If the Bible is not a text book in every class, its study should be included in the curriculum of every church school;—not a lecture once a week by some teacher, who has never made a systematic study of the Word and who in fact knows little about its deeper truths, but its study ought to have prominence in the work of each day.

Our preachers must also be instruments for the promotion of the study of Scriptures. We cannot too much emphasize the necessity of a consecrated ministry. Nothing can take the place of that sort of self surrender to Christ that Paul and Wesley made. We must also have men of liberal learning if not broad and accurate scholarship. This is of the highest importance. But none of these nor all of these, will suffice for a thorough acquaintance with the deeper truths of revelation. Nothing else will hold to the church the restless men and women of this generation. Nothing else will satisfy the thirst of our educated people for truth and knowledge. The time is past for mere pulpit declamation or simple exhortation—for threshing old straw or repeating commonplace facts. The people who are to be influential factors in the future work of Methodism want the strong meat of the gospel. It alone will satisfy them and make them equal to the demands of life.

A GREAT MEETING ON A NEW PLAN.

Recently Bishops Warren and Vincent of the Methodist Episcopal Church held a meeting in Denver, Colorado, that attracted wide attention from the press and people. In several particulars it differed from ordinary revival or protrated meetings. It was held in the magnificent cathedral-like auditorium of Trinity Church. The singing was accompanied by a great pipe organ whose solemn peals greatly moved the vast audiences. The exercises were all conducted by two bishops; the congregations were largely composed of men; there were no invitations to the altar or mourners bench, or appeals to rise or ask for prayer, but all sinners were urged to confess Christ by receiving baptism and the Lord's supper. They said salvation may be obtained at home, on a journey, in prison, alone or with friends. The salvation that is needed is salvation from sin and selfishness. Heaven and hell are not only places, but conditions. The aim of the Church should be to cultivate trust in God, development of love, to promote self control, unselfishness, faith, immortality, purity in thought and speech. These meetings are said to have made a profound impression and proved a real feast to the people of the city.

We have given this brief account of the Denver meeting for several reasons. First, it was conducted according to the judgment of two of the bishops of the Methodist Episcopal Church and indicates the trend of things. Secondly, it commended itself to the approval of the people and was free from objections urged against the old plan of holding meetings. Thirdly, there was the absence of all machinery and absolute reliance was placed upon the power of truth.

The fact that the gain in membership last year both in the Northern and Southern Churches was ver small, has alarmed many of our wisest and best me Many reasons have been given for the meager retur in conversions and additions for our abundant labor Whatever else may have been the cause certainly the has been a loss of power somewhere and it becom our leaders to study every thing that is suggested as a improvement in religious work. To prove all thing and hold fast to that which is good, is the wise polic Certainly we ought to sow beside all waters, cultiva every field and use the latest and most approved met ods of gathering the grain.

THE SUN'S ECLIPSE.

For several months there has been great activity scientific circles throughout the United States and E rope making preparation for observing the rare s spectacle booked for the 28th of May next. On th day the moon will get directly in between the ear and sun and cause a total eclipse. Over the earth surface affected by the eclipse the moon's physic bulk intervening will obstruct the sun's light and ov a moving belt fifty miles broad, it will cast a bla shadow that will speed across the earth at the rate sixty-eight miles a minute.

As a total eclipse it will be seen along a path fif miles wide, extending North-east from the West coa of Mexico, traversing the Mexican States of Jalis Xacatecas, San Louis Potasi and Tamaulipas, then crossing the Gulf of Mexico, and striking the Unit States at New Orleans and then successively coverin Mobile, Alabama, Raleigh, N. C., and Norfolk, V The total eclipse will begin in North Carolina at 6: a. m., and last two hours and forty minutes. Such general eclipse of the sun is quite rare and the scie tific institutions and observatories in this country a abroad are carefully laying their plans to make t most of it. None in the present generation may li long enough to witness another solar eclipse und such favorable circumstances. It is well for the go ernments of the world to make liberal appropriatio that this eclipse may be carefully observed and ful reported.

A NEW BOOK THAT ALL SHOULD READ.

We have had on our table for several weeks a boo entitled "Christian Science," written by Rev. W. McCorkle, of Graham, N. C., copyrighted by Jas. Hazan, Secretary of Publication of the Southern Pre byterian Church and printed by Whittet & Sheppe son, Richmond, Va.

We have examined this book with more than usu care for two reasons. First, because of the subje with which it deals, and secondly, because the auth is an old friend for whose character and scholarshi we have a high regard.

The object of the writer is to expose the fallacies Mrs. Mary Baker Eddy, contained in her book entitle "Science and Health," with a key to the Scripture and also to refute the claims of Christian Scientist To this task he brings an alert, well furnished min and a manly, Christian spirit. He uses with tellin effect the facts of history, the deductions of logic an the clear statements of the word of God.

He seems more concerned about vindicating and e tablishing the truth than to gain a victory, and wit great force and earnestness he guards the publ against the erroneous and unscriptural teachings Mrs. Eddy. The claims of Christian Scientists a such that every one onght to be informed as to th origin and nature of these teachers.

We hope all our preachers and many of our layme will buy this book and give it a careful reading. It substantially bound, well printed, containing thre hundred and five pages of interesting matter and worth $1.25. Write to the author at Graham, N. C.

READ THIS CAREFULLY.

1. Look at the date on the label of your paper. indicates the time to which you have paid. If you ar behind please send us your renewal at once. We ar obliged to pay cash for material and labor and nee

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2. If you are getting the ADVOCATE without having ordered it, report the fact to us. Your pastor or some one directed it sent.

3. If you have subscribed for only one paper and get two, it is by a mistake. Inform us of the fact.

EDITORIAL NOTES.

The postoffice of Rev. W. H. Penland is Spruce Pine, Mitchell county, N. C.

A carefully planned campaign, faithfully and consistently carried out, is half the battle in advertising. Too many advertisers "go it blind."—Agricultural Advertising.

Bishop Charles B. Galloway has accepted an invitation to deliver an address in Chicago at an early day. We venture the opinion that our friends of the Western Metropolis will hear something worth retaining.

The spring weather will soon be here and our pastors ought to begin revival meetings without delay. Do not wait until fall to hold them. Make the effort now and if you do not succeed you can try again later on.

Easter comes on the fifteenth day of April, which is the third Sunday in the month. We hope all our pastors, Epworth Leagues and Sunday schools will appropriately observe the day. It can be made an occasion of great profit to the various interests of the church. All our people will find it helpful to reread and meditate upon the closing events in our Saviour's earthly life.

The Benbow Hotel, of Greensboro, which was burned last summer, has been rebuilt and will be reopened the first of April. Mr. B. H. Merrimon, who purchased the property after the fire, is now sole owner. He has pushed the work of rebuilding rapidly forward and deserves great credit for his enterprise and public spirit. The hotel has been leased by Mr. Howell Cobb, of Durham. He has much experience as a hotelist and will make the Benbow first class in all its appointments.

Aluminum wire is being substituted by telegraph men for copper. It is nearly as good and much cheaper. Ten or eleven years ago it sold for $8 a pound, while it sells for 30 cents now. Manufacturing it is becoming an important industry. One plant in this country produced last year 5,240,000 pounds and the production in England, France and other European countries is large. Geologists say it is one of the most abundant and universally distributed metals in the world, being one of the constituent elements of red clay.

From a private letter we learn that Rev. S. B. Turrentine is holding a very successful meeting in Trinity College. A number of the students have made a profession of faith in Christ. Many church members have been greatly revived and the College community very much refreshed. This is encouraging. Trinity College is our leading educational institution. It stands for the higher spiritual life. The faculty and student body ought to be saturated and permeated with the spirit of Christ—and both Conferences ought to feel the influence of the godly living of the Trinity Park community. Our church schools ought to represent the highest social and intellectual culture and the purest form of orthodoxy with the richest and fullest religious experience.

We find on our table a copy of Historical Papers, published by the Historical Society of Trinity College. It is a volume of 88 pages and contains a number of very valuabe articles. Prof. J. S. Bassett, who is at the head of the department of history, has made quite a reputation as a writer and is doing a valuable work for the Church and the state. Some one has said North Carolina has been content to make history and let others write it. We are glad to know that that is not true of the present. We now both make and write it. The price of Historical Papers is 30 cents a copy.

We exceedingly regret that several of our ministers failed to get the bundles of our special edition we mailed to them. We took great pains to preserve all orders received and before the day of publication strong wrappers were directed to all the subscribers. Twenty-five copies were placed in each wrapper and these were checked on the book as they were put up. Great pains were taken to put all papers in the postoffice in good order. Either by handling the wrappers were broken or in some way they were lost. We requested the postoffice officials to send a trace agent in search for the missing papers when they were reported to us, but fear it was too late. Of course we will send no bills to those who failed to get their papers.

We regret to announce the death of Mrs. Cynthia R. Wright, widow of the late Prof. J. L. Wright, of Randolph county. For several years the deceased had made her home with her son-in-law, Reverent W. M. Curtis. For some weeks she had been in declining health in Walkertown and the end came on March 24th. Sister Wright had long been a devoted member of the Methodist Episcopal Church, South. She was an intelligent saintly woman whose life had been a blessing to her household and those who were associated with her. Matured in the Christian virtues, ripe in experience and full of faith, she quietly met the last enemy, conquered death and passed to her reward. To be absent from the body is to be present with the Lord. The ADVOCATE extends sympathy to the loved ones in their bereavement. A mother's love can never be replaced by anything earthly.

One never knows just in what place an advertisement may strike, as witness the following from the Niagra Falls (N. Y.) Gazette: Yesterday, a man walked into Walker & Paterson's hardware store and took from his pocket a letter. He opened it and produced a clipping from the Niagra Falls Gazette. The clipping was a copy of a recent ad of Walker & Paterson in which some bargains were quoted. The gentleman said his wife was visiting in a distant city, 600 miles away, and that a copy of the Gazette fell into her hands. She intended to do some Christmas buying and Walker & Paterson's ad caught her eye. The prices quoted were lower than she could get in the big city and she immediately wrote to her husband in this city, directing him to make some purchases and inclosing the clipping as a guide.

The children of our institution were entertained in an unusual and novel manner in the chapel on last Saturday afternoon at 3 o'clock. Mr. R. T. Wyche, of Greensboro, a professional story-teller, who has achieved great success in that line, was with us and for over an hour entertained one and all in telling us delightful stories from Uncle Remus, Hiawatha, Fairyland, King Arthur, etc., which he did in a most pleasing manner. Mr. Wyche has mastered the art of story-telling and never fails to entertain, amuse and instruct those who hear him, and especially the children. He has been appearing before the public in this role for some years and has won the endorsement of the press, and the leading educators and schools throughout the State. Every school in North Carolina should secure Mr. Wyche, as an hour with him will awaken a new literary life among those who hear him. On Sunday morning at 11 o'clock Mr. Wyche entertained our children with stories from the Bible and it was remarkable to note the close attention given him by even the smallest children as he told them the beautiful stories from God's Holy Book. In no other manner could small children be so fully interested in the Bible. Would that Mr. Wyche could thus read God's word to the little ones everywhere. There is a great future before this kind of work and to Mr. Wyche we are indebted for inaugurating it.—Orphan's Friend, Oxford.

At a quarterly conference in the Charlotte District this year where the Twentieth Century Fund was being discussed a layman said that if we could trust political leaders to suggest what interests we are to support, we certainly ought to trust the leaders of our church and likewise give our support. This loyal Methodist, a farmer of moderate means, gave $40 to the Twentieth Century Fund.

While we are erecting "a memorial Ebenezer stone in the roadway of the centuries," let nothing divert us from our work.

When the children of Gad and the children of Reuben asked Moses to permit them to remain in Gilead, Moses replied: "Shall your brethren go to war and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?" Are there any Gadites and Reubenites in the camp of Meth dism? Take heed lest ye discourage the heart of the people in a movement that is of God.

S. B. TURRENTINE.

The Craven Hall.

I have an itemized statement to date giving name and amount each has paid to the Hall, together with all receipts for money paid out, and all letters and papers connected with my work as agent, which I am going to deposit through Dr. Bassett, to Trinity College Historical Society. I still owe over $3,000 borrowed money. To meet this I have $2,700 of unpaid subscriptions to the hall, together with the old notes given the College years ago, the proceeds of which go to help liquidate the debt, unless the donor elect otherwise.

I am trying to collect these unpaid subscriptions and notes, by letter and otherwise. May I ask without offense—if any one still lives and happens to read this—and still knows his promised amount is unpaid—will he please send the amount to me? I trust they will. And should I write you about the amount you promised to give, be kind to me at least.

Very truly,

N. M. JURNEY.

Mt. Olive, N. C., March 20.

Gen. J. S. Carr is to deliver the literary address at the commencement exercises of Buie's Creek Academy, May 24.

Trinity College Notes.

Great interest is manifested in the special religious services conducted by Rev. S. B. Turrentine, of Charlotte. The services are well attended, and Mr. Turrentine has been preaching with great power. He has greatly endeared himself to the college community.

Mr. S. W. Anderson, of Wilson, has been elected Chief Marshal for next Commencement. Mr. M. C. Guthrie, of Southport, is Manager. The assistants have not yet been appointed.

Work on the President's residence is progressing rapidly. The contractor expects to have it completed by May 1.

President Kilgo returned Wednesday from his visit to Texas. He has accepted an invitation to deliver the Commencement Address at the Lutheran College, at Newberry, S. C., one among the leading colleges in that state.

The London Times is arranging to get out a supplement to the Encyclopoedia Britannica, and President Hadley, of Yale, is American Editor. Dr. J. S. Bassett, of the department of History at Trinity, has been engaged to revise the article on North Carolina for this work.

Trinity Park, March 23, 1900.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.
Prepared only by Dr. H Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED.

Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

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MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for April 1, 1900

BEATITUDES.

Matt. 4:25; 5:1-12.

1. "Blessed are the poor in spirit." Jesus did not say, Blessed are the poor in purse. He gave no inducement to his disciples to become hermits, anchorites, Stylites, or monks, and no encouragement to idleness or beggary. Certainly, Jesus taught kindness to the poor, and left no doubt in his teaching that the poor in this world's goods may be rich in faith and heirs of the kingdom of heaven; but not because they were poor in purse, but poor in spirit. Let all who receive Christ cherish hope. Death ends all earthly distinctions, so that its ills may well be borne in hope of eteral good. It is those who, knowing their sinfulness, disclaim all personal merit, and humbly trust in God for salvation, through the merits of Jesus, who are blessed.

2. "Blessed are they that mourn." Sin brings sorrow; not necessarily overwhelming sorrow, nor unmitigated sorrow, but a chastened spirit. Godly sorrow is not heart-breaking, but soul-relieving. The tears of the penitent bring comfort. They who mourn in any other than a gracious sense are not blessed. "The sorrow of the world worketh death." Graceless tears are the rain of destruction; they make the floods that drown men in perdition. Gracious tears are dewdrops; they refresh the spirit. Blessed are they who mourn for having grieved God.

3. "Blessed are the meek." Tyrants, opinionated persons, who have no ear for evidence, and no judgment for truth; bigots, who are sure they are right, and all others wrong; the imperious and the impatient—are never meek. Such persons are apt, not only to afflict others, but to remain wrong-headed and wrong-hearted, and plunge themselves into misery. Jesus, although infallible in judgment, and immaculate in purity, was the most gentle of men. He did not scorn the ignorant, he did not despise the sinful. Why? Because he was meek: he did "not strive nor cry, nor lift up his voice in the street." The meek are Christlike.

4. "Blessed are they who hunger and thirst after righteousness." To hunger and thirst after bread and water is great misery. To starve is to die a terrible death. Famine is worse than fire and sword; but a keen appetite is a blessing, where food is abundant. The soul has appetites as well as body. David said, "My soul thirsteth for the living God." Low wants may be pressing, but high aspirations are not less intense. To seek for truth and righteousness, and to strive to enter into the straight gate, are, in their intensity, like hunger and thirst. Yet grace is abundant. There is enough and to spare. Truly, they are blessed who hunger and thirst after righteousness, "for they shall be filled."

5. "Blessed are the merciful." It is said, "To err is human, to forgive is divine." Most people, at some time, have been unkindly treated, and some with no more mercy than the fiends might show. Power is given to tyrants to show us what monsters men can be. Pharaoh was a heartless taskmaster. Nero was an Apocalyptic "beast." Judge Jeffreys was a wolf in ermine. Such men know no mercy, and excite none for themselves. When they died, people rejoiced. Pharaoh's death inspired a song of triump. At Rome, the death of Nero was hailed as a national deliverance. When Judge Jeffreys was dragged to execution there was none to pity him. The persistently unmerciful shall know no mercy from man nor God. Like begets like. "Blessed are the merciful, for they shall obtain mercy."

6. "Blessed are the peacemakers." Wars are of men's lusts But war is not the only disturber of the peace. Not only swords, but words make war. Fighting, wrangling, and uncivility, all break the peace. To be a peacemaker, one must be gentle and Christian. Such are the children of God.

7. "Blessed are the persecuted." John in Patmos, Bunyan in jail, the Seven Bishops in the Tower of London, our fathers mocked and derided, until the jeer turned to applause. Persecution makes Christians famous, increases their usefulness and their goodness, and chases them up to heaven. Blessed are they who have a part in the Beatitude. Seven times blessed are they whom Jesus blesses.—Western Christian Advocate.

The Sermon Outlined.

Our Lord exhibits first the characteristics and privileges of citizenship in the Messianic kingdom (5. 3-12), and then its influence and responsibility (5. 13-16). He proceeds then to show the relation of the New to the Old (5. 17-48), and emphasizes the spiritual character of the New over the formal character of the Old. This spiritual character applies to all formal exercises, such as alms, prayer, and fasting (6. 1-18), and to all aims (6. 19-34) and conduct of life (7. 1-12). The sermon closes with words of warning as to the dangers from false teachers (7. 13-23) and from neglecting the truth (7. 24-27).

The Central Truth.

Glancing over the Beatitudes, we see running through them all this great truth, that blessedness is essentially spiritual; that it depends not so much upon a man's condition as upon his character, not so much on what he has as on what he is.—Monro Gibson.

For Eternity.

When Appelles, the Greek painter, was asked why he bestowed so much labor upon his pictures, he replied: "Because I am painting for eternity." He used the word as a bold figure of speech; but we may use the word literally when we say that we are painting the picture of our lives for eternity.

We use fast colors. Whatever pure and holy word or deed we wrought into that picture will stand there, imperishable and immortal. Whatever selfish or sinful thing is painted on that life-canvas can never be washed out except by the application of the blood of Jesus here in this present life. Now or never that precious blood availeth. When death comes, the process of painting stops! No strokes of penitence or faith can be added to it then. No guilty spots can be washed out then. The painting is finished, and it is finished, forever!—T. C. Cuyler, D. D.

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June 28-1y nrm

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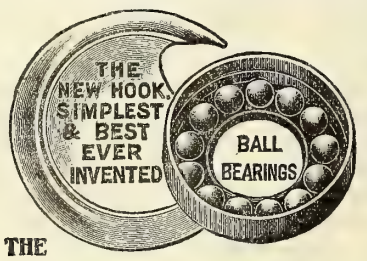
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"The magic Silent Sewer."

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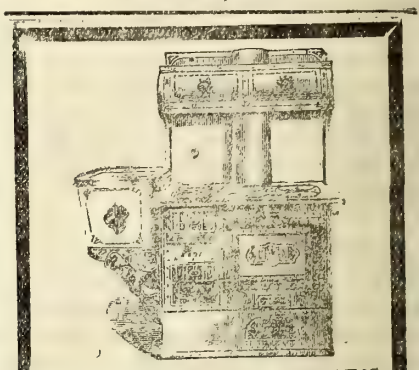
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" 6 " " 75c. each.
" bearing age, $1 each.

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In 1898, June 4th, I filed application papers, through Mr. V. D. Stockbridge, my attorney at Washington, D. C., to protect and secure a patent on said apparatus, which he succeeded in securing March 29th, 1899.

It is the only Hammock Elevator in the United States, surpassing everything in giving exercise and comfort to the sick and to the healthy. No home should be without this indispensable article. Especially the Hospitals, Hotels, Doctors, United States Troops, &c. This Elevator can be converted into several objects. First, a bed; second, a wash stand; third, a table; fourth, a book shelf; fifth, a stool; sixth, a three-foot cradle without rockers; which is quite an advantage to infants who have been subject to the headache from jarring cradles, with rockers. It does away with mothers applying narcotics, thinking their children are suffering with colic when the poor little sufferers have only their brains upset by such jars as rockers produce, in many cases destroying their mental faculties. The beauty of this improved style of cradle is any one can hoist the baby only two or three inches from the floor, and if the child should roll off it will not break its arm or neck. By spreading mosquito netting over canopy, it will do away with flies und mosquitoes.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for April 1, 1900.

CHRIST OUR MISSIONARY MODEL.
John iv: 5–15.

(Why not make up from this a Bible reading for the meeting?)

In His Self-effacement.—Isa. 53: 3, 7; Matt. 20: 25 28; Luke 22: 24 27; Rom. 15: 3; Phil. 2: 5-8; Heb. 12: 1-4.

In His Consecration.—John 4: 34; 5: 30; 6: 38, 39; 10: 17, 18; 12: 23-25; 17: 4.

In His Love of Souls.—Isa. 53: 4-6; Matt. 23: 37; Luke 15: 3 6; 19: 41, 42; Gal. 2: 20; 1 John 3: 16.

In His Methods of Work.—Luke 5: 27, 28; 6: 12, 13; John 3: 1-15; John 1: 37-39; John 4: 5 26; John 9: 4.

Hints for Talks and Testimonies

What is to be learned from Christ about preparation for missionary work?

What does Christ's method suggest about the choice of places for missionary effort?

How is Christ our model in His attention to individuals?

What does Christ's course suggest as to the value of medical missions?

What may the missionary learn from Christ's way of approaching men?

How does Christ's work show the importance of seeing the best that is in men?

What does Christ show to be the true missionary motive?

What truths did Christ make prominent in winning those He sought?

How is Christ the missionary's model in patience and perseverance?

What warrant for the educational work of missions is to be found in Christ's methods!

All Things to All Men.

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sunday-school missionary, when He opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary, when he took them in his arms and blessed them.

Christ was a missionary to the poor, when he opened the eyes of the blind beggar.

Christ was a missionary to the rich, when he opened the spiritual eyes of Zacchæus.

Even on the cross, Christ was a missionary to the robber, and his last command was the missionary commission.

References.

The mission spirit in Christ. Luke 2: 41 49.

He came unto his own. Mark 6: 1-6.

Spending life for others. Matt. 20: 17-28.

His plan includes the world. I John 2: 1, 2.

He brought man to his kin Mark 3: 31-35.

He taught us to give. Matt. 5: 42-48.

April 8.—Topic. Christ our missionary model. John 4: 5-15. (Quarterly missionary meeting.)

Cottage Prayer Meetings.

Miss Phebe E. Lewis of Lebanon, Ill., tells of a most blessed work, and one which may be adopted with good results by any chapter: "At one of the devotional meetings of our chapter the first vice president made this announcement: 'It is the intention of this department to hold cottage prayer meetings in the homes of those who are physically or otherwise unable to attend the church services. Will any who are ready to engage in this service for the Master report to this department? We do not urge you to enter the work, but hope you will do as the Spirit leads.' Twelve persons responded, and became members of the Volunteer Band."—Epworth Herald.

A Membership Contest.

Membership contests in the Young Men's Christian Association have become quite common. A correspondent of Sullivan, Ill., tells of the adaptation of the plan to the Epworth League: "At our December business meeting our pastor hinted that, as a league, we were growing exclusive, and suggested, as an incentive to us, to 'branch out' in a 'membership contest.' The plan he gave us was briefly as follows: The active members of the chapter were evenly divided into two sections known as the 'Reds' and 'Blues,' with two young ladies as leaders. The members of each division wore a tiny knot of their color, and the work for new members commenced in earnest. The contest last a month, and at our next business meeting the 'Reds' were found to have secured twelve new members and the 'Blues' sixteen, thus making the 'Blues' the victors, and adding twenty-eight new names to our roll. The contract stipulated that the defeated were to give a 'reception' to the victors, and quite a good deal of fun was gotten out of the 'red social.' The decorations were all in red, those who served wore red aprons, and the color was much in evidence. Early in the evening refreshments of pickles and water were served, following which was a program made up of some of our best local talent. Afterward, cake and coffee were served, and suggestive souvenirs of small red and blue hearts woven together and bearing the inscription, 'United we stand, divided we fall,' were distributed. And the disappointment of the defeated 'Reds' was considerably lessened when Mr. Reed, our pastor, pronounced it the 'best social the league had ever had.'"—Selected.

Never Mind Where You Work.

Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they will follow you. Do your duty, and trust God to give the seed you sow "a body as it hath pleased him."—Alex. Maclaren.

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FOR COUGHS
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Pyny-Pectoral
The Canadian Remedy for all
Throat and Lung Affections.
Large Bottles, 25 cents.
DAVIS & LAWRENCE CO., Limited,
Prop's Perry Davis' Pain-Killer.
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DO YOU want your ad. to be read by thousands of people? If so, place one in the columns of this paper and be convinced.

NORTH STATE ITEMS.

The Supreme Court has decided the Greensboro dispensary case in favor of the dispensary. The case was carried up to test the act under which the dispensary was established.

We hear that M. W. M. McKenzie, who lives just over the line in Moore county, has recently caught seven large otters, the skins of which he sold for nearly $50.—Troy Examiner.

While the snow and cold wave pinched us in this region, it did not damage the fruit. In Western North Carolina the fruit trees have not put out, and a heavy crop of all kinds of fruit is expected.—Mount Airy News.

The farmers are pushing all farm work rapidly forward. The outlook now seems to indicate that the cotton acreage will be increased and the tobacco acreage decreased in the county this year over last.—Washington Progress.

Hertford people are agitating a cotton factory. Mr. L. W. Norman, a hustler and a wide awake business man, is at the head of the movement, which is a sure sign that a cotton mill for Hertford is a certainty.—Edenton Courier.

A $20,000 railroad suit was started in Hillsboro yesterday. This suit grew out of the death of Linewood Couch, a flagman on the Southern road, who was killed at Funston siding, about six miles from Durham, several months ago.—Durham Herald.

Mr. A. M. Propst, who lives four miles southeast of Newton, is 75 years old and still has a full set of teeth and not a decayed one. He can split 200 rails a day. There are but few men at this age who can say as much.—Hickory Mercury.

Laurinburg doesn't need any push along the factory line. We are covering ourselves with glory in that direction. But we would like to see all of our citizens take a deeper interest in securing another railroad.—Laurinburg Enterprise.

A walnut log was last week shipped from Burke county to Germany which was six feet in diameter at the butt. It was 70 feet from the ground to the first limb on this noble tree. The farmer who owned it got $100 for it and it was worth $800 at least, experts say.

The revival of the mining industry in Mecklenburg country, so long talked of, is at hand. Old mines are being re-opened, some by home people and others by northerners, but all are being worked according to the new and practical idea. The revival just begun is based upon business principles and means something.—Charlotte Observer.

Rev. J. C. Troy, a well known Methodist minister and writer, editor of Trojan's Notion, published at Sanford, and also a contributor to the Charlotte Observer over his own name and the signature of "Trojan," was married at Jonesboro Sunday evening. His bride is Miss Loula Earnhardt, daughter of Rev. D. L. Earnhardt, also a Methodist minister. The bride's father performed the ceremony.

The North Carolina agricultural college will receive a check from the government this year for $25,000. This is the amount that will be sent to the agricultural colleges of 38 different states and territories. The amount has been increased $1.000 a year for the last 10 years. The money is taken from the proceeds of the sale of public lands. The plan originated with the late Senator Morrill, of Vermont, who served in the Senate for many years.

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Give this new Cabinet a trial. Learn of its great merits, and you will never part with it; never willingly stop using it, for the results are too exhilarating, too enjoyable, too healthful to ever abandon. We guarantee you will get more permanent benefit, more enjoyment out of living in a single week, than you have obtained, possibly, for many years. It does everything we claim for it.

If you are afflicted, no difference how long standing, how obstinate, or how much medicine you have taken, without benefit our Cabinet will cure you. Cures rheumatism in its worst forms, gout, sciatica, lagrippe, neuralgia, blood diseases, liver, kidney and nervous troubles.

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$2 BOOK FREE TO PATRONS.

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QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round

W. R. Ware, P. E., Shelby, N. C.

Gastonia station	Mar	3	4
King's M't'n and Elbethel, Elbethel	"	10	11
Bessemer City circuit, Concord	"	17	18
Belwood circuit, St. Peters,	"	24	25
Shelby circuit, Salem	March	31, Apr	1
Shelby station	Apr	1	2
Cherryville circuit, Laboratory	"	6	7
Lincolnton circuit, Asbury	"	7	8
Polkville circuit, Palm Tree	"	14	15
Lowell circuit	"	21	22
Stanley Creek circuit Mt Holly	"	28	29
Mt'n Island circuit, Mt'n Island	"	29	30
Lowesville circuit, Hill's Chapel	May	5	6
South Fork circuit, Zion	"	12	13
McAdensville station	"	19	20
Rock Springs circuit Bethel	"	26	27
N Cleveland circuit, Casar	June	2	3

MORGANTON DISTRICT, 2d Round

C. G. Little, P. E., Marion, N. C

Marion station	Feb.	18	19
McDowell circuit, Trinity	"	24	25
Table Rock circuit, Mountain Grove	Mar.	3	4
East Rutherford circuit, Cedar Grove	"	10	11
Henrietta and Caroleen, Henrietta	"	18	19
Rutherfordton circuit, Gilboa	"	24	25
Silver Creek, Missionary Ridge,	Mar. 31, Apr.		1
Morganton station	"	8	9
Morganton circuit, Mount Pleasant	"	14	15
Connelly Springs, Bethel	"	21	22
Broad River, Union	"	21	22
Forest City station, Pleasant Grove	"	28	29
Bakersville circuit Red Hill	May	5	6
Green River circuit	"	5	6
Elk Park circuit, Thompson's Chapel	"	6	7
Estatoe circuit, Greenlee Chapel	"	12	13

Delegates to the District Conference will be elected on this round

ASHEVILLE DISTRICT—2d Round.

D. Atkins, P. E., Weaverville, N. C.

North Asheville	Mar.	3	4
Bethel	"	3	4
Hot Springs, Ottinger's	"	1	11
Marshall, Marshall	"	17	18
Ivy, Ivy	"	24	25
Burnsville, South Tow	Mar. 31	Apr.	1
Bald Creek, Shoal Creek	"	7	8
Swannanoa, Swannanoa	"	14	15
Sa uda, Edneyville	"	21	22
Hendersonville	"	28	29
Cane Creek, Tweeds	May	5	6
Old Fort, Providence	"	12	13
Weaverville	"	19	2
Haywood Street	"	26	27
Central	"	26	27

District Conference at Old Fort July 25-29. The first day will be a Missionary Institute. Session will open 9 a. m., July 25.

CHARLOTTE DIST—2d Round.

S. B. Turrentine, P. E., Charlotte, N. C.

Charlotte, Brevard Street	Mar.	18
Charlotte, Dilworth	"	18
Charlotte, Calvary	"	25
Charlotte, Epworth and Seversville, Epworth	"	25
Weddington circuit, Sandy Ridge,	Mar. 31 Apr.	1
Pineville circuit Marvin	Apr	1 2
Clear Creek circuit, Mill Grove	"	8 9
Matthews station	"	8 9
Ansonville circuit, Mt. Vernon	"	14 15
Wadesboro station	"	15 16
Polkton circuit, Polkton	"	21 22
Monroe circuit, Bethlehem	"	28 29
Monroe station	"	29 3
Derita circuit, Trinity	May	5 6
Charlotte Tryon Street	"	6
Charlotte, Belmont, Big Spring	"	12 13
Charlotte, Trinity	"	13
Waxhaw circuit, Bond's Grove	"	19 20
Morven circuit, Pleasant Grove	"	26 27
Lilesville circuit, Olivet	June	2 3

FRANKLIN DISTRICT 2d Round.

C. M. Campbell, P. E., Franklin, N. C.

Franklin station	Feb.	24	25
Cullowhee circuit, Love Chapel	M'ch.	3	4
Webster and Dillsboro, Sylva (Sun. n't.	"	4	5
Bryson City station	"	10	11
Whittier ct at Whittier	"	17	18
Bushnell circuit, Almond	"	24	25
Robbinsville ct, Odom	Wed & Th	"	28 29
Andrews ct, Tomotla	M'ch 31	Apr	1
Macon circuit Bethel	April	7	8
Glenville ct, Norton school house	"	14	15
Highland ct, Flatts, Fri and Wed.	"	17	18
Franklin ct, Burringtown	"	21	22
Haysville ct, Usquittie, Wed & Th	"	25	26
Hiwasse ct, Martain Creek, Fri & Sat.	"	27	28
Murphy	"	29	30

STATESVILLE DIST.—2d Round.

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit South River	Mar.	3	4
Turnersburg circuit, Turnersburg	"	10	11
Mount Zion station	"	17	18
Mooresville circuit, Salem	"	24	25
Mooresville station	"	25	26
Pisgah circuit, Olin	Mar. 31,	Apr	1
Taylorsville, Liledoun	"	7	8
West End	"	14	15
Statesville	"	15	16
Troutman circuit, Knox Chapel	"	21	22
Lenoir circuit, Pleasant Grove	"	28	29
Lenoir station	"	29	30
Statesville circuit, Bethel	May	5	6
Stony Point circuit, Stony Point	"	6	7
Newton circuit at Marion	"	12	13
Hickory station	"	13	14
Catawba circuit, Concord	"	19	20
Caldwell circuit	"	26	27
Granite Falls station	"	27	28
Maiden circuit, May's Chapel	June	2	3

MOUNT AIRY DISTRICT—2nd Round.

J. J. Kenn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb	25	
Elkin station	Mar.	4	
Pilot Mountain circuit, Little Yadkin	"	10	11
Mount Airy circuit, Zion	"	17	18
North Wilkesboro ct, Union	"	24	25
Wilkesboro circuit, Shiloh	Mar. 31,	Apr	1
Rockford circuit at Pleasant Ridge	"	7	8
East End circuit at Booneville	"	14	15
Stokes cir uit, Antioch	"	21	22
Sparta cir uit, Mount Zion	"	28	29
Rolling Springs cir uit	May	5	6
Jefferson circuit, Transon	"	12	13
Creston circuit Thomas Chapel	"	19	20
Watauga circuit, Valle Crucis	"	26	27
Boone circuit, Fairview	June	2	3

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WINSTON DISTRICT.—2nd Round.

F. J. Cakraway, P. E., Greensboro, N. C.

Thomasville station	Mar	24	25
Kernersville circuit, Kernersville,	Mar. 31,	Apr	1
Walkertown station	Apr	7	8
Madison circuit Ladford	"	14	15
Mocksville circuit, Oak Grove	"	21	22
Mocksville station (night)	"	22	23
Winston, Burkhead and Grace	"	28	29
Davidson circuit, Midway	May	5	6
Farmington circuit, Advance	"	12	13
Winston circuit, Pine Grove	"	19	20
Summerfield circuit, Gethsemane	"	26	27
Forsythe circuit, Union	June	3	4
Danbury circuit, Danbury	"	9	10
Jamestown circuit, Morehead	"	16	17
Winston, Centenary	"	23	24

GREENSBORO DISTRICT—2d Round.

Frank H. Wood, P. E., Greensboro, N. C.

Jackson's Hill circuit, Jackson's Hill	Feb.	24	25
Asheboro station, Asheboro	Mar.	4	5
Asheboro circuit, Lebanon	Mar.	7	8
West Randolph circuit, Hopewell	"	10	11
Uwharrie circuit, Salem	"	17	18
Pleasant Garden circuit, Rehoboth	"	24	25
West Market Street station	Apr.	1	2
Proximity station (at night)	"	1	3
Naomi station (morning)	"		8
St. Paul station (at night)	"		8
Wentworth circuit, Salem	"	14	15
Reidsville station (at night)	"	15	16
Ruffin circuit, Penile	"	21	22
Ramseur circuit, Concord	"	28	29
Liberty circuit, Rehoboth	May	5	6
Greensboro circuit, Lee's Chapel	"	12	13
Centenary station	"	13	14
Randolph circuit, Mount Gilead	"	19	20
High Point (at night)	"	20	21

WAYNESVILLE DIST—2d Round.

F. L. Townsend, P. E., Canton, N. C

Clyde circuit, Fincher's Chapel	Mar.	10	11
Sulphur Springs circuit, Pisgah	"	17	18
French Broad River View	"	24	25
Mills River circuit, Mills River,	Mar. 31,	Apr	1
Brevard station, Oak Grove	"	7	8
Transylvania circuit, Conestee	"	14	15
Leicester circuit, Dick's Creek	"	21	22
Canton, Bethel	"	28	29
Haywood, Lower Fines Cr'k S. S and Conference	May	4	6
W. Haywood (———)	"	12	13
Waynesville station		20	
French Broad circuit (———)	"	26	27
Spring Creek circuit (———)	June	2	3

SALISBURY DISTRICT—2d Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct, Bethel	March	10	11
Salisbury, Main St	"	11	12
Concord ct, Rocky Ridge	"	17	18
Concord Forest Hill	"	18	19
Concord, Central	"	24	25
Concord Epworth	"	24	25
Albemarle ct Stony Hill	March 31	April	1
Albemarle station,	April	1	2
China Grove ct., Shiloh	"	7	8
Linwood ct, Bethel	"	14	15
Lexington station	"	15	16
Gold Hill circuit, Wesley Chapel	"	21	22
Salem circuit, Big Lick	"	28	29
Salisbury, Church Street	May	5	6
Mount Pleasant circuit, St. Paul	"	12	13
East Salisbury station	"	19	20
Spencer station	"	19	20
Norwood circuit, Cedar Grove	"	26	27

Pastors will please hold fast-day services at pal of Q. Meeting, on Friday preceding Q Meetin wherever practicable. Stewards please be on han with full reports.

Let us one and all push collections for "twe tieth century fund," during April and early part May. Pastors please all appoint active, efficie committees for this twentieth century fund. Le all our people arouse to this great work.

"The ROYAL SCROLL."

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J. A. BOLDIN,
Special Representative.

☞Quite a number of high-toned Christian men are wanted to introduce the work in North Carolina.

(Those wanting further information will address the above name at Roaring River, N. C.) Nov1-tf

W. B. McCASLIN, Southern Manager.
Memphis, Tenn.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

These intervening days till Eas'er dawns, how momentous they are to the Woman's Foreign Missionary Society! Of course the Twentieth Century Thank-Offering is occupying the first place in your thought, prayers and plans, dear sisters. We are glad that after the subject has been fully presented to us, and we have been brought face to face with our relation and duty to it, we have still days in which to ponder it in our hearts and listen to God's voice telling us what He would have us do. We realize that the decision soon to be made as to what we shall contribute to this Fund, whereby more schools are to be established and more girls brought under Christian teaching and training in the century to come, is not only to hasten or to hinder the progress of our work in the foreign field, but that it is to affect deeply our own spiritual life. When this opportunity to honor the Lord with our substance and thus speed the coming of His kingdom shall have passed, we shall not stand on the same plane spiritually that we stood before; we shall be richer or poorer in that which is most enlarging and satisfying to the soul life. The conviction deepens that, in our Western North Carolina Conference, there ought to be at least twenty gifts not less than a hundred dollars each. If there should not, it will be because our women have not had that "arrest of thought" that would lead them to see their high privilege in this matter. While only two names stand as yet on the list, we have too much faith in prayer, and in the devotion of our good women to the cause of Christ, to doubt that there will be many more, and that when the sum of our offerings, large and small, shall be told, we shall lift our hearts in praise to God for what He has wrought through us! Up to this Easter time, dear sisters, "let us advance on our knees!"

The Easter programme in our Missionary Advocate is a most appropriate one, but is not well adapted to a public meeting; and wherever it is at all practicable, such a meeting should be held. By gleaning here and there, West Market Street Auxiliary has prepared a program, the outlines of which we will try to give as far as our space will allow, as a help to others. The children should be instructed to have part in the offerings and should be used in the exercises. It will be far more effective if the talks can be made by the President or some member of the Society, but where this cannot be compassed, the pastor will doubtless gladly render the service. The responsive reading and Twentieth Century Hymn to be satisfactory, should be printed on slips and distributed among the congregation.

1. Voluntary by choir. 2. Hymn of praise. 3. Prayer. 4. Suitable responsive readings. 5. Hymn. 6. The following responsive readings:

VOICES OF PRAISE FROM WOMEN OF THE BIBLE.

Leader.—(THE CALL.) Sing, O daughter of Zion, be glad and rejoice with all thy heart. What was Mary's response?

Cong.—My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour.

Leader.—What was Miriam's response?

Cong.—Sing ye to the Lord, for He hath triumphed gloriously.

Leader.—What sang Deborah?

Cong.—I will sing unto the Lord; I will sing praise to the Lord God of Israel.

Leader.—What was Hannah's song of thanksgiving?

Cong.—My heart rejoiceth in the Lord; I rejoice in thy salvation.

Leader.—How do the daughters of Zion this day respond?

Cong.—The Lord giveth the word; the women that publish the tidings are a great host.

7. Recitation, "The Wail of the Women." 8. Recitation by small child. 9. Recitation by larger child or children. 10. Addresses and appeal. 11. Recitation of Century Hymn, (this will be given next week) 12. Responsive readings as follows:

Leader.—And the Lord sat over against the treasury and beheld how the people cast money into the treasury.

Cong.—There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

Leader.—And they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.

Cong.—O Lord our God, all this store that we have prepared cometh of Thine hand and is all Thine own.

Thine, O Lord, is the greatness, and the power and the glory, and the victory and the majesty; for all that is in heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all.

Both riches and honor are of Thee, and Thou reignest over all; and in Thine hand is power and might, and in Thine hand it is to make great, and to give strength unto all.

Now, therefore, our God, we thank Thee, and praise Thy glorious name.

But, who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee.

13. Offertory and presentation of offerings and general collection. 14. Singing of Twentieth Century Hymn to tune America. (See first page of this ADVOCATE) 14. Benediction.

The Wail of the Women.

"You are fortunate. You have heaven provided for you. Jesus Christ died for you, but we have nothing, we are sinners."

It was the wail of a heathen woman and came up from the depths of her hungry heart, as she contrasted her life with that of the missionary. If you put your ear to the world's telephone you will hear her sad wail echoed by countless millions in heathen lands.

Do you realize that consecrated young women, whom God has called, are saying, "Here am I, send me; let me go for you and tell them Jesus died for them," and ARE KEPT AT HOME by Christian women, who do not give the money to send them?

I do not know of a more pitiful object than a poor old heathen woman, who sees death relentlessly approaching.

The long years of weary, monotonous drudgery have dragged slowly by, she has had no Christian sympathy, no songs of love, no "sweet hour of prayer," no Bible, no Christ, no hope of better times, and now, at the end of the dreary journey, she stands beside a big hole in the cold ground and imagines the devils are all around her, waiting to push her in, and there is "no eye to pity," "no arm to save."

It is sad enough to think of one such. Alas, there are millions!

Will you not for their sakes help send out the King's messengers with the glad tidings that Jesus Christ died for them also, that they too are fortunate, for Heaven is provided for them that death is but God's angel to open Heaven's gate, and can by no means harm a "Jesus woman?"

I plead also in behalf of the women who have lost faith in their idols, and long to serve a better God but do not know how. They beg for a term in a training school that they may learn to read the Holy Book and know how to talk with the great God, and thus be prepared to train their own children and lead others to Him. That five dollar bill in your pocket would give one woman the privilege she covets. She is your sister. Which hath the greater need, you or she?

Now listen a moment, dear sister. Can you not almost hear them rapping at the mission gates? These are Christians rapping so loudly. They demand that their sons and daughters shall be admitted to our schools and be trained for Christian service.

We have taken in a few thousand, but schools are now full, and still they come, faster and faster, for God is answering the prayers of the years, and many are "turning from dumb idols to the living God."

Listen again! Thousands of little hands, knocking, knocking! They are "His little ones," begging for love and care and shelter and Christian training, and many of them are fatherless, motherless and homeless.

The missionary with aching heart says, "Poor child, I have no room, no money." And Christian women in this land, who have everything for themselves and their little ones, come short in their giving, and shut the door in the face of the suppliant.

Jesus said, "Heal the sick." The doctors we have sent out are doing their best to carry out the divine command. Last year they ministered to 60,000 sick and weary women, carrying healing to the worn bodies and whispering down into sin-sick hearts of the Great Physician's wondrous love and power to save.

Other doctors are ready to go, giving up all thought of earthly gain and honor, that they may help carry out the Master's plan for suffering humanity.

And this is the great thought and purpose of the Woman's Foreign Missionary Society.

God has greatly honored and blessed its beneficent work, and I beg you to aid this society as generously as possible.

If you are not a member we invite you most cordially to join, and thus become identified with the work and win a share in the reward. The membership fee is only ten cents a month.

If you are already a member will you not lend further aid by giving to the cause according as God has blessed and prospered you?

CLARA M. CUSHMAN.

What a Wonderful Discovery is Pain-Killer! It not only cures the ills of the human family, but is also the sure remedy for horses with colic. It has never been known to fail in a cure of the worst cases; and for sprains, galls, etc., it never fails—try it once. Directions accompany each bottle. Sold by druggists generally. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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in it to make a good suds; put one or two pillows in, according to size, push them up and down and rub them between the hands until clean. If one suds is not enough, use two or more; rinse in clear warm water, wring as dry as possible, and hang them out; when dry, shake well, and they will be as light and soft as new pillows.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A friend in Davidson county says that he has a good many chickens, and a good hen house with a board floor. He wishes us to tell him through the ADVOCATE how best to save the droppings and prepare them to drill with wheat. He also wishes to know the value of the hen manure as compared with commercial fertilizers.

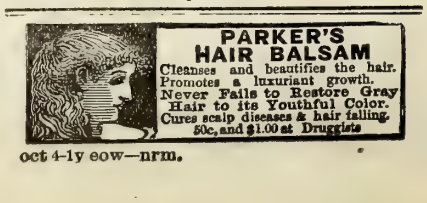
Probably the best way to save the droppings is to sprinkle plaster thickly under the roosts, and sweep out every morning and store in barrels. Then renew the layer of plaster for another night. In this way you can save a large amount of valuable manure. But I do not think that you can get it into condition to d?ill with the wheat, and in fact it will be a better fertilizer for corn than wheat, as its value lies largely in the ammonia it contains. In a perfectly dry state the droppings will have about 3 per cent. nitrogen, 1 per cent. potash and 0.60 per cent. of phosphoric acid. You see then that the nitrogen is the leading item. Wheat needs phosphoric acid more than nitrogen and there is very little of this in hen droppings. Better spread the hen manure on the garden and truck patch and use acid phosphate and potash on the wheat.

A friend from Rowan asks "what kind of early potato will do best here. How should the ground be prepared, and how and when should the potatoes be planted? 2. What late variety should I plant for success? How about Carman No. 3, and Sir Walter Raleigh. 3. What do you consider the best all purpose tomato for home use and for market? I hope you will be permitted in health and strength to continue your letters in the ADVOCATE. I believe you are doing a great work that will reach out far beyond your most sanguine hopes of today. I have watched for the fulfilment of your promise to tell us how to make those nice hams."

We thank our friend for his appreciative words and hope that we are doing some good. Now as to what is the best early potato for Rowan you have asked a hard question. There are so many varieties equally good that it would seem invidious to se ect one. I am using the White Skinned Bliss. It is a little odd to be asked how to prepare land for potatoes when mine are already in the ground. The best place for potatoes is on a light loamy soil and if there is a clover sod or a pea stubble on it all the better. Newly cleared land is also good for the crop. Thorough plowing and fining of the soil is essential. We never use ashes, lime or stable manure on potatoes. The scab fungus is favored by the stable manure and as this fungus cannot thrive in a soil inclined to acidity, the lime or ashes tend to sweeten the soil and thus to favor the growth of the fungus. Therefore we always use commercial fertilizers for the early potato crop. A mixture of 1,000 lbs. cotton seed meal and 400 lbs. muri ate of potash will make a ton of first class potato fertilizer, and can be used at rate of 1,000 pounds per acre well worked into the bottom of the furrow. We run the rows two and a half feet apart, and then cut the potatoes to two eyes and drop 15 inches apart. Then throw the furrow open from each side making a sharp ridge over the potatoes. Just before time for them to come up, run a smoothing harrow over them and level down the lists. When fairly up we use a weeder run crosswise the rows and then lengthwise and thus save hoeing. The after cultivation is with the cultivator and they are laid by with a cotton sweep. For a late potatoe the ones you name are very good. "Bill Nye" is about the heaviest yielder I have tried, but it is poorer in quality than some others. Rural New Yorker No. 2 is also an excellent potato. Late potatoes should be planted deep and worked very shallow and flat to conserve the moisture. We hill the early ones because they grow in the cooler part of the year and because the ridge of earth warms up sooner than the flat surface.

A Yadkin county correspondent writes: "I am trying to raise late Irish potatoes, but encounter some difficulties, the worst of which is the scab. My crop was damaged fully $100 by it last season. I find that they almost always scab on pea land. I have been allowing the peas and clover to die down and turn under in the spring. Am I doing the correct thing? If I can once find a preventive of scab I can make money raising potatoes. What can I do to prevent scab in Irish potatoes? Does planting on pea or clover sod turned in the spring have a tendency to cause the scab? Is sulphur a remedy for scab? What would you recommend as a fertilizer for late potatoes?" We do not think that the turning under of the peas or clover has anything to do with the growth of the scab fungus. You do not say what you have been using as a fertilizer. We rather expect you have been using barnyard manure, and this will inevitably promote the growth of the scab fungus. Anything that tends to sweeten the acid character of the soil will promote the scab. Hence if lime or ashes are applied to the crop there will be scab. We never use stable or lot manure on Irish potatoes. The more vegetable matter in the form of clover or peas you can turn into the soil in the spring the better the chance for a crop of potatoes. Sulphur will probably have some tendency to check the scab, but it would be too expensive. The way to avoid scab is first to avoid land that has become infected with the fungus, and to use only clean and uninfected fertilizers. If the seed potatoes are scabby, soak them one and a half hours in a solution of Corrosive Sublimate, using one ounce of the poison in nine gallons of water. This is a very virulent poison and should be handled with great care, and the solution should not be left in reach of either animals or children. Dry and cut the potatoes after soaking. At the New Jersey Experiment Station Prof. Halsted prevented the scab by rolling the cut potatoes in flowers of sulphur. This is as I have said more expensive, but safer than the use of such a poison as Corrosive Sublimate. It is better to get the cleanest possible seed and not to use scabby seed potatoes. To use sulphur at the rate Prof. Halsted did would cost somewhere near $12 per acre. Instead of the turned under peas or clover having a tendency to cause scab they would have the opposite effect, if you do not use ashes in connection with them. You will find the following a good formula for late potatoes. For early ones we would use more nitrogen and use a larger quantity. Acid phosphate 1,000 lbs., cotton seed meal 600 lbs. and muriate of potash 400 lbs. to make a ton. Apply 500 to 700 lbs. per acre in the furrow. As a rule we do not believe in manuing crops in the furrow, but the Irish potato roots in a limited area and does not extend its roots far and wide like corn Mix the fertilizer in the soil by bedding two furrows over it and then open the furrow again with the plow, and bed back after the potatoes are dropped, and at once harrow down the ridges so as to make the land level. If a single furrow does not put them deeply in the ground, run the plow in the furrow twice and clean it out. The idea is to get them quite deep in the ground and to have the surface level and then keep it level in cultivation, never hilling at all as we do with the early crop, the object then being to have a ridge to warm up early, while with the late crop we want to preserve the moisture in the soil. The seed potatoes should be kept spread out in the light, not in sunshine, for some time before planting so that the sprouts may remain stout and green. About the first of July will be the right time to plant. We have a lot of seed grown last fall from the seed of the early crop. These keep later than the Northern seed, and we will keep them as late as possible without sprouting, but when they start to sprout we will spread them out in the light and keep them there till we are ready to plant.

Another friend wants us to say in these columns what is the cause of blight in pear trees. "Does it begin in the wood or bark of the limb? Is there any better remedy for it than keeping it cut out, and the tree well fertilized?" There has been more guess work done in the matter of pear blight than in any disease that affects our fruit trees Some very intelligent growers have insisted that it was the result of sap frozen in the spring and some have attributed it to other causes. But of late years these diseases that are caused by microscopis fungus growths have been more accurately studied by scientists, and the cause of pear blight has been fixed beyond a doubt. The cause is the growth of minute fungus organisms known as bacteria. These organisms get into the young growing tips or into the blossoms in spring, being probably carried there by insects that have visited diseased trees. Once into the growing tissues they multiply with great rapidity, and work downward between the bark and the wood destroying the growing and forming tissues of the plant and thus killing the limb, but cutting off food from the leaves. Being inside the plant, no spraying can reach them. The baterium of pear blight is so minute that it takes 150 of them end to end to make a line the length of which will equal the thickness of a sheet of ordinary writing paper, and yet so numerous are they that they give the sap of the diseased limb a milky appearance to the naked eye. That these forms are the cause of the pear blight has been demonstrated by making a clean culture of them in the laboratory and with this inoculating a healthy limb of a tree, and they invariably blight it if put into the growing tissues between the bark and wood. The best way to keep rid of the blight is to first have a fairly good growth of the tree, and by the time it comes to making bloom and fruit put the land into grass, and then keep the grass cut as you would a lawn, and keep it fertilized with bone meal and potash but no nitrogen. This will check too rapid a growth and it has been found that trees heavily manured with nitrogenous manures or fertilizers will always be more liable to blight than those growing moderately in sod. Then if blight appears, cut it out into sound wood, and burn at once the diseased limbs. Have a weak solution of carbolic acid into which dip the knife every time a cut is made to prevent transferring the bacteria to healthy wood.



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Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A. L.	*3 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*3 53 a m	*9 12 p m
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester	S. A. L.	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No 402.	No. 38
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 20 p m
Ar. New York	6 28 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

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MARRIAGES.

NIXON—BURRUS.—At the residence of Mrs. Aschsa Burrus, mother of the bride, Rockford, N. C., Tuesday, March 13, 1900, Mr. W. P. Nixon, of Kapp's Mill, and Miss Cornelia Burrus, of Rockford, were united in marriage, Revs. H. F. Holcomb and Seymour Taylor performing the ceremony.

NEWTON—WILSON.—At the residence of Mr. Monroe Sain, in Lincoln county, N. C., on the 14th of March, by Rev. Albert Sherrill, Mr. William R. Newton, Treasurer of Cleveland county, and Miss Sallie Wilson, a popular teacher of Lincoln county and daughter of Rev. C. L. Wilson, of the Methodist Protestant church.

A long and happy life to them.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

PICKARD.—James Oliver Pickard was born Oct. 15th, 1844, and departed this life at his home in Randleman, Jan. 31st, 1900. He was married to Miss Maggie Baker December 24th, 1868. Of this happy union three children were born, two sons and one daughter, who, with their widowed mother, are still living.

Bro. Pickard came to Randleman in the year 1868, with John B. Randleman, and has been connected with the Randleman manufacturing company all the while. For the past twenty years he had been general superintendent of the Randleman mills.

It had not been my pleasure to know Bro. Pickard but for a few weeks, but I had found in him a warm friend and sympathizer. He called at the parsonage a few hours after our arrival, and extended to us a warm reception; and from that time on our friendship increased to the close of his earthly life.

While he had made no public profession, nor connected himself with the church, yet his outward life expressed an inward work of grace. He had never missed a service at St. Paul's church since my connection with it as pastor. He regularly attended all the Sunday services and the Wednesday night prayer meeting. He was never too tired to go to church. Although his work called him up early and kept him out late, still he was always in his place at the house of prayer. What a beautiful example for his operatives! He had just come in from his work, and was eating his supper to go to prayer-meeting with his wife when he suddenly fell from his chair and expired from apoplexy.

The death of Bro. Pickard was a personal loss to me. I have lost a kind neighbor, a wise counsellor, and a sympathizing friend. Every preacher that has ever lived here would bear the same testimony.

It is not my purpose to speak of this noble man in detail, yet I wish to speak of a few of his characteristic.

He was strong in body and in mind. Strength and courage were in his make up. He was modest and gentle, humble and meek, kind and affectionate. Like all great souls, he was reserved and modest in speaking of his own spiritual attainments. He had high ideals, and tried to live up to them, but was never boastful of his own good deeds. He was faithful to duty. He had a fellow feeling for his inferiors. He sympathized with those under him. He looked on his operatives as his children. Time, age or position did not make him cruel or overbearing in his disposition. He had a warm heart and a big soul. No wonder the people loved him and mourned for him. How many said, "I have lost my best friend." "He was a father to me." "We looked up to him."

He was charitable. He responded to all calls for help. He was liberal to the church. He gave largely of his means for its support. If he had lived, I think he would have connected himself with the Methodist church at St. Paul's. A week or two before his death he told the writer that he was trying to get ready to join the church. That he wished he was worthy. His standard of church membership was very high.

No wife had a better husband, and no husband had a more devoted wife; no children a more affectionate father. How helpless are we to sooth their aching hearts!

After the funeral services conducted by the pastor, assisted by the other pastors of the town, in the presence of a large congregation, the body of Bro. Pickard was laid to rest in St. Paul's graveyard to await the resurrection morn.

J. B. TABOR.

NORWOOD.—Mrs. Susan Ann Norwood, of near Plateau, N. C., died on the 8th of March, 1900. She was born July 13, 1869, aged 30 years, 7 months and 23 days. She was converted in early life and joined Wesley's Chapel church on South Fork circuit, of which she had been a member up to her death. May the Lord comfort the bereaved, and heal the other of her sickness, according to His will.

ALBERT SHERRILL.

PULLIAM.—Rebecca E. Pulliam was born May 31st, 1847, and died March 7th, 1900

Funeral services were held at her home at Walkertown on the morning of March 9th, and her remains were taken to a burying ground near Red Bank Baptist church, Forsythe county. She was not a member of any church, but had been thinking seriously about her personal salvation for sometime. During her illness she told the writer that she had given her heart to the Lord, and that she felt she was a child of God.

She leaves seven children—five girls and two boys to mourn their loss. May the God of the fatherless sustain and comfort them.

W. M. CURTIS.

Walkertown, N. C., March 9, 1900.

EDWARDS.—Elizabeth Edwards was born April 9th, 1821, and departed this life March 2nd, 1900.

She was seventy-nine years, eleven months, and seven days old.

She professed religion at a very early age and joined the Methodist Episcopal Church, South, at Bethany church, in Ashe county, in which she lived a consistent life until her death. She was sick about four weeks, and all along during her illness she often spoke to those who waited on, and to those who visited her, of her readiness and willingness to die.

Sister Edwards loved her church and her preachers. Her home was the preacher's home. We will all miss her very much, but our loss is her gain.

May God bless each one of the bereaved ones, and help them to so live that one day they may meet again.

"Go spirit of the sainted dead,
Go to thy longed for, happy home!
The tears of man are o'er thee shed;
The voice of angels bid thee come.
Though earth may boast one gem the less,
May not e'en heaven the richer be?
And myriads on thy footsteps press
To share thy blest eternity."

W. M. ROBBINS.

SUMMERS.—James S. Summers, one of the stewards of Lee's Chapel, on Greensboro circuit, died on the 10th of March, 1900, and was buried at his church in the presence of a large audience.

He was born August 1st, 1837, and was in his sixty-third year.

He leaves a wife and five children to mourn their loss.

R. S. WEBB.

WHITTINGTON.—A. P. Whittington, one of the oldest members of Mt. Pleasant church, on Greensboro circuit, went to his reward on the 10th of March, 1900. He was in his eightieth year, and had been a member of the Methodist church for fifty years. He was converted under the ministry of J. B. Martin, who rallied many a soldier into the army of the Lord.

Bro. Whittington was a good man, and though a great sufferer in his last days he bore it with Christian fortitude.

For many years he was an official member of his church, and had the confidence of his brethren.

He was buried last Sunday at Mount Pleasant; his funeral was largely attended.

R. S. WEBB.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

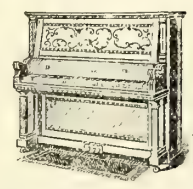
The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.



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July 26-26t e

WILMINGTON & WELDON R. R. AND BRANCHES.

And Atlantic Coast Line Rail Road Company OF SOUTH CAROLINA.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan. 14, 1900.	No. 23 Daily.	No. 15 Daily	No. 106, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon..	11 50	8 58	....	....	.....
Ar. Rocky Mount	12 55	9 52	.....	.....	.....
Leave Tarboro....	12 21	....	6 00	.....	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 53
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma.....	2 55	11 03	....	....	.....
Lv. Fayetteville...	4 30	12 20	..	.....	.....
Ar. Florence....	7 25	2 24	....	.....	.....
	P. M.	A. M.			
Ar. Goldsboro.....	.....	....	7 55	....	.....
Lv. Goldsboro.	.....	.....	.....	7 01	3 25
Lv. Magnolia.....	.....	.....	.	8 09	4 23
Ar. Wilmington...	.....	.....	.....	9 40	6 00
			P. M	A. M	P. M.

TRAINS GOING NORTH.

	No 78, Daily.	No. 102, Daily ex. Sunday.	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence.....	9 45	.....	7 45	....	.....
Lv. Fayetteville...	12 20	.....	9 45	....	.....
Leave Selma.....	1 50	.....	10 56	.....	.....
Arrive Wilson.....	2 35	.....	11 33	....	.....
		A. M.		P. M.	A. M.
Lv. Wilmington...	..	.....	....	6 50	9 45
Lv. Magnolia	....	..	.....	8 20	11 16
Lv. Goldsboro....	.....	5 00	..	9 27	12 26
	P. M.		A. M.	P. M.	P. M.
Leave Wilson....	2 35	5 43	11 33	10 50	1 16
Ar. Rocky Mount..	3 30	6 25	12 09	11 11	1 53
Arrive Tarboro..	..	7 04	.....	.....	.....
Leave Tarboro....	12 21	....	.....	...	.....
Lv. Rocky Mount.	3 30		12 09	.....	.....
Arrive Weldon....	4 32	.....	1 04	..	.....
	P. M.		A. M.	P. M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning. leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Nashville Branch leave Rocky Mount 10:00 a m., 3:40 p m.; arrive Nashville 1:10 a m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:55 p m Nashville 12:15 a m, 5 25 p m., arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m. and 2:51 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
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J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

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EDUCATIONAL BUREAU

Feb 15-4ms Raleigh, N. C.

NEWS OF THE WEEK.

Wednesday, March 21.—Lord Roberts has completed his civil government at Bloemfontein———Judge Dossey Battle is very sick; it is feared he has Bright's disease———Time for ratification of the French reciprocity treaty has been extended———The death rate of our army in the Philippines is seventy-four per month———Dr. George Davis resigns as assistant physician of the insane asylum at Raleigh———It is thought Canada will make overtures for renewal of the high commission's work———Among the new surgeons ordered to the Philippines is Josiah Ward, of Newberne, N. C ———The Tucker Carter Rope Company will add a cotton mill to their plant at London, Stanly county, this state ———The Merchants and Manufacturers' Association of Baltimore protests against the Porto Rican tariff bill and favors the Nicaraguan canal———The house foreign affairs committee, without waiting for instructions from the house will investigate the charges of ex-Consul Macrum———At Norfolk Judge Waddill appoints the masters to take testimony in the injunction suit of T. F. Ryan against the Seaboard Air Line ———The Swiss federal council declines the Boer request to offer mediation, basing its refusal on Enland's reply to the Washington government———Lieutenant Commander Schroeder will succeed Captain Leary, as commander of Guam; the government expects great things of this island———Jacob Lorillard, of New York, files a petition in bankruptcy, liabilities $867,327, assets $300; he has an income of $40,000, which he says he needs for his support———Senator Beveridge withdraws his free trade amendment to the Porto Rican bill until after an effort of Republican senators to come to an agreement on the bill———The day after the Democratic state convention all the candidates will start together on a tour of the state, making speeches at ratification meetings at certain points ———General Joe Wheeler reports at the war office, but the question of his resignation is deferred for a few days; nothing is yet settled as to his future military or congressional status——— The senate passes a resolution asking the secretary of war for information regarding the charge that he has granted gold mining concessions in the bed of the sea in Alaskan waters.

Thursday, March 22.—Immense crowds turn out to welcome Admiral Dewey to Macon, Ga.———The Boers move north from Mafeking and there is some sharp fighting———A new cotton mill company is organized in Abbeville county, South Carolina———There are rumors that the Boers have defeated the forces under General Gatacre———Gen. Miles, after inspecting fortification as far south as Key West will sail for Cuba———The Seaboard runs its first train over its new line from Portsmouth to Columbia——— A receiver is appointed for the publishing firm of D. Appleton & Co. The liabilities are about $1,100,000———There is another rumor that Mafeking has been relieved, but the British war office has no confirmation of it———The representative of the Transvaal offers to loan Portugal the money ($6,000,000) to pay the Delegoa bay award———President Kruger issues a proclamation, annexing the Free State, and President Steyn a counter oue, declaring it intact——— The government of the Netherlands declines, on account of Salisbury's answer to Hay, to offer mediation in the South African war.———Near Raleigh a negro woman and five of her children are murdered; the murderer is arrested.

Friday, March 23.—The house passes 142 private pension bills———The trial of Olga Nethersole has been set for April 3rd———The state charters the Cotton Waste Company, of Charlotte———During February there was smallpox in thirty counties of this state———Lord Kitchener has suppressed the rebellion in the Preiska district———Horner's school defeats Trinity college in the opening game of base ball———The Senate adopts the conference report on the Porto Rico appropriation bill——— The guns which the Free Staters are surrendering are all antiquated fire-arms ———The silver Republican party will hold its national convention in Kansas City July 4th———The burghers are returning in great numbers to their headquaters at Kroonstadt———Taylor's friends from Kentucky who go to see the president, say they do not want any federal interference———Four men are in jail in Chesterfield Court House, S. C., charged with the murder of the woman, Cassie Boone———The situation in Porto Rico is more serious than at any time since the hurricane. Many people are starving———President Fink, of the Norfolk and Western railroad, denies the report that his road has been purchased by the Pennsylvania———The preliminary examination of Powers, charged with conspiracy to kill Governor Goebel, was begun Friday. Several witnesses were examined———In the federal court in Savannah the Tyson gang of mail order conspirators, ten in number, get sentences ranging from short terms in the county jail to five years in the penitentiary———The Republican caucus of the Senate proposes to separate the tariff feature from the Porto Rico government bill and try to get the latter through at once. There are ten Republican senaters who stand firm for free trade with the island.

Saturday, March 24 —Rudyard Kipling has reached Bloemfontein———Gov. Tanner's health continues to improve ———The president has signed the Porto Rico appropriation bill———Oak Ridge defeats the State University in a game of base ball———Rev. Mark Boyd, of Johnston, S. C., died Saturday, aged 95 years———The Carnegie Company takes out a charter in New Jersey, with capital of $160,000,000———The State Board of Charities issues an appeal to the people of the state in behalf of the insane——— The Norwegian schooner Triton is wrecked on the coast of France and ten of her crew perish———The war department has temporarily disposed of General Wheeler's case by putting him on waiting orders———Hereafter the Florida health department will ignore certificates of inspection of the marine hospital service———The recent visit of Kentucky Republicans to the White house did not cause a change of opinion by the president———The Boers are preparing for another campaign and will occupy a strong position in the Transvaal, necessitating heavy fighting———It is believed in Wall street that the Pennsylvania Railroad Company has secured a controlling interest in the Norfolk and Western road———The loyal Dutch farmers in the Ladysmith section are greatly dissatisfied with the leniency contained in Lord Roberts' proclamation———General Lee is to be put in command of the departments of Havana. Havana province and Pinar del Rio, consolidated into one department———Captain Chadwick files a petition in the federal court for prize money for the crew of the New York for capturing of several vessels during the Spanish war———The sheriff at Emporia, Va., dismissed the state troops Saturday morning and immediately a mob entered the jail and hanged Cotton and his white companion.

Impressions advertise; good impressions are good ads, and bad impressions are worse than none. In whatever is undertaken the good impression, the satisfied customer, should be the objective point.—Grocery World.

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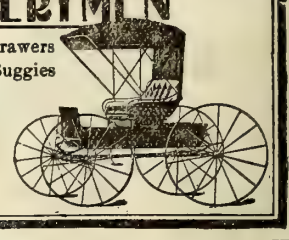
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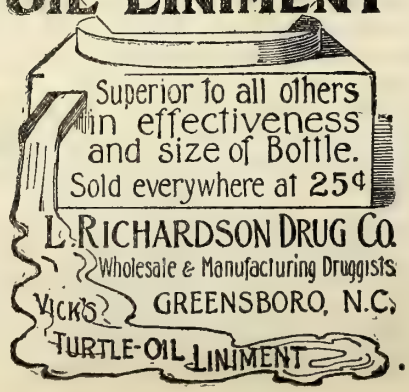
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$7.25 Worth of Selected Trees for $2.25

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	Catalogue Price.	
1 Early Harvest pear	$1.00	$1.00
1 Japan Plum	.75	.75
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2 Stump Apples	.25	.50
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2 Emma Peaches	.50	1.00
2 New Prolific Peaches	.50	1.00
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Total		$7.25
Discount		5.00
Will cost you if ordered at once F. O. B.		$2.25

You cannot afford to miss this chance of trying these fine varieties at this price.

JOHN A. YOUNG, Prop.,
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NORTH CAROLINA

Christian Advocate.

College Message

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., APRIL 4, 1900. VOL. XLV., NO. 14.

THE EVERLASTING MEMORIAL.

Up and away, like the dew of the morning,
Soaring from earth to its home in the sun,
So let me steal away, gently and lovingly,
Only remembered by what I have done.
My name and my place and my tomb, all forgotten,
The brief race of time well and patiently run—
So let me pass away, peacefully, silently,
Only remembered by what I have done.

Not myself, but the truth that in life I have spoken—
Not myself, but the seed that in life I have sown
Shall pass on to the ages—all about me forgotten,
Save the truth I have spoken and the things I have done.
So let my living be, so be my dying:
So let my name lie; emblazoned, unknown;
Unpraised and unmissed, I shall still be remembered—
Yes, but only remembered by what I have done.

—Horatius Bonar, D. D.

ONLY three months ago you wrote your psalm of resolutions—how many psalms of penitence have already followed it?

I WILL behave myself wisely in a perfect way. I will walk within my house with a perfect heart. I will set no wicked thing before my eyes. I will not know a wicked person.—David.

IF YOU believe in gradual sanctification do not make it so very gradual that years elapse without perceptible progress. That is dangerous and is not recognized in the books.—Bishop Fitzgerald.

IT IS interesting to know that a life of Christ has been published in Japanese; the third of a series which includes a life of Buddha and of Confucius, all written by a non-Christian Japanese. The writer simply sets down the facts of Christ's life, without apology or praise, and it is said that many young Japanese are reading it with interest.

A MISSIONARY in Foochow, overwhelmed with the work that is at hand, exclaims: "Oh, if I could only multiply myself by ten, so that each of the ten would have only 100,000 souls for whose evangelization to be responsible. The churches at home know nothing of this stress. Even here one has to go frequently from village to village in order to realize the needs of the masses." What a fearful contrast this with the number of ministers in our land who are devoting all their energies to caring for less than one thousand souls!

NEITHER time nor space seems to set limits to the tributes to Mr. Moody; the power of a life so mighty for God reaches to all lands. In the Youth's Companion is a touching little story of a young missionary of the interior of China who was about to baptize a little child. On hearing the unusual name, Moo Dee, the minister asked its meaning. "I have heard of your man of God, Moo Dee," said the father. "In our dialect Moo means love, and Dee, God. I would have my child to love God."

A CONTRIBUTOR to The Outlook has this timely and encouraging word for the rural pastor:

"Relieved of its common limitations, the country pulpit offers a brilliant opportunity. Nowhere is the preacher's message more earnestly heeded; nowhere is his position one of greater power over the individual; nowhere are his sermons more widely discussed or more exactly remembered. And upon the subject of homiletic manner and matter the farmer is critical. Now and then a village preacher succeeds by sensationalism, but, so far as I have observed, the real demand is for meaty, thoughtful, straightforward discourses upon high themes."

"THE Twentieth Century Movement of world wide Methodism," says Dr. James Atkins, "is by act of all our branches called a thank offering, and is to consist of two elements, giving and thanksgiving. It is rightly proposed that large sums of money shall be bestowed upon certain vital interests as an expression of our gratitude for distinguished mercies. But in the nature of man, and in the nature of the case, there is a liability that we shall go through the end of the movement and find that we have said giving ten times to where we have said thanksgiving but once. . . .

If this movement can be so directed as to make a new era in the development of the religious grace of gratitude, it will be worth at least as much in the Methodism in the next century as the gifts in material form which are to be bestowed in this "

AN INQUIRY made of Bishop Walden as to his views on the decline of the church, its contributing causes and how to secure the revival spirit, elicited the following reply which makes good reading for Southern as well as Northern Methodists:

"The alarming fact is not that the Methodist Episcopal Church has lost twenty thousand in membership the last year, but that she has not gained a hundred thousand a year the last decade. The loss might be from temporary causes, but the lack of commensurate gain must come from general conditions resulting gradually from declining adhesion to the mission of Methodism, held by the Wesleys to be the spreading of Scriptural holiness throughout the land. Their followers in America, both preachers and people, long harmonized with this view by making the Church active and fruitful in the conversion of sinners and spiritual edification of believers. The genius of Methodism is to subordinate to this great and holy mission all ministerial service, church building, religious literature, Christian education, all forms of Church work and beneficence, and the life and example of all Methodists. The lack of growth indicates a condition resulting from whatever departure among preachers and people there has been from the genius and mission of Methodism. Such departure, wherever it occurs, is evinced by decline in earnest evangelistic preaching, by absence of soul-saving and Church-quickening revivals, by lack of fervor and reverence in public worship, by liberality not keeping pace with increasing ability, by decline in family religion, presence of worldly amusements, and absence of religious literature in the home. The remedy is for Methodists everywhere to become actually Methodistic. The call of the bishops to fasting and prayer is a wholesome recognition of the alarming condition, and prominent among gratifying indications of a spreading desire and deepening purpose among preachers and members to regain cordial loyalty to the genius of Methodism, and general devotion to its moral and spiritual mission.

THE CITY of Topeka, Kansas, will long be remembered as having been, for the space of a week, the ethical storm-center of the world. The "Sheldon experiment" which made it so is now a thing of the past; and the more than 400,000 subscribers to the Topeka Capital, edited and controlled by Mr. Sheldon during that eventful week, have read and passed their judgment upon it; its harshest critics pronouncing it a decided failure; its warmest sympathizers, only a partial success. The profits are said to have been $45,000.

Few seem to doubt the sincerity of Mr. Sheldon's motives. He was doubtless impelled to accept the proposition, when made, by that earnest desire and purpose which we find in all his books as well as in his own daily life, to actualize the ideal, to bring to bear the principles of Christ's teaching upon every question even to the point of doing as Jesus would do under similar circumstances We can but admire his noble courage, his willingness to risk a failure, believing that even a failure might furnish a foundation on which some one would build better than himself. To say the least, an impulse has been given towards a purer journalism, we which believe, will be manifest in vast improvements in the daily secular press.

Mr. Sheldon's own estimate of his work is interesting. He writes: "I have no hard feelings towards any one who differs from my views of the results of that week's stumbling trial. I am willing to leave the main result with the people. If, in the near future, an army of young journalists will arise to give us a distinctively Christian daily I shall feel as if, perhaps, the present discussion helped to give us better dailies. If my paper was dull, or stupid, or lacking in what the newspaper men call 'news,' it was, at least, perfectly clean from Tuesday morning to Saturday night. . . . So far as I could make it the paper had not one line in it that could not be read aloud in the family circle, or in a church prayer meeting."

WHILE we as Methodists do not formally observe the Lenten season, the thoughts of every true disciple must naturally turn at this time to the closing scenes of the Master's life. And far better than any mere formality will be that daily meditation thereon which can but more deeply impress us with the exceeding sinfulness of sin, and how utterly perilous and ruinous it is unless washed away in the blood of Christ. Nor will such meditation be in vain if it leads one to throw a searhlight upon his own inner life; to repent with deep contrition of any sin that may be lurking there; to renew his covenant with God, and to make a fresh start for the kingdom.

What is commonly known as Passion Week begins with Palm Sunday, April 8th, and closes with Easter, April 15th. This is the Great Week in the history of earth and heaven Into it are crowded momentous events such as the world had never seen, nor will ever see again. The triumphant entry into Jerusalem, the miracles wrought, the doctrines enunciated, the weeping over Jerusalem, the anointing in the Bethany home, the institution of a great sacrament, the despicable betrayal, Gethsemane, the mock trial, the suffering inflicted, the agonies endured, the cross, and greatest of all, the atonement effected—shall these not claim our most profound and affectionate study just now! We know nothing more rewarding to the individual than would be the reading daily of the simple narrative of each day's happenings. We know nothing more rewarding to a pastor and congregation than would be a lecture on each evening during the week, graphically picturing these happenings as they occurred from day to day. Such lectures would hold the rapt attention and interest of any sort of audience; they would attract the outside world; they would impress the mind and awaken the conscience as no ordinary sermon might do; they would give larger preparation for the following Sabbath, the thick darkness of the crucifixion and the sealed tomb intensifying the cheer brought by the resplendent truths of the Resurrection Morn. And what would more logically follow than a continuation of the evening service with the direct aim of persuading men and women to lay their sins upon the cross and to surrender their lives unreservedly to Him who gave His life for them? Why not date a glorious revival from Palm Sunday?

CONTRIBUTIONS.

Me and Grandma.

BY D. VANCE PRICE.

My name's jist Jim, sir, Jim McRae,
Aint got no middle name, but say,
You goneter stay to dinner? Sakes!
Then we'll have chick'n an' pie an' cakes!

'M I good? oh me! I reckon not—
Jist sorter; but I tell you what,
My dear ole gran'ma thinks I am,
An' allus calls me her sweet lamb.

When gran'ma comes, she allus brings
Me candy an' nuts and lots o' things
An' reads to me from story books
'Bout fairy queens an' elfs an' spooks.

She's 'flicted bad, my gran'ma is,
An' crippled up wi' rheumatiz—
So she can't hear them church folks sing,
Nor the preacher preach, nor anything.

But we has meetin' here at home,
Jist me an' her, in her own room;
An' I sing Mazin Grace, the leading part,
'Cause I done learned it all by heart.

An' gran'ma sings the—yes, alto,
But she don't sing it all way fru,
For, never we reach the middle verse,
My gran'ma says she's gettin' hoarse.

But I sing on, an' gran'ma cries,
An' keeps a looking to'ard the skies
Like sumpin hurted her, till I git done,
Then hugs me tight, an' says, "Well done!"

Christ in the Upper Room.

BY REV. J. R. MILLER, D. D.

The upper room was a sacred place. We do not positively know where it was, but probably it was in the house of Mary, the mother of John Mark. If so, Mark was almost certainly "the good man of the house," the man, bearing a pitcher of water, whom the two disciples followed, and who showed them a large upper room furnished and ready.

Wherever this room was, it was made sacred by what took place in it that night. We may suppose that it was in this same room also that three nights afterward the disciples were gathered when Jesus appeared alive among them, showed them His hands and His feet, and said, "Peace be unto you." Here, too, seven weeks later, the disciple company were together in prayer when the Holy Spirit came upon them. Some years after this we find Mary's house the scene of an all-night meeting for prayer for the relief of Peter from prison.

In the dusk of the evening the Master and His disciples gathered in this upper room. Jesus knew all that was before Him, but His heart was full of peace as He took His place at the table. In strange contrast, however, with the holy calm of the Master was the spirit of the disciples. It would seem that even in that sacred hour there was a strife among them for precedence, a contention as to which of them was the greatest. It hurt the heart of Jesus to hear their murmurings, but He spoke no word of chiding. He arose quietly from His place, and, removing His outer garments and girding Himself like a slave, He took water in a basin and began to wash the disciples' feet. This is one of the pictures of Jesus we should never let fade out of our thought—Jesus with the basin and towel. It tells us of an essential part of His work—"If I wash thee not, thou hast no part with Me." It shows us also an essential quality in all true discipleship—"I have given you an example, that ye also should do as I have done to you."

Among the company Jesus had chosen and learned to love so tenderly was one who was false. Christ's treatment of Judas is one of the most wonderful manifestations of His patient love. Knowing of the treachery that was ripening in His disciple's bosom, He yet kept him in His family, showing by no sign that He knew the blackness of his heart, washing his feet, giving him the sop, the touch of His hand, the look of His eye and the tone of His voice, all making their appeal to the conscience of the traitor, and giving him opportunity for repentance and confession. But in all the warmth of that wonderful love, under all these holy influences, the heart of Judas only grew harder, and he gave himself over more and more completely to the evil one.

After the departure of Judas came the institution of the Lord's Supper. In this Jesus revealed much of His heart. It showed His love for the twelve. He wanted them close to Him that last hour. He was loath to be parted from them. It showed also His desire to be remembered. No one wants to be forgotten by his friends. No thought could be sadder than that one might not be remembered after he is gone. It told also of the humaneness of Jesus that He so craved to be kept in mind by His friends. The Lord's Supper, every time we partake of it, repeats to us this desire of our Master, "Remember Me. Do not forget me." Nothing has done more to keep His precious memory alive in the world through these centuries than the continued obeying of His dying request, for the Lord's Supper, wherever it is spread in the eyes of men, witnesses to the wonderful love of Christ and to the costly sacrifice made by Him in the redeeming of the world.

From the upper room we have this precious feast of memorial, and while we observe it reverently and with tender affection, the circle around that first table widens out and we find ourselves sitting in the company of Christ's friends, as the first disciples sat that night, partaking of His body and blood, and entering into the closest communion with Him.

After the Supper came the farewell address. In its every sentence we hear the heart-beat of the Master. From beginning to end it throbs with tender love. It opened to the disciples windows through which they looked into the future. It told them of the Father's house to which Jesus was going and where He would prepare a place for them. It told them of the coming of the Comforter and then made plain to them what their part would be as branches in the Vine, bearing fruit to feed the world's hunger.

Part of the Master's farewell words were answers to questions which certain of His disciples asked Him. These men had their difficulties and He helped them with these. After the conversations Jesus made His bequests, leaving the gifts of peace and joy to His friends. He had blessed them in wonderful ways during His life, but the best things of His love He kept to the last.

When the farewell words were ended, then followed the great intercessory prayer, in which Jesus gave His disciples into the keeping of His Father, now that He must leave them Himself. His pleading was full of tender love. It was like that of a mother about to leave this earth, and who is commending her children to the care of God. His wish for His disciples was, not that they should be taken out of the world to miss its persecutions and its temptations, but that they should stay in the world to witness to Him, being kept meanwhile from the evil of the world. There was a pleading also that they should be led into complete consecration of spirit, and should be to the world what He had been to them.

When the prayer was ended, the Master and His eleven disciples left the upper room and went out into the street and on toward Gethsemane, to meet the anguish of the Garden and then in an hour to be betrayed in the hands of His enemies.

There never has been on earth another meeting of such wondrously deep and sacred meaning and influence as that farewell meeting in the upper room. There the friendship of Jesus and His disciples reached its holiest experience. The yearning of His love appears in His giving up the whole of this last evening to this tryst with his own. He did it for His own sake, and we may be sure He received from the sweet communing strength which helped Him in the bitter hours which followed. He did it also for the sake of his friends, and the memory of those blessed experiences hung over them like a star in all the darkness of their sorrow, and was a benediction to them as long as they lived.

Then who can tell what blessings have come out from that upper room for the ages since that night? It is the holy of holies of Christian history. The Lord's Supper, instituted there, has sweetened the world with its fragrant memories. The words spoken by the Master have been passed from lip to heart, wherever the Gospel has gone, giving comfort to uncounted millions. The petitions of of the great high-priestly prayer have been rising continually, like holy incense. This farewell has kept the Christian hearts of all the centuries warm and tender with love to Him who is the unchanging Friend, the same yesterday and today, yea, forever.

Philadelphia, Pa.

Will it "Pollute the Offering?"

D. ATKINS.

Brother Blair raises a question worth very careful consideration when he warns the donors to the Twentieth Century Offering not to pollute their offerings by selfishness and by dissipating them unto waste. The trend of his thought seems to be in the direction of concentration and against local enterprises; for the benefit of the large and strong colleges and against high schools and the smaller colleges and Industrial schools. I hesitate long to seem to call in question any view of a man for whom I have so high a regard as for brother Blair. I dislike anything which smacks of controversey, especially on this great move. But there are other shades of thought in the public mind which it seems should be expressed also. These donors can act accordingly to their best judgment. I agree fully that the loan fund for Trinity College is a very worthy object and should be liberally provided. I am in hearty sympathy with Weaverville and Davenport and think nothing could be better, perhaps, in them than to establish a loan fund with the funds coming into their hands in order thereby to help the poor boys and girls. But these are not all the schools we need. We need High schools and Industrial schools located wisely in every section of the State. If the church is going to educate the people,—and it must largely—it must go to the people with its schools and get the people enlisted and into its schools. This cannot be done by over concentration. It is too potent for argument that we are not now getting into our schools anything like a proper proportion of our young people, and we are not working the school as an aggressive force for Christianity as we might.

The college is a necessity and if we had none I would say build one the first thing. Now we have a college which is fairly well endowed, and doing the finest sort of work. We do not need any other of that grade and equipment and to undertake to establish another such might be waste of money. The college has munificent friends who will doubtless stand by it. What it needs from the whole Church and the masses most is sympathy and our prayers and patronage. The masses of our young people are not prepared to go to the college, and they are not able to go. The college centrally located can not be brought into touch with the uneducated masses. They do not come under the spell of its commencement occasions, the influence of its faculty and student body, and cannot enlist the universal public mind. The High School can do this. Located in every county and provided with proper boarding accommodations they can touch and influence all the masses. They can teach and board for from $50 to $75 a year, allowing much of this to be furnished from home, thereby placing education in reach of all. The faculty can travel and go into many if not all the homes of the people and talk education, can address the people in every school house and church on the importance of education. Commencement occasions draw largely, and exhibit the fruits of education to thousands who get their inspiration at such times when chosen leaders have splendid opportunities for teaching in this public way. Such schools kept in sympathy with our college are its best feeders. If it is important to have Christian schools for the moulding of character, such schools and such alone can hope to get hold of the youth at that period of life when it is most important that the influences be sound. If a boy or girl has gone through a godless fitting school the college can not do much with them. It is too late. But if Christian teachers dig the diamonds out in the rough and polish them after the similitude of a palace they are in good condition to profit by the higher and harder work of the college. Moreover if the Methodists do not place schools in reach of the people, others will, and these Christian schools tell powerfully on the faith of the pupil. There is no better place to make Christians and establish church tendencies than in a High School or Industrial School. The teachers get much closer to the pupils here than in colleges and universities and have just as much power over the students if not more. Already we have suffered loss by our tardiness, and neglect at this point will work untold evil. There is nothing more suicidal for Trinity College than to oppose and frown upon our High School work. If it will encourage this work, and really ask that the money raised by our collections go to the High Schools out on the edges and in places of destitution, and then keep in friendly touch with all these schools, it will do more than anything else to advertise it and to enthrone it in the affections of all the people. After all, our object is not to build up a great school as an end, but the end is to educate the people, and the school is only a means to this end. Whatever arrangement of school will accomplish this end best is the proper one, and money raised by the church should be applied in a way to accomplish this most successfully.

When people living in some rather remote section undertake to establish a school which will afford the population a means to the desired end, and see that this is the only way to get it, they ought not to be charged with selfishness be-

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cause they make sacrifices to provide for their own. Rather they are the ones who need help most and it might be rather selfish in those who live near the centers and are reasonably well provided for to go on piling up endowments and withhold from those who needed it most.

In Brevard there are 100 to 150 local pupils who will come into our school and will get as much benefit from the Christian influences in it as if they were boarders in the school, and but for this school would not be in any Christian school. There are over 100 in the vicinity of Weaverville who come under these influences who could never go to a far away college. The same is true at Davenport, at Belwood, at Gastonia, at Pilot Mountain, and will be true at Rutherford. When Weaverville was at its highest only about fifteen were from without Asheville district. A High School in Yancey, Ashe or anywhere else needed would accomplish the same results locally. Young Harris' college in Georgia has gathered its 300 or 400 students from the immediate section, very few of whom would have ever heard of Emory College. As I see it, money wisely placed in such institutions is not polluted. The Lord loves the poor. His highest credentials was that the poor have the gospel preached unto them. If education is not a phase of preaching the gospel we as a church have no business with it; if it is, we are bound by our charter to provide it for the poor, and the masses of the poor. This can be done only by High Schools, Industrial work and primary schools. Then this is the loud call to the Church. the loud call to Methodists in North Carolina. It may be possible that the ambition for something great and concentrating money on the rich institutions where large salaries are enjoyed and living is costly is in the sight of the blessed Lord as much a pollution as to build for the masses of the poor. But the Lord is not averse to great things and these should you do and not leave the other undone. We need a wise, sympathetic management that keeps the heart throbs in touch with the extremities, that feels the burden of humanity in its needs, and breathes the spirit of the Man of Galilee in all we do.

Sunday-school Review.

At the conclusion of each Sunday's lesson the school should re-assemble. After singing one piece the superintendent, assistant, or some one elected by the teachers' business meeting, should conduct a three to five minute review, based upon the main, moral and spiritual, or practical thoughts of the lesson in a plain, forcible, enthusiastic Holy Ghost talk, speaking distinctly and entertainingly, illustrating the great truth of the lesson in a manner to reimpress the teachings of the hour, driving a nail in a sure place. Clinch it that it may abide. When you ask questions give to them wings and not stings and do not be too anxious to answer them yourself. At least show the wisdom of the mother bird in trying to learn her young how to fly.

Having studied this review subject each day of the week, stew it down until there is nothing but the very cream of the lesson, so that you can do your work in from three to five minutes in a manner that will bring glory to God in the salvation of sinners. If you do your full duty here you will be instrumental in leading many to the Saviour.

The main purpose of the Sunday-school is to spread Scriptural holiness among the people that they may be converted and built up in the Christian graces. The indispensable part of the hour is first, the teaching of the lesson, and second, reviewing the lesson. If you must shorten your session any day because of special environments, let it be taken off of other things that are secondary in their nature and mere plumage in their character, giving always, if possible, thirty minutes to teach the lesson. If you have any teachers who cannot interest their class during the whole time either work them over in the teachers' meeting for study or give their class to some one who will, and put the teacher in the Normal class to be trained, as that is one of the objects of a Normal class Did you ever notice a bird bring to her young food? Were any of them inattentive while she fed them? So my dear teacher, if you have been as diligent as the bird, your mind, soul and mouth are all filled with the rich food that our Father has prepared, and you have seasoned it with the graces of the Spirit, watered it with your tears and gone to your class fully charged with the current from God's electric battery. Just touch the button and the light will illuminate your own spiritual nature, shedding its hallowed rays and lighting up each of your scholars, making the very place where you stand holy because God is there in his still small voice. Then you will teach with a courage that cannot be daunted, a zeal that knows no abatement, a faith that will meet every difficulty and a love that is stronger than life, sweeter than the ties of earth; more enduring than shafts of marble or the glittering honors of wealth.

R R. CRAWFORD.

Winston, N. C.

To the Epworth Leagues, Sunday-schools, Home Mission Societies and Individuals Interested in Brevard Epworth School, Brevard, N. C.

It is useless for me to explain in detail the object of this school or "Home," as every Methodist in North Carolina is supposed to know its mission and what excellent work it has done during its short existence.

For five years this Home has existed under difficulties financially. The school has grown in attendance so that the present building (an old house to begin with) has proven too small and uncomfortable. The lack of money to repair and enlarge it has subjected the inmates to many inconveniences and sacrifices, and but for the noble efforts of brother Taylor and his zealous wife this Home would have been closed ere this.

You have read his letter in the ADVOCATE and know what hardships they have endured, and certainly ought to realize the need of a new building and that speedily.

Dr. Atkins, President of the Board of Trustees, is alive to the interest of this school, and the people of Brevard, N. C., are anxious for the continuance of this school. Already they have pledged in cash and labor $1,500. Dr. Atkins has raised outside of this amount $1,500. The mountain children are hungry for education, and no more central location could be found than Brevard, where the school has begun.

Will you help to raise the amount necessary for the erection of a new building? The amount required is $6,000—$3,000 of which has been promised. I appeal to the Epworth Leagues (for which this Home was named) and the Sunday-schools, Home Mission Societies and individuals all over North Carolina interested in this cause to lend a helping hand.

After the new Home is ready for occupancy I think each League and Sunday-school, etc., should pledge so much towards furnishing some room in the Home, and have that special room named for that Society.

Thus: Should the Winston Leagues and Sunday-schools together raise funds enough to furnish the Library or Study Hall, let it be known as the "Winston Hall" and each year send an annual contribution for the support of that Hall.

Should Charlotte pledge the amount to furnish the Chapel, have it known as "Charlotte Chapel."

One small League can raise $25 and thereby furnish a bed-room sufficient to accommodate two pupils. Name that room for the "donor-League." An individual can furnish a room in the same way. Do you not think it a nice plan to have your work stand as a memorial of what you have done? Can't you deny yourself $10 this year and give it to this Home? The tuition at Brevard Epworth Home is only $10 for a day pupil (how happy you could make some little rosy-cheeked mountain-child) and only $50 for a boarder—books extra.

There are many persons who say: "I'm opposed to Foreign Missions; there are so many at our own doors just as needy." Well, now is your opportunity to prove your love for Home Missions. Suppose you send what you didn't give to the foreign cause along with your contribution to Rev. Fitch Taylor, Brevard. N. C. No matter how small, the contributions will be gratefully accepted, and wisely used. Let each President of the N. C. Leagues, Home Mission Societies, and Sunday-school Superintendents take this up at once and see what can be done in your church for this great and much needed school,—then report to Bro. Taylor or to me.

Sincerely,

MRS B. D. HEATH.

Dist. Agent Charlotte Dist., N. C.

Charlotte, N. C., March 6, 1900.

District Conference Directory.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Asheville District Conference will convene at Old Fort July 25–29.

Look at your label and see how it reads.

Baking Powder Economy

The manufacturers of Royal Baking Powder have always declined to produce a cheap baking powder at the sacrifice of quality.

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ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Beautify Your Churches.

MR. DDITOR:—If there is one spot on earth that should be "kept in order"—kept clean and inviting, that place is where God's people meet to worship Him. How can the people expect God to be pleased and meet with them in such dens or disorder as our country churches sometimes present? The church need not be "fine"—need not be costly, but it should be kept clean and inviting.

The doors should be kept closed when the church is not used, to keep the "live stock" out. The floors should be swept always before services. The stove-pipe should go up to the ceiling, and be joined to a flue going out at the top of the house, instead of the stove-pipe going out of the window, as is sometimes the case.

I do not think that any congregation can claim to have reached the summit of civilization, who will allow the stove-pipe of the church to project through the window from year to year. What farmer, of even moderate circumstances, would allow the stove pipe in his house, year after year, to be shot through the window of his own dwelling? A hint to the wise is sufficient.

Then, too, our churches should have inviting premises. The church yard should be inviting. The stumps should be dug up, and the grounds should be leveled, and especially nice shade-trees should be planted in the church yard, and in the adjacent grave yard—unless located in a beautiful grove. I have just come to Albemarle to hold quarterly meeting, and find that Bro. Richardson has set out a large number of beautiful shade trees—nice young elms—in the church and parsonage yard, and what a change it makes; and the town of Albemarle seems to have taken the hint from the preacher, and nice trees are set out on the streets. Why not the church "set the fashion" of taste as well as of morals?

Also at Norwood, Bro. Clarke has transplanted a large number of shade trees in the church yard, and the good work is going on in many parts of the district. Last Monday week we had a meeting for that purpose, at Rocky Ridge, on the Concord circuit, and we set out 25 or more beautiful young elms, and in a few years how much better that church-yard will appear. But perhaps when the "returns are all in" for this season it will be found that Bro. Tate has taken the lead in the good work of planting trees. I think hundreds of shade trees will be set out this spring in church yards, parsonage yards, and graveyards, in the Salisbury district. Let the good work go on. It is not yet "too late" to set out trees—nor will be for two or three weeks yet. Trees can be safely set out when the leaves are as large as a "squirrel's foot"—that is, if elms or maples. I remember that our parsonage was burned when I was pastor of Dr. Monk's church in Chattanooga, Tenn., on the 15th of May, 1883. The trees in the yard were scorched and ruined. On the 22nd of May, just one week after the fire, I set out a number of new trees—maples—when the leaves were full grown, and I did not lose one of them. But I watered them almost every day.

Elms and maples of all varieties are our best growers and make most beautiful trees. I write these lines that all our churches, especially on Salisbury district, may be provided with shade trees this spring. Mr. Editor, can't you exhort?

W. W. BAYS.

Look at your label and see how it reads.

Let us not Forget the Greater.

A. W. PLYLER.

In this material age where the standards of measurement are the dollar and the yardstick, the tendency is to bring everything down to these. We hear men contending, therefore that even the problems of society and of life in general must be settled here. They say that we must provide or arrange so that the people may procure food, clothing, homes, employment, and amusements for themselves; we must clear out the filthy places and disinfect the loathsome parts, and the problem is settled. This is all very good, but such work settles nothing. The Master knew better than this and acted accordingly. He was well aware that it was useless to clothe the wild man of the tombs, till he had first put him in his right mind.

The slums cannot be cleaned, so as to remain clean, without first removing the producing cause. The saloons, the dens of infamy and the demons who dwell there must be first put out.

And this means moral resolutions. What is true here is true in all other places. It is so in personal character. A drunkard in patent-leather shoes and with dress suit and silk hat will tumble in the mud hole as readily as the dirty, ragged negro, if the opportunity is presented. Manifestly not in the material but in the moral is the real power. Scrubation is good, but salvation is infinitely better.

It is well, therefore, for us not to forget for a moment the real significance of the moral and the spiritual. There is nothing comparable to the gospel of Christ "which is the power of God unto salvation to everyone that believeth." To stop teaching and preaching the great truths of repentance and regeneration in the search for something better, or more effective is worse than folly, it is criminal. For in Christ and the simple gospel, and only there, is the solution of all problems—social and personal.

Carry this thought a step further to the equipment and endowment of individuals, and it loses none of its significance. Physical health and strength are among heaven's richest blessings and to neglect or abuse these is a crime for which there is no repentance, but it is useless to say that these come far short of making up the measure of life. A curriculum is very imperfect, though it may develop the strength of a Sandow or the skill of the champion prize-fighter, if there be nothing more of it. Sampson, with his matchless strength, fell the victim of a weak, wiley, woman, and died a suicide to escape the degradation and suffering to which his passionate, imperfect life had brought him. The sad, short life of Lord Byron tells a truth that none can misinterpret. Physically he was daring enough and strong enough to swim the Hellespout. Intellectually he was the splendidly endowed son of genius that became the lion of every literary circle of his age, and would have been of any other age, but all the world knows his life to have been a miserable failure. Intellect could not save him, bodily vigor could not deliver.

There are greater things than these that go for the complete equipment of life. They are the same that we must depend upon to solve its problems. The moral power that made Moses the world's lawgiver, that made Elijah the typical prophet, that made the Son of Man the Saviour of the world, is the real and saving power in any person. Physical, mental, moral, but the greatest of these is the moral. The sceptor of power, therefore, is not with the money-king in the markets, or the philosopher in his study, but it is in the hands of the teacher and preacher of righteousness. The Decalogue, the Sermon on the Mount, and Calvary have no apologies to make to anyone. And those who stand for these have nothing to be ashamed of—to them is the crown.

A Special Sermon to Juniors.

On the first Sunday in March, according to previous announcement a special sermon was preached to the J. O. U. A. M., of Kernersville Council by the pastor of the M. E. Church, Rev. B. A. York.

From the announcement of the text, Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," it was clearly evident that the Order, and the large congregation assembled would be treated to a most splendid discourse. In this we were not disappointed.

The foundation was marked out by giving the principles of the Junior Order, showing its object to be for the betterment of humanity, loyalty to our country, and friends to education. Already he had given evidence of deep thought and research for the masterly effort which ensued.

The illustrations and comparisons throughout were of a grand type, vividly and graphically drawn, clinching the undivided attention of his entire audience as he passed on with the subject to its close.

He referred beautifully to the Bartholomew statue of liberty enlightening the world in New York, and to patriotism—love of country—home and freedom from bondage, he gave interesting expression, portraying the good and the bad in various lines of living, beautifully applying each rounded thought to the Bible, its teachings and its Christ.

It was truly a great, grand and forceful discourse, happily received by the band of Juniors present, numbering about forty strong, who attended in a body.

This sermon having been preached in one of the larger cities of the country, by one of the more eminent divines, tinged with a little more finished oratorical display, would have been pronounced an extraordinary, scholarly, theological production, and the busy press of the city, catching the inspiration, would have hurled the praise to the corners of the nation! but, as the situation is, it is comparatively hid under the bushel, being spoken of only in high favor by the few whose good fortune it was to sit under its drippings.

Brother York being a Junior himself was the more especially fitted for such an occasion, and the Council of which he is a member will remember with pleasant fondness the beautiful lesson given them on this special occasion, and which will doubtless prove helpful too to each listener besides.

In closing, having chanced to see a copy, we would speak in praise of the Twentieth Century edition of the CHRISTIAN ADVOCATE, and commend its careful perusal by all in whose hands it may fall, assuring them of valuable matter, progressive in its nature, educationally interesting and spiritually edifying. May the "Twentieth Century Educational Movement" prove abundantly successful, and in it much good be accomplished.

JUNIOR.

Kernersville Council No. 54.

The Asheville District Conference will convene at Old Fort July 25–29.

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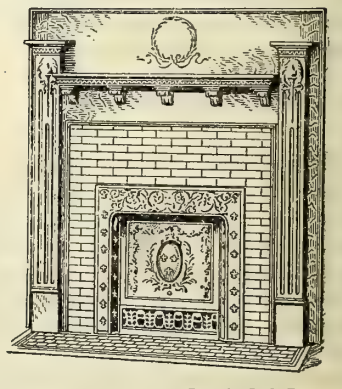
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Waynesville District.

Having completed the first round on the district and fairly begun on the second, I may pause a moment to give your readers some reflections. This is a new experience for me and a new field of operation. Everything has the charm and fascination of novelty. When assigned to this work I undertook it with considerable fear and misgivings. But I am not the man to shirk a duty. Once convince me that I ought, then you may depend on me to make the effort. Nor am I the man to hastily drop a task when once undertaken. So if any of the "uninitiated" who aspire to be a "beloved" are coveting my field I give them fair warning that I am not so easily got rid of. If the district falls in love with me as I do with the good people who live within its bounds I may prove "a wet log"—hard to move.

I have the most desirable district in the State. Small, compact, convenient, easily traveled, comprising an intelligent, earnest, faithful membership; who could wish a better? I have found the preachers and people everywhere kind, considerate, courteous. The congregations have been large at all places when we have had good weather, and the people have appeared responsive to the appeals of the gospel.

I will not mention our preachers individually, as to their special merits, that would necessitate the mention of all of them. But I will say, they are as true, heroic and faithful a set of men as can be found anywhere—going through cold and snow, rain and mud, short journeys and long, visiting from house to house and preaching the gospel in brick churches, in churches of wood, in school houses and wherever an open door can be found. They go cheerfully, gladly, hopefully. They toil hard and toil manfully, and not one of them receives a large salary.

Their good wives are equally meritorious of commendation. They help in the home, blessing the children, cheering the heart of the man of God, with their toil and economy making it possible for the good man to live on a small allowance. Beside all this, they frequently help with a quiet, sweet influence the cause of Christ among the sisters of the church. If the preacher is a hero, likely it is because his wife is a heroine. If he is eloquent in the pulpit, perhaps that eloquence finds inspiration in the unfailing fidelity of the good wife in the home. God bless the preachers! God bless the preachers' wives!

Much could be said also in praise of many good lay members who are coworkers together with the pastors. Many of them are liberal, giving both time and means to help support the itinerates who are wholly consecrated and dedicated to the work. Many of them put brain and heart all upon the altar.

Just the other day, a steward, an old man, said to me, 'So often during the cold, bad winter weather I have been anxious about the preacher and his family, and wondered if they had fuel and food sufficient to make them comfortable." It is refreshing to know these good men are mindful of us and remember us when it is well with them.

I was told of another old brother, a steward also, who was in bed sick. He heard that the preacher had no food for his house and could not get any. He got out of his bed and went through the rain on horseback taking enough to last until the preacher could do better. Such deeds of heroism deserve to be engraved upon imperishable monuments. They are not isolated cases. There are many such and are performed by the world's uncrowned kings. The good people are not all dead, nor are the good times all in the past. Far from it. With these men of God in the pulpit as leaders, and these good women and men in the rank and file as co-laborers in the Lord, we confidently hope for great things for God and our Church.

F. L. TOWNSEND.

Letter From Bro. W. L. Nicholson.

DEAR DR. CRAWFORD:—Since coming here, we have felt that the indications point to a good year. The general condition of our work is fairly good There is much yet we are hoping, working and praying for, and we confidently expect results. Some of the best people in the world live here. They have received me kindly without an exception, and many of them stand ready to pledge heart and hand with their pastor in an honest, energetic and aggressive campaign for the Master. This was shown in the meeting just held. We continued from the first Sunday in March when Dr. Rowe was with us and preached to the delight and edification of all. After that the preaching was done by Bro. Bradley, of Andrews, then by Bro. Campbell, our presiding elder. Both were earnest and faithful in proclaiming the Word. Their sermons were strong, clear and convincing. I am persuaded that their efforts meet God's approval.

While these meetings did not result in a great ingathering of souls, yet revival fires were kindled in the hearts of many who had grown indifferent, and good was done in confirming the faith and strengthening the hopes of others. The influences of it will abide. We expect to reap fruit from the seed sown, not only in the distant future, but even during the present year.

So much has been written and said on the Twentieth Century Movement that I shall not add anything on that line. Allow me to say, however, that the special edition of the ADVOCATE was a marked success. I also wish to endorse all that Bro. Blair said in the following issue concerning the "Pollution of our offerings." God forbid that a selfish spirit should dominate any one in making a contribution to this cause. Let true charity prompt the gifts, then only will the donors be blessed.

We are looking forward to Dr. Kilgo's visit with much pleasure. May it result in great good.

Fraternally,
W. L. NICHOLSON.

The Fifth Annual Epworth League and Sunday-school Conference.

The Epworth League and Sunday-school Committee met in Bro. Atkins' study, Salisbury, March 14. The following members were present: C. H. Ireland, Geo. L. Hackney, T. F. Marr, W. H. Willis and C. F. Sherrill. The invitation for the Fifth Annual Epworth League and Sunday-school Conference to meet in Central Church, Asheville, was unanimously accepted. The time fixed is May 17-20. The Conference will open Thursday night and close Sunday night.

The basis of delegation was made the same as former years—one Sunday-school delegate from each Pastoral charge and two from each League. As there are so many more Sunday-schools than Leagues, this basis will keep the delegations about equal. Each League elects its delegates and the pastor appoints the delegates when there are more than one Sunday-school on the charge.

The programme is a good one, and has been prepared with the utmost care. Many subjects will be discussed by eminent speakers. The most important phases of the League and Sunday-school work will be discussed. The program is not inferior in any respect to the former ones. Several excellent papers will be read by ladies.

We count ourselves fortunate in the place of meeting. The Queen City of the Mountains is a charming place of cultured and noble people. Central Church will be hearty in its welcome. We shall lack nothing for entertainment and Church accommodations.

Finally, we expect a large attendance and a great and good Conference. The different committees are at work. All the past Conferences have been successful, but let us make this the best of all.

C. F. SHERRILL, Secretary.

PRESS BULLETIN NO. 1.

ISSUED MARCH 30, 1900.

The following climate data for April, issued by the North Carolina Section of the Climate and Crop Service of the Weather Bureau, cover the entire area of the State and are based on records extending from 1872 to 1899:

April Weather in North Carolina.

PRESSURE.

Normal barometric pressure for April 30.04 inches; highest monthly average 30.17, April, 1896; lowest 29.86, April, 1878; highest barometer observed 30.68, April 21, 1897, at Raleigh; lowest observed 29.19, April 26, 1889, at Norfolk.

TEMPERATURE.

Normal mean temperature for April 57.7 degrees; warmest April 1896 with a mean of 62.3 degrees; coldest April, 1881, with a mean of 53.9 degrees; highest monthly mean temperature on record 68.1 degrees, April, 1893, at Rockingham; lowest monthly mean 43.2 degrees, April, 1898, at Linville; highest absolute temperature on record 98 degrees, April 18, 1896, at Henderson and Salem; lowest 15 degrees, April 6, 1898, at Linville. The average date of the last killing frost in central North Carolina is April 8th.

PRECIPITATION.

Normal rainfall for April 3.77 inches; the wettest April occurred in 1874 with average 7.96 inches; the driest in 1888, average 1.74 inches. Greatest monthly rainfall 14 84 inches, April, 1895, at Highlands; least 0.22, April, 1884, at Washwoods. Greatest snowfall April 4, 1899.

WIND.

Prevailing direction southwest; average hourly velocity 9 miles. Highest wind velocity on record 80 miles from the north, April 7, 1889, at Hatteras and Kitty Hawk.

WEATHER.

The average number of clear days for April is 12, partly cloudy days 9, cloudy days 9, and rainy days 9.

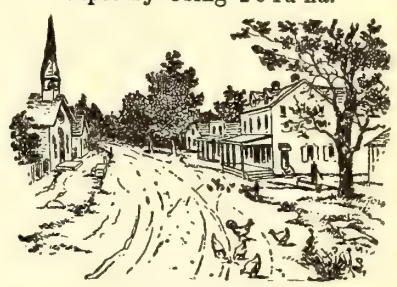
C. F. VON HERRMANN,
Section Director.

About noon Saturday Mr. William May, better known by his neighbors as "Uncle Billy," died at his home in Oak Grove township. The deceased was 98 years of age last December and was known throughout the county. He was loved by all of his neighbors.—Durham Herald.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

A WHOLE VILLAGE

Attacked by Grip—One Family Escapes by Using Pe-ru-na.



WINONA, STARK CO., IND.

During the winter I and my family of six were taken with la grippe. The disease was very prevalent at that time in the village where I resided, nearly everyone being sick with it. Our doctors treated it as best they could, but were very unsuccessful in the treatment of it. As soon as my family were taken sick I went to the drugstore and bought six bottles of Pe-ru-na, and we all took it according to the directions given on the bottle; and although our cases seemed to be more than usually violent in the outset, yet our recovery was prompt, and we were all well much sooner than those who were treated by the regular physicians.

Many people died of this la grippe during this epidemic, and few if any, were sick so short a time as myself and family. After we were all well we had one bottle of Pe-ru-na left.

C. T. Hatfield.

Send for a free copy of "Winter Catarrh." This book contains a lecture by Dr. Hartman on la grippe which has attracted wide attention and has been reported in leading papers. Address Dr. Hartman, Columbus, Ohio.

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THE CHRISTIAN LIFE.

The Sheltering Wing.

BY JENNIE E. GATES.

It matters not what winds may blow
Or whether I would have it so;
Or tide I east—or tide I west—
Which way I tide, God knoweth best.
Thus I am blest,
While 'neath the sheltering wing
I rest

It matters not what lot be mine,
If there be cloud—or sun doth shine.
Whatever griefs may fall to me,
God knoweth best, what it shall be.
Thus I am blest
While 'neath the sheltring wing
I rest

Should Death, as pilot, seize the oar,
And bear me to the other shore,
It matters not what time it be—
God knows what time is best for me.
Whether through sunshine or trough gale
My heart is tranquil, as I sail;
Thus I am blest,
While 'neath the sheltering wing
I rest.

Walking Through the Valley.

BISHOP J. WEAVER, D D.

Of the millions and billions of those who have gone from us not one has returned to describe his experience while passing through the valley of the shadow of death. All is wrapped in the most profound mystery. We cannot know if we would. But there are many questions which are suggested to the mind as we contemplate that mysterious journey. Going from one world to another; from one mode of existence to another; from one state of society to another; and from one condition to another, is no ordinary event. Experience alone will reveal it. Is the soul distinctly conscious that the time has come when it must quit its clay tenement? Does it experience pleasure or regret at being separated from the body? Does it, or can it, look back and see the earthly house where it dwelt for a time? What are the thoughts of the past and the future? What are the first impressions upon the soul when the now invisible is made visible? How will the things material and immaterial appear to the opened vision of the soul as viewed from the immaterial side? These and all like questions must remain unanswered until the gate is lifted and we fly away.

There appear to be two ways, or rather two conditions in passing through this valley. The one is described thus, "Driven from light into darkness, and chased out of the world." "Driven away." The other is thus described, "Though I walk through the valley." The first indicates a condition of unwillingness, fear, and confusion, while the second describes a condition of calmness, confidence, and peace—"Though I walk," not merely to, or into the valley, but through it. It is not a question as to whether or not we shall pass through this valley. That is settled beyond all repeal, for there is no discharge in this war. It only remains for us to determine the condition in which we will pass through the valley. We may go in a state of wild confusion, or we may go in peace and quietness. We may go alone, or we may go in company with a friend. Which shall it be? "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

Now, since it is settled beyond all dispute that we must pass through this valley, it is a very great relief to be authoritatively informed that it is not necessarily gloomy and forbidding. Three things are worthy of consideration. First, it is a walk through the valley—nothing to excite fear or alarm. Second, it is only the valley of the shadow—not the valley and the shadow, not necessarily dark and dismal, only shadowy. Third, companionship. Not alone, "for thou art with me." He has passed that way himself and knows all about it. He who said, "Lo, I am with you alway" will not leave his disciples in the last moments of their earthly life. In the midst of the valley, as in the midst of the sea, will be heard that charming voice, "It is I, be not afraid."

Years ago, while passing through what was then the territory of Idaho by stage, we came to a desert. The day was exceedingly hot, and the dust mixed with alkali made it very disagreeable. A while before sundown we entered a pass through a mountain which was altogether different from the desert over which we had traveled all day. It was about ten miles long and five miles wide, and covered with grass and flowers. A stream of water, almost as clear as crystal, flowed through the midst of it. Altogether, it was one of the most beautiful valleys I had ever looked upon. The mountain to the west was very high, as was also the mountain to the east. It being nearly sundown, the shadow of the mountain to the west fell across the valley and part way up the mountain to the east. There we were in the shadow, but it was neither dark nor gloomy. The light reflected from the mountain peaks to the east fell back over the valley and lifted whatever gloom there otherwise might have been. As I took in the situation, the thought came to me that this must be very like the valley of the shadow of death. As the Christian enters this valley the shadow of the earth-mountain may, and doubtless will fall across it, but a strange, beautiful light reflected from the peaks of the mountain on the heaven side, falling back across the valley, will lift and dispel whatever gloom might otherwise be there. I had never gone that way, but I was not afraid, for I was not alone. The driver having gone over the way before knew all about it, and assured me that all was perfectly safe. So in passing through that other valley the Christian will not be alone. He who said, "I am Alpha and Omega," also said, "I will never leave thee nor forsake thee." Not even in the "swelling of Jordan."—Religious Telescope.

Greater Things Yet.

In God's plan his last is always his best. So it should be with men. The best should be always yet to come, or the becoming. God's leading is always upward. First the seed, then the tender blade, then the flower and then the fruit. God always proceeds from the lower to the higher, from the simple to the complex, from the small to the great. This is God's plan for man. Man's last should always be his best. This will be so if man will live divinely. Only thus can man live truly. God in us is the moral life.

When an individual has to look back for his best, let him know that just so far his life is a failure. God's trees never wither and his bitters are always growing sweeter. Why should life in the aged be less innocent and attractive than life in the child and youth? In God's orchard the oldest trees should bear the richest fruit. If not, why not? Ought not the oldest saints be the meekest, sweetest, most faithful? God's soil is rich and his blessing of sunshine and shower is unfailing. Surely God's saints ought not to grow less as they grow old. That is to make God go backward. Where God works there is an enlargement, a refining.

If God was ever in the world, he is in it still. If ever interested in it, he is still interested in it. If he ever heard the cry of earnest souls he still hears such cries. The Spirit broods no less today than in the beginning. God cannot abandon his beginning. His patience will not fail, neither can his resources be exhausted. Having begun, he will carry on and complete. His hand must fill out all his plan, an ever-enlarging plan. For, however large God's beginnings, they are but prophecies of his great endings, or, rather, of his ever-growing becomings. God's good will never end, will ever go from better to better, with the best ever coming. A most glorious progression!

Is not this the manner of God's dealing with the individual soul? Why mourn for the great blessing of yesterday? God has a greater one for to-day. And God's great blessing to-day is the prophecy of a greater one to-morrow. The infinite Father can be counted on to do more for us than he has done. He did not exhaust himself at the cross. God's blessing is not a question of his giving, but of our receiving. As we enlarge, he will fill. Our best should never be in the past. God must never become less to us. Our joy in him should increase with our acquaintance with him. And it will increase if we walk with him. The ever-present, loving and sustaining God is the great blessing. We never leave him behind.—Cumberland Presbyterian.

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THE HOME.

Slipping Away.

They are slipping away—these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's theread,
Or an arrow's flying g eam;
As soft as the languorous breezes hid,
That lift the willow's long golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as the lover's dream;
As pure as the blush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim-lighted stair;
We hear the sound of their heavy tread
In the steps of centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusky way of life?

There are only a few swift years—ah, let
No envious thoughts be heard?
Make life's fair pattern of rare design;
And fill up the measure with love's sweet wine,
But never an angry word!
—Selected.

How the Richest Woman in the World Regards a Business Training.

When I say that all women should have a business training I mean women of all classes—poor, middling rich and well-to-do. The assertion does not apply merely to those whose circumstances seem to indicate that they may one day be compelled to make their own way in the world. Every class of girl will make a better and happier woman if she has a business education, whether her womanhood sees her a maid, wife, mother or widow. I have heard it stated that for a woman to get a business training is to crush all the poetry out of her life. This is sheer nonsense. A woman with a knowledge of business appreciates music, painting and the other finer things of life just as much as the woman who is ignorant of all business matters; and the former has the decided advantage, in that she is able to turn her knowledge of business into securing more opportunities of seeing and appreciating these fine things. She can get more tickets to concerts and art galleries, she will have more money to become the possessor of more beautiful things than a woman without business training, and a woman with a sure income before her feels a great deal more like studying poetry than a woman who is compelled to worry about her future bread and butter. I have been a business woman for fifty years, and am just as fond of pictures and music as anyone of my age. A business training is but one more accomplishment added to the list which the young woman of today is expected to acquire, and it is absurd to say that its possession will interfere with the proper enjoyment of any of the other accomplishments. Then, every housekeeper is a business woman, the degree of her excellence as a housekeeper being the degree of the business training she was provided with before she entered upon her domestic duties. The successful and economical management of the house calls for the same kind of ability and judgment that is necessary to the successful management of a commercial enterprise.—Hetty Green, in Woman's Home Companion.

Thankful for Mother.

"Mother looks just as young as she did when you saw her, and better than ever," said a young man in answer to my question as to the welfare of his mother. It had been many years since I had looked into that mothers face, for we had drifted in different directions, but I remembered her as a young mother with a family of little children, and I had noted her sweet devotion to their interests, and her patient ways in her daily ministrations to them in the home. I had not seen this mother's boy since he was her "little cavalier" in a far-off town in the West. I had congratulated her on having a boy so thoughtful of the little things that make a mother's daily routine so much happier and lighter. I was glad to find that with the growth into manhood he had still kept up that beautiful way of thinking all the while of something to help and cheer mother.

"I see that mother gets a vacation every year before I take mine," he added, with a bright smile on his face. "This year she has been East to visit her old home and the friends she knew when she was a girl, and it has done her lots of good."

"The same mother's boy as ever," I said. "What a blessing you must be to her! She has thanked God very often for giving her such a son, I know."

"I've thanked God many a time for giving me such a mother," he rejoined. "It is a great blessing for a boy to have a good mother such as I have, and I want to do all I can for her, because she has done so much for me."

"That is the secret of her looking so young and being better than ever," I thought. There are many, many children in the world, and most of them love their mothers very dearly, without doubt, but they are not thoughtful of them. They take it as a matter of course that mother should do for them even if she is weary, and they often try her and vex her in many ways instead of making the days of her toil and care easier and happier for her.

By cultivating this beautiful characteristic in childhood of being thoughtful of mother, the boy will not neglect his mother when he goes out into the world to make a place for himself. The interests of mother will always be in his mind. He will not forget the little attentions that make her so happy, or the small gifts that come just at an opportune time. "I wish I had done so and so for mother, but I never thought of it," said a young man after his mother had passed away. He loved his mother, but he was not thoughtful of her until it was too late.

The mother craves the love and attention of her boys, even if they have grown to manhood—to her they are her very own just as surely as when they were little children in the home nest.—Susan Teall Perry, in Christian Work.

The Cost of a Boy.

I read the other day that it cost five thousand dollars to bring up a city boy and educate him and dress him well. I said to myself: "That is because everything in the city has to be bought and living is high." But I began to study the thing, and I found that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears, and the school books he has to have, and the doctor's bills that have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least one hundred dollars a year. If a boy is pretty bad to smash things or to kick his shoes right out, he costs more than that. So when I am twenty-one and old enough to do for myself, I shall have cost father more than two thousand dollars.

Mother cooked my food, made my clothes and patched them, washed and ironed for me, took care of me when I was a little fellow and whenever I was sick, and she never charged anything for that. If she were dead and father had to hire all that done, it would cost another hundred dollars a year more; and that's two thousand dollars' worth of work mother will have done for me by the time I am a man.

Four thousand dollars for a boy! what do you think of that?

"These are hard times. When parents put four thousand dollars into a boy, what have they a right to expect from him? Is it fair for a boy to play truant at school? Is it fair for him to play ball, go in swiming, or hang around town all the time, when maybe his father's potatoes are not dug nor the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair to forget his parents and neglect even to write them letters?

"Some of our parents have put about all of the property they have into us boys and girls. If we make whiskey decanters of ourselves, they will be poor indeed; but if we make good citizens and substantial men, they will feel as if they had good pay for bringing us up."

Boys, what are you worth to your parents?—The Advance.

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S. A. L. FAST FREIGHT SERVICE.

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The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If youhave not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

NORTH CAROLINA

CHRISTIAN ADVOCATE.

GREENSBORO, N. C., APRIL 4, 1900.

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

SUBSCRIPTION RATES.

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All letters should be addressed and all checks and money orders made payable to the CHRISTIAN ADVOCATE.

A PLEA FOR BETTER CARE OF OUR YOUNG PEOPLE.

The greatest problem now before our church is how to draw her children into the kingdom of Christ and retain them as willing, active members. This problem once solved, the future of Methodism is assured; but its practical solution will not prove an easy task. It is not the work of a day. It will never be accomplished by visionary schemes, by spasmodic efforts, by superficial work, but will be the result of profound thinking. wise planning, patient, systematic, intelligent and faithful labor.

In every age of the world's history there has been much to draw the minds of the young away from the paths of virtue and religion into the way of vice, intemperance and sensuality. But possibly at no time, in the history of our country, has there been offered so many inducements to the rising generation to become devotees of fashion, seekers after sensual gratification, hunters for place and fortune, participants in hurtful amusements and aspirants after fame and power.

We have long been of the opinion that the danger point in our system is the lack of conservative forces. Our splendid achievements in the field; the great courage, heroism and self denial of our ministry; the unparalleled success of our revival efforts has so extended our territory and multiplied our numbers, that we have failed to so strongly garrison the country conquered as to be able to hold it for Methodism and our form of Christian faith.

It is all right for our general government to spend millions of dollars annually for coast defence. Every seaport town must be amply protected, every harbor must be thoroughly fortified. Every navigable water way leading to the interior must have impassible barriers erected for the safety of the people. Modern naval science in its application to the construction of war ships, gun boats and armored vessels has reached such perfection as to be able to lay waste any section and destroy any city that is not securely fortified, and at any time to land a hostile army on the soil made sacred to every American by the heroism and deeds of our forefathers. But after all the real defense of our country is in its citizenship. Let the rising generation be of the right mould; give them the spirit of their ancestors; make them patriots in the true sense and our territory will never be overrun by the invader and our institutions will stand the assaults of coming years.

So for Methodism. We need to fortify in every possible way against the enemies of our holy religion. We must construct dikes and levees to prevent the tides of worldliness from flowing in on us. We must construct arsenels and fortifications in order to protect ourselves against the assaults of those who fight against us. But our surest and only safe defence is in our young people. God has made our church the mother of many bright, intelligent children. Guard their cradle. Surround them from infancy with the right atmosphere. Put the right ideas into their minds. Breathe into them the right spirit. Develop them on right lines. Give them proper training and equipment. Hold them to the church and they will fight her battles, take up her banners, march from conquest to victory, storm the ramparts of sin, capture the strongholds of satan and proclaim everywhere victory for Christ and righteousness.

But how shall the church retain and equip divinely her children? How can she prepare them successfully to meet the demands of the future?

All who understand the situation know that the home holds the key to the problem. The family is the unit of society. Its life decides the character of the men and women who are to determine the future of the church.

The better the home life of this generation the nobler and higher will be the type of Methodists in the next. Then the wise thing for all to do is to concentrate work on the home. Purify it, elevate it, enrich it, sweeten and sanctify it. The work must be begun and continued by our ministers. They have access to every fireside. They are welcome visitors into every family. They are the honored and influential guests in every mansion and cottage. They can be the trusted friend and confidential adviser of every parent. They can know the true situation in the homes of their people. Where necessary they ought to plead privately and publicly for a deeper consecration on the part of father and mother. At the fireside, around the family altar, in personal conversations, they ought to bring the importance of this matter to bear upon every mind and use the teachings, the promises and warnings of God's word to enforce their instructions.

The pastor ought to prepare the way for other helpers—namely, the official church member, the class leader, or Sunday-school officer and teacher and others. And then induce these helpers to join him in this great work and put themselves in such relation to the family life of the church membership as to bring all the influence they have to bear upon it for good.

Possibly the pastor's most efficient helper in the average home is the Conference paper. Its pages are filled with matter selected or prepared for the people. It studies the conditions and necessities of the home inmates. It comes every week to teach, instruct and brighten. It abides day after day, silently speaking and earnestly pleading for better home life. No family which welcomes it, and even partly reads it, can fail to be helped. It broadens one's vision, elevates one's views, imparts valuable instructions, teaching inspiring truths and in many ways fertilizes thought, enriches experience and improves the home atmosphere.

Then there must be more intelligence in our average family. Beginning at the bottom, educationally, we must work up. We must reach a higher level. Much of the work done by the pastor, by the Sunday-school teacher and the church paper is unfruitful because the mental soil is barren. There is nothing, or very little in which the seed can root themselves and very little to nourish the tender germs if growth begins. This involves primary school work. Here arises the necessity for public or church schools in reach of every home and accessible to all children, if it does not demand compulsory education guarded by a healthy, moral and Christian sentiment.

At this point we also see the necessity for Sunday-schools in every neighborhood so conducted as to attract and hold the children of parents who have little appreciation of such privileges.

RALLY TO OUR CHURCH SCHOOLS.

Bishop Galloway says the weakest place in Southern Methodism is in her educational interest. Many of our best men are of the opinion that this is particularly true of the Western North Carolina Conference. In this we agree. After traveling several times over the most of our territory and talking much to preachers and people we are fully convinced that as a Conference we need to concentrate thought and labor upon this interest.

In order to act intelligently we must understand existing conditions and get at the actual situation. We have never been a specialist and we have always tak en a broad view of church work. We have regarde our general interest as more important than the claim of any individual or locality. Hence the policy of th ADVOCATE under the present administration has bee to regard every enterprise and institution of the Con ference as important. To cultivate as far as possibl the whole field, but give special attention to those pla ces that were most needy and thereby strengthen th weak, and thus level up the whole work.

In order to bring our educational interest, as a Con ference up to a high standard of efficiency, we mus rise above local prejudices, cease to be suspicious o each other because of our relation to certain schools put away jealousy and bickerings and look at ou great educational interest as a whole and our severa schools and colleges as integral and essential parts o that whole, remembering, always, that each of thes schools is the creature of the Conference and an instru ment through which it is to do its work in educatin and in better equipping our young people.

During this year, which means so much to our Zion whose possibilities for good are so great, and whos record will forever have such a prominent place in ou history, we ought to put every one of our Conferenc schools on a solid financial basis. From our stand point of view, each school is a link in our educationa chain and it should be made a strong one.

Whenever the Church, by Conference or other off cial action, becomes the owner of a school, then i stands in the same relation as all its other schools and good faith and wise business policy demand tha it be treated with as much kindness and consideratio as any other member of the family.

Every donor to the Twentieth Century Thank-offer ing Fund has a perfect right to say where his gif shall go. Every school whose title is made to th Western North Carolina Conference or to any Confer ence in Southern Methodism can receive legitimatel a part of this fund. We think that is wise. For w are sure that the greater liberty and freedom are give to the contributors the more willingly will they mak their offerings. The questions each one should ask ar first: What shall I render unto the Lord for his mer cies to me? How much can I lay on his altar this yea as a thank-offering for blessings innumerable? Wher do I think the money I give will do most good for m Conference and Church? Get the best information yo can, pray for divine guidance and direct your gift a your judgment dictates. As we interpret the actio of the General Conference any school belonging to th church, whether located in the home or foreign field can receive gifts and the Conference of the giver wi be credited with the amount.

Trinity, Weaverville, Davenport and Rutherfor Colleges are owned, the first a half interest and th others entirely by the Western North Carolina Confer ence. Old Trinity is the joint property of the tw Conferences. Brevard Epworth School is owned ex clusively by the Western North Carolina Conference We do not know the exact status of other Methodis schools in our bounds, but shall be glad to know tha they have now the same relation to the Conference a those mentioned and we certainly hope a number o other schools will be donated to us this year. We nee more primary schools and a few more well locate academies in order to supply the present demands We suggest that our Presiding Elders who know th needs of the church, and who are acquainted with th people, make an effort at once to secure suitable prop erty and establish these schools. It will do more tha any other one thing to strengthen our weak places an build up our country charges.

OUR PROPOSITION EXTENDED.

Nearly one hundred of our pastors voluntarily agree at our last Conference to try to get at least ten ne yearly cash subscribers to the ADVOCATE by the fif teenth of February last. A number of other brethre did not publicly pledge themselves to do as much, bu said they would make a special effort to put the pape in as many families as possible. We are greatly in

debted to many of the preachers who have been canvassing and to those who have already sent in lists of new subscribers. Many have written us that in consequence of unfavorable weather for a number of Sundays in succession they could not complete their work and wanted the time extended.

May was decided upon two years ago as ADVOCATE month and we are going to make a special effort to get 1,000 new subscribers by the first day of June and we extend the Conference proposition to that time. We ask all our pastors to preach a special sermon on the value of church literature during the next forty days and especially present the claims of the ADVOCATE, and follow the sermon by an immediate public appeal or private canvass for new subscribers. Send on their names at once and we will start the paper and, where it is necessary, we will wait until the first day of June for the money. We will publish the names of all those who send us one or more new subscribers during the months of April and May.

SPECIAL ATTRACTIONS OF THE ADVOCATE.

We have arranged with a competent writer to furnish us five New York letters during the next two months. They will give a description of the present New York, an account of the great Ecumenical Foreign Missionary Conference and the members, together with such facts of interest in its proceedings as will be profitable to all our readers.

Our second page will contain each week a contribution from a correspondent of national or international reputation, and Prof. W. F. Massey will have each week something especially interesting and instructive to our farmers Many of these letters are worth each more than the price of the ADVOCATE.

We will also have a full report of the Woman's Board of Foreign Missions that meets in Texas in May. Send your name at once for the paper and we will it name on the list and wait 30 or 60 days for the money.

PELL'S LIFE OF MOODY.

We are indebted to the B. F. Johnson Publishing Company, of Richmond, Va., for the above named book. It is a volume of 703 pages, handsomely bound, well printed, and beautifully illustrated. Rev. E. L. Pell, D. D., the writer is the author of several books on Bible study, Notes on the Sunday-school lessons, etc. He is regarded as one of our most vigorous and entertaining writers. His style is clear, pointed and original. He presents facts strongly and in an attractive way. He gets to the heart of a subject by the shortest and most direct method.

He has a well trained mind and one disciplined by severe thinking and protracted labor. Wide reading gives him ample resources to draw upon which he uses to great advantage.

America has produced few men equal to Dwight L. Moody. Judged by the impression he made on the country at large and the work he did on special lines, he is entitled to a place in the front rank of our great leaders. Dr. Pell has told the story of his life in a most instructive and entertaining way.

His struggles in early life against adverse fortune, his intrepid spirit, his conversion, his first public efforts and his remarkable achievements later on in life are all woven into a narrative of thrilling interest.

It will prove a tonic to any young man who will read it and those who are older will catch new inspirations from it and lay the book down with larger faith, a deeper consecration and with a stronger purpose to be faithful unto death.

EDITORIAL NOTES.

Mr. T. F. West, of Liberty, has moved to Greensboro and gone into business. We welcome him to our town and hope he will be pleased with his new home and make a success of his business.

Rev. P. L. Groome, D. D., has returned to North Carolina with his family. He reached Greensboro from Baltimore some days ago and is living on his farm near the city.

Rev. John C. Troy, whose marriage we reported in our news page some days ago, will continue his residence at Jonesboro. His paper, Trojan's Notion, is a sprightly weekly and always has something fresh and striking.

Rev. Gilbert T. Rowe, of Bessimer City, dedicated the new Methodist Church at Proximity on last Sunday. His old parishioners were glad to hear him again and gave him a full house, and as a reward heard a fine sermon.

Bro. L. Lee Marr, Principal of Jas. L. Robinson Institute, requests us to say that Dr Kilgo will deliver an address before the students and patrons of his school on Monday, April 16th, at 11 a. m., in Bryson City.

The second quarterly meeting for West Market Street Church was held on last Sunday. Rev. F. H. Wood, the Presiding Elder, preached at 11 o'clock. We had an appointment at that hour and could not hear his sermon, but learn it was a strong, forcible presentation of truth.

Rev. James Atkins, D. D., our Sunday school Editor, will preach the baccalaureate sermon at the Commencement of Greensboro Female College on Wednesday, May 29th Dr. Atkins is a preacher of fine ability and Greensboro will give him a warm welcome.

Bishop Charles B. Galloway will deliver an address at the Ecumenical Conference of Foreign Missions in New York City which is to be held April 22—May 1. He will speak in Carnegie Hall on Tuesday night, on the Relations of Foreign Missions to Social Progress. We can promise his audience a fine address.

The Wilmington Messenger says:—Divorces are on the rampage in North Carolina. Will not the legislature in the approaching session take steps to limit this rapidly growing curse? Put up the bars high. Take the New Testament for a guide as to what to do. It would be indeed a patriotic service to put a strong brake on the down hill divorce train. Think of it.

Rev. H. H Jordan, of Mocksville station, has accepted an invitation to deliver the annual literary address at Mt. Olivet Academy, May 18th, 1900. Bro. Jordan was pastor at that place for four years, beginning with 1894, and his coming among his old parishioners is looked forward to with much pleasure.

Gen. Julian S. Carr has accepted an invitation to deliver the literary address at Weaverville College this year. No man in the State has shown a greater interest in her schools and educational progress than Gen. Carr. He is a true friend to education in its broadest sense and never withholds his means when he can help on a worthy institution. It is fitting that his devotion and work be recognized, and we are glad Weaverville College has shown her appreciation of his ability and liberal spirit.

The second quarterly meeting of West Market Street Church, Greensboro, was held on last Monday night. The report presented by Dr. Rowe, the pastor, and the treasurer were highly encouraging. A committee of investigation having previously been appointed to inquire into certain rumors in circulation damaging to the character of Rev. J. W. Lee, a local elder in the M. E. Church, South, reported that a trial was necessary. That charges had been formulated and the accused furnished with a copy of the same and a due notice of trial. The accused was not present and after hearing the testimony on the case, the charge of immorality was unanimously sustained. The sentence is expulsion from the ministry and membership of the Methodist Episcopal Church, South.

The April number of the American Illustrated Methodist Magazine opens with an illustrated article on "Vanderbilt University." It is divided into two parts: Part I., "The Founder," by Bishop O. P. Fitzgerald, is a sketch of the Vanderbilts who founded the institution. Part II, "The Institution and Its Future," by B. M. Drake deals with the development and prospects of the university. The whole article is well illustrated with portraits of the Vanderbilt family and views of the college buildings and grounds.

An interesting and timely article, entitled "The Ecumenical Conference on Foreign Missions," is contributed by Walter R. Lambuth, who is very prominent in missionary work. The article is illustrated with portraits of the leading men interested in this work from all parts of the world.

NOTICE.

The committee appointed by the W. N. C. Conference, at Concord, on the Rutherford College, have bought the property, and by the action of said Conference, now become the Board of Trustees, will please meet at Morganton, N. C., 11th April, at 10 a. m., for the purpose of electing a faculty, and transacting any other necessary business. A full attendance is requested.

JNO. W. JONES, Ch'n Com.

DEAR BRO. CRAWFORD:—Dr. Jno. C. Kilgo will deliver an address on the Twentieth Century Movement, at Bryson City, Sunday April 15th.

I will be exceedingly glad if all who possibly can will be present. I hope the laymen, as well as the preachers of this section, will avail themselves of this opportunity to hear the great Twentieth Century Movement discussed.

Those desiring entertainment will please write me in advance.

Pray that the occasion may be an inspiration and a blessing to us all.

Fraternally,
W. L. NICHOLSON.

Mr. W. R. Forbis, a leading undertaker of Greensboro, is now carrying in stock metalic and cloth caskets, tripple XXX, in addition to his large and varied stock of other material. Few houses in the State carry this class of goods, and there is often a demand for it. Mr. Forbis will fill all orders promptly.

PROGRAM.

The following is the program of the Epworth League and Sunday-school Conference to be held in Asheville, May 17-20. Names of speakers will be filled in later.

THURSDAY, MAY 17, 1900.

8:00. Devotional Exercises, conducted by Rev. R. G. Tuttle.
8:15. Address.

RECEPTION.

FRIDAY MORNING, MAY 18.

9:30. Devotional Services conducted by Rev. G. G. Harley.
9:45. Reports from Leagues.
10:00. The Young Man's Problem.
10:30. Social Life in the Church and how to Promote it.
10:45. What should we Substitute for the Amusements we Condemn.

OPEN DISCUSSION.

11:15. World-wide Methodism.

FRIDAY AFTERNOON.

2:15. Prayer and Praise Service, conducted by Rev. N. R. Richardson.
3:00. Address.
3:30. Address.

FRIDAY NIGHT.

8:00. Song Service conducted by Rev. J. T. Erwin.
8:15. The Infant Work in the Sunday-school.
8:30. Address.

SATURDAY MORNING, MAY 19.

9:30. Consecration Service. Rev. J. A. B. Fry.
9:45. The League from a Presiding Elder's Standpoint.
10:15. The Literary Feature of the League.
10:45. The Junior League.
11:00. The League Revival.
11:30. Address.

SATURDAY AFTERNOON.

2:30. Devotional Exercises conducted by Rev. J. W. Jones.
2:45. Illustrated Missionary Address.

SATURDAY NIGHT.

8:00. Devotional Exercises. Rev. W. L. Sherrill.
8:15. Address.

SUNDAY MORNING, MAY 20.

11:00. Preaching at Central Methodist Church by Dr. H. M. DuBose, and at all the city churches by members of the Conference.

SUNDAY AFTERNOON.

3:30. Mass Meeting at Central Methodist Church presided over by Rev. S. H. Hilliard.
"Epworth League and Missions."
Prof. J. A. Bivens.
Rev. T. A. Smoot.
Mr. D. B. Smith.
3:30. Mass Meeting at Haywood Street Methodist Church, presided over by Mr. Lee W. Crawford, Jr.
"Epworth League and Missions."
Rev. J. D. Arnold.
Rev. J. H. Barnhardt.
S. P. Graves, Esq.

SUNDAY NIGHT.

8:00. Mass Meeting at Central Church.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.

Bishop A. W. Wilson, D. D., Baltimore, Md.

Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D., Spartanburg, S. C.

Bishop C. B. Galloway, D. D., Jackson, Miss.

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.

Bishop H. C. Morison, D. D., Louisville, Ky.

Bishop W. A. Candler, D. D., Atlanta, Ga.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for April 8, 1900

PRECEPTS AND PROMISES.
Matt. 7: 1–14.

This lesson is another part of the Sermon on the Mount, of which our lesson last Sunday was the beginning. The teachings of Jesus must have surprised those people very much. Many of them had all their lives been in the habit of watching their neighbors and friends, to see if they could not find some fault, and they had not thought that wrong. But Jesus said to them, and says to us, "Judge not!" Do not judge other people. Think about your own faults and try to make those right, for perhaps the faults you see in others are not so great as your own; so get right yourself first, and then you will be better able to tell whether the actions of other people are right or wrong.

This rule that Jesus gave, and many others that are not in the lesson verses, would be very hard for the people to keep. Indeed, they could not, trying alone and without help, possibly keep them. Jesus knew this, and He also knew that He had power to help, and so He said to all who wanted to belong to His kingdom and needed help to keep His rules, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He told them that none would fail who asked, and said something like this: Is there any man here who, when his son was hungry and asked for bread, would give him a stone? or who, if he asked for fish, would give him a serpent? Of course, no one would do that; and so Jesus showed them that if they knew how to give good gifts to their children, and wanted to give them what they needed, their heavenly Father, knowing just what was best for everyone, could give more wisely and was much more eager to give than any earthly father could be.

Our Golden Text for this lesson is called the Golden Rule, because it is such a beautiful law, and makes the lives of all who obey it so gentle and loving: "Whatsoever ye would that men should do to you, do ye even so to them."

LESSON COMMENTARY.

JUDGE NOT.

Christ cannot mean that we are to be inattentive to our neighbor's conduct, or to refrain entirely from judging of his course. For, 1. In the sixth verse he tells all of us to "Give not that which is holy unto dogs," and how can we obey this, how can we tell who are "dogs," unless we use our judgment upon their conduct? 2. He requires parents to control the associations and movements of their children; of course then the parents must judge the conduct of other children to the extent of deciding who are fit associates for their own. 3. He requires church officers and civil officers to condemn or acquit in the various cases brought before them. 4. In verses 15–20, he requires us to "beware of false prophets" and decide which are true ones; he says that "By their fruits ye shall know them." Here, then, are four classes of cases in which God tells his people to judge. Scripture must be and is self-consistent. Therefore the meaning here must be that we are not to judge others in these cases in which God does not make it our duty to do so, and in those cases where we are incapable (by reason of circumstances) from acting justly.

The cases in which it is not our duty to judge are innumerable. We may not judge our neighbor's motives or his conscience. As the mountain springs are clearer than the river a hundred miles below, so a man's motives are often vastly purer than his actions. God reserves to himself this privilege and duty: "I the Lord search the heart, I try the reins." We may not judge his thoughts, for to us it is not given to know them. We may not judge those actions which terminate upon himself alone, and have no influence upon others.

Again, there are many cases where by reason of prejudice we cannot judge aright. When the great Jonathan Edwards was pastor at Northampton, Mass., he found numbers of the openly profane coming regularly to the Lord's table and communion. He proposed to his church that all such should be excluded from the communion. At first all the members agreed to do it; but when they found that the pruning process lopped off their own sons and daughters, sisters and brothers, temper began to rise. Then in the spirit of temper they judged their pastor and drove him from the church. We, at this date, can see how unfit they were to judge in these cases. Then let us take heed lest we judge with prejudiced minds. How can we see clearly to cast the mote or speck out of our brother's eye, when there is a beam in our own eyes?

Oftentimes ignorance of details unfits us for judging. Not many years ago, at a campmeeting, a Methodist preacher warned his people, in a warm and vehement manner, against proselyting brethren. The warning was understood by nearly the whole community as referring to the adjacent Presbyterian minister, and was keenly felt by the Presbyterians. That minister, however, refrained from judging a brother who had been uniformly kind to him. Nine months afterward a message reached him, (sent on the day of those remarks, but which had been thus long on the way) assuring him that the remarks were by no means intended for him. Then glad was he that during the interval he had not judged his brother in the ministry.

HOLY THINGS AND "DOGS."

A seeming contradiction in Christ's instructions to his disciples, brings out a beautiful feature of Christian work. He requires us to preach the Gospel to all, yet "to give not that which is holy unto dogs." And yet often there will be "dogs" in the assemblies of God's house at the time of preaching. What is to be done?

Once when Jesus was preaching there were "dogs" present who said, "He casteth out devils by Beelzebub, the prince of devils." This is recorded in the 12th chapter of Matthew. The 13th chapter begins with the remark, "The same day went Jesus out of the house" and taught them in parables. To the ear of the scoffer the parable presented nothing to scoff at; yet to the disciples it was food for inquiry and contained precious instruction.

ASKING AND RECEIVING.

At the seventh verse we have a turn in the conversation. Jesus has been telling us hitherto the chief characteristics of a Christian life. Now he tells the sinner how he can obtain the grace needed for repentance, or for faith, or for a Christian life. The sinner can obtain it not by buying, not by human worthiness or merit, but simply by asking. Simply asking—nothing else! God is ready to "give repentance and remission of sins to those that ask."

Ready for Service.

When William Burns offered himself as a missionary to India, he was asked, "When will you be ready to go?" "Tomorrow." "But how will you inform your parents, and bid them farewell?" "I will write to them." As he stood on the deck of the vessel, he held his Bible on high above his head, and his upraised Bible was the last object seen as the ship sailed away.

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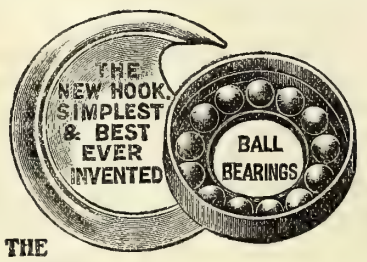
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for April 8, 1900.

ALWAYS READY.

Luke 21:29 36; 12:35-40.

The special point in our text is, always be ready for our Lord's coming. There is no doubt that if the thought of this glorious coming were always borne in mind, it would make us more careful and diligent in His service.

Hints for Talks and Testimonies.

What is included in being ready?

What are some of the events for which every one needs to be ready?

Why is it a gain that life is so full of uncertainties?

How is it a possibility for one to be ready for whatever happens?

What kind of preparation can one make so as always to be ready?

What kind of planning for the future will make one the more liable to be taken by surprise?

Why will true preparation for what may reasonably be expected fit one to meet the unexpected?

What use of past experiences will make one most ready for the future?

Give some illustration of the need and the secret of constant readiness.

What are the consequences of not being ready?

Always Ready.

Suggestion: Have a Bible-reading as one feature of this meeting.

Ready to Serve.—Isa. 6:5-8; Acts 8:26-29, 35; 9:3-6; 2 Tim. 2:15, 20, 21; 3:16, 17.

Ready to Testify.—Ps. 107:1, 2; Luke 8:38, 39; Acts 26:19-23; 2 Tim. 1:12; 2 Pet. 1:16-18.

Ready to Meet Temptation.—Ps. 119: 11; Matt 26:41; 1 Cor. 10:12, 13; Eph. 6:10-13; Heb. 4:15, 16; 1 Pet. 5:8, 9.

Ready to Meet Trouble.—Ps. 27:3-5; 112:7; Isa. 26:3 4; 2 Tim. 2:1, 3, 4; 3:10-12.

Ready for Christ's Coming.—Mark 13: 33-37; John 14:2, 3; Acts 1:11; 2 Tim. 4: 6-8; Titus 2:11-14; Rev. 1:7.

References.

Monday, Preparation for Service.—Luke 23:50-56.

Tuesday, Secure Against Surprise.—Mark 14:29-42.

Wednesday, Strengthened for sorrow. 2 Cor. 1:3-7.

Thursday, Readiness is Defence.—1 Pet. 3:12 16.

Friday, Filling the Moments for Christ. —John 12:35, 36.

Saturday, Helping Another.—Phil. 2: 1-4.

Sunday, Topic: Always Ready.—Luke 21:29 36; 12:35-40.

Ready Every Night.

It was said of a good man who died recently that he was "ready every night."

Every bill was paid, or provision made for its settlement. There was always as few outstanding bills as possible, and these were carefully arranged for, and the plainest directions left regarding them.

One of his last nightly duties was to put his desk in order. Papers were filed, memoranda made for the morrow, letters answered and stamped for the morning mail; a clear and visible order instituted which needed no explanation to one who might be suddenly called to sit in that chair and look over those accounts.—Young People's Weekly.

Wesley's Beautiful Faith.

A lady once said to John Wesley, "If you knew that you would die at twelve o'clock to-morrow night, how would you spend the intervening time?" "Why," was the answer, "just as I intended to spend it. I should preach tonight at Gloucester and again tomorrow morning. After that I would ride to Tewkesbury, preach in the afternoon, and meet the society in the evening. I should then repair to friend Martin's house, as he expects me to entertain him; converse, pray with the family, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to sleep and awake in glory."

The Master's Coming.

We are soldiers on guard in the night. Each in his appointed place is safe—nowhere else. There are signs of the Master's coming—a flash here, a light gleaming there. As the sailors with Columbus saw the drifting seaweed and pieces of wood, and caught faint whiffs of perfume from an unknown shore, so we look in wonder at signs which we cannot understand. The age moves with startlingly increasing swiftness to its consummation. Some day there will be changes in human society as sudden and surprising as the darkening of the sun and the falling of the stars. . . . . The King's one message concerning it is, "What I say unto you I say unto all, Watch."—A. E. Dunning, D. D.

Spiritual Consciousness.

Man is an infinitely little copy of God. This is glory enough for me. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. But, little as I am, I feel that God is in me, because I can bring forth out of my chaos. I make books, which are creations. I feel in myself the future life. I am like a forest which has been more than once cut down: the new shoots are stronger than ever. I know I am rising toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is only the result of our bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this moment the fragrance of the lilacs, the violets, and the roses, as twenty years ago. The nearer I approach the end, the more plainly I hear the immortal symphonies of the worlds which invite me.

It is marvelous, yet simple; it is a fairy tale, and yet it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave, I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. My days will begin again next morning. The tomb is not a blind alley—it is a thoroughfare. It closes on the twilight to open on the dawn.—Victor Hugo.

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NORTH STATE ITEMS.

The Kinston Cotton Mills commenced this week putting in about 1,000 more spindles. When these are put in place the total number of spindles will be 6,100. —Kinston Free Press.

Mayor Cook has written a letter to Congressman Charles R. Thomas, requesting him to use his influence with the fish commissioner to have the Cape Fear restocked with shad this spring.—Fayetteville Observes.

Mr. L. U. Campbell, manager of the Campbell Monazite company arrived last Wednesday and is having the new machinery placed at the works a few miles east of Shelby. The plant begins active and continuous operations, Mr. Campbell informs us, on April 2, and he will have regular employment for a force of 40 hands.—Shelby Star.

Mr. W. W. Brown, of Saw, who was in the city today, tells of a serious accident which happened near Mill Bridge. Mr. Vance Bradshaw fell off of a load of straw and landed on the handle end of a pitchfork the other end of which stuck in the ground. The pitchfork handle struck Mr. Bradshaw in the stomach, making what may prove fatal injuries.—Salisbury Sun.

Last Friday Mr. Thomas Bradshaw, who lives up on Mulberry, had a leg and arm broken by the bursting of a mill stone. He owns an ordinary little water grist mill and it had run and done good work for years in a most innocent way until last Friday. The stone broke into a number of pieces. One of them struck Mr. Bradshaw.—Lenoir News.

In the office of the clerk of the superior court Saturday articles of incorporation were filed, by the Piedmont Land Company. The incorporators of the company are: B. D. Heath, F. C. Abbott, George Stephens and William Coleman. The capital stock of the company is $60,000, divided into 600 shares, of the par value of $100 each, with the privilege of increasing the capital stock to $300,000.

A crowd of our young citizens waited on the two Mormon elders who struck our county some two weeks ago and let them understand that we do not need Mormonism in this county and that the best thing they could do would be to leave at once. The Mormons perceived that the boys meant all they said and made a promise last Friday if they would be allowed to get away then and there, they would go never to return.—Stanley Enterprise.

Mrs. J. M Lumley received news today of the death of her brother, Captain Thomas Abbott, at the Marine hospital in Washington, D. C. Captain Abbott was a government pilot and was considered one of the best pilots and navigators along the Atlantic coast. His father, Jeremiah Abbott, died in New Bern a few months ago. Mrs. Robert Hancock, of New Bern, and Mrs. J. M. Lumley, of this city, are sisters of Captain Thomas Abbott.—Goldsboro Argus.

Saturday a Harnett county man was fined $5 by Judge Bryan for persisting in talking aloud in court. He had but $2.75, so, to keep him from going to jail, kind-hearted Sheriff Burns loaned him the balance, $2.25. A little later one of the lawyers made an eloquent plea in behalf of the man for a remittance of the fine, one of the extenuating circumstances being that his client was deaf. The Judge ordered the clerk to remit the fine, and now the man has gone and the sheriff is whistling for his end of the remittance.—Fayetteville Observer.

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mar 7-2m

QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round

W. R. Ware, P E, Shelby, N. C.

Gastonia station	Mar.	3	4
King's M't'n and Elbethel, Elbethel	"	10	11
Bessemer City circuit, Concord	"	17	18
Belwood circuit, St. Peters,	"	24	25
Shelby circuit, Salem	March	31, Apr	1
Shelby station	Apr	1	2
Cherryville circuit, Laboratory	"	6	7
Lincolnton circuit, Asbury	"	7	8
Polkville circuit, Palm Tree	"	14	15
Lowe circuit	"	21	22
Stanley Creek circuit Mt Holly	"	28	29
Mt'n Island circuit, Mt'n Island	"	29	30
Lowesville circuit, Hill's Chapel	May	5	6
South Fork circuit, Zion	"	12	13
McAdensville station	"	19	20
Rock Springs circuit Bethel	"	26	27
N. Cleveland circuit, Casar	June	2	3

MORGANTON DISTRICT, 2d Round

C. G Little, P. E., Marion, N. C

Marion station	Feb.	18	19
McDowell circuit, Trinity	"	24	25
Table Rock circuit, Mountain Grove	Mar.	3	4
East Rutherford circuit, Cedar Grove	"	10	11
Henrietta and Caroleen, Henrietta	"	18	19
Rutherfordton circuit, Gilboa	"	24	25
Silver Creek, Missionary Ridge,	Mar. 31, Apr.		1
Morganton station	"	8	9
Morganton circuit, Mount Pleasant	"	14	15
Connelly Springs, Bethel	"	21	22
Broad River, Union	"	21	22
Forest City station, Pleasant Grove	"	28	29
Bakersville circuit Red Hill	May	5	6
Green River circuit	"	5	6
Elk Park circuit, Thompson's Chapel	"	6	7
Estatoe circuit, Greenlee Chapel	"	12	13

Delegates to the District Conference will be elected on this round

ASHEVILLE DISTRICT—2d Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville	Mar	3	4
Bethel	"	3	4
Hot Springs, Ottinger's	"	1	11
Marshall, Marshall	"	17	18
Ivy, Ivy	"	24	25
Burnsville, South Tow	Mar. 31,	Apr.	1
Bald Creek, Snoal Creek	"	7	8
Swannanoa, Swannanoa	"	14	15
Hendersonville	"	21	22
Cane Creek, Tweeds	"	28	29
Saluda, Ednevville	May	5	6
Old Fort, Providence	"	12	13
Weaverville	"	19	2
Haywood Street	"	26	27
Central	"	26	27

District Conference at Old Fort July 25-29. The first day will be a Missionary Institute. Session will open 9 a. m., July 25.

CHARLOTTE DIST—2d Round.

S. B. Turrentine, P. E., Charlotte, N. C.

Charlotte, Brevard Street	Mar.		18
Charlotte, Dilworth	"		18
Charlotte, Calvary	"		25
Charlotte, Epworth and Seversville, Epworth	"		25
Weddington circuit, Sandy Ridge,	Mar. 31 Apr.		1
Pineville circuit Marvin	Apr	1	2
Clear Creek circuit, Mill Grove	"	7	8
Matthews station	"	8	9
Ansonville circuit, Mt. Vernon	"	14	15
Wadesboro station	"	15	16
Polkton circuit, Polkton	"	21	22
Monroe circuit, Bethlehem	"	28	29
Monroe station	"	29	30
Derita circuit, Trinity	May	5	6
Charlotte Tryon Street	"		6
Charlotte, Belmont, Big Spring	"	12	13
Charlotte, Trinity	"		13
Waxhaw circuit, Bond's Grove	"	19	20
Morven circuit, Pleasant Grove	"	26	27
Lilesville circuit, Olivet	June	2	3

FRANKLIN DISTRICT—2d Round.

C. M. Campbell, P. E., Franklin, N. C

Franklin station	Feb.	24	25
Cullowhee circuit, Love Chapel	M'ch.	3	4
Webster and Dillsboro, Sylva (Sun. n't.	"	4	5
Bryson City station	"	10	11
Whittier ct at Whittier	"	17	18
Bushnell circuit, Almond	"	24	25
Robbinsville ct, Odom	Wed & Th	"	28 29
Andrews ct, Tomotla	M'ch 31	Apr	1
Macon circuit, Bethel	April	7	8
Glenville ct, Norton school house	"	14	15
Highland ct, Flatts, Tu and Wed	"	17	18
Franklin ct, Burringtown	"	21	22
Haysville ct, Tusquittie, Wed & Th	"	25	26
Hiwasse ct, Martain Creek, Fri & Sat.	"	27	28
Murphy	"	29	30

STATESVILLE DIST.—2d Round.

J. E. Thompson, P. E, Statesville, N. C.

Woodleaf circuit South River	Mar.	3	4
Turnersburg circuit, Turnersburg	"	10	11
Mount Zion station	"	17	18
Mooresville circuit, Salem	"	24	25
Mooresville station	"	25	26
Pisgah circuit, Olin	Mar. 31,	Apr	1
Taylorsville, Lliedoun	"	7	8
West End	"	14	15
Statesville	"	15	16
Troutman circuit, Knox Chapel	"	21	22
Lenoir circuit, Pleasant Grove	"	28	29
Lenoir station	"	29	30
Statesville circuit, Bethel	May	5	6
Stony Point circuit at Stony Point	"	6	7
Newton circuit at Marvin	"	12	13
Hickory station	"	13	14
Catawba circuit, Concord	"	19	20
Caldwell circuit	"	26	27
Granite Falls station	"	27	28
Maiden circuit, May's Chapel	June	2	3

MOUNT AIRY DISTRICT—2nd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb		25
Elkin station	Mar.		4
Pilot Mountain circuit, Little Yadkin	"	10	11
Mount Airy circuit, Zion	"	17	18
North Wilkesboro ct, Union	"	24	25
Wilkesboro circuit, Shiloh	Mar. 31,	Apr.	1
Rockford circuit at Pleasant Ridge	"	7	8
East Bend circuit at Booneville	"	14	15
Stokes circuit, Antioch	"	21	22
Sparta circuit, Mount Zion	"	28	29
Healing Springs circuit	May	5	6
Jefferson circuit, Transon	"	12	13
Creston circuit, Thomas Chapel	"	19	20
Watauga circuit, Valle Crucis	"	26	27
Boone circuit, Fairview	June	2	3

CALIFORNIA PEACHES

I have a nice stock of splendid Evaporated Peaches, 12 1-2c. a pound; by the sack 10c a pound.

Also a few nice Country Hams well smoked.

G. W. Denny

111 E. Market St.

WINSTON DISTRICT.—2nd Round

P. J. Carraway, P. E., Greensboro, N. C.

Thomasville station	Mar		24
Kernersville circuit, Kernersville,	Mar. 31,	Apr	
Walkertown station	Apr.		7
Madison circuit Ladford	"		14
Mocksville circuit, Oak Grove	"		21
Mocksville station (night)	"		22
Winston, Burkhead and Grace	"		28
Davidson circuit, Midway	May		5
Farmington circuit, Advance	"		12
Winston circuit, Pine Grove	"		19
Summerfield circuit, Gethsemane	"		26
Forsythe circuit, Union	June		3
Danbury circuit, Danbury	"		9
Jamestown circuit, Morehead	"		16
Winston, Centenary	"		23

GREENSBORO DISTRICT—2d Round.

Frank H. Wood, P. E., Greensboro, N C.

Jackson's Hill circuit, Jackson's Hill	Feb.		24
Asheboro station, Asheboro	Mar.		4
Asheboro circuit, Lebanon	Mar.		7
West Randolph circuit, Hopewell	"		10
Uwharrie circuit, Salem	"		17
Pleasant Garden circuit, Rehoboth	"		24
West Market Street station	Apr.		1
Proximity station (at night)	"		1
Naomi station (morning)	"		
St. Paul station (at night)	"		
Wentworth circuit, Salem	"		14
Reidsville station (at night)	"		15
Ruffin circuit, Penile	"		21
Ramseur circuit, Concord	"		28
Liberty circuit, Rehoboth	May		5
Greensboro circuit, Lee's Chapel	"		12
Centenary station	"		13
Randolph circuit, Mount Gilead	"		19
High Point (at night)	"		20

WAYNESVILLE DIST—2d Round

F. L. Townsend, P. E., Canton, N. C

Clyde circuit, Fincher's Chapel	Mar.		10
Sulphur Springs circuit, Pisgah	"		17
French Broad, River View	"		24
Mills River circuit, Mills River,	Mar. 31,	Apr.	
Brevard station, Oak Grove	"		7
Transylvania circuit, Onestee	"		14
Leicester circuit, Dick's Creek	"		21
Canton, Bethel	"		28
Haywood, Lower Fines Cr'k. S. S. and L. Conference	May		4
W. Haywood (———)	"		12
Waynesville station	"		20
French Broad circuit (———)	"		26
Spring Creek circuit (———)	June		2

SALISBURY DISTRICT—2d Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Bethel	March		10
Salisbury, Main St	"		11
Concord ct, Rocky Ridge	"		17
Concord Forest Hill	"		18
Concord, Central	"		24
Concord Epworth	"		24
Albemarle ct Stony Hill	March 31	April	
Albemarle station,	April		1
China Grove ct., Shiloh	"		7
Linwood ct, Bethel	"		14
Lexington station	"		15
Gold Hill circuit, Wesley Chapel	"		21
Salem circuit, Big Lick	"		28
Salisbury, Church Street	May		5
Mount Pleasant circuit, St. Paul	"		13
East Salisbury station	"		19
Spencer station	"		19
Norwood circuit, Cedar Grove	"		26

Pastors will please hold fast-day services at pa of Q. Meeting, on Friday preceding Q. Meeti wherever practicable. Stewards please be on ha with full reports.

Let us one and all push collections for "tw tieth century fund," during April and early part May. Pastors please all appoint active, effici committees for this twentieth century fund. L all our people arouse to this great work.

"The ROYAL SCROLL."

For the entertainment and instruction of the young, for the moral, social and intellectual advancement of the home. Would you save a boy from street vices? Let the home abound with every possible means of amusement and instruction. We can help you.

J. A. BOLDIN,
Special Representative.

☞Quite a number of high-toned Christian men are wanted to introduce the work in North Carolina.

(Those wanting further information will address the above name at Roaring River, N. C.) Nov1-tf

W. B. McCASLIN, Southern Manager, Memphis, Tenn.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Century Hymn.

MARY BRAINARD.

As slowly fall the golden sands,
The century nears its end:
We come to Thee, author of time,
Our Father and our Friend.
Our words are few,—accept our praise,
Be with us in these later days.

What has been done is much, O God!
But much remains to do;
And Thou who gavest us our tasks
Wilt surely help us through.
Amid this world's bewildering maze,
Be with us in these later days.

What hast Thou for us, Lord, to do,
But lift our eyes and see
The whitened harvest on the plain,
And go and reap with Thee?
For this our prayer to Thee we raise,
Be with us in these later days.

Thy hand of power the world upholds,
Thou speakest and 'tis light;
Thy glory crowns the rising day,
Thy glory crowns the night.
O, listen to our songs of praise!
Be with us in these later days.

O, Rock of Israel, son of man,
God of the wilderness,
Who fed with manna from the skies,
In Israel's distress,
Lead us in earth's devious ways,
Be with us in these later days.

O, Christ, Thou loving Son of God,
Be merciful we pray!
Thy church her great commission knows,
And still she makes delay;
But reaching up her hand she prays,
"Be with us in these later days."

O, Spirit of the living God!
In pentecostal flame
Descend on us that we may go,
And God's good will proclaim.
Till all the world shall sing Thy praise
With tongues of fire these later days.

Twentieth Century Notes.

The question has been asked, "What is the historic roll of our Society?" I will again state that every auxiliary is to keep a record of the name and gift of every one who contributes to our Twentieth Century Fund, whether that one be a member of the auxiliary or not, whether a lady, gentleman or child, or whether the gift be large or small. If it meets the approval of our Conference Society at Waynesville, these names will also be recorded in our next minutes as a memorial of the loyalty and large-hearted liberality of the Christian women and children of the Western North Carolina Conference. In many places where there is no organized society, there are doubtless good women thoroughly in sympathy with our work, who would like to contribute to this fund, and also to induce others to do so. If one woman in each pastoral charge will take the initiative, act as treasurer, and send the names of givers with the amount of their gifts to the Conference Corresponding Secretary, these will also be placed on this roll.

In addition to the "historic roll", we wish also to have an "honor roll" on which will be placed the names of all who give one hundred dollars or more. Should these lines chance to fall under the eye of some good brother, possibly (shall I dare to say probably?) it may occur to him what a gracious, chivalrous deed it would be were he to place on this roll the name of wife—or maybe mother, daughter or sister. Perhaps some one would like to have enrolled the name of a friend. Perhaps, also, there may be those who would like to give a hundred dollars or even more or less in memory of a precious loved one. In either of the first cases the names of both the honored one and the honorer would be enrolled if desired; in the latter, in addition to both names "In Memoriam" would also be written. May there be many responses to this suggestion.

Remember that immediately after the offerings have been made the money should be sent at once to the Conference Treasurer, and also a statement of the amount of subscriptions. The Conference Treasurer will then send a receipt for the whole of both amounts which you will hand to your pastor that he may report the same as given by his church. Auxiliary treasurers must be responsible for collecting all subscriptions, which must be paid by January 1st, 1901. I shall be glad to answer any questions about points that are not clearly understood.

It was a happy thought on the part of those who planned it to set aside Easter as the time for our Thank-offerings. Surely in this happiest and holiest of seasons our gratitude shall be freshly inspired and deepened by the associations and memories of the Garden with its empty tomb, its guarding angels, its wondering women, its Risen Lord and its divinely commissioned herald. As we plan to make the Easter services as attractive as possible, let us also strive to imbue them with the true spirit of the occasion. Above all, as we make our gifts from the material good God has given to us, let us give ourselves in fresh consecration to His service.

Another fiscal year lies before us. We shall sorely need that spiritual regirding, that fresh enduement of power that alone will enable us to enter upon its labors and sacrifices with renewed courage, hope and joy.

Fourth Quarterly Report of the Woman's Foreign Missionary Society of the Western North Carolina Conference from December 1, 1899, to March 1, 1900.

DISTRICTS.	Dues.	P'dge	H. L. Mem.	Life Mem.	20th Cen.	Bible Wo'n	F. B. Kaldding	Scholarship	Walsh Mem'l	Conf. Ex.	Total.
Asheville,	$27 89	$2 50	100 00	$40 00			10 18		1 00	$1 00	$141 57
Charlotte,	87 15	29 20		20 00			5 93			9 75	231 03
Franklin,	2 75										22 75
Greensboro,	86 85	96 72	100 00	60 00			12 67	80 00		18 95	455 19
Morganton,	21 40	9 15								2 75	33 30
Mount Airy,	2 90										2 90
Salisbury,	42 57	22 62		20 00			4 02			1 00	86 19
Shelby,	30 56	27 68			28 00					1 50	91 76
Statesville,	26 60	18 21				60 00				2 25	107 06
Waynesville,	5 35	8 00		20 00				40 00		8 75	33 35
Winston,	73 00	45 00					4 21				170 96
Total, : : : :	405 02	319 08	200 00	160 00	28 00	60 00	26 83	120 00	1 00	45 95	1376 06

Light Bearers—Dues, $195 20; Korea, $338.45; Concord Scholarship, $40.00; Waynesville Memorial, $2 25; Conference Expense, $28 07; Total, $603 97.

MRS. J. W. ALSPAUGH,
Conference Treasurer.

MRS. N. S. DAVIS, Auditor.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.
Prepared only by Dr. H Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED.

Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM,

Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c. at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga. mar and apr

CANCER---A BLOOD DISEASE AND CURABLE.

Editor of the CHRISTIAN ADVOCATE:—Twenty or twenty-five years ago, old Dr. Gillam, the distinguished specialist of Atlanta, demonstrated that Cancer, in any form, was due to a malignant deadly poison in the Blood, and by using B. B. B. (Botanic Blood Balm) this poison was gradually drained from the system, then the sores healed, and a real permanent cure was made. Up to the present time B. B. B. has cured hundreds of cases where the knife, doctors and patent medicines failed to cure. Here is one case. Mrs. E. Story, of Fredonia, Alabama, writes under date of October 15, 1898: "Lately an eating Cancer broke out in my head and ears, and ate all the small bones out of my mouth, and I could scarcely eat and talk. I could eat a little strained soup, that was all. I tried nine doctors, but none could cure me; my case was pronounced hopeless, so I tried B. B. B., and was cured. The disease made me most deaf. B. B. B. helped my hearing. Respectfully,

"MRS. E. STORY."

We will give any reader of this ADVOCATE a sample bottle of B. B. B. free of charge, so they may test the medicine and know for themselves that B. B. B. is the remedy for cancer, eating sores, ulcers, persistent eruptions, and all malignant blood troubles. It is remarkable how quickly it heals every sore, improves the digestion, and gives a clear, healthy appearance to the skin. B. B. B. is for sale in large bottles by druggists at $1, or six bottles (full treatment), $5. Complete directions go with each bottle. Ask your druggist for trial bottle and other information, address Blood Balm Co., 42 Mitchell St., Atlanta, Ga. Describe your trouble, and personal medical advice will be given.

W. R. FORBIS

KEEPS ALL KINDS OF

Burial Caskets and Robes.

RIGHT PRICES GUARANTEED.

From the best Metalic to the Cheapest Hospital Coffin. . .

The Best Line in the City.

120 EAST MARKET STREET,

oct 18-1y GREENSBORO, N. C.

XANTHINE

PROF. HERTZ' GREAT GERMAN

HAIR RESTORATIVE

We Know That You Will Like It

EVERYBOBY DOES.

Not a dye; but, by invigorating the roots, it restores gray hair to its natural color, produces rapid and luxuriant growth, causes the hair to grow on thin and bald places, eradicates dandruff, renders the hair glossy and pliable.

HIGHEST TESTIMONIALS.

From G. W. Grigsby, Superintendent of Schools, King George county, Va., July, 1898:

"I desire to state that from personal experience and observation I can testify to the efficacy of Xanthine as a valuable toilet article, and that it will accomplish what is claimed for it. I, therefore, feel safe in recommending it to any one who wishes to use a reliable hair restorer, and a preparation to prevent the hair from failing out, avoid dandruff, etc. It acts admirably."

All druggists. Price, $1. Insist on getting it. Send for circulars.

XANTHINE COMPANY, Richmond, Va.

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If youhave not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

They'll Do The Same.. ...For You...



I'M IN THE HANDS OF MY CLOTHIERS.
R, C. S. & R. DID THIS.
☞ Mention this paper.

Easter patterns in the latest and spiciest colorings, strictly to the present in fitting qualities, linings and general make up. It interested write us.

We ship all goods on approval to be returned at our expense when not entirely satisfactory.

Rankin, Chisholm Stroud & Rees.....

300 SOUTH ELM STREET.

NORTH STATE ITEMS.

The Kinston Cotton Mills commenced this week putting in about 1,000 more spindles. When these are put in place the total number of spindles will be 6,100. —Kinston Free Press.

Mayor Cook has written a letter to Congressman Charles R. Thomas, requesting him to use his influence with the fish commissioner to have the Cape Fear restocked with shad this spring.—Fayetteville Observes.

Mr. L. U. Campbell, manager of the Campbell Monazite company arrived last Wednesday and is having the new machinery placed at the works a few miles east of Shelby. The plant begins active and continuous operations, Mr. Campbell informs us, on April 2, and he will have regular employment for a force of 40 hands.—Shelby Star.

Mr. W. W. Brown, of Saw, who was in the city today, tells of a serious accident which happened near Mill Bridge. Mr. Vance Bradshaw fell off of a load of straw and landed on the handle end of a pitchfork the other end of which stuck in the ground. The pitchfork handle struck Mr. Bradshaw in the stomach, making what may prove fatal injuries.—Salisbury Sun.

Last Friday Mr. Thomas Bradshaw, who lives up on Mulberry, had a leg and arm broken by the bursting of a mill stone. He owns an ordinary little water grist mill and it had run and done good work for years in a most innocent way until last Friday. The stone broke into a number of pieces. One of them struck Mr. Bradshaw.—Lenoir News.

In the office of the clerk of the superior court Saturday articles of incorporation were filed, by the Piedmont Land Company. The incorporators of the company are: B. D. Heath, F. C. Abbott, George Stephens and William Coleman. The capital stock of the company is $60,000, divided into 600 shares, of the par value of $100 each, with the privilege of increasing the capital stock to $300,000.

A crowd of our young citizens waited on the two Mormon elders who struck our county some two weeks ago and let them understand that we do not need Mormonism in this county and that the best thing they could do would be to leave at once. The Mormons perceived that the boys meant all they said and made a promise last Friday if they would be allowed to get away then and there, they would go never to return.—Stanley Enterprise.

Mrs. J. M Lumley received news today of the death of her brother, Captain Thomas Abbott, at the Marine hospital in Washington, D. C. Captain Abbott was a government pilot and was considered one of the best pilots and navigators along the Atlantic coast. His father, Jeremiah Abbott, died in New Bern a few months ago. Mrs. Robert Hancock, of New Bern, and Mrs. J. M. Lumley, of this city, are sisters of Captain Thomas Abbott.—Goldsboro Argus.

Saturday a Harnett county man was fined $5 by Judge Bryan for persisting in talking aloud in court. He had but $2.75, so, to keep him from going to jail, kind-hearted Sheriff Burns loaned him the balance, $2.25. A little later one of the lawyers made an eloquent plea in behalf of the man for a remittance of the fine, one of the extenuating circumstances being that his client was deaf. The Judge ordered the clerk to remit the fine, and now the man has gone and the sheriff is whistling for his end of the remittance.—Fayetteville Observer.

Robinson's THERMAL BATH CABINET.



This is a genuine Cabinet with a real door; handsomely made; best materials; rubber lined; heavy steel frame; top curtains; in fact, all the latest improvements; will last 20 years; not a cheap, flimsy affair, but strong, substantial, ready for use when received.

A necessity in every home. You can enjoy at home—in your own room—all the cleansing, curative, purifying, and health-giving effects of the famous Turkish or Hot Air and Medicated Baths, instead of spending hundreds of dollars in going to Hot Springs.

Give this new Cabinet a trial. Learn of its great merits, and you will never part with it; never willingly stop using it, for the results are too exhilarating, too enjoyable, too healthful to ever abandon. We guarantee you will get more permanent benefit, more enjoyment out of living in a single week, than you have obtained, possibly, for many years. It does everything we claim for it.

If you are afflicted, no difference how long standing, how obstinate, or how much medicine you have taken, without benefit our Cabinet will cure you. Cures rheumatism in its worst forms, gout, sciatica, lagrippe, neuralgia, blood diseases, liver, kidney and nervous troubles.

Our general agent, Mr. J. A. Shuping, at Morganton, is authorized to cheerfully refund the price paid for our Cabinet if it is not just what we claim for it.

$2 BOOK FREE TO PATRONS.

Prof. Robinson has recently returned from an extended trip through Europe, visiting all the leading hot spring and water cures in different countries. He has just completed a valuable book containing a great deal of information he gathered while abroad, as to how disease is so successfully treated in Europe, and shows how this same treatment can be taken at home with the same beneficial results.

This book explains fully the course of treatment that should be followed for each different disease.

This book will be sent to every purchaser of a cabinet free.

Don't watch the newspapers to find some new nostrum with which to fill your system with more poison, but take measures to eliminate the poison already in your system. Study the effect of the THERMAL BATH.

Our price is in the reach of all. Sent prepaid to any address upon receipt of $5.00, complete with heater and full directions. Money refunded if cabinet is not just as represented. Good agents wanted, both men and women, at home or travelling. Write at once for terms to agents.

Address:

J. A. Shuping,

GENERAL AGENT FOR N. CAROLINA,

Morganton, N. C.

mar 7-2m

QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round

W. R. Ware, P E, Shelby, N. C.

Gastonia station	Mar.	3 4
King's M't'n and Elbethel, Elbethel	"	10 11
Bessemer City circuit, Concord	"	17 18
Belwood circuit, St. Peters,	"	24 25
Shelby circuit, Salem	March 31,	Apr 1
Shelby station	Apr	1 2
Cherryville circuit, Laboratory	"	6 7
Lincolnton circuit, Asbury	"	7 8
Polkville circuit, Palm Tree	"	14 15
Lowe's circuit	"	21 22
Stanley Creek circuit, Mt Holly	"	28 29
Mt'n Island circuit, Mt'n Island	"	29 30
Lowesville circuit, Hill's Chapel	May	5 6
South Fork circuit, Zion	"	12 13
McAdensville station	"	19 20
Rock Springs circuit Bethel	"	26 27
N. Cleveland circuit, Casar	June	2 3

MORGANTON DISTRICT, 2d Round

C. G Little, P. E., Marion, N. C

Marion station	Feb.	18 19
McDowell circuit, Trinity	"	24 25
Table Rock circuit, Mountain Grove	Mar.	3 4
East Rutherford circuit, Cedar Grove.	"	10 11
Henrietta and Caroleen, Henrietta	"	18 19
Rutherfordton circuit, Gilboa	"	24 25
Silver Creek, Missionary Ridge,	Mar. 31,	Apr. 1
Morganton station	"	8 9
Morganton circuit, Mount Pleasant	"	14 15
Connelly Springs, Bethel	"	21 22
Broad River, Union	"	21 22
Forest City station, Pleasant Grove	"	28 29
Bakersville circuit, Red Hill	May	5 6
Green River circuit	"	5 6
Elk Park circuit, Thompson's Chapel	"	6 7
Estatoe circuit, Greenlee Chapel	"	12 13

Delegates to the District Conference will be elected on this round

ASHEVILLE DISTRICT—2d Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville	Mar	3 4
Bethel	"	3 4
Hot Springs, Ottinger's	"	1 11
Marshall, Marshall	"	17 18
Ivy, Ivy	"	24 25
Burnsville, South Tow	Mar. 31,	Apr. 1
Bald Creek, Snoal Creek	"	7 8
Swannanoa, Swannanoa	"	14 15
Hendersonville	"	21 22
Cane Creek, Tweeds	"	28 29
Sa uda, Ednevville	May	5 6
Old Fort, Providence	"	12 13
Weaverville	"	19 2
Haywood Street	"	26 27
Central	"	26 27

District Conference at Old Fort July 25-29. The first day will be a Missionary Institute. Session will open 9 a. m., July 25.

CHARLOTTE DIST—2d Round.

S. B. Turrentine, P. E., Charlotte, N. C.

Charlotte, Brevard Street	Mar.	18
Charlotte, Dilworth	"	18
Charlotte, Calvary	"	25
Charlotte, Epworth and Seversville, Epworth	"	25
Weddington circuit, Sandy Ridge,	Mar. 31	Apr. 1
Pineville circuit Marvin	Apr	1 2
Clear Creek circuit, Mill Grove	"	7 8
Matthews station	"	8 9
Ansonville circuit, Mt. Vernon	"	14 15
Wadesboro station	"	15 16
Polkton circuit, Polkton	"	21 22
Monroe circuit, Bethlehem	"	28 29
Monroe station	"	29 30
Derita circuit, Trinity	May	5 6
Charlotte Tryon Street	"	6
Charlotte, Belmont, Big Spring	"	12 13
Charlotte, Trinity	"	13
Waxhaw circuit, Bond's Grove	"	19 20
Morven circuit, Pleasant Grove	"	26 27
Lilesville circuit, Olivet	June	2 3

FRANKLIN DISTRICT—2d Round.

C. M. Campbell, P. E., Franklin, N. C

Franklin station	Feb.	24 25
Cullowhee circuit, Love's Chapel	M'ch.	3 4
Webster and Dillsboro, Sylva (Sun. n't.	"	4 5
Bryson City station	"	10 11
Whittier ct at Whittier	"	17 18
Bushnell circuit, Almond	"	24 25
Robbinsville ct, Odom	Wed. & Th	" 28 29
Andrews ct, Tomotla	M'ch 31	Apr 1
Macon circuit, Bethel	April	7 8
Glenville ct, Norton school house	"	14 15
Highland ct, Flatts, Tu and Wed	"	17 18
Franklin ct, Burringtown	"	21 22
Haysville ct, Tusquittie, Wed. & Th	"	25 26
Hiwasse ct, Martain Creek, Fri & Sat.	"	27 28
Murphy	"	29 30

STATESVILLE DIST.—2d Round.

J. E. Thompson, P. E, Statesville, N. C.

Woodleaf circuit South River	Mar.	3 4
Turnersburg circuit, Turnersburg	"	10 11
Mount Zion station	"	17 18
Mooresville circuit, Salem	"	24 25
Mooresville station	"	25 26
Pisgah circuit, Olin	Mar. 31,	Apr 1
Taylorsville, Liledoun	"	7 8
West End	"	14 15
Statesville	"	15 16
Troutman circuit, Knox Chapel	"	21 22
Lenoir circuit, Pleasant Grove	"	28 29
Lenoir station	"	29 30
Statesville circuit, Bethel	May	5 6
Stony Point circuit at Stony Point	"	6 7
Newton circuit at Marvin	"	12 13
Hickory station	"	13 14
Catawba circuit, Concord	"	19 20
Caldwell circuit	"	26 27
Granite Falls station	"	27 28
Maiden circuit, May's Chapel	June	2 3

MOUNT AIRY DISTRICT—2nd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb	25
Elkin station	Mar.	4
Pilot Mountain circuit, Little Yadkin	"	10 11
Mount Airy circuit, Zion	"	17 18
North Wilkesboro ct, Union	"	24 25
Wilkesboro circuit, Shiloh	Mar. 31,	Apr. 1
Rockford circuit at Pleasant Ridge	"	7 8
East Bend circuit at Booneville	"	14 15
Stokes circuit, Antioch	"	21 22
Sparta circuit, Mount Zion	"	28 29
Reeding Springs circuit	May	5 6
Jefferson circuit, Transon	"	12 13
Creston circuit, Thomas Chapel	"	19 20
Watauga circuit, Valle Crucis	"	26 27
Boone circuit, Fairview	June	2 3

CALIFORNIA PEACHES

I have a nice stock of splendid Evaporated Peaches, 12 1-2c. a pound; by the sack 10c a pound.

Also a few nice Country Hams well smoked.

G. W. Denny

111 E. Market St.

WINSTON DISTRICT.—2nd Round

P. J. Carraway, P. E., Greensboro, N. C.

Thomasville station		Mar 24
Kernersville circuit, Kernersville,	Mar. 31,	Apr
Walkertown station	Apr.	7
Madison circuit Ladford	"	14
Mocksville circuit, Oak Grove	"	21
Mocksville station (night)	"	22
Winston, Burkhead and Grace	"	28
Davidson circuit, Midway	May	5
Farmington circuit, Advance	"	12
Winston circuit, Pine Grove	"	19
Summerfield circuit, Gethsemane	"	26
Forsythe circuit, Union	June	3
Danbury circuit, Danbury	"	9
Jamestown circuit, Morehead	"	16
Winston, Centenary	"	23

GREENSBORO DISTRICT—2d Round.

Frank H. Wood, P. E., Greensboro, N C.

Jackson's Hill circuit, Jackson's Hill	Feb.	24
Asheboro station, Asheboro	Mar.	4
Asheboro circuit, Lebanon	Mar.	7
West Randolph circuit, Hopewell	"	10
Uwharrie circuit, Salem	"	17
Pleasant Garden circuit, Rehoboth	"	24
West Market Street station	Apr.	1
Proximity station (at night)	"	1
Naomi station (morning)	"	
St. Paul station (at night)	"	
Wentworth circuit, Salem	"	14
Reidsville station (at night)	"	15
Ruffin circuit, Penile	"	21
Ramseur circuit, Concord	"	28
Liberty circuit, Rehoboth	May	5
Greensboro circuit, Lee's Chapel	"	12
Centenary station	"	13
Randolph circuit, Mount Gilead	"	19
High Point (at night)	"	20

WAYNESVILLE DIST—2d Round

F. L. Townsend, P. E., Canton, N. C

Clyde circuit, Fincher's Chapel	Mar.	10
Sulphur Springs circuit, Pisgah	"	17
French Broad River View	"	24
Mills River circuit, Mills River,	Mar. 31,	Apr.
Brevard station, Oak Grove		7
Transylvania circuit, Conestee	"	14
Leicester circuit, Dick's Creek	"	21
Canton, Bethel	"	38
Haywood, Lower Fines Cr'k. S. S and L. Conference	May	4
W. Haywood (———)	"	12
Waynesville station		20
French Broad circuit (———)	"	26
Spring Creek circuit (———)	June	2

SALISBURY DISTRICT—2d Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Bethel	March	10
Salisbury, Main St	"	11
Concord ct, Rocky Ridge	"	17
Concord Forest Hill	"	18
Concord, Central	"	24
Concord Epworth	"	24
Albemarle ct Stony Hill	March 31	April
Albemarle station,	April	1
China Grove ct., Shiloh	"	7
Linwood ct, Bethel	"	14
Lexington station	"	15
Gold Hill circuit, Wesley Chapel	"	21
Salem circuit, Big Lick	"	28
Salisbury, Church Street	May	5
Mount Pleasant circuit, St. Paul	"	12
East Salisbury station	"	19
Spencer station	"	19
Norwood circuit, Cedar Grove	"	26

Pastors will please hold fast-day services at pal of Q. Meeting, on Friday preceding Q. Meetin wherever practicable. Stewards please be on han with full reports.

Let us one and all push collections for "twe tieth century fund," during April and early part May. Pastors please all appoint active, efficie committees for this twentieth century fund. Le all our people arouse to this great work.

"The ROYAL SCROLL."

For the entertainment and instruction of the young, for the moral, social and intellectual advancement of the home. Would you save a boy from street vices? Let the home abound with every possible means of amusement and instruction. We can help you.

J. A. BOLDIN,
Special Representative.

☞Quite a number of high-toned Christian men are wanted to introduce the work in North Carolina.

(Those wanting further information will address the above name at Roaring River, N. C.) Nov1-tf

W. B. McCASLIN, Southern Manager, Memphis, Tenn.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Century Hymn.

MARY BRAINARD.

As slowly fall the golden sands,
The century nears its end:
We come to Thee, author of time,
Our Father and our Friend.
Our words are few,—accept our praise,
Be with us in these later days.

What has been done is much, O God!
But much remains to do;
And Thou who gavest us our tasks
Wilt surely help us through.
Amid this world's bewildering maze,
Be with us in these later days.

What hast Thou for us, Lord, to do,
But lift our eyes and see
The whitened harvest on the plain,
And go and reap with Thee?
For this our prayer to Thee we raise,
Be with us in these later days.

Thy hand of power the world upholds,
Thou speakest and 'tis light;
Thy glory crowns the rising day,
Thy glory crowns the night.
O, listen to our songs of praise!
Be with us in these later days.

O, Rock of Israel, son of man,
God of the wilderness,
Who fed with manna from the skies,
In Israel's distress,
Lead us in earth's devious ways,
Be with us in these later days.

O, Christ, Thou loving Son of God,
Be merciful we pray!
Thy church her great commission knows,
And still she makes delay;
But reaching up her hand she prays,
"Be with us in these later days."

O, Spirit of the living God!
In pentecostal flame
Descend on us that we may go,
And God's good will proclaim.
Till all the world shall sing Thy praise
With tongues of fire these later days.

Twentieth Century Notes.

The question has been asked, "What is the historic roll of our Society?" I will again state that every auxiliary is to keep a record of the name and gift of every one who contributes to our Twentieth Century Fund, whether that one be a member of the auxiliary or not, whether a lady, gentleman or child, or whether the gift be large or small. If it meets the approval of our Conference Society at Waynesville, these names will also be recorded in our next minutes as a memorial of the loyalty and large-hearted liberality of the Christian women and children of the Western North Carolina Conference. In many places where there is no organized society, there are doubtless good women thoroughly in sympathy with our work, who would like to contribute to this fund, and also to induce others to do so. If one woman in each pastoral charge will take the initiative, act as treasurer, and send the names of givers with the amount of their gifts to the Conference Corresponding Secretary, these will also be placed on this roll.

In addition to the "historic roll", we wish also to have an "honor roll" on which will be placed the names of all who give one hundred dollars or more. Should these lines chance to fall under the eye of some good brother, possibly (shall I dare to say probably?) it may occur to him what a gracious, chivalrous deed it would be were he to place on this roll the name of wife—or maybe mother, daughter or sister. Perhaps some one would like to have enrolled the name of a friend. Perhaps, also, there may be those who would like to give a hundred dollars or even more or less in memory of a precious loved one. In either of the first cases the names of both the honored one and the honorer would be enrolled if desired; in the latter, in addition to both names "In Memoriam" would also be written. May there be many responses to this suggestion.

Remember that immediately after the offerings have been made the money should be sent at once to the Conference Treasurer, and also a statement of the amount of subscriptions. The Conference Treasurer will then send a receipt for the whole of both amounts which you will hand to your pastor that he may report the same as given by his church. Auxiliary treasurers must be responsible for collecting all subscriptions, which must be paid by January 1st, 1901. I shall be glad to answer any questions about points that are not clearly understood.

It was a happy thought on the part of those who planned it to set aside Easter as the time for our Thank-offerings. Surely in this happiest and holiest of seasons our gratitude shall be freshly inspired and deepened by the associations and memories of the Garden with its empty tomb, its guarding angels, its wondering women, its Risen Lord and its divinely commissioned herald. As we plan to make the Easter services as attractive as possible, let us also strive to imbue them with the true spirit of the occasion. Above all, as we make our gifts from the material good God has given to us, let us give ourselves in fresh consecration to His service.

Another fiscal year lies before us. We shall sorely need that spiritual regirding, that fresh enduement of power that alone will enable us to enter upon its labors and sacrifices with renewed courage, hope and joy.

Fourth Quarterly Report of the Woman's Foreign Missionary Society of the Western North Carolina Conference from December 1, 1899, to March 1, 1900.

DISTRICTS.	Dues.	Pl'dge	H. L. Mem.	Life Mem.	20th Cen.	Bible Wo'n	F. B. Mem'l	Kading.	Scholarship	Walsh Mem'l	Conf. Ex.	Total.
Asheville,	$27 89	$2 50	100 00								$1 00	$141 57
Charlotte,	87 15	29 20		$40 00			5 93			1 00	9 75	231 03
Franklin,	2 75			20 00				10 18				22 75
Greensboro,	86 85	96 72	100 00	60 00			12 67		80 00		18 95	455 19
Morganton,	21 40	9 15									2 75	33 30
Mount Airy,	2 90											2 90
Salisbury,	42 57	22 62		20 00			4 02				1 00	86 19
Shelby,	30 56	27 68			28 00						1 50	91 76
Statesville,	26 60	18 21				60 00					2 25	107 06
Waynesville,	5 35	8 00										33 35
Winston,	73 00	45 00		20 00			4 21		40 00		8 75	170 96
Total, : : : :	$405 02	$319 08	$200 00	$160 00	$28 00	$60 00	$26 83	$10 18	$120 00	$1 00	$45 95	$1376 06

Light Bearers—Dues, $195 20; Korea, $338 45; Concord Scholarship, $40 00; Waynesville Memorial, $2 25; Conference Expense, $28 07; Total, $603 97.

MRS. J. W. ALSPAUGH,
Conference Treasurer.

MRS. N. S. DAVIS, Auditor.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.
Prepared only by Dr. H Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED.
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM,
Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c. at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga. mar and apr

CANCER----A BLOOD DISEASE AND CURABLE.

Editor of the CHRISTIAN ADVOCATE:—Twenty or twenty-five years ago, old Dr. Gillam, the distinguished specialist of Atlanta, demonstrated that Cancer, in any form, was due to a malignant deadly poison in the Blood, and by using B. B. B. (Botanic Blood Balm) this poison was gradually drained from the system, then the sores healed, and a real permanent cure was made. Up to the present time B. B. B. has cured hundreds of cases where the knife, doctors and patent medicines failed to cure. Here is one case. Mrs. E. Story, of Fredonia, Alabama, writes under date of October 15, 1898: "Lately an eating Cancer broke out in my head and ears, and ate all the small bones out of my mouth, and I could scarcely eat and talk. I could eat a little strained soup, that was all. I tried nine doctors, but none could cure me; my case was pronounced hopeless, so I tried B. B. B., and was cured. The disease made me most deaf. B. B. B. helped my hearing. Respectfully,

"MRS. E. STORY."

We will give any reader of this ADVOCATE a sample bottle of B. B. B. free of charge, so they may test the medicine and know for themselves that B. B. B. is the remedy for cancer, eating sores, ulcers, persistent eruptions, and all malignant blood troubles. It is remarkable how quickly it heals every sore, improves the digestion, and gives a clear, healthy appearance to the skin. B. B. B. is for sale in large bottles by druggists at $1, or six bottles (full treatment), $5. Complete directions go with each bottle. Ask your druggist for trial bottle and other information, address Blood Balm Co., 42 Mitchell St., Atlanta, Ga. Describe your trouble, and personal medical advice will be given.

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oct 18-1y GREENSBORO, N. C.

XANTHINE!
PROF HERTZ GREAT GERMAN
HAIR RESTORATIVE

We Know That You Will Like It

EVERYBOBY DOES.

Not a dye; but, by invigorating the roots, it restores gray hair to its natural color, produces rapid and luxuriant growth, causes the hair to grow on thin and bald places, eradicates dandruff, renders the hair glossy and pliable.

HIGHEST TESTIMONIALS.

From G. W. Grigsby, Superintendent of Schools, King George county, Va., July, 1898:

"I desire to state that from personal experience and observation I can testify to the efficacy of Xanthine as a valuable toilet article, and that it will accomplish what is claimed for it. I, therefore, feel safe in recommending it to any one who wishes to use a reliable hair restorer, and a preparation to prevent the hair from failing out, avoid dandruff, etc. It acts admirably."

All druggists. Price, $1. Insist on getting it. Send for circulars.

XANTHINE COMPANY, Richmond, Va.

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If youhave not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

They'll Do The Same.. ...For You...



I'M IN THE HANDS OF MY CLOTHIERS.
—R, C. S. & R. DID THIS.—
☞ Mention this paper.

Easter patterns in the latest and spiciest colorings, strictly to the present in fitting qualities, linings and general make up. If interested write us.

We ship all goods on approval to be returned at our expense when not entirely satisfactory.

Rankin, Chisholm Stroud & Rees.....

300 SOUTH ELM STREET.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

One of the most encouraging indications is the fact that here and there farmers in North Carolina are taking an interest in cattle feeding and the dairy. The increased culture of the pea has given so much more feed that greater interest is being taken in the use of this splendid forage for feeding animals and making the finest and richest of manure. A farmer writes: "I would be pleased to have your opinion and advice as to the best and most economical way (results being considered) of utilizing the manure from 22 cows that are kept upon a plank floor, with a box arranged so as to receive the droppings, which are carefully cleaned up once a day and carried out. For the present I am carrying it direct to where it is to be applied and put in small piles 20 feet apart, and mixed or composted with the soil. When I get ready to plant, rows will be run off, manure drilled and acid phosphate at rate of 200 lbs. per acre applied. Then two furrows thrown upon it with a turn plow, and it is ready to plant either corn or cotton or millet. I do this to save the expense of a second handling. If you can give me a better and cheaper plan it will be thankfully received and appreciated. Which is the best to plant for dairy cows, Pearl or Cat Tail millet or Teosinte?"

As soon as a man gets to feeding stock the manure question becomes of increasing importance. Where a cotton farmer keeps 22 cows there is hope for him, especially when he feeds his cows on a plank floor and takes the manure out daily. You are getting out of the ruts, why not come out altogether? Putting manure in the furrow is a remnant of the old planting days when the immediate crop was considered of more importance than the permanent improvement of the soil. Composting is another old remnant. Manure is valuable but not valuable enough to warrant too much labor in its use. Manure piled will generally lose a good deal, while manure spread loses little. The piling in small piles in the field is a labor that can be avoided. It is also bad because it makes spots in the field. You are farming on level land, and can use a manure spreader to advantage. All the manure you make should go on the land broadcast, and with a manure spreader you can put it on so evenly that what you would put by hand in the furrow alone you can make give an even and finely distributed coat all over the ground. From what you say I assume that you are keeping your cows up and cutting feed for them, and that you practice this stable feeding even in summer. If this is the case you have an admirable opportunity to make manure and also to learn the value of intensive culture. I was shown a few years ago an acre of land in North Carolina near a man's stable. He was a merchant in active business and employed half a dozen horses and mules. These six were fed from early in the spring till frost or later on the produce of an acre of ground near the stable. The acre was one half in clover and the other half was planted by degrees in corn. A few rows were planted and when that was well up a few more were planted till the half acre was planted. The clover was cut and fed green till the first planted corn was in tassel, and then this was cut for feeding, and the land at once replanted with corn, and this was kept up till late in August. The second growth of clover was cut for cow hay, and in the fall the corn part was sown in clover, and during the winter the clover sod was heavily manured for the corn the next season. The enormous growth of clover and corn testified to the fertility of the land thus treated. The amount of food gotten from it was surprising. In your case you could take a larger piece of land for the purpose and treat it in a similar way by sowing crimson clover among the corn, and having it for the early feed, and then have another patch sown in peas near at hand to cut and feed green to balance the corn ration. Now as to which is best Cat tail millet or Teosinte I would say neither. By sowing oats and Canada peas in the fall and cutting them for hay and then sowing the land in peas you can get far more hay than you can get from the others and at the same time help your land instead of exhausting it as they would do.

Out in the mountain country there is a fellow operating, selling a so called secret mixture for a fertilizer. While we have little sympathy with farmers who will allow these formula peddlers to fool them into buying their so called secrets when the Experiment Station is ever ready to give them free of any charge formulas that are worth something while the secret mixture is a poor thing at best. We have gotton hold of the printed formula this man is selling and give it herewith.

Acid phosphate 100 lbs.
Nitrate of soda 25 lbs.
Lime 100 lbs.
Muriate of potash 100 lbs.
Sulphate of Ammonia 5 lbs.
Salt 25 lbs.

So here it is free of charge to anyone. Now the printed directions are very elaborate as regards to mixing of this precious compound, but it is only a part of the fraud and it is not necessary to repeat them here. Let us see what the mixture is worth. In the first place there is Acid phosphate, a good source of soluble phosphoric acid. Next a little nitrate of soda, a very valuable and soluble form of nitrogen. Then lime. Now the effect of the lime will be to at once carbonate and drive off the nitrogen in the nitrate of soda and in the sulphate of ammonia, and then also the lime will have a tendency to revert the soluble phosphoric acid in the acid phosphate and render it less available to plants. Then there is added 25 pounds of salt, which is of no use whatever as a fertilizer. And yet there are plenty of farmers who say they cannot afford to take a paper, but they will pay this man $3.00 for his secret mixture that is so contrived as to make them lose a great part of that which is valuable in it. This is the class of men who say that the Experiment Station is of no use, who will not read the bulletins published for their benefit and sent free to every farmer in the state who asks for them. One of this kind applied to the Station recently to give him his supply of garden seeds, and when told that the Station did not distribute garden seeds, said that he was in favor then of the legislature abolishing the whole thing, imagining, as many do, that the state supports the station, while it does not cost the state a cent, but is supported by the General Government for the benefit of the farmers of North Carolina. But it is not intended to pauperize the farmers by giving them seeds that they can purchase from any seedman, but to study and investigate all the problems that confront the farmer and gardener and to help them by advice and by publishing the results of their experiments in bulletins for the farmers to read. Hardly a day passes that we do not get a letter asking for free seeds from people who would scorn to stand on the street corner and beg, but who cannot see that it is something in the same line. At times, in our work we grow some seeds that may prove of value in the state and which are not easily attainable in the trade. These we gladly send out so long as they last, but this is only an occasional thing, and the station has no fund to buy common garden seed to give away. The Department of Agriculture at Washington is compelled by Congressmen to do too much of that thing. The sooner it is all stopped the better. There is no more reason why the Government should send out commou garden seeds free than they should send mules and plows free. We hope therefore that the free seed humbug will soon be entirely abolished. And it would be if farmers everywhere would refuse to be treated as paupers.

A Caldwell county friend wants, as hundreds of others do, a fertilizer mixture for corn. We have, time and again, said that we have never found any complete fertilizer mixture that would pay its cost on the corn crop. You can get more corn, but if you will leave out a strip without the fertilizer and compare it with the rest, you will find, I think, that the increase has not paid the cost. I have also said, time and again, that the regular application of some fertilizer to every farm crop is not farming, but simply gambling on the chances.

What our farmers need to learn is that rotative cropping, in which there is a clover sod for the corn, on which the home made accumulation of manure is applied during the winter is the best preparation for the corn crop, and the best preparation for the manure pile is to grow plenty of peas, clover and corn to feed a lot of cattle and make manure as our friend whose letter we quoted above is doing. When a man gets to figuring what he is to do with his manure there is hope for that man and his farm. In a three year rotation of corn, wheat and clover, which can easily be adopted in Caldwell, there will be no need of any fertilizer more than once in three years on each field, and the place to put it in that sort of a rotation is on the wheat crop and then only acid phosphate on Caldwell county land. You will find the following as good as any for your corn, and we would like you to leave out a part as we have said, and see whether the fertilizer has paid you or not.

Acid phosphate 1,000 lbs. Cotton seed meal 600 lbs. and muriate of potash 400 lbs. to make a ton. Use 400 lbs. per acre broadcast. If it pays we will be surprised.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 920 Powers' Block, Rochester, N. Y. oct4-13t eow n r

ALWAYS KEEP ON HAND
Pain-Killer
There is no kind of pain or ache, internal or external, that Pain-Killer will not relieve.
LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME,
PERRY DAVIS & SON.

BUCKEYE BELL FOUNDRY Established 1837.
THE E. W. VANDUZEN CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.
ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America.

CHOICE Vegetables will always find a ready market—but only that farmer can raise them who has studied the great secret how to obtain both quality and quantity by the judicious use of well-balanced fertilizers. No fertilizer for Vegetables can produce a large yield unless it contains at least 8% Potash. Send for our books, which furnish full information. We send them free of charge.

GERMAN KALI WORKS,
93 Nassau St., New York.

SEABOARD AIR LINE S.A.L.
VESTIBULED LIMITED TRAINS.
DOUBLE DAILY SERVICE
TO ALL POINTS
North, South and Southwest
IN EFFECT NOVEMBER 5th, 1899.

SOUTHBOUND.

	No. 403.	No. 41.
Lv. New York, P.RR.	*11 00 a m	*9 00 p m
Lv. Washington, "	5 00 p m	4 30 a m
" Richm'nd, A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.	*8 45 p m	*9 20 a m
Ar. Weldon	11 10 p m	11 43 a m
Ar. Henderson	12 56 a m	1 35 p m
Ar. Raleigh	2 22 a m	3 36 p m
Ar Southern Pines	4 27 "	6 00 "
Ar Hamlet	5 14 "	7 00 "
Lv. Wilmington, S. A. L.		*3 05 p m
Ar. Monroe, S. A. L.	*8 58 a m	*9 12 p m
Ar. Charlotte, S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester, S. A. L.	*8 13 a m	*10 55 p m
Ar. Greenwood	10 45 a m	1 12 a m
Ar. Athens	1 24 p m	3 43 a m
Ar. Atlanta	3 50 p m	6 15 a m
Lv.		

NORTHBOUND.

	No 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 15 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 35 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv.		

*Daily. †Daily except Sunday.

Nos. 403 and 402.—"The Atlanta Special," Solid Vestibuled Train of Pullman Sleepers and Coaches between Washington and Atlanta, also Pullman Sleepers between Portsmouth and Charlotte, N. C.

Nos. 41 and 38.—"The S. A. L. Express," Solid Train, Coaches and Pullman Sleepers between Portsmouth and Atlanta.

Both trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon and Florida.

For tickets, sleepers, etc, apply to

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E. St. John, Vice-Pres. and Gen'l Mgr.
H. W. B. Glover, Traffic Manager.
V. E. McBee, General Supt.
L. S. Allen, Gen. Pass'r Agent.
General Offices, Portsmouth, Va.

MARRIAGES.

JOHNSON—SIMPSON.—At the residence of Robert McAnally, Saxon, N. C., on March 13th, Miss Malissa Johnson to Mr. Walter T. Simpson, Rev. Z. Paris officiating.

SAWYER—RABY.—Jan. 10, 1900, at the home of the bride, Bryson City, N. C., Mr. S. B. Sawyer to Miss Sarah J. Raby, Rev. W. L. Nicholson officiating.

FRY—PENDER.—At the Baptist Church, Bryson City, N. C., on March 14, 1900, by Rev. W. L. Nicholson, Mr. Frank E. Fry, of Hewitt's and Miss Mattie Pender, of Bryson City.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.
The above applies also to Tributes of Respect.

WOOD.—Sarah M. Wood, wife of T. J. Wood, of Trinity, N. C., died March 8th, 1900. She was a faithful member of the church and a consistent Christian. She was a true wife and a devoted mother. She will live long in the memory of her loved ones. The family is sorely bereaved and will miss her in the home, but heaven is made more attractive, and there is a stronger tie drawing them toward that Eternal Home. May the grace of God sustain them in this trial, and may they meet their loved one over the river.

"We shall sleep, but not forever,
There will be a glorious dawn!
We shall meet to part, no, never,
On the resurrection morn!

"We shall sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave."

JNO. M. PRICE.

WRIGHT. — Mrs. Cynthia Kendall Wright, widow of the late Prof. T. L. Wright, was born September the 22nd, 1830, and died in Walkertown, N. C., March 24th, 1900.

On December the 23rd, 1856, she was married to Prof. Wright. To them were born six children, three of whom are now living; Dr. E. K. Wright of Wilson, N. C., Mrs. John W. Upchurch, of Raleigh, N. C., and Mrs. Kate W. Curtis, wife of Rev. W. M. Curtis of the Western N. C. Conference.

For many years she was a faithful and devoted member of Fair Grove Church, near Thomasville, N. C.

The health of sister Wright had been on the decline for a year or more. For several months the decline was so rapid as to dissipate all hope of recovery. She evidently was aware of her condition, and that the end was near, but did not talk much about it, no doubt because she did not wish to give pain to her children. But whenever she did speak in regard to it she gave assurance of her resignation and readiness to go.

She was a devout, faithful Christian, a true Methodist, an affectionate wife, and a fond, considerate mother. She has left us, but we shall meet her again. On Sunday afternoon, March 25th, 1900, her remains were interred in Fair Grove church yard beside the grave of her husband, by loving hands of fond friends and neighbors, after funeral services conducted by the writer and Rev. L. A. Falls. She "rests from her labors and her works do follow her." God bless the bereaved family and may they all meet her in heaven.

P. J. CARRAWAY.

DELANEY.—William Delaney was born in Lancaster county, S. C., Nov. 20, 1846, and died in Union county, N. C., March 6, 1900. He was converted and joined the Methodist Episcopal Church, South, when quite a young man, and filled some important positions in the church as Sunday-school teacher and class leader. He was happily married to Miss Fannie Richardson, I think, in the autumn of 1867. One child was born unto them, Minnie, now the wife of Mr. Joseph Gorden. Bro. Delaney was familiarly known by his associates as "Billy." The writer of this sketch and the deceased have been intimately acquainted from early boyhood. Raised in the same county, attended the same schools, hunted and fished together, mingled in the same sports. If there was ever a harsh word spoken, or if any ill feeling existed between us, it has been forgotten by the writer.

Bro. Delaney enlisted as a volunteer in the Confederaie army, when a mere boy. He joined the 48th N. C. Reg. in a company commanded by Capt. Frank Richardson. Capt. Richardson is still living and can testify to Bro. Delaney's faithful record. I heard an old soldier say just a short while ago that he believed Bro. Delaney was as brave a man as ever lived. He seemed to be fearless, calm and collected in times of the hottest battles The roaring of cannon and the rattling of musketry did not demoralize him; and in time of death and danger he was always at his post. A good and faithful soldier of his country and of the Cross. An honest and upright citizen, a faithful and loving husband, a kind and indulgent father, a consistent member of the church. He died in the faith. His body was buried at Pleasant Grove Church March 7, 1900. The funeral service was conducted by his lifelong friend, now the pastor of the church where he held his membership. May God's richest blessings and the comforting presence of the Holy Spirit be with the bereaved family.

M. T. STEELE.

RHYNE.—Maggie E. Rhyne was born June the 8th, 1859, and departed this life March the 11th, 1900, being a little more than forty years of age. She was married to Mr. H. G. Rhyne in the year 1890. God blessed the home with four children, three sons and one daughter.

Sister Rhyne joined the Methodist Church when quite a small girl, of which she remained a faithful loyal member till death.

At the time of her decease she was a member of the church at Dallas, Gaston county, N. C., but was buried at Stanly Creek in the same county, where many of her friends are waiting the resurrection power of God.

May the father and motherless children be the constant objects of sustaining grace.

J. H. WEST.

CARPENTER.—Alexander Carpenter was born in Lincoln county, N. C., June the 6th, 1828, and died in Gaston county, N. C., February 22nd, 1900, being 71 years, 8 months and 16 days old.

In the year 1846 he was happily married to Margaret Beacham of South Carolina.

Their home was blessed with five happy children, all of whom still survive him. For almost forty years he had been a consistent member of the Methodist Church. For a number of years he was afflicted with partial deafness, and was therefore deprived of a great privilege and blessing; that of hearing the gospel preached. It was his pastor's pleasure to visit him during his last illness, and according to his own request offer a prayer for the will of the Lord to be done. Bro. Carpenter manifested strong faith in God and gave evidence of hope beyond the river.

His afflictions were much lightened through the faithful ministries of loved ones who never grew weary of attentions day nor night.

On the 24th day of February, notwithstanding the heavy rainfall, a large congregation gathered at the old home to join in the solemn services of the hour, after which his remains were tenderly laid to rest, to await the glorious morning of the resurrection.

May the power of God and the consolations of the gospel of the blessed Christ abundantly sustain and comfort the grief stricken wife and fatherless children, and at last bring them to the promised land of eternal rest.

J. H. WEST.

In Memoriam.

Report of Memoirs, Randolph county, Brower township.

Your committee, to whom was referred the subject of Memoirs, would report that death has entered the ranks of our Sunday-school workers. Our dear brothers, James Owen, W. F. Owen, Isaac Owen, Isaac Kidd and Isaac Hancock, have been claimed, have been removed from our midst. Their places in the family, in the church, in the Sunday-school, and in their community, have been emptied. Their seats in the convention have been forever vacated. Their genial faces and gentle manners will never greet us again as we come together in our conventions. We will never hear their voices raised again in behalf of the Sunday-school. Their voices are silent, their work on earth has ended.

Resolved 1st. That while we regret sorely the loss of our brothers, that we bow with submission unto God, the giver of all good, and who does all things well.

Resolved 2nd. That we will reverently cherish and emulate the noble and worthy qualities and graces of our departed brothers.

Resolved 3rd. That we will, by the help of God, close up the breaks in our rank, and by his aid, march forward to victory till we shall strike hands with our departed brethren, on the shores of everlasting deliverance, peace and happness. Respectfully,

W. H. ALBRIGHT,
L. E. BRADY,
R. K. BRADY,
L. O. SUGG,
Committee.

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And Atlantic Coast Line Rail Road Company
OF SOUTH CAROLINA.
—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan. 14, 1900.	No. 23 Daily.	No. 65 Daily	No. 108, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A M.	P.M	P.M.	A.M	P. M.
Leave Weldon..	11 50	8 58	....	..	....
Ar. Rocky Mount	12 55	9 52	.....	....	.....
Leave Tarboro....	12 21	...	6 00	....	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 52
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma.....	2 55	11 03	....	....	.....
Lv. Fayetteville..	4 30	12 20	....	.....	.....
Ar. Florence....	7 25	2 24	....	.....	.....
	P.M.	A.M.			
Ar. Goldsboro.....	.....	....	7 55	...	....
Lv. Goldsboro...	.....	.....	.....	7 01	3 25
Lv. Magnolia.....	.....	.....	..	8 09	4 23
Ar. Wilmington...	.....	.....	.....	9 40	6 00
			P.M	A.M	P.M.

TRAINS GOING NORTH.

	No 79, Daily.	No. 102, Daily ex. Sunday.	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
	A.M		P.M.		
Lv. Florence.....	9 45	.....	7 45	.....	.....
Lv. Fayetteville...	12 20	.....	9 45	.....	.....
Leave Selma.....	1 50	.....	10 56	.....	.....
Arrive Wilson.....	2 35	.....	11 33	.....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...	....	.....	.....	6 50	9 45
Lv. Magnolia.....	.....	..	.....	8 20	11 16
Lv. Goldsboro.....	.....	5 00	...	9 27	12 26
	P. M.		A.M.	P.M.	P. M.
Leave Wilson.....	2 35	5 43	11 33	10 30	1 16
Ar. Rocky Mount..	3 30	6 25	12 09	11 11	1 53
Arrive Tarboro...	.....	7 04	.....	.....	.....
Leave Tarboro...	12 21	.....	.....	....	.....
Lv. Rocky Mount.	3 30		12 09	.....	.....
Arrive Weldon....	4 32	.....	1 04	..	.....
	P.M.		A.M.	P.M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning. leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Nashville Branch leave Rocky Mount 10:00 a m., 3:40 p m.; arrive Nashville 1:10 a m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:55 p m Nashville 12:15 a m, 5 25 p m.. arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m and 2:51 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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NEWS OF THE WEEK.

Wednesday, March 28th.—General Joubert died Tuesday night———Baltimore had two disastrous fires Wednesday ———The emperor of Japan has a review of forty warships———Renewal of the trouble between Russia and Japan in Korea is imminent———England thanks Germany for notice of intended Boer attack on west coast of Africa——— Thirty sailors out of a crew of thirty-three are drowned in a wreck off the Australian coast———The University of North Carolina defeats LaFayette at base ball and Cornell downs Mercer——— A steamer seen signaling with persons on the shore of Luzon at night is chased by gunboats———Near Greensboro, N. C., three convicts make a dash for liberty and two are killed by one ball from the guard's rifle———President McKinley is invited to attend the meeting of the National Educational Association in Charleston, S. C., in July———More state officials and other prominent Republicans are to be arrested, it is said, on information furnished by R. W. Culton———In the suit of the American Tobacco Company against the Blackwell Company, W. A. Guthrie denies the jurisdiction of the federal court———The Savannah cotton exchange gives notice that the standard bale must be used for all cotton handled on that exchange after September 1st next———Ex-Consul Macrum testifies before the house foreign committee. A letter from Consular Agent Stowe states that two letters to him had been opened by the censor at Durban. Macrum says the British knew our state department cipher———The president tells the Kentucky Republicans that he cannot interfere forcibly in affairs in that state, but that he will, so far as he can, recognize the Republicans claiming the state offices.

Thursday, March 29th.—The railways will give reduced rates for the Democratic state convention———The Seaboard Air Line's new bridge across James river is completed———Senators Foraker and Pettus offer additional amendments to the Porto Rican bill———The president nominates Captain Charles S. Cotton, United States navy, to be a rear admiral ———The reduction of the number of American troops in Cuba will not begin until in the summer———Five boxes of documentary evidence in the Greene-Gaynor case are sent from New York to Savannah———C. A. Cook, who has been tendered the criminal court judgeship, intimates that he will not accept ———A South African correspondent of The London Times says 160,000 foreigners have joined the Boer army——— The Boers are advancing in force towards Bloemfontein. Kruger boasts that he will take that city in a week———The Georgia state Baptist convention discusses a resolution for a joint fight of the churches against the liquor traffic——— The Delagoa Bay Railroad Company award requires Portugal to pay to England and the United States 15,314,000 francs———General Roberts' delay in beginning his advance on Pretoria is due to the necessity of thoroughly equipping his army for a winter campaign——— The senate military affairs committee orders favorable report on the Allen resolution calling on the secretary of war for information as to our losses in the Philippine war———Secretary Hay and the Spanish minister sign a protocol, extending for six months the time allowed Spanish residents in the Philippines to elect whether to remain Spanish subjects or not———An amendment is offered to the army bill requiring the quartermaster's department in its purchases to give preference to American products and such of them as are not produced by trusts or combines———A Winchester, Ky., special to The Lexington, (Ky.) News says Youtsey knows enough to hang Taylor and advises him to tell what he knows and get part of the reward. "Tallow" Dick Combs has been arrested.

Friday, March 30th.—The funeral of General Joubert was held Thursday——— The steamship Old Dominion is burned at New York———Lord Kitchener considers the "rebellion" crushed———The French gain a victory over the Arabs at Inrahr in southwest Algeria———The Boers shell Warrenton and the British evacuate the town under cover of the night———The surplus of government receipts over expenditures since July 1st last has been $53,000,000———Russia makes demands on Korea for concessions which are sure to arouse Japanese opposition———Kruger warns the women and children to leave Bloemfontein, as he expects to bombard the city———Jones, the negro who murdered six negroes in Wake county, is convicted and sentenced to hang May 11th———The naval policy board is to meet April 15th. This board is a new departure in American naval matters———The navy department receives the report of Lieutenant Gilmore on the capture of the Yorktown's cutter and its crew———Ex-Consul Macrum has a suit pending against the postmaster of Pietermaritsburs for turning his letters over to the military authorities——— Judge W. S. O'B. Robinson is petitioned not to hold court in Davie county next week, on account of theprevalence of smallpox in that county———Six and a quarter cents damages is awarded the negro who sued the Pittsburg restaurant keeper for refusing to serve a meal to him and White, the negro congressman from North Carolia.

Saturday, March 31st.—Ex-Senator Gibson, of Maryland, dies in Washington City———The Illinois negroes lose their case brought to enforce mixed schools ———Oxford suffers a most inglorious defeat by Cambridge in the annual boat race———Lord Roberts sends a telegram of condolence to Kruger on the death of Joubert———The Chinese General, Pana, commanding in Luzon, surrenders to General Kobbe———Johnston county Democrats endorse McNeil and Rogers for corporation commissioners———The machinists' strike is ordered off, but the Cleveland, Ohio, strikers refuse to obey the order———The governor of Indiana sends a requisition for a criminal to both of the governors of Kentucky———The newly appointed mayors in many towns of Porto Rico want to resign, but are not allowed to do so———All the coal miners in Indiana struck Saturday, and all of the Beaver Dam (Ky.) district will strike Monday———The Boers threaten to send the British prisoners to Koomatipoort, a fever pesthole, if their prisoners are sent to St. Helena———Wake county Democratic primaries are unanimous for Aycock for governor. There were instructions in some primaries for other officers———Germany, in return for granting the United States the open door in her Chinese territory, wants the Philippine ports open to her trade free of duty———The American and British commissioner generals to the Paris exposition, are worried over the question of Sunday closing of their respective sections———The internal revenue of tax to be paid on the assignment of a mortgage is determined by the amount due at the time of assignment.

During the summer seasons, cramps come upon us suddenly and remain until the pain is driven away by a dose or two of Pain Killer, the celebrated cure for all summer complaints, from simple cramps to the most aggravated forms of cholera morbus or dysentery. No household should be without the Pain-Killer. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c and 50c.

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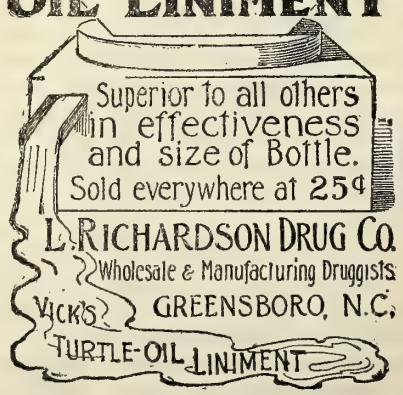
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ESTABLISHED 1855. GREENSBORO, N. C., APRIL 11, 1900. VOL. XLV., NO. 15.

EASTER OFFERINGS.

FRANCES BENT DILLINGHAM.

In the garden the lilies, slim and white,
With closed lips, leaned in the purple gloom
Against the door of the Master's tomb,
On that still and awesome Easter night.

But sudden,—a light sweeps down the sky,
The lilies open, oh, fair and wide;
For One hath stepped from the tomb's sealed side,
And the Lord of the garden passeth by.

O lilies of Easter, unfold, unfold!
And offer to Him your hearts of gold.

O soul, with thy living, loving power,
That round self's paltry hoard is drawn,
Behold how lightens the Easter dawn,
To herald the Master's crowning hour!

O slow of heart, awake, uplift!
See! Life is throbbing, unspent and free,
And Love eternal doth smile on thee
To proffer Life's unending gift.

O heart of immortal, wake, awake!
To the Lord of Life thy offering make.

CHRIST is Risen! With a "new, new song" let us repeat "the old, old story."

AFTER His resurrection Christ appeared to every one who really wanted to see him If He has not revealed Himself to you and to me it is because we have not earnestly desired and sought such a revelation.

THE gospel of the resurrection can not be satisfied with a result less sublime than personal holiness nor less extensive than the whole world. The height of its purpose is sanctification of the soul, and the width of it is the redemption of mankind.—Bishop Chandler.

THE measure of the "life" we possess through the living Christ is the measure of our desire to make adequate bestowal of all that we have received. Amid all our Easter joys will come the appalling vision of millions who have no knowledge of the crucified and resurrected One. Our truest Easter offering today would be our consecration to still greater effort to spread that knowledge to the ends of the earth.

PRAY the largest prayers. Pray not for crutches, but for wings Oh, do not pray just that God will keep you from breaking down and somehow, anyhow, help you to stagger and stumble through, pray for his light and life to come and fill you that you may live like him; that you may tread temptation under foot and walk across it into holiness; that you may be enthusiastically good; that you may shine forth with his light in other lives.—Phillips Brooks.

THE proposed In Memoriam to Mr. Moody, a $3,000,000 endowment fund for his schools in Northfield and Chicago, is said to be creating much interest both in this country and in Great Britain. The raising of a monument like this appeals far more strongly to sensible people than would the erection of the handsomest marble shaft. A gift of $50,000 has recently been made to it, and many ranging from $5,000 down, and the committee are encouraged and hopeful. Our Twentieth Century Thank Offering is only half this amount for the endowment of all our schools and colleges, and yet we are allowing the Movement to lag.

At this blessed Easter time the thoughts of many turn naturally to the loved ones sleeping beneath the sod and we rejoice in the hope we cherish for them of a glorious resurrection and a blissful immortality. How better could we celebrate the joyous event that brings us this hope, and how more fittingly could we perpetuate the memory of these loved ones than by making a gift sufficient to endow a scholarship in some of our schools or colleges or even a chair in the Vanderbilt, that might bear their name and be a blessing to coming generations.

DR. D. K. PEARSONS, of Chicago, who has given so much money to colleges, thus explains why he prefers to help colleges: "Monuments and commemorative arches stand as beautiful memorials to posterity, and their utility and use are not to be decried. While being built they furnish employment to thousands, and offer means to distribute in proper manner large sums of money among the masses. But, once finished, they become dead memorials; their active functions cease. Libraries are better as a living and working agency for the uplifting of the masses, but they do not possess the direct and more active functions of the school and the college. The school and the college live, just as does the memorial in cold statuesque granite, and their functions never cease. Education goes on from day to day."

ONE would like to believe in the reality of the glowing picture drawn by Rev. W. L. Watkinson, ex-president of the Wesleyan Conference, of the high state of morality which he believes is soon to prevail. It is at least interesting and inspiring. He says: "During the last fifty years God has been opening the eyes of Europe, and making us see wonderful things out of his law. There are fairer and more exquisite and more imperative perceptions of duty and character and responsibility than there were before. Take hope—morality is growing, and it is going to grow. It is one of the most delightful things of life to know that the Lord of righteousness is ever being unfolded and illustrated and we understand more perfectly the magic of eternal righteousness. If you could come back again in fifty years, you will find a new morality again, a new sense of justice, of fairness, of sobriety. Talk about the morality of today—it is a barbarism. I tell you the time is coming when a man will put his soul into a convict's sackcloth because he cherished a sullied imagination The time is coming when there will be no more wife beating, when a man will put himself upon the treadmill for a month for having given her an ugly look. The time is coming when a capitalist, a lady, would rather put on the cast-off garments of a leper than put on a purple that was stained by a workman's tear or blood. The time is coming when a man would rather pick his master's pocket than waste his time. The time is coming when a man will not have to be taken up for forgery or embezzlement; it shall be no more. There shall be such a spirit of magnanimity and charity that a man will stand in the church porch and do penance for having in a moment of meanness given a threepenny-bit at the collection. "Oh," you may say, "that is a touch of the grotesque." I give you that, that you may remember it. Just as during the last fifty years the best thing of all is that the conscience of the race has grown, in the next fifty years the conscious of the race will continue to grow, and there shall be a code of morals, character, and etiquette more superb and delicate than any that we know today."

THE approaching session of the General Conference of the M. E. Church promises to be one of unusual interest. The Twentieth Century Movement, the probable election of four new bishops, the settling of the question of equal lay representation will be among the issues that will make it so. The latter question has seemingly overshadowed that of the admission of women delegates which made the last Conference a memorable one; at least women have been counselled that to agitate the subject at present would only be detrimental to their cause. The view that women themselves take of the matter, if we may judge from a letter that appeared recently in the Western Christian Advocate, is that the church is the sufferer by this delay and that outside organizations are profiting thereby. This spicy letter, signed "Justilia", closes with this parting thrust:

"We hear that the reason no agitation of 'the woman question' appears in print is because it might interfere with equal representation. We assure our brethren no fears need exist. We think we voice the majority of women when we say no special interest in this subject remains among women. We find such broad fields for development of all our powers, such comradeship, so many representatives of our Saviour upon whom to pour out our alabaster boxes, that it is seldom mentioned. We believe that Christ himself goes before us, opening doors "that no man can shut," and gives us grapes of Eschol for reward.

If the time ever comes when the need of the church is very great, equal representation a fact and not a name, and Barak says, 'If thou wilt go with me, then I will go,' Deborah may reply, 'I will surely go with thee, notwithstanding the journey thou takest shall not be for thine hono[illegible]; for the Lord shall sell Sisera into the hand of a woman.'"

THE raising of the Twentieth Century Thank Offering is turning the thought of preachers and people to the subject of giving as never before. In this connection the following, clipped from the Southern Methodist Review is well worth repeating:

It is reliably reported that Dr. Gunsaulus, in the six years of his pastorate at Plymouth church, Chicago, collected more than $6,000,000 for institutions which he aided or founded. One Sunday he convincingly declared the things that should be done for the boys and girls of this generation. At the conclusion of the discourse, Mr. Philip D. Armour stepped up to the preacher, when some such conversation as this ensued:

"Do you believe in those ideas you just now uttered?" said Mr. Armour.

"I certainly do," replied the pastor.

"And you would carry them into execution if you had the means?"

"Most assuredly."

"Well, then," said Mr. Armour, "if you will give me five years of your time, I'll give you the money."

Such was the origin of the Armour Institute, of which Dr. Gunsaulus is President, where twelve hundred young men and women are taught the industrial arts. To that establishment Mr. Armour has given $2,800,000, and the discourse which secured the gift will go down in history as the $2,800,000 sermon.

Do we preach to our rich men the gospel of giving as taught by Jesus Christ? How much had he to say about the rich and their money, and to the rich about their money! It is one of the major categories of his gospel. How he exposed the dangers and magnified the uses of money! We wrong the souls and thwart the usefulness of our rich men when we fail to preach the gospel of money in its fullness. The raising of the Twentieth Century Fund will do more than endow our colleges, great and necessary as that work is, if it leads to a universal proclamation of Jesus Christ's own full Gospel on the subject of money. No preacher can fulfill his commission who has not mastered that Gospel. Let a clear bugle blast ring from every pulpit in our Church. Deal faithfully with the souls of the rich, and subject them to all the tests of the Gospel.

CONTRIBUTIONS.

The Work and the End.

BY REV. ALEXANDER McKENZIE, D. D.

It is good for a man to have his biography when he begins to live. Then he knows the meaning of his life, what he is to do or how he is to do it. The minister can always have this advantage, in that his work and its end and way are so clearly marked out when he receives his appointment. The ordination words are explicit—he is sent into the world "even so" as his Lord was sent. Let him write "even so" upon his wall and translate the syllables into purpose and deed. What is the true end of his life can be determined at the start. Toward that he is to move steadily. Questions of detail are settled in the larger intention. What will most effectively help him to the fixed results that he will do. Immediate results will be lost in the larger purpose. With one thing to do, other things will fall into their subordinate position. Many things which in themselves appear desirable will disappear before the ruling design.

This rule will govern the preaching. It will not be the transient pleasure of the hearers which he will regard, but their ultimate advantage. What they are to be when his work for them is completed will be the end for which he will speak to them. "Not yours, but you," will absorb his thought. His work will be arranged by this principle. The minister will know what he seeks as well as the carpenter does when he stands before his wood, or the sculptor before the stone. Hence he will have patience, forethought, pains, imagination, anticipation, as he quietly does his daily work and eats his daily bread.

The same thought will pervade his ministry. How can I best reach the determined end will govern his intercourse with those committed to his charge; his conversation with them; his counsel and sympathy and prayer. Their interests will be of so great concern that no care can be spared which will promote them. He may not win their applause, but he must save their life and enlarge it. The process may be slow, but it cannot be neglected.

The manner of his own life will follow the same rule. He would be glad to humor his personal taste, to pursue delightful studies, to enjoy congenial society, to make his life happy and attractive. He may be able to do this while he keeps it distinctly subordinate to the end he must achieve.

The merchant, the lawyer, the physician, the builder has to make the same arrangement, which puts the end in the supreme place, and of other things takes what comes by the side of his path. These men have pleasure in their work, and many incidental pleasures which help them without hindering their one design. It is a gracious assurance: "He shall drink of the brook in the way, therefore shall he lift up the head."

There can be little real comfort or satisfaction for an earnest man if he feels that he is failing in the one thing he means to do. A man must be commended for his every day work, and must have his self-approval in it, or the praises of men and the other pleasures which he gains are of small account. It is for a chosen and appointed end that men and women have been glad to expatiate themselves, to turn away from home and friends and the delights of society and all its allurements. Christian history is in such lives, which have had and their great reward, his years, to move toward it with something of sight and more of faith, has contented and ennobled the hearts of the best workmen the Church has known.

The proper end is by no means small. It is not merely to instruct, or merely to make a man sure of Heaven as his second choice. It is to save a man from himself and the world; to construct character, to create manhood, to foster virtue, to secure usefulness; to make a man in the largest way the child of God, the disciple of Christ, the apostle of divine grace and truth. Upon the way which leads to this accomplishment there is ample room for any man; a task hard enough for all his powers, with a result large enough to justify his generous toil, and to give him the consciousness of success.

The minister is less in danger of doing the wrong thing than of doing the inferior thing. There are many ways of life open before good men. But when one is called to take up the work which the Redeemer of the world has left in the hands of His friends; to shepherd His sheep, and the "other sheep who are not of this fold," and to make this strictly his personal and professional purpose, he must needs omit some things from his life that he may gain the one thing which holds the life itself within it.

I come back, therefore, to the "even so." What do the words mean? What do they permit and require? How shall they be embodied in this sermon, this instruction, this intercourse, this study and prayer? He who has honored us with this appointment which is like His own will surely enable us to fulfill it, and in this we shall have His companionship, and share the joy with which He sees His own work accomplished by those He has so freely trusted.

Cambridge, Mass.

Fiction vs. Bible.

Recently, both from the editor and contributors, in the ADVOCATE, we have had presented to us some opinions as to the propriety, advisability and righteousness of young ministers studying standard fiction. As one of the young preachers of the Conference, I want to say in this public way, that I am eternally opposed to this class of literature and have none of it in my library and never shall have. And I feel constrained to say that these books are not necessary in any older preacher's library. It is a firm conviction with me, that with possibly a few exceptions, beside the Bible we need no books but those which are explanatory and expository to the Book of books. I base my convictions, first, upon this proposition: "The Word of God reveals the character of God." If I want to know God, I turn to His word, for "These are they which testify of me." I need this knowledge for my own personal good. I come in to possession of a knowledge of God's character. I meditate upon the purity and holiness of that character. Then, looking inward I inquire honestly as to my own character. Is it as pure and holy as God would have it? Thus as I learn to know God, in a measure, I learn to know myself and other men, and knowing myself and other men, I have solved the great problem of dealing with self and others, as an embassador of Christ. I am led to this conviction, second, because of the verity of this proposition. The word of God reveals the character of man. Turning to the sublime history of the creation of man, the statements are not lacking in power as to directness, neither are the terms used therein ambiguous. Following the sacred historian of the race until he chronicles the fall of man, again we get a clear insight into the character of man in his fallen estate. Taking the men and women of the Bible, as they are pictured to us therein, we have every phase of character belonging to the human race. Taking the query of Job and the Psalmist, "What is man?" without fear of successful contradiction, I assert that the answer is always found in God's word. To the query of Jeremiah, "Is there no balm in Gilead?" I answer there is. For every defect in the character of man there is a remedy prescribed in the great Book of God. I am glad that I believe and preach that the Gospel "is the power of God unto the salvation of every one that believeth." It needs not to be supplemented or complimented by modern fiction of however grade of standard.

I am convinced of the soundness of my conviction, third, because God's work reveal his power and Godhead. Briefly, the power and Godhead of God is manifestly proven in the creation and preservation of all things. We view in wonder and awe the stupendous work of creation. We conclude that only an infinite power could have wrought so fearfully and wonderfully. We seek for a being who is the imbodiment of all that is infinite. As we weigh and measure, as best we can, the great effects apparent to our various senses, we are led in our contemplation of the vast works of God, back of them to the first great cause, the prennial power and reach a climax in our adoration of His Godhead.

Fourth, I am convinced because "God's ways reveal His sovereign authority to rule." This is seen in His providences. God is surely over all. He is our legitimate ruler. He is the ruler of the universe, of nations, of all organized effort in all the activities of life and of each individual. The providences of God are sometimes exceedingly mysterious. "His ways are not our ways." The divine consoler reminds us in clear statement that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

So, my dear brethren, we have these three great departments of study, namely, the Word, works and ways of God. The great men whose writings have blessed all the ages past, purifying society and conserving the best interests of the race, are the men who have written of the truth as they have found it revealed in these three departments.

And the man who seeks to find Him in faithful service, by diligent study in these three departments, will be thoroughly furnished for the work of the ministry.

He will learn of God, His purposes and methods. He will learn to know man and how to lead him back to God. To be an humble instrument in God's hand of saving men I conceive to be my highest and first duty to God and man in my official capacity of an embassador of Christ. First and foremost of all I must feed His sheep. I must be fed first. I must know where the green pastures and the still waters are to be found. I cannot learn this from fiction. I thank God that I have been fed on daintier food and drank from the life-giving stream. Brother, if you want a fruitful ministry, declare the "whole council of God" and leave fiction in the category to which it belongs.

I have thought seriously that one reason at least that some of our preachers fail to win men for Christ was because of their failure to preach the pure word and a whole Gospel. May God help us to see clearly and work efficiently while it is today.

ALBERT SHERRILL.

General Robert Brank Vance

A BIOGRAPHICAL SKETCH.

"Take him for all in all he was a man,
We ne'er shall look upon his like again."

Robert Brank Vance was born in Buncombe county, N. C., April 24th, 1828; was appointed Clerk of the Common Pleas and Quarter Sessions for Buncombe county in 1848, served eight years and declined re-election; afterwards he was engaged in merchandising in Asheville for a number of years, and was a popular and successful merchant; he was married to Miss Harriet McElroy in 1851, by whom were born to him six children, four of whom survive him; when the war broke out in 1861, he was elected Captain of the Buncombe Lifeguards raised through his influence for the Confederate service; when the 29th Regiment of North Carolina Volunteers was organized, he was elected Colonel by the officers, receiving every vote but his own; the regiment being reorganized at Cumberland Gap in 1862, he was re-elected. He was in several engagements at Cumberland Gap in 1862, and commanded his regiment in the battle of Murfreesboro in 1863, where, on the fall of General Rains, he succeeded to the command of the brigade while the battle was raging. His horse was killed under him, and he was complimented for gallantry by Gen. McCown. A short time after this he was appointed by President Davis to the rank of Brigadier General, as a reward of his skill and gallantry.

After the army fell back under Gen. Bragg to Shelbyville, Gen. Vance became very ill with typhoid fever, and while he was down, his regiment was ordered to Mississippi, and he did not command it afterwards. When he returned to the army in 1863, Gen. Bragg assigned him to duty as Brigadier General in Western North Carolina, and he was captured at Cosby Creek, Cocke county, Tenn., Jan. 14th, 1864, while riding into a squad of Federal troops by mistake. Then he was kept in prison first at Nashville, Camp Chase, O., and lastly at Fort Delaware. While in the last mentioned prison, he was released on parole together with Gen. Beale, and given the freedom of the country within the Federal lines to buy clothing for the Confederate prisoners. The cause of this extraordinary kindness extended to him involves a touching and interesting story which in this brief sketch cannot be given in detail.

Suffice it to say that it was an apt illustration of the saying of Jesus: "With what measure ye mete, it shall be measured to you again." It was one instance of a man's good deeds coming back on him as a recompense in this life. While he with his regiment was holding the Union men down in Johnson county, Tenn., in the early part of the war, the Rev. Nathaniel G. Taylor, a Union man of that county, a local preacher of eminence in the M. E. Church, South, and a prominent politician, was much annoyed by the Confederate scouts, and feeling that his life was in danger, he fled to the woods; but becoming weary of lying out in this style, he came to Col. Vance's headquarters, surrendered and asked for protection papers. Col. Vance fearing that it would go hard with his old friend, if he should be taken to Knoxville to be tried, instituted a court-martial, tried and acquitted him, and gave him protection papers. It becoming too hot for Mr. Taylor in East Tennessee, he

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soon made his way through the Confederate lines to New Jersey. As soon as possible he went to Washington City, called on President Lincoln and gave him an account of the situation in East Tennessee. The President wept as the story was being told him, but occasionally interrupted the narrative with an humorous anecdote, thus mingling shower and sunshine. Mr. Lincoln was deeply affected by the story of his trial and acquittal by Col. Vance, weeping freely at the representation of the Colonel's magnanimity; "And now Mr. President," said Mr. Taylor, "this man is your prisoner." "He shall be released," was the prompt and emphatic reply of the President, and the order for his release was issued at once. After the General's release he was active in connection with his Confederate colleague in using the money furnished by the Confederate treasury in purchasing clothing for the Confederate prisoners, and he was everywhere cordially received by people of the North, many voluntarily contributing to the wants of the prisoners.

The General's personal popularity and gallant conduct during the war pointed him out as a fit standard-bearer of the Democracy of the Eighth Congressional District of his State, and accordingly he was elected to the House of Representatives in the year 1872, and by repeated elections remained an active and useful member of that body for twelve years. The nominating convention of 1884 being tied between him and Capt. Thomas D. Johnston, he broke the dead lock by withdrawing from the race. During President Cleveland's first term, he held the office of Assistant Commissioner of Patents.

Gen. Vance was twice elected Grand Master of Masons of North Carolina, and was at one time Deputy High Priest of the Grand Chapter of the State. He was also an honored Frater of the Knights Templar. He also filled for one term the office of Grand Worthy Patriarch of the Sons of Temperance of North Carolina. He was from youth a member of the M. E. Church, South, and was several times elected to the General Conference. He was also one of the Cape May Commissioners, which in a measure settled the property disputes between the M. E. Church and the M. E. Church, South. The College of Bishops also appointed him a delegate to the Ecumenical Methodist Conference held in London in 1881; but his pressing engagements at home forbade his attendance. General Vance was for a long time secretary and treasurer of the Holston Conference Female College, Asheville, N. C., and he administered the affairs of his double office with great success. He was for many years Recording Steward of Central church, Asheville; Superintendent of the Sunday-school, and a leading worker in all departments of church work in his town.

March 20th, 1887, he lost by death his beloved wife, and in 1892 he was happily united in marriage to Miss Lizzie R. Cook, who survives him.

A man that has touched humanity at so many points, a man of such probity, unselfishness, devotion to the welfare of the race, pleasing manners and sublime piety deserves a book; but I must be content to dedicate this brief notice to his memory.

With very limited scholarship, such as schools afforded, he wrote and spoke accurately and critically. His belles-lettres reading was extensive, and he was a cyclopædia of choice poetical quotations. With no education but what the common schools afforded when he was a boy and such as he achieved by diligent reading he was an ardent patron of the higher education, contributing more than any other one man to the success and prosperity of the Conference College, in Asheville.

He had a life-long temperance record. Through his influence a division of Sons of Temperance was kept up in his town for a number of years; and partly through his indefatigable efforts Asheville had a local prohibitory law for some years before the war. He delivered hundreds of temperance and prohibition lectures throughout the State, traveling at his own expense; and his lectures were always full of humor, pathos and eloquenee. No man had a better command of humor. He was perhaps less witty but more humorous than his brother Zebulon; yet his wit was ready and sparkling, but never sarcastic. If his character were to be set forth in a single word, it would be love; he never wounded with words, either privately or publicly. He was a great Church worker. In the midst of his business, military and political careers, he was always ready to offer a prayer or to deliver a religious exhortation. Without spiritually readjusting, he was always ready to go into the altar to instruct and comfort penitents. As steward he was diligent and successful in managing the finances of the Church, as a Sunday-school superindent, he was almost adored by the children, and in revival work his spiritual power and influence for good were wonderful.

Endowed as he was with fine business and economical ideas, his liberality, at the same time was limited only by his means. The indigent, the widow and the orphan, were never turned away from his door without material help and a kind word. He perhaps gave a larger per cent. of his income for Church and charity purposes than any other man in his community.

His fine business talent and great popularity as a business man enabled him at one time to accumulate a considerable little fortune, which was wasted through the vicissitudes of war, mistakes of his partners in business and other circumstances which he could not well control, so that he died in limited circumstances.

In a proper estimate of his character, we should not fail to mention the fact that he maintained his moral integrity and a high state of spirituality throughout the war and throughout a busy and exciting political career. He inherited from a noble parentage the most honorable principles. I did not personally know his father; but I never knew a better woman, all around, than his mother. General Vance was always honest, truthful, incorruptible. His most intimate acquaintances were his greatest admirers and most steadfast friends. The value of such a man cannot be estimated in figures or words. He had not the learning or logical mind of his brother, and the world would not pronounce him as a great man; but he was not his brother's inferior in common sense and political sagacity. In debate he could never be tripped, and his readiness and pertinence of repartee were unequalled.

A few speeches in Congress which do him great credit, and a little volume of poems entitled "Heart Throbs From the Mountains" are his principal contributions to the literature of his country. These verses written under various circumstances, some of them in his early youth, have the spirit of poesy, and some of them in rhythm and beautiful sentiment possess positive merit. I cannot forbear quoting a few paragraphs from a letter to me from his beloved wife, who waited upon him so faithfully and lovingly throughout his prolonged sickness. She says:

"General Vance died as he had lived—the noblest Christian man I ever knew. He had gradually been sinking a long time, and at times was unconscious before he died, and talked but little on account of exhaustion. He called me often through the last night of his life. I was with him all the time. Just before day I said, 'General, you have often repeated the 23rd Psalm, and hoped you would realize it at the last. Do you realize it now?' 'Yes, yes,' came in feeble whispers. On one occasion a year ago he was dangerously ill through the night. I did not think he could live till morning. The next day he said, 'You thought I would die last night.' I said, 'Yes, General, and how did the future look to you?' He replied, 'I felt that I had nothing to do but to lay my hand in the hand of God and go.' Again he said, 'I am like a bird in the air ready to light on earth or in Heaven.' He once asked me if I thought the Lord would come for him in the night. I replied, 'I do not know.' He said, 'I hope He will come through the day,' and He did."

He quietly breathed his last Nov. 28th, 1899. The funeral services were held at Central Church, Asheville. The remains were followed to the cemetery, it is said, by the largest funeral procession, except two, in the State. Masons, Confederate Veterans, and Sons of Veterans joined in the cortege with a large body of citizens. His body rests in the Asheville cemetery and his soul in the bosom of God.

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Notes From Winston.

There has been no event out of the ordinary in connection with Methodism in this hustling city during this Conference year; yet sometimes things that are common-place should be chronicled; and since no one else has assumed the task, I send these brief notes to the ADVOCATE.

Of the three pastors, two are new, having been sent here by the last Conference, and the third one, Rev. W. C. Willson, is serving his second year.

Centenary, strong and great, is moving on steadily under Bro. Marr's pastorate. I am told that his congregations are very large, and his preaching always of a high order. He has about completed his first round of pastoral visitation. His official board is planning to spend $5,000 in the securing of a parsonage, and in providing larger and better accommodations for the flourishing Sunday-school. Bro. Marr has his eyes open to the future of Winston Methodism, and his people are ready to follow his wise leadership. The church has had seventeen accessions for the current year.

Burkhead promises improvement over the work it did last year. The congregations are better, and Bro. Willson's hold upon his people is growing stronger all the while. He is agitating the erection of a parsonage for his charge. This would be a wise investment of Methodist money. Parsonages is permanent endowment. We hope he may succeed.

Winston Methodism is expected to unite with him in a series of meetings at his church, beginning April 2nd. Bro. Marr will do the preaching mainly.

The pastor at Grace is well pleased.

He thinks no one has a more delightful charge than his in many respects. Seven members have been added to this church. A Junior League and a Ladies' Aid Society have been organized. Subscriptions were taken Sunday for Conference collections, and 40 per cent. more than the assessment was secured. This church hopes to begin a series of meetings May 6th.

As a city, we have been fortunate in having with us the connectional brethren. Dr. DuBose spends April 8th with us and Bishop Galloway spent a Sunday in March. At the time of the Bishop's visit, the Twentieth Century Movement was fairly launched. The several pastors here will see to it that all of our people have an opportunity to contribute. We hope to have good results

A Methodist association, consisting of the pastors and representatives from the League, Sunday-schools and Boards of Stewards has been organized. The association meets weekly and hopes to cultivate unity of sentiment and action among our Methodist hosts.

W. H. WILLIS.

Preparatory Training for the Sabbath-school

BY EMMA SUMNER ROBERTS.

Too often we depend upon the Sabbath-schools for the greater part of the religious training of our children, but there is a training which must be a preparation for that of the Sabbath-school. This training must be received at home, under the watchful and prayerful care of parents.

God gave children to parents, to Him they are responsible for the training and instruction of the young lives entrusted to them. They cheat them of their birth-right when they leave the whole culture of the head and heart to others.

We must begin at the cradle to Christianize the world.

"It is the mother who stands next to God in forming the future of a child." While training your little house-hold flock, you may be preparing a choir for heaven. "Those who rock the cradle have the church's as well as the nation's destiny in their hands."

Daniel Webster once asked Thomas Jefferson, "What is to be the nation's salvation." His answer was: "This nation will be saved, if saved at all, by teaching the children to love the Savior." Then let parents pray that their children be filled with the Holy Ghost from birth, and expect them to be like Isaiah and Jeremiah, sanctified from the cradle.

It is of the utmost importance that the first impressions of childhood be good ones, for they will go with them through life. Older people knowing the strength of early impressions tell us the lessons learned in childhood are those that make the lasting impressions. How often we see old people in their second childhood who easily remember the impressions made while they were little children, but cannot remember events of later life.

A plant must be nourished with the proper soil and care, and the pruning knife must take away those branches which would deform it. Let these be properly applied while it is young and tender and the plant will make a beautiful, symmetrical tree, but let the plant be bent, the soil poor, and let it be left to grow as best it can. and it will make a scrubby, crooked, ugly tree, which can never be symmetrical. Then the pruning and pressure to straighten it will kill it. It was ruined in early life. A child is like the plant. Just as the tree is formed while a tender plant, so the child's character is formed in early life, whether it be a noble character or a bad one. If the child is brought up with the proper care and training its character will be such as God and the world will admire. Again a child's mind is like a clean sheet of paper. susceptible to all impressions. If a bad impression is made it is lasting, it can never be entirely removed; by long and careful discipline it may be erased from the paper, but the paper is not like it was before the mistake was made, it is scarred; so the mind is scarred with bad impressions, and can never be entirely freed from them. Then let the early impressions be good ones, which will mould the child's character for eternity.

When shall we begin and how shall we begin to train children? Begin as soon as the child is able to notice anything. Do not wait and follow the advice of the old saying: "Wait until the child can understand what I mean." Begin at once and it will soon understand what you mean. Don't wait and let it have its own way, until it has become disobedient; it will require very strict discipline. As soon as they are able to understand baby talk, teach them that there is a God, that He has created them, loves them, gives them everything they have, and that they must love Him above all others. I once heard a little girl say she loved mamma and papa and little sister, but she loved God most, because mamma said she ought to love God most. Tell them stories of people whom you would like to have them imitate. They have a natural love for stories. As they grow older their love for stories and power of imitation will grow. As soon as they can understand a story, read to them; read the Bible and moral stories to them. The Bible stories and lessons they learn while little children, they will never forget. They will naturally imitate characters in these stories.

As soon as they can speak, teach them to pray, to give thanks in all things, and also to ask God's blessing on other people. Let them hear you pray, and they will imitate you. It is a startling fact, that children naturally imbibe their parent's character. Alas many parents seem to forget this.

Truths already learned should be constantly repeated. It is by repetition that children learn. Parents must understand the nature of their children and make these truths practical. When there is an opportunity to impress a beneficial or a spiritual lesson grasp it at the very moment.

Talk freely and naturally about religious subjects, not as they were solemn Sabbath day topics, but as a part of every-day life. Speak of God as a Heavenly Father and the Saviour as a personal friend. Children thus taught, and taught to love God above all others, will never speak irreverently of God and religious subjects.

Teach them to love to please God and not man, to desire the approval of their heavenly Father more than the praise of men. When they do little kind deeds for others and receive no thanks, teach them that God sees the kind acts and is pleased.

It is the parents' duty to do personal work with the little children, to talk with them about their soul's salvation, to teach them it is their duty to give their young lives, and their whole time to the Master. They are poor Christians indeed who are too timid and have not the moral courage to talk to their children about salvation. Parents are responsible to a great extent for their children not being Christians; they have not done their duty in personal work. Susanna Wesley spoke to each of her children once a week concerning their soul's salvation.

They should be taught that the Sabbath day is the Lord's day, a day of rest and peaceful enjoyment. They should look forward to it with great anticipations, and know it is a day set apart for the worship of God and not for worldly pleasure. But the teaching will be useless unless the parents show that they themselves regard the Sabbath day and worship of the sanctuary as a pleasure, and not merely a duty. Children should learn to love the church as a place for the worship of God and not for idle gossip. Create in their minds a love for the Sabbath-school. If you are not interested in Sabbath-school work, get interested. The children will become interested too. In the presence of children never criticise Sabbath-school teachers, officers, ministers, and those engaged in religious work. This course of training begun at the cradle should continue through life. Let perseverence be the motto. Such training will form habits which will soon become natural and instinctive. "The tendency of yesterday becomes a habit of today, a bondage of tomorrow, and an instinct of the following generation."

Biltmore, N. C.

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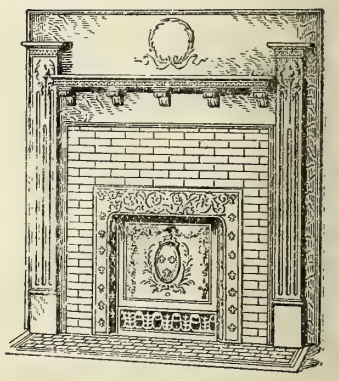
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DO NOT CRAZE.

Onward, Upward.

Two simple words are the above, but they form the veritable watch word to success. A reference to the reverse of this, the results of stagnation or inaction enables one to more fully appreciate the assertion. For few things are so destructive as inaction. Wherever it has been there is no lack of its disastrous work.

Two travellers are trudging their way amid snow drifts beneath arctic stars. One stops on the way while the other persues his journey. When the morning dawns the one is dead, the other is alive. And the verdict rendered is, "inaction slew him." You see the mountain stream leaping and laughing over its rocky bed, waters clear as crystal and pure as an icicle, and a refreshing draught for man and beast. But let the same waters gather in a pool, and they will become full of filth and laden with disease. Stagnation will convert the laughing crystal waters into the dismal, dangerous pond to be dreaded and to be shunned. So it is on every hand, and almost anything is better than stagnation. It fills a community with carping, whining denizens. It causes the business man to see in commerce only visions of gloom and Dantean horrors. Even when the disciple of Him who "went about doing good," ceases to make progress in the Christ life, the church of God to him becomes a stranded vessel, and satan seems enthroned in the world.

China, the hoary sleeping joint of the Orient, who has been an enemy to progress and has fought every effort to take a forward step, gives an interesting object lesson in this connection. The Chinese invented both gunpowder and the printing press, two of the mightiest agencies of modern civilization, but what have they profited her? Other nations with progress as their watchword have used these to their advantage, while they are of little profit to the people who invented them. The great guns thunder at China's gates, but, defenceless and helpless, she can do naught but surrender. The ideas disseminated by the instrument of Chinese invention are working like volcanic forces beneath that tottering old empire. It is an instance where progress has snatched the sword from the hands that fashioned it, and is slaying the sluggard that sits by the way. So it ever is.

But on the other hand, when the face is turned hopefully toward the things to come and the purpose is to go that way at all costs, even the least can be used to advantage and made to accomplish much. A little girl who had become very much devoted to a lady neighbor that lived some distance away, told her mother that she was going to see the good lady, but the mother took little notice of so bold a declaration. The child, however, put out on the journey; and after toddling on for quite a while, her little tired feet reached the threshold of the distant home. Entering in with a face as radiant as a sunbeam, the good woman with surprise and delight beheld the tiny traveller, and exclaimed: "My dear, how did you get here?" The child, slightly puzzled, replied, "I just kept coming."

Those acting thus, bring things to pass. So it is that good comes out of Nazareth. From obscurity and poverty have struggled forth the world's greatest and best. God makes a way for success and salvation on before, but never elsewhere. He showed us the divine method with the Israelites when the broad, deep waters of the Dead sea lay in front of them, and on either hand were the precipitous cliffs that a mountain goat could scarcely climb, while Pharaoh's army crowded the rear, He made them to go forward.

A. W. PLYLER.

Asheboro, N. C.

Spiritual Fruit-Bearing and its Conditions.

In these latter days we hear a great deal about fruit-bearing in the Christian life. Preachers, Sunday-school teachers, prayer-meeting leaders, Y. M. C. A. lecturers, and all classes of religious teachers urge upon their hearers the necessity of bearing fruit. Such exhortation is alright, and perhaps there is not too much of it, but in putting so much stress upon the results of Christian living is there not at least a slight danger of overlooking the essential conditions of all Christian fruitfulness? And going a step further, is it not possible that our vehement demand for visible results may be an indication of a spiritual lack somewhere? To put the question in another way, when an individual or a church loses some of its genuine spiritual power is there not a temptation to make apparent compensation for the loss by showing to the world that the fruitfulness of the life or church, whichever it may be, is undiminished?

Now we do not wish to detract anything from the importance of Christian fruitfulness. Every Christian life should be a fruitful life, both in developing the Christian graces in one's self, and in bringing others into the fold of Christ. But the important question is, how to attain to such fruitfulness. Can we best become fruitful by always talking about fruit-bearing and by continually urging people to reach out after results, or can we best accomplish our purpose by placing the stress upon the antecedent conditions?

David expressed the desire for a fruitful life in the fifty-first Psalm, but he made no direct prayer in that direction. On the contrary, his prayer had reference to his own spiritual condition: "Create in me a clean heart, O God, and renew a right spirit within me." And again, "Restore unto me the joy of thy salvation and uphold me with thy free spirit." The burden of his petition was for individual purity, power, and joy, and then knowing that results must follow from such a condition, he says, "Then will I teach transgressors thy ways, and sinners shall be converted unto Thee." He sees that his life can become a fruitful life only through the medium of his own proper attitude toward God.

Jesus in the familiar parable of the vine and branches (John 15 chap.) teaches the same lesson, with regard to spiritual fruitfulness. Cleansing through the word, is the first condition. "Now ye are clean through the word which I have spoken unto you." The second condition is that of abiding: "Abide in me and I in you." Then follow the results: "He that abideth in me, and I in him, the same bringeth forth much fruit." The continual "abiding" in Christ is the supreme condition of spiritual fruitfulness. Without it there can be no results, with it there must be results. When a life is "hid with Christ in God" good fruits will grow from it just as naturally as the rich clusters of purple grapes grow from the carefully tended vine.

According to the words of our Saviour the fruits of the spirit do not come as the result of worry, restless anxiety, and eager striving after mere numbers of things, but they come as the spontaneous outgrowth of pure and consecrated lives.

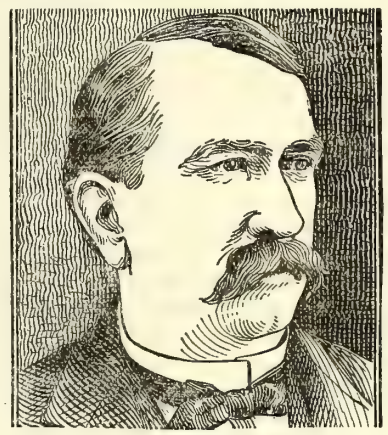
This does not mean that as Christians we are to dispense with all efforts towards achieving results, but it does mean that we are to spend more time in perfecting the conditions of Christian fruit-bearing. It is pleasant for the husbandman to watch the formation of the clusters and the maturing of the grapes, but it's more important for him to prepare the soil and properly care for the vine, for without this labor and care there will be no gospel to ripen. So the Christian must abide in Christ, thus maintaining the proper condition for fruitfulness, and God will "give the increase."

Therefore let us preach and talk, not less about fruit-bearing and results, but more about cleansing and abiding, knowing that if we have the latter the other will follow. ROBT. G. TUTTLE.

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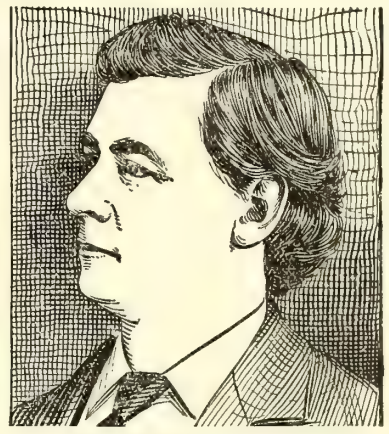


Hon. Wm. Youngblood, Auditor for the Interior.

Washington, D. C., Dec. 10. 1898.
Pe-ru-na Drug M'f'g Co., Columbus, O.:
Gentlemen—I've often heard of your great medicine and have persuaded my wife, who has been much of a sufferer from catarrh, to try Pe-ru-na, and after using one bottle she has wonderfully improved. It has proved all you have claimed for it, and I take pleasure in recommending it to anyone who is afflicted with catarrh. Yours,

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Congressman Howard from Alabama.

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Gentlemen—I have taken Pe-ru-na now for two weeks, and find I am very much relieved. I feel that my cure will be permanent. I have also taken it for la grippe, and I take pleasure in recommending Pe-ru-na as an excellent remedy to all fellow sufferers.

Very Respectfully, M. W. Howard.

Congressman Howard's home address is Fort Payne, Ala.

Any man who wishes perfect health must be entirely free from catarrh. Catarrh is well-nigh universal; almost omnipresent. Pe-ru-na is the only absolute safeguard known. A cold is the beginning of catarrh. To prevent colds, to cure colds, is to cheat catarrh out of its victims. Address Dr. Hartman, Columbus, O., for a free catarrh book.

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THE CHRISTIAN LIFE.

The Easter Guest.

MARY LOWE DICKINSON.

I knew Thou wert coming, O Lord Divine!
I felt in the sunlight a softened shine,
And a murmur of welcome I thought I heard
In the ripple of brooks and the chirp of bird;
And the bursting buds and the springing grass
Seem to be waiting to see Thee pass;
And the sky, and the sea, and the throbbing sob,
Pulsed and thrilled to the touch of God;

I knew Thou wert coming, O Lord Divine,
To gather the world's heart up to Thine.
I knew the bonds of the rock-hewn grave
Were riven, that, living, Thy life might save;
But, blind and wayward, I could not see
Thou wert coming to dwell with me, e'en me;
And my heart—o'erburdened with care and sin—
Had no fair chambers to take Thee in.

Not one clean spot for Thy foot to tread,
Not one pure pillow to rest Thy head,—
There was nothing to offer, no bread, no wine,
No oil of joy in this heart of mine;
And yet the light of Thy kingly face,
Illumed for Thyself a small, dark place;
And I crept to the spot by Thy smile made sweet,
And the tears came ready to wash Thy feet.

Now let me come nearer, O Christ Divine,
Make in my soul for Thyself a shrine;
Cleanse, till the desolate place shall be
Fit for a dwelling, dear Lord, for Thee.
Rear, if Thou wilt, a throne in my breast,
Reign, I will worship and serve my guest,
While Thou art in me—and in Thee I abide—
There can come no end to the Eastertide.

The Crown of Christ's Career.

The supreme event in the earthly career of our Lord was his crucifixion. But it did not complete his work upon earth. In a real sense the resurrection was the crown of his career. It was necessary to supplement the crucifixion. Of course his death bewildered and discouraged his followers. They would have been more than human had they not supposed their hopes blasted. The conception of an unfaltering faith, triumphant over every obstacle, which the modern church has learned to entertain, must have been almost, if not actually, impossible to them. They had not behind them centuries of Christian history. They could not look back upon crucifixion and resurrection alike, preceiving their rich and stimulating meaning, their necessity to the symmetrical fullness of our Lord's life work.

When Jesus was crucified and when they saw him buried in the tomb, all must have seemed over to them excepting so far as some of them had a vague, unreasoning, hardly more than instinctive, confidence that somehow, at some time, he would prove that they had not trusted him in vain. But when he rose from the dead he vindicated himself. He demonstrated that the cross with all its anguish had been only a single fact, although the most solemn, in his career. He proved that he was monarch even of death itself, and that his redeeming work not only had not suffered by his crucifixion, but actually had been enriched and made more effectual forever.

Again the resurrection was necessary to complete the revelation of Christian truth. Christ came to teach not merely repentance, forgiveness and salvation, but also immortality. What need of any other lesson upon the subject. His victory over the grave is the victory, as he declared, of every believer. Because he rose, we shall rise too. Because he lives forever we shall live forever, and but for his resurrection the world never would have been convinced of the solemn and glorious truth of immortality as it now is.

The resurrection, also, was essential to inspire the church, and in respect to not merely its faith, but also its aggressiveness. It was no longer a conquered and despondent but a victorious, hopeful body of believers which encircled our Lord. It was not yet as triumphant or as assured of the prevalence of the gospel among men as it afterwards became. It was not without forewarnings of the terrible trials surely to be undergone, which, by scattering the seed of truth throughout the world, should stimulate instead of hindering its advance. Yet it was a church uplifted and encouraged, assured that its faith rested upon solid foundations, knowing as it had not known before in whom it had believed, and therefore inspired for faith, service and endurance as it could not have been otherwise. Truly the resurrection was the crown of Christ's career.—Congregationalist.

God Makes No Mistakes.

GEORGE H. BOND.

What a source of comfort and support to the Christian is the thought and assurance that with all God's dealings with us in this life he makes no mistakes! The wisest and best of us in this world have to acknowledge from time to time that we have made many and sometimes grievous mistakes; but not so with our heavenly father, for he makes no mistakes. Here are parents who have a family of children to bring up. Their great desire is to do for them just what will be for their highest and best good, and they try in every way possible to accomplish that end. The years come and go and they thought all the time they were doing what was for the best for those they loved, but are led to look back and see where they have made great and sad mistakes. But not so with God.

We believe that in the light of eternity we shall be led to thank and praise God for what we now call great afflictions and sorrow as much as for what we now look upon as joy and prosperity. The little child looks up into the face of its parents and wonders why they do thus and so. We are little children and we look up into the face of our heavenly father and wonder why he deals thus and so with us. But he is rich in wisdom and makes no mistakes.

We have a good illustration of this thought in the case of Jacob when he mourned so for his son Joseph. He felt at the time as though his affliction was greater than he could bear, but was led afterward to look upon it as one of the greatest blessings of his life. The disciples, when they laid the Savior away in the tomb, felt as though all hope was gone, but in a very short time their eyes were opened and they counted it one of the richest experiences that came to them in this world. So it is with all God's dealings with us here below. He sees the end from the beginning, and what many times seems so dark and mysterious to us is as clear as the noonday sun to him. For be assured he makes no mistake. What a help this thought gives us in prayer and communion with God. How it tends to give us patience to wait for his unfolding. How it leads us to commit all our ways, both temporal and spiritual, into his all-wise hands and then follow the leadings of his providence, believing that what we know not now we shall know hereafter.—Northwestern Christian Advocate.

The Christian's Legacy.

A rich gentleman lost his wife, and later a charming little boy. He was their only child, whom they both loved beyond the range of human language to express. From this double bereavement the husband and father never recovered. After his death search was made for a will, but none could be found. At the sale of household effects an old domestic came for the purpose of purchasing a favorite picture of the dear boy for whom she had fondly cared during most of his life. The picture she knew to be among the most choice possessions of the home. It was sold to her just as it hung on the wall. Upon being taken down, the will was found attached to the back. It read that whoever purchased this picture of the much loved only son should, with it, have all the property. Those who honor God's well-beloved and only eternal Son, inherit boundless wealth. They are assured of riches which perpetually increase with the using. Each of us may have all that we can appropriate.—Selected.

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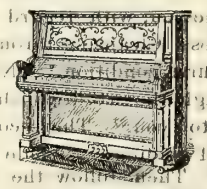
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THE HOME.

The Old Friends.

SARAH DOUDNEY.

Where are they scattered now,
The old, old friends?
One made her dwelling where the maples grow,
And mighty streams through solemn forests flow;
Yet never, from that pine crowned land of snow
A message sends.
Some meet me oft amid
Life's common ways.
And then, perchance, a word or smile declares
That warm hearts throb beneath their load of cares;
For love grows on, like wheat among the tares,
'Till harvest day.
But "some are fallen asleep"—
The words are sweet;
Oh, friends at rest beneath the blessed sod,
My feet still tread the weary path ye trod,
Ere yet your loving souls went back to God.
When shall we meet?
Oh, then, divinest Friend,
When shall it be
That I may know them in their garments white,
And see them with a new and clearer light,
Mine old familiar friends—made fair and bright,
Like unto Thee!

The Story of a Lily.

BY EMMA SEARLES ULRICH.

A gleam of yellow light streamed through the narrow panes of the attic window. There was but one window to lighten the dusky shadow of the poor, little tenement chamber, and that looked out upon a blank, cold wall, grey with the smoke of many years. But sometimes, just at sunset, a stray shaft of sunlight, now crimson, now gold, would steal through the narrow panes, brightening just for a moment the dreary little room;—only a hint of the brightness within the gates of gold.

Then the eye of the pale sufferer upon the bed would brighten, for she knew that the lonely vigil was almost over, and that presently in the twilight there would be a swift, light step upon the shaking stair, a soft rustle of garments, and a girlish kiss planted upon the fevered brow. A breath of the broad, free world without would be wafted through the open door, bringing for an instant fresh life and courage into the dreary chamber.

The vigil had been long this day, so long since Margie had stolen softly down the creaking stairs in the grey dawn of the coming morning, leaving the sick mother to watch and suffer alone, while her slender young hands toiled for their daily bread. Through the long hours the wasted form upon the bed had been racked again and again by the deep, hollow cough that told its own pathetic story, while the hectic flush glowed upon the sunken cheek. The way had been long, the burden heavy, but the end was near and there would be rest and peace at last, but Margie—faithful, loving Margie! How could she leave this only child to fight life's hard battles alone. The slender shoulders had already borne burdens all too heavy through those many months while the mother lay dying. But then there had been the mutual love and sympathy, the safe shelter of the little chamber, poor tho' it might be, all made sacred by their mingled prayers at dawn and nightfall, when the old Bible was taken from its niche and the sweet words of comfort sank into the weary hearts.

Many a time this day had the transparent hands of the mother been folded in silent prayer, not for herself, for soon, she knew, the Master himself would give his beloved sleep, quiet and deep and long, but for Margie, frail, desolate Margie, left to buffet the cruel world alone. Sometimes a great teardrop would steal from beneath the closed white lids and fall softly upon the worn coverlid. And He who hears the young ravens when they cry, was hearing and answering that day, tho' she who prayed knew not that the answer was so near.

There was darkness now within the little chamber, but upon the pallid face lay a look of infinite peace, which spoke of a rested burden.

A quick footfall upon the stair, an opening door, a girlish voice low and clear. "Mother, sweet mother, are you here? Just see, only see what I've brought you, and Oh, mother, I've news, such joyful, joyful news." The evening lamp was quickly lighted, and now upon a little table close beside the cot, stood a lily, tall and stately and fair.

"I am the Rose of Sharon and the Lily of the Valley," murmured the mother as her brilliant eyes feasted upon its beauty.

"Consider the lilies of the field how they grow. They toil not, neither do they spin, and yet I say unto you that not even Solomon in all his glory was arrayed like one of these," whispered Margie as she smoothed the fevered brow.

"Wherefore, wherefore—say the words, Margie."

"Wherefore," spoke the girl in silvery, trustful tones, "if God so clothe the grass of the field which today is, and tomorrow is cast into the oven, shall he not much more clothe you, Oh ye of little faith?"

"Amen," came from the pallid lips. "It is thine own Word of promise, Lord Jesus; I claim it as mine."

"But, Oh, mamma, this is not all. I have news, such joyful news," and then followed a story of Christian love and helpfulness, of how a cheerful home was to be provided for the patient sufferer, and more congenial work for Margie amid pleasant associations.

Tomorrow they were to go into a new world of brightness and cheer, beyond the dim shadows of the attic chamber. The mother's voice spoke at last and its tones were clear and calm: "For you, Margie, all for you, my precious daughter. But for me, In my Father's house are many mansions."

And there was silence deep and long within the little chamber.

Now is Christ risen from the dead and become the first fruits of them that slept. There was no supper spread upon the little table that night, but on the morrow a lily fragile and fair lay white upon the pulseless heart, and it was Easter morn.—Central Christian Advocate.

A Beautiful Easter Custom.

No more divinely appropriate expression of the Moravians' love of music and their appreciation of its inspiring power is to be found than in their sublime annunciation of the Resurrection day. Through the quiet street [of Bethlehem, Pennsylvania] in the early morn, the trombonist walk from place to place, pouring forth their grand, inspiring anthem which arouses the slumbering town to the welcome knowledge of the advent of this glorious day. Now here, now there, now everywhere, the lights appear within the windows of the dwellings, and the streets are thronged with people, young and old, wending their way from all directions toward the church, and greeting one another with loving salutations of the day. The Easter service is begun with the church and is continued there until the brightening sky announces the advent of the dawn. Then, in slow procession, subdued and reverent, the people pass without the doors, and, headed by the trombonists, solemnly ascend the winding hill to their beloved and quaint old burying-ground.

Within the closure of this consecrated spot the congregation assembles, and stands in a large semicircle facing the eastern hill in fond anticipation of the emblem of its cherished faith. A little apart stand the ministers and the trombone choir. Thus assembled, the service of song and responsive readings, begun in the church, is continued. A sense of deep, religious awe pervades the gathered throng, as on this cold, gray morning of the early spring they await, in spiritual communion with their departed loved ones, the Resurrection hour. Above the hill the dawning light appears. Then from the voices of the assembled host there bursts a melody of raptured song, a heartfelt hymn of praise and adoration, a spontaneous symphony of joy, which starts in glad expression of triumphant hearts, and mingling with the full, resounding strains of sweet-toned trumpets and resonant trombones, arises with the warbling song of joyous birds in glad hosannas to the splendent sky. For see! —a radiant light o'erspreads the earth! A wondrous glory hails the new-born day! The sun appears in fulgency sublime—God's symbol of the resurrection life; and earth and heaven in exulting joy peal forth in glad antiphonal accord: "The Lord is risen! Hallelujah! Praise the Lord!"—Ladies' Home Journal.

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AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to
REV GEO G. SMITH,
Macon, Ga.

NORTH CAROLINA

CHRISTIAN ADVOCATE.

GREENSBORO, N. C., APRIL 1900.

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

SUBSCRIPTION RATES.

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AN EASTER MEDITATION.

In the sacred calendar, first among all religious festivals is that of Easter. It is greater even than that of Christmas. It is more largely observed than any other and the exercises are more elaborate and impressive. Every one ought to understand its history and design.

Easter was a period of festivity long prior to the Christian Epoch. The pagans of the North of Europe, and indeed of all parts of the world not absolutely savage, celebrated the death of Winter and the birth of Spring quite as joyously as Christians do at Easter tide.

Easter day is always the first Sunday after the full moon occurring before or next after March 21st, which is the beginning of the ecclesiastical year in the Latin and Anglican churches. But if the full moon happen on Sunday, Easter Day is the Sunday after. March the 22nd is the earliest day on which it can fall and April 25th the latest.

To the intelligent Christian Easter brings fresh to memory the closing scenes in the last week of our Saviour's earthly life. We witness again his triumphant entrance into Jerusalem on Palm Sunday. We see the jubilant throng strewing the highway with their garments and branches from the trees and we hear the shout of the multitude that went before and followed after, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord."

With wonder and amazement we behold Christ overthrowing the tables of the money changers, and the seats of them that sold doves and with authority driving from the temple those who had desecrated its sacred precincts by buying and selling. With joy we contemplate his triumph over the combined wisdom of his enemies in that great intellectual battle in the temple on Tuesday. We linger with him in Bethany in the house of Simon the leper as he partakes of the feast prepared for him and receives the anointing by Mary. We partake with him of the Paschal feast and of the Lord's supper and go with him to Gethsemane and stand by him at the cross.

We, with awe and deep emotion, witness his great patience and resignation, listen to his last prayer and hear him cry, "It is finished." We see his body tenderly taken from the cross, hastily prepared for burial by Nicodemus and Joseph of Arimathea and laid to rest in a new sepulchre. Early on the morning of the third day we feel the earth shake, we see the tomb open and Jesus walk forth, the conquerer of death.

Easter is a promise fulfilled. It stands pre-eminent as a season of renewed hope. Endowed with a stupendous significance to a Christian people, it symbolizes an open door to immortality through which man can see glimpses of life eternal. Through ages of doubt and idolatry, even through the darkness of Gethsemane this promise permeated the gloom, scintillating all with hope.

Winter with her frost and biting winds, throws off her mantle to substitute a lighter garb of vivid green and the celebration of the resurrection of our Lord is ushered in by the gladness of Spring.

Easter is the birthday of hope. If Christ be not risen then is our preaching vain and your faith is also vain and we are of all men most miserable.

Such is the Easter story as told in argument and prophetic appeal by the aged apostle. The open sepulchre of Jesus is the birth place of the world's hope. The morning when the stone rolled away was its natal day. The risen Lord is the first fruits of them that slept. They who know him and the power of his resurrection and spiritually are risen with Christ, seek those things which are above. What does Christ's resurrection insure believers? A blessed immortality and inheritance reserved in heaven. What more? A present resurrection to newness of life. This is the real significance of Easter services. A new life, a new moral power, a new spiritual energy, a vital quickening and resurrection of one's entire spiritual being."

Those who have sought to discredit the Christian religion have always sought to destroy faith in the resurrection of Jesus Christ. If they could deprive men of the belief that Christ arose from the dead it would be a comparatively easy matter to show that his death as an atoning Saviour is of no value. Take away the resurrection of Jesus and the very kernel of the Gospel, the very essence of Christianity is removed. Destroy belief in the resurrection of Jesus, and a deadly blow is aimed at the hope of immortality.

"O glorious Easter morn, most blest of days,
We greet our risen Lord, Redeemer King;
With humble, grateful hearts and hymns of praise,
Let earth's redeemed rejoice; let angels sing."

GIVE ATTENTION TO READING.

If Methodism keeps step with the progress of the age, her people must acquire the habit of reading to a much greater extent than at present. The world is moving forward at a very rapid pace. Men are wide awake and are at work everywhere. Human effort is triumphing. Mind is dominating the forces of the world. History and science, research and investigation, invention and discovery are opening new fields and advanced thinkers are rapidly entering them.

One of the chief agencies in human progress is the printed page. The best thoughts, the greatest truths, the freshest facts are put in type. The real treasures of the world are in periodicals, books, libraries.

These treasurers are for public benefit and individual advantage. Every one may come into possession of them who will give attention to reading—but they can be gotten in no other way. The old method is too slow. For one class alone to read and distribute verbally the facts gathered requires too much time, to say nothing of the difficulty of getting them accurately at second or third hand.

Nothing else can take the place of reading by the individual or the community. There is no substitute for it. Conversation is valuable and helpful. Lectures, addresses and sermons are promotive of intelligence and greatly stimulate thought and elevate life—but reading alone makes a full man. By it we appropriate the best thought of the past and the present. By it we come into possession of the intellectual treasures of all the ages. By it we lay under contribution those things that cannot be purchased with money or obtained by diplomacy.

The reading church will be the dominant church in the years to come. Thought fertilizes brain and life. Facts stimulate and enrich, enlarge and strengthen. Hence the necessity of urging all to cultivate the taste for reading.

What must we read? The answer to that question depends upon who we are and what we know. If for lack of educational advantages we have not yet learned to read intelligently, then we must read such books as are simple, easy to understand, and fertile in thought. If we already read with ease and with facility we can choose the printed matter that will most interest and improve us, remembering always that the Bible is The Book and has the first claim upon us. In the language of Mr. Watson, "The Bible is a rock of diamonds; a chain of pearls; the sword of the Spirit; a chart by which the Christian sails to eternity; the map by which he daily walks; the sun dial by which he sets his life; the balance in which he weighs his actions."

"In the fabulous records of pagan antiquity we read of a mirror endowed with properties so rare, that by looking into it, its possessor could discover any object which he wished to see, however remote; and discover with equal ease persons and things above, below, behind and before him."

Such a mirror, but infinitely more valuable than this fictitious glass, do we possess in the Bible. By employing it in the proper manner we may discern objects and events past, present and to come. Here we may contemplate the all unfolding circle of the eternal mind, and behold a perfect portrait of him whom no mortal eye hath seen, drawn by his own unerring hand.

In every family the church paper should also have a place. THE NORTH CAROLINA CHRISTIAN ADVOCATE is published with a special view of supplying the needs of our Methodist people. Its weekly pages contain original and copied matter from the best sources and from a very wide field. It contains great variety, but nothing stale or injurious. The editor knows a large number of the persons the paper serves. Its bill of fare is arranged with reference to their tastes and necessities. The more it is read the more it will be appreciated and it will improve the reader and the reading.

PRESS THE CANVASS FOR THANK-OFFERINGS.

The year is rapidly passing. The first day of January two thousand will soon be here. The new century will break upon us before we are prepared for it. Unless our pastors move with energy and system their reports next Conference will be disappointing if not humiliating.

We do not know to what extent the brethren are working their respective fields as we have had no reports of donations or collections lately. We are quite sure there is no time to be lost, for unless the work of collecting is largely done before the summer closes failure will be sure.

Pastors who wait to pay off old debts and get the assessment all in hand before they begin the Thank-Offering Fund will find they will fail at both. The history of our church shows that delay is most dangerous in collecting money. Brethren let us be up and doing and report results each week to the ADVOCATE.

THE ANNUAL MEETING OF THE Y. M. C. A.

The State Convention of the Young Men's Christian Association met in Greensboro in its fourteenth annual session on last Thursday. There were present about one hundred and twenty-five young men, the largest attendance the Association has had in four years. Large delegations came from the University and several of the colleges. Trinity had fourteen representatives and Guilford College sixteen.

The Convention was held in the first Presbyterian church and was well attended. Reports showed that there had been considerable activity at many points during the year, notably in the schools. It is a very encouraging fact to see so many young men so earnestly engaged in Christian work and the future of our State is bright with promise.

READ CAREFULLY.

In our last week's issue we extended our Conference proposition to the last day of May. We hope every one of our preachers and a number of laymen will get us at least ten new subscribers by that time. Nothing else will do so much to help the church or the people as the weekly visits of the ADVOCATE. We are trying to fill each number with needed and helpful information. Assurances are coming in from all directions that the paper is doing great good wherever read and for that and other reasons we are anxious to extend the circulation. If the pastors will send the names we will start the paper at once and wait until June the first for the money. It will greatly help if a sermon on the value of church literature be preached to each congregation and then a canvass follow.

Death of Rev. W. P. Williams.

We announce with deep sorrow the death of a good man. Rev. W. P. Williams, of Davidson College, fell on sleep at 7:45 o'clock on last Monday. He had been sick for some days and pneumonia developed which became suddenly serious. Bro. Williams had been for many years a prominent local minister in our Church and for some time General Lecturer of the Masonic Fraternity for the Western District of North Carolina. He was indeed a good man and his death will be greatly lamented. We extend sympathy to the sorrowing family.

EDITORIAL NOTES.

Christ came to found a kingdom, not a school; to institute a fellowship, and not a system.

Rev. A. W. Plyler attended the Epworth League Conference in Raleigh last week He called at our office on his return Thursday and gave a good account of the meeting. Bro. Plyler is a growing man—studious, well balanced and progressive.

The Winston Sentinel says that a large congregation heard a beautiful and inspiring sermon at Centenary Church last Sunday morning, delivered by Rev. Dr. H. M. DuBose, general secretary of the Epworth League and editor of the Epworth Era, published at Nashville, Tenn.

Rev. T. E. Wagg, pastor of Centenary Church, is said to have preached one of the best sermons on last Sunday morning he has given his congregation since he came to Greensboro. His average sermon is of an high order, and as a preacher he is in great favor with his people and the community.

Rev. Walter H. Willis, of Grace Church, Winston, attended the meeting of the Y. M. C. Association in Greensboro last week. He is looking well, and gave a good account of Winston Methodism. Bro. Willis is a young man of ability and promise, and keeps in touch with the advance forces.

There being no services at West Market Street Church on last Sunday night, Rev. J. C. Rowe, the pastor, preached at Centenary Church. It is said to have been a sermon of great spiritual power. His definition of conversion was most clear, and what the Savior meant by "become as little children" was made plain.

Rev. E C. Glenn, of the North Carolina Conference, returned from Chicago last week and spent two days in Greensboro. He was greatly profited by his studies in the Biblical school, and will spend the rest of the year in assisting brethren in Evangelistic work. Bro. Glenn is one of our best and most zealous preachers—earnest, sweet spirited and consecrated.

Rev. J. A. Bowles, of Henrietta, is in Greensboro visiting his sister, Mrs. Workman, who is seriously sick. We were glad to have a visit from him on Tuesday. He is looking well; is closing up his fourth year at Henrietta and Caroleen, and has made a fine success of his work there. Bro. Bowles is one of our best men and we are always glad to see him

Geo. L. Hackney, editor of the Epworth News, attended the Convention of the Young Men's Christian Association in Greensboro last week. We regretted being absent when he called at our office. Bro. Hackney is a member of Central, Asheville, is a zealous worker, and is making a good paper for our young people.

Federal court was held in Greensboro last week. Judge Ewart presided. A large crowd was present. There were many indictments for unlawful distilling. We cannot understand why men insist on violating the law, when it certainly leads to trouble. Beyond question the whole whiskey traffic is an evil and a most prolific source of litegation.

From the published reports we judge that the Epworth League Conference held in Raleigh last week was the most successful meeting of the League yet held in that Conference. The attendance was large and the papers and addresses were good. The address by Gen. J. S. Carr was especially commended and that by Rev. Frank Siler, of our Conference, was said to be the best delivered.

The Democratic State Convention meets in Raleigh today. An unusual interest centers in the meeting. A very large crowd is present. A state ticket will be nominated and a platform adopted. It seems as if there will be no trouble in getting good men to fill the various offices. We hope unity will prevail and no mistakes will be made in selecting candidates.

Mercy is the highest exercise of love, because it is love not only towards the undeserving but the ill-deserving, and invites sympathy not only for the unfortunate, but for the wrong-doer. It is a temper that makes him who has it not so much sorry that he has been injured, but sorry that the injurer should have the heart to do him wrong.

The Vanstory Clothing Company, of Greensboro, successors to C. M. Vanstory & Co., which firm was burned out three months ago, begin business again this week. It is a new Company, composed principally of the members of the old firm. These gentlemen stand very high in the community and with the trade. They are in a new store at their old stand, have an entirely new stock of goods, and will be glad to see their many friends. Their advertisement will appear in our next issue.

DEAR ADVOCATE:—Please say that my address is Carson's Creek, N. C., instead of Brevard, as the Journal has it. I am getting along nicely with my work. Love the country and the people.

Yours, etc.,

J. D. RANKIN.

Carson's Creek, N. C., April 6, 1900.

DEAR BRO. CRAWFORD:—Please allow me a word in your paper. On our arrival here we took typhoid fever and was sick for two months. But we are up and going now. We find plenty of work to do, but working for the Lord is always pleasant. Please send my paper to Ranger, N. C.

J. A. J. FARRINGTON, P. C.

Ranger, N. C., April 4, 1900.

DEAR BRO. CRAWFORD:—I have seen no notice to that effect, and as no one is specially appointed to make it, I will therefore suggest that the presiding elders of the Conference meet at Asheville on Wednesday, May 16, to take our reckonings and discuss plans for furthering the Twentieth Century Movement and full conference collections. I would be glad to hear from the presiding elders. The particular hour and place of meeting will be announced later.

D. ATKINS.

Weaverville, N. C., April 5, 1900.

DEAR BRO. CRAWFORD:—Since I saw you the other day some of the members of West Randolph circuit saw fit to express their appreciation of our service by blessing us with many nice presents. From Pleasant Hill, Pleasant Grove and Hopewell the gifts continued to come till we were well supplied. The cheerful faces, kind words and substantial gifts of our Christian friends kindled within us new aspirations. Our "earnest desire and prayer to God is that" they "might be" blessed.

When we attempt to express our gratitude we find our diction faulty, for such little words as "thank you" and "much obliged" are far too narrow—a profoundly grateful heart has no perfect language.

Our work is moving off about as usual. Like others we have many encouragements and many discouragements; just about enough I suppose to make us give God the glory when we come up to our next Annual Conference, if we have "a good report, Bishop."

God bless the ADVOCATE and Editor.

Truly your brother in Christ,

J. P. LANNING.

Trinity, N. C., April 5, 1900.

We take pleasure in directing the attention of our readers to the advertisement of Richmond's enterprising firm, O. H. Berry & Co. These gentlemen have a new Spring and Summer Catalogue, which they will be glad to send to any of our readers who will write for it. Mention the CHRISTIAN ADVOCATE. This catalogue will give them samples, cuts, descriptions and prices, from which they can order as satisfactorily from their homes as they could purchase in Richmond. This is a long-established and reliable house, and they will take the utmost pains to please their customers. Write for the Catalogue, if you cannot visit their magnificent store, at Main and Eleventh streets; or, if you are coming to Richmond, call on them. In either case, mention the ADVOCATE. It will not be an unfavorable introduction for you, and it will oblige us.

Davenport College.

It is with pleasure that we commend to our customers and friends Davenport College, a school of good grade and sound morals, splendidly located in Lenoir, N. C. Our knowledge of each member of the faculty assures us that they are well fitted for their respective positions. This institution has been of great service to our country, and promises to enter a still larger field of usefulness. The general influence and watchful care of the College Home is worthy of trust.

H. T. NEWLAND,
Grocery Merchant.

The Board of Education of the Western North Carolina Conference, Methodist Episcopal Church, South, in its annual report to the Conference concerning Davenport College, located at Lenoir, N. C., made the following statement:—"Mr. Pickens and his four associates are making an excellent school, worthy of the confidence and patronage of our people. We cordially commend this school to parents desiring a safe, good school for their children."

How the South Expands.

The Durham Sun under the above heading makes a statement in reference to the rapid expansion of the South that will no doubt be of interest to each one of our readers. It says:

On the 1st of February there were seventy-three new cotton mills in process of construction in the south with 746,810 spindles and a capital of $15,000,000. It is estimated that during the month of February 125.000 more spindles and capital of $25,000.000 were added to this amount. Moreover, great knitting plants were proposed, and one factory went to Newport News with $1,200,000 of Boston capital and another to Statesville, N. C., with $2,000,000 capital, also from the North. The effect of this transfer of the manufacturing interests to the south has been apparent in the price of cotton and the great demand for raw material grown in the immediate neighborhood.

Durham is now engaged in putting up a $750,000 plant for the manufacture of cotton goods, and has other cotton mills in view, which is being done by home capital—not waiting for outside aid.

S. S. and League Conference for Waynesville District Postponed.

For good reasons we have decided to postpone the time for holding the District Sunday-school and League Conference for the Waynesville District, as published in list of appointments.

Due notice will be given when the time is decided upon.

F. L. TOWNSEND,
Canton, N. C.

District Conference Directory.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.

Bishop A. W. Wilson, D. D., Baltimore, Md.

Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D., Spartanburg, S. C.

Bishop C. B. Galloway, D. D., Jackson, Miss.

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.

Bishop H. C. Morison, D. D., Louisville, Ky.

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108 S. Elm St., Greensboro, N. C.

NORTH CAROLINA

CHRISTIAN ADVOCATE.

GREENSBORO, N. C., APRIL 1900.

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AN EASTER MEDITATION.

In the sacred calendar, first among all religious festivals is that of Easter. It is greater even than that of Christmas. It is more largely observed than any other and the exercises are more elaborate and impressive. Every one ought to understand its history and design.

Easter was a period of festivity long prior to the Christian Epoch. The pagans of the North of Europe, and indeed of all parts of the world not absolutely savage, celebrated the death of Winter and the birth of Spring quite as joyously as Christians do at Easter tide.

Easter day is always the first Sunday after the full moon occurring before or next after March 21st, which is the beginning of the ecclesiastical year in the Latin and Anglican churches. But if the full moon happen on Sunday, Easter Day is the Sunday after. March the 22nd is the earliest day on which it can fall and April 25th the latest.

To the intelligent Christian Easter brings fresh to memory the closing scenes in the last week of our Saviour's earthly life. We witness again his triumphant entrance into Jerusalem on Palm Sunday. We see the jubilant throng strewing the highway with their garments and branches from the trees and we hear the shout of the multitude that went before and followed after, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord."

With wonder and amazement we behold Christ overthrowing the tables of the money changers, and the seats of them that sold doves and with authority driving from the temple those who had desecrated its sacred precincts by buying and selling. With joy we contemplate his triumph over the combined wisdom of his enemies in that great intellectual battle in the temple on Tuesday. We linger with him in Bethany in the house of Simon the leper as he partakes of the feast prepared for him and receives the anointing by Mary. We partake with him of the Paschal feast and of the Lord's supper and go with him to Gethsemane and stand by him at the cross.

We, with awe and deep emotion, witness his great patience and resignation, listen to his last prayer and hear him cry, "It is finished." We see his body tenderly taken from the cross, hastily prepared for burial by Nicodemus and Joseph of Arimathea and laid to rest in a new sepulchre. Early on the morning of the third day we feel the earth shake, we see the tomb open and Jesus walk forth, the conquerer of death.

Easter is a promise fulfilled. It stands pre-eminent as a season of renewed hope. Endowed with a stupendous significance to a Christian people, it symbolizes an open door to immortality through which man can see glimpses of life eternal. Through ages of doubt and idolatry, even through the darkness of Gethsemane this promise permeated the gloom, scintillating all with hope.

Winter with her frost and biting winds, throws off her mantle to substitute a lighter garb of vivid green and the celebration of the resurrection of our Lord is ushered in by the gladness of Spring.

Easter is the birthday of hope. If Christ be not risen then is our preaching vain and your faith is also vain and we are of all men most miserable.

Such is the Easter story as told in argument and prophetic appeal by the aged apostle. The open sepulchre of Jesus is the birth place of the world's hope. The morning when the stone rolled away was its natal day. The risen Lord is the first fruits of them that slept. They who know him and the power of his resurrection and spiritually are risen with Christ, seek those things which are above. What does Christ's resurrection insure believers? A blessed immortality and inheritance reserved in heaven. What more? A present resurrection to newness of life. This is the real significance of Easter services. A new life, a new moral power, a new spiritual energy, a vital quickening and resurrection of one's entire spiritual being."

Those who have sought to discredit the Christian religion have always sought to destroy faith in the resurrection of Jesus Christ. If they could deprive men of the belief that Christ arose from the dead it would be a comparatively easy matter to show that his death as an atoning Saviour is of no value. Take away the resurrection of Jesus and the very kernel of the Gospel, the very essence of Christianity is removed. Destroy belief in the resurrection of Jesus, and a deadly blow is aimed at the hope of immortality.

"O glorious Easter morn, most blest of days,
We greet our risen Lord, Redeemer King;
With humble, grateful hearts and hymns of praise,
Let earth's redeemed rejoice; let angels sing."

GIVE ATTENTION TO READING.

If Methodism keeps step with the progress of the age, her people must acquire the habit of reading to a much greater extent than at present. The world is moving forward at a very rapid pace. Men are wide awake and are at work everywhere. Human effort is triumphing. Mind is dominating the forces of the world. History and science, research and investigation, invention and discovery are opening new fields and advanced thinkers are rapidly entering them.

One of the chief agencies in human progress is the printed page. The best thoughts, the greatest truths, the freshest facts are put in type. The real treasures of the world are in periodicals, books, libraries.

These treasurers are for public benefit and individual advantage. Every one may come into possession of them who will give attention to reading—but they can be gotten in no other way. The old method is too slow. For one class alone to read and distribute verbally the facts gathered requires too much time, to say nothing of the difficulty of getting them accurately at second or third hand.

Nothing else can take the place of reading by the individual or the community. There is no substitute for it. Conversation is valuable and helpful. Lectures, addresses and sermons are promotive of intelligence and greatly stimulate thought and elevate life—but reading alone makes a full man. By it we appropriate the best thought of the past and the present. By it we come into possession of the intellectual treasures of all the ages. By it we lay under contribution those things that cannot be purchased with money or obtained by diplomacy.

The reading church will be the dominant church in the years to come. Thought fertilizes brain and life. Facts stimulate and enrich, enlarge and strengthen. Hence the necessity of urging all to cultivate the taste for reading.

What must we read? The answer to that question depends upon who we are and what we know. If for lack of educational advantages we have not yet learned to read intelligently, then we must read such books as are simple, easy to understand, and fertile in thought. If we already read with ease and with facility we can choose the printed matter that will most interest and improve us, remembering always that the Bible is The Book and has the first claim upon us. In the language of Mr. Watson, "The Bible is a rock of diamonds; a chain of pearls; the sword of the Spirit; a chart by which the Christian sails to eternity; the map by which he daily walks; the sun dial by which he sets his life; the balance in which he weighs his actions."

"In the fabulous records of pagan antiquity we read of a mirror endowed with properties so rare, that by looking into it, its possessor could discover any object which he wished to see, however remote; and discover with equal ease persons and things above, below, behind and before him."

Such a mirror, but infinitely more valuable than this fictitious glass, do we possess in the Bible. By employing it in the proper manner we may discern objects and events past, present and to come. Here we may contemplate the all unfolding circle of the eternal mind, and behold a perfect portrait of him whom no mortal eye hath seen, drawn by his own unerring hand.

In every family the church paper should also have a place. THE NORTH CAROLINA CHRISTIAN ADVOCATE is published with a special view of supplying the needs of our Methodist people. Its weekly pages contain original and copied matter from the best sources and from a very wide field. It contains great variety, but nothing stale or injurious. The editor knows a large number of the persons the paper serves. Its bill of fare is arranged with reference to their tastes and necessities. The more it is read the more it will be appreciated and it will improve the reader and the reading.

PRESS THE CANVASS FOR THANK-OFFERINGS.

The year is rapidly passing. The first day of January two thousand will soon be here. The new century will break upon us before we are prepared for it. Unless our pastors move with energy and system their reports next Conference will be disappointing if not humiliating.

We do not know to what extent the brethren are working their respective fields as we have had no reports of donations or collections lately. We are quite sure there is no time to be lost, for unless the work of collecting is largely done before the summer closes failure will be sure.

Pastors who wait to pay off old debts and get the assessment all in hand before they begin the Thank-Offering Fund will find they will fail at both. The history of our church shows that delay is most dangerous in collecting money. Brethren let us be up and doing and report results each week to the ADVOCATE.

THE ANNUAL MEETING OF THE Y. M. C. A.

The State Convention of the Young Men's Christian Association met in Greensboro in its fourteenth annual session on last Thursday. There were present about one hundred and twenty-five young men, the largest attendance the Association has had in four years. Large delegations came from the University and several of the colleges. Trinity had fourteen representatives and Guilford College sixteen.

The Convention was held in the first Presbyterian church and was well attended. Reports showed that there had been considerable activity at many points during the year, notably in the schools. It is a very encouraging fact to see so many young men so earnestly engaged in Christian work and the future of our State is bright with promise.

READ CAREFULLY.

In our last week's issue we extended our Conference proposition to the last day of May. We hope every one of our preachers and a number of laymen will get us at least ten new subscribers by that time. Nothing else will do so much to help the church or the people as the weekly visits of the ADVOCATE. We are trying to fill each number with needed and helpful information. Assurances are coming in from all directions that the paper is doing great good wherever read and for that and other reasons we are anxious to extend the circulation. If the pastors will send the names we will start the paper at once and wait until June the first for the money. It will greatly help if a sermon on the value of church literature be preached to each congregation and then a canvass follow.

Death of Rev. W. P. Williams.

We announce with deep sorrow the death of a good man. Rev. W. P. Williams, of Davidson College, fell on sleep at 7:45 o'clock on last Monday. He had been sick for some days and pneumonia developed which became suddenly serious. Bro. Williams had been for many years a prominent local minister in our Church and for some time General Lecturer of the Masonic Fraternity for the Western District of North Carolina. He was indeed a good man and his death will be greatly lamented. We extend sympathy to the sorrowing family.

EDITORIAL NOTES.

Christ came to found a kingdom, not a school; to institute a fellowship, and not a system.

Rev. A. W. Plyler attended the Epworth League Conference in Raleigh last week He called at our office on his return Thursday and gave a good account of the meeting. Bro. Plyler is a growing man—studious, well balanced and progressive.

The Winston Sentinel says that a large congregation heard a beautiful and inspiring sermon at Centenary Church last Sunday morning, delivered by Rev. Dr. H. M. DuBose, general secretary of the Epworth League and editor of the Epworth Era, published at Nashville, Tenn.

Rev. T. E. Wagg, pastor of Centenary Church, is said to have preached one of the best sermons on last Sunday morning he has given his congregation since he came to Greensboro. His average sermon is of an high order, and as a preacher he is in great favor with his people and the community.

Rev. Walter H. Willis, of Grace Church, Winston, attended the meeting of the Y. M. C. Association in Greensboro last week. He is looking well, and gave a good account of Winston Methodism. Bro. Willis is a young man of ability and promise, and keeps in touch with the advance forces.

There being no services at West Market Street Church on last Sunday night, Rev. J. C. Rowe, the pastor, preached at Centenary Church. It is said to have been a sermon of great spiritual power. His definition of conversion was most clear, and what the Savior meant by "become as little children" was made plain.

Rev. E C. Glenn, of the North Carolina Conference, returned from Chicago last week and spent two days in Greensboro. He was greatly profited by his studies in the Biblical school, and will spend the rest of the year in assisting brethren in Evangelistic work. Bro. Glenn is one of our best and most zealous preachers—earnest, sweet spirited and consecrated.

Rev. J. A. Bowles, of Henrietta, is in Greensboro visiting his sister, Mrs. Workman, who is seriously sick. We were glad to have a visit from him on Tuesday. He is looking well; is closing up his fourth year at Henrietta and Caroleen, and has made a fine success of his work there. Bro. Bowles is one of our best men and we are always glad to see him

Geo. L. Hackney, editor of the Epworth News, attended the Convention of the Young Men's Christian Association in Greensboro last week. We regretted being absent when he called at our office. Bro. Hackney is a member of Central, Asheville, is a zealous worker, and is making a good paper for our young people.

Federal court was held in Greensboro last week. Judge Ewart presided. A large crowd was present. There were many indictments for unlawful distilling. We cannot understand why men insist on violating the law, when it certainly leads to trouble. Beyond question the whole whiskey traffic is an evil and a most prolific source of litegation.

From the published reports we judge that the Epworth League Conference held in Raleigh last week was the most successful meeting of the League yet held in that Conference. The attendance was large and the papers and addresses were good. The address by Gen. J. S. Carr was especially commended and that by Rev. Frank Siler, of our Conference,was said to be the best delivered.

The Democratic State Convention meets in Raleigh today. An unusual interest centers in the meeting. A very large crowd is present. A state ticket will be nominated and a platform adopted. It seems as if there will be no trouble in getting good men to fill the various offices. We hope unity will prevail and no mistakes will be made in selecting candidates.

Mercy is the highest exercise of love, because it is love not only towards the undeserving but the ill-deserving, and invites sympathy not only for the unfortunate, but for the wrong-doer. It is a temper that makes him who has it not so much sorry that he has been injured, but sorry that the injurer should have the heart to do him wrong.

The Vanstory Clothing Company, of Greensboro, successors to C. M. Vanstory & Co., which firm was burned out three months ago, begin business again this week. It is a new Company, composed principally of the members of the old firm. These gentlemen stand very high in the community and with the trade. They are in a new store at their old stand, have an entirely new stock of goods,and will be glad to see their many friends. Their advertisement will appear in our next issue.

DEAR ADVOCATE:—Please say that my address is Carson's Creek, N. C., instead of Brevard, as the Journal has it. I am getting along nicely with my work. Love the country and the people.

Yours, etc.,

J. D. RANKIN.

Carson's Creek, N. C., April 6, 1900.

DEAR BRO. CRAWFORD:—Please allow me a word in your paper. On our arrival here we took typhoid fever and was sick for two months. But we are up and going now. We find plenty of work to do, but working for the Lord is always pleasant. Please send my paper to Ranger, N. C.

J. A. J. FARRINGTON, P. C.

Ranger, N. C., April 4, 1900.

DEAR BRO. CRAWFORD:—I have seen no notice to that effect, and as no one is specially appointed to make it, I will therefore suggest that the presiding elders of the Conference meet at Asheville on Wednesday, May 16, to take our reckonings and discuss plans for furthering the Twentieth Century Movement and full conference collections. I would be glad to hear from the presiding elders. The particular hour and place of meeting will be announced later.

D. ATKINS.

Weaverville, N. C., April 5, 1900.

DEAR BRO. CRAWFORD:—Since I saw you the other day some of the members of West Randolph circuit saw fit to express their appreciation of our service by blessing us with many nice presents. From Pleasant Hill, Pleasant Grove and Hopewell the gifts continued to come till we were well supplied. The cheerful faces, kind words and substantial gifts of our Christian friends kindled within us new aspirations. Our "earnest desire and prayer to God is that" they "might be" blessed.

When we attempt to express our gratitude we find our diction faulty, for such little words as "thank you" and "much obliged" are far too narrow—a profoundly grateful heart has no perfect language.

Our work is moving off about as usual. Like others we have many encouragements and many discouragements; just about enough I suppose to make us give God the glory when we come up to our next Annual Conference, if we have "a good report, Bishop."

God bless the ADVOCATE and Editor.

Truly your brother in Christ,

J. P. LANNING.

Trinity, N. C., April 5, 1900.

We take pleasure in directing the attention of our readers to the advertisement of Richmond's enterprising firm, O. H. Berry & Co. These gentlemen have a new Spring and Summer Catalogue, which they will be glad to send to any of our readers who will write for it. Mention the CHRISTIAN ADVOCATE. This catalogue will give them samples, cuts, descriptions and prices, from which they can order as satisfactorily from their homes as they could purchase in Richmond. This is a long-established and reliable house, and they will take the utmost pains to please their customers. Write for the Catalogue, if you cannot visit their magnificent store, at Main and Eleventh streets; or, if you are coming to Richmond, call on them. In either case, mention the ADVOCATE. It will not be an unfavorable introduction for you, and it will oblige us.

Davenport College.

It is with pleasure that we commend to our customers and friends Davenport College, a school of good grade and sound morals, splendidly located in Lenoir, N. C. Our knowledge of each member of the faculty assures us that they are well fitted for their respective positions. This institution has been of great service to our country, and promises to enter a still larger field of usefulness. The general influence and watchful care of the College Home is worthy of trust.

H. T. NEWLAND,
Grocery Merchant.

The Board of Education of the Western North Carolina Conference, Methodist Episcopal Church, South, in its annual report to the Conference concerning Davenport College, located at Lenoir, N. C., made the following statement:—"Mr. Pickens and his four associates are making an excellent school, worthy of the confidence and patronage of our people. We cordially commend this school to parents desiring a safe, good school for their children."

How the South Expands.

The Durham Sun under the above heading makes a statement in reference to the rapid expansion of the South that will no doubt be of interest to each one of our readers. It says:

On the 1st of February there were seventy-three new cotton mills in process of construction in the south with 746,810 spindles and a capital of $15,000,000. It is estimated that during the month of February 125.000 more spindles and capital of $25,000.000 were added to this amount. Moreover, great knitting plants were proposed, and one factory went to Newport News with $1,200,000 of Boston capital and another to Statesville, N. C., with $2,000,000 capital, also from the North. The effect of this transfer of the manufacturing interests to the south has been apparent in the price of cotton and the great demand for raw material grown in the immediate neighborhood.

Durham is now engaged in putting up a $750,000 plant for the manufacture of cotton goods, and has other cotton mills in view, which is being done by home capital—not waiting for outside aid.

S. S. and League Conference for Waynesville District Postponed.

For good reasons we have decided to postpone the time for holding the District Sunday-school and League Conference for the Waynesville District, as published in list of appointments.

Due notice will be given when the time is decided upon.

F. L. TOWNSEND,
Canton, N. C.

District Conference Directory.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.

Bishop A. W. Wilson, D. D., Baltimore, Md.

Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D., Spartanburg, S. C.

Bishop C. B. Galloway, D. D., Jackson, Miss.

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.

Bishop H. C. Morison, D. D., Louisville, Ky.

Bishop W. A. Candler, D. D., Atlanta, Ga.

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108 S. Elm St., Greensboro, N. C.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for April 15, 1900

NEWNESS OF LIFE. Rom. vi. 4-11.

(EASTER SUNDAY.)

Life is the opportunity for growth. When that opportunity is removed, death ensues. What, then, is meant by the expression "newness of life?" Can this opportunity be removed and afterward restored to its former efficacy? All nature teaches us the possibility. The delicate flower bears within itself the seed by which it may be reproduced indefinitely. The grain is hidden in the soil, only to push its way up again in fruitful abundance. The caterpillar withdraws into chrysalis to awake as a beauteous winged thing. The whole earth becomes torpid in winter, and is aroused by the sun's warm rays at spring-time. Thus organic nature encompasses us with evidences of renewed opportunity, which, to the seeing eye, must assume the deepest significance. It is this newness of life that is the key-note of the Easter festival. Theological controversy may brush away obscuring legendary mists, and overthrow long established customs; but the spirit that underlies this one great festival embodies a sublime verity, and will never be discarded. Rationalism is not a foe to time-honored beliefs: it aims only to put them to intelligent use, to get them out of their sectarianism, and make them allies of religion. It is easy to show that our modern celebration of Easter antedates the Christian era; but its spirit belongs to no age, no sect, no cult. Its wide sway demonstrates the principle of human brotherhood which will one day unify the world of morals and religion.

Its essential truth is not that the divine Life was implanted only in Jesus, but that this God-given principle can spread and grow in every human heart, —ever new, ever beautiful. His character is a revelation of the infinite possibilities of God's children. As he was first crucified, then glorified, so it has been with every holy cause. So may it perhaps be with the soul struggling to attain such perfection as his. But "out of the grave of seeming defeat truth rises, glorified and immortal" and it is our work to help roll the stone away.

How are we to attain this newness of life? Look again at nature's methods. The flower seed, the grain, the chrysalis —each draws from the great storehouses of supply exactly the elements necessary to bring about the transformation; and so must we be open to the spiritual influences essential to our inner growth.

By this I do not mean a passive recipiency, but an active reaching out. Passivity is the first symptom of death; energy belongs to life. Reach up, reach out! Absorb every ray of God's sunlight, every drop of his holy dew, every breath of his pure air, until your soul has thrilled with fresh vitality, and become a fit occupant of his beautiful, harmonious world. Thus shall we fulfill the command to walk in newness of life, and make every season of the year a glad Eastertide.

Seven Voices of the Lesson.

Hurlbut and Doherty in "Illustrative Notes" give the following instructive exercise: "Distribute these texts among the pupils, and as each theme is stated by the leader let the appropriate texts be read, or let them be looked up at home:

1. The Voice of Need, verses 22, 23; Psalm 51: 10; Matt. 9: 18; Mark 7: 25, 26; Matt. 8: 25; 2 Sam. 12: 15, 16.

2. The Voice of Doubt, verse 35; 2 Kings 7: 2; John 11: 39; Mark 10: 48.

3. The Voice of Comfort, verse 36; Mark 9: 23; 2 Chron. 20: 20; Luke 8: 50; John 4: 50; Psalm 91: 14-16.

4. The Voice of Mourning, verse 38; Jer. 9: 17-20; Matt. 9: 23, 24; Acts 9: 39.

5. The Voice of Rebuke, verse 39; Acts 20: 10; Neh. 8: 9.

6. The Voice of Scorn, verse 40; Gen. 19: 14; Neh. 2: 19; Job 12: 4; Psalm 22: 7; Luke 16: 14; Acts 17: 32.

7. The Voice of Life, verses 41, 42; Luke 8: 53, 54; Acts 9: 40; John 5: 28, 29; 11: 43, 44."

Suggestion and Reflection.

Note the readiness of our Lord's sympathy. Upon the father's appeal to Him the journey toward the house was instantly begun. How singular that anyone who has ever read Mark's gospel should ever doubt Christ's sympathy for the troubled. Note, too, how He protects the faith of the father, ready from sheer anxiety to become hopeless, from needless assault. He might have allowed the poor man to suffer the rest of the journey, and thus have magnified the miracle; but He was more careful of human hearts than of His own glorification, hence His prompt word of encouragement, "Fear not, only believe."

Again, note the unwearying and unfailing character of His sympathy. He might have made His mission to Jairus's home an excuse for not delaying to reward the faith of a poor, ailing woman, who in sheer desperation had turned to Him for help. But He did not; the need of one could not crowd out of His heart the need of others, and the distress of a poor woman drew upon His sympathy no less than the sorrow of a rich ruler.

Once more, note the genuineness of the sympathy as exhibited in His thought for the comfort of the restored child in getting something for her to eat. Not even the raising of one from the dead disturbed the serenity of His temper or made Him forgetful of the natural wants and desires of a young child's appetite, which sickness had temporarily deprived of nourishment. A genuine sympathy takes note of all proper objects of solicitude, great or small.

The Easter Thought.

This is an Easter lesson. It presents the thought and fact of resurrection by the power of Christ. Miracles of this sort are a class by themselves. In other miracles the line of demarcation between the natural and supernatural is not so clearly and sharply defined, but in these it is distinctly marked. A man may have legitimate doubt in the others, but if he admits that the dead are raised, he cannot stop short of acknowledging that they were so raised by the agency of God. In the cases of Lazarus, of the widow's son at Nain, and of Jairus's daughter Jesus proved himself Lord of life and conqueror of death. The assurance of these is twofold: 1. It proves our Lord to have made good His claim to be the Son of God. 2. It assures us of eternal life through our union with Him by faith. For those who have risen from the death of sin into the life of righteousness through faith in His name Easter has this message: Death has no more dominion over us; for in that we live unto Him we are alive for evermore.



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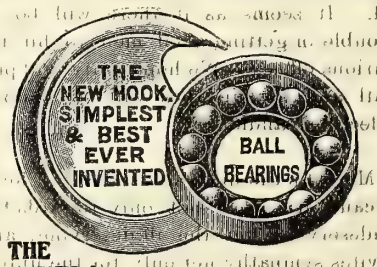
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For rates, through tickets and other information call on any agent Southern Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.



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Order at once, as this offer is made to close out surplus of these fine varieties, and only holds good until the supply is exhausted.

	Catalogue Price.	
1 Early Harvest pear	$1.00	$1.00
1 Japan Plum	.75	.75
2 Summer Pearmain Apples	.25	.50
2 Stump Apples	.25	.50
2 Lowe Apples	.50	1.00
2 Connets Southern Early Peach.	.50	1.00
2 Emma Peaches	.50	1.00
2 New Prolific Peaches	.50	1.00
1 Greenshouse Peach	.50	.50
Total		$7.25
Discount		5.00
Will cost you if ordered at once		$2.25

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Combination -:- Hammock Elevator.

In 1898, June 4th, I filed application papers, through Mr. V. D. Stockbridge, my attorney at Washington, D. C., to protect and secure a patent on said apparatus, which he succeeded in securing March 29th, 1899.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for April 15, 1900.

THE BREAD OF LIFE.

John 6:24-40.

(Easter.)

Some Easter Lessons.

Christ the First-Fruits.—Rom. 1:3, 4; 1 Cor. 6:14; 15:20-23; 2 Cor. 4:14; 1st Thess. 4:14; 1 Pet. 1:3 5.

Christ Our Life.—John 1:4; 6:51-58; 10:10; 11:25, 26; Col. 3:4; 1 John 5:11, 12.

Quickened Together with Christ.—John 3:21; Rom. 6:5-8; 8:11; Eph. 2:4-6; Col. 2:12, 13; 3:1-3.

Walk in Newness of Life.—Rom. 6:4; 8:1, 2, 10; 1 Cor. 15:58; 2 Cor. 5:17; Gal. 6:15; Eph. 4:20-24.

References.

Monday, The soul's food.—John 4:31-34.

Tuesday, Our source of strength.—Acts 14:8-17.

Wednesday, Eating and living.—Luke 12:22-29.

Thursday, Easter brings vitality.—1 Cor. 15:14-22.

Friday, Christ satisfies all hunger.—Mark 8:1-9.

Saturday, Food without price.—Isa. 55:1-3.

Sunday, Topic: The bread of life.—John 6:24-40.

Hints for Talks and Testimonies.

What does the name tell about our need of the bread of life?

What do some try to put in place of the bread of life?

Why did Jesus choose for a symbol so common an article as bread?

What does the name suggest about the satisfying power of the bread of life?

What must one do to gain the bread of life?

In what way is one to feed on the bread of life?

Why is the thought of Christ's death connected with the gift of the bread of life?

How is our life now to come from Christ?

What can we do to give the bread of life to others?

Easter Thoughts.

A Christian believer ought to connect all breaking of bread with the memory of Him who is the Bread of Life.—Sunday-school Times.

We cleave to the name by which God revealed Himself to His ancient people—I am.—As the name wherein our own immortality is written.—Lucy Larcom.

Content with Him, whatever it may be, gives life; to the diseased, health; to the spiritually dead, the life of the soul; to the dead in their graves, the life of resurrection.—Alfred Edersheim, D. D.

I do not know where you begin your faith; I know where I begin mine. I begin at the resurrection. I say: Was Christ raised from the dead? That He was. If He was, then He is a living Saviour, able and ready to save me and every man that comes to Him.—W. Y. Fullerton.

Resurgam.

Among the buildings destroyed by the great fire of London in 1666 was old St. Paul's cathedral. The great architect, Sir Christopher Wren, was directed to build it anew. When the location for the centre of the new dome was decided upon a workman was ordered to lay a stone on the spot as a guide for the stone-masons. He picked up a fragment of a gravestone from an old burial place near by. Its inscription was gone with the exception of one word—"RESURGAM!"—"I shall rise again!" And true enough, the symbol of ecclesiastical power in Britain did rise again on the site of its destroyed predecessor, and for three hundred years it has been to London what St. Peter's is to Rome, and the Mosque of Omar is to Jerusalem.

What a note of hope rings in the old Latin word: hope in this life and the life to come; hope to the man whose character is tainted, hope to the man who has been overwhelmed with the waves of sin or misfortune, hope for him who has seen the superstructure of his life swept away in a day—a hope that will seize upon the old Word as a rope of safety, and, appropriating its thought, as John B. Gough did, make a vow to heaven that with the help of the God who helps,

"RESURGAM!"

Arise!

Every time a man passes from resentment to forgiveness, from cruelty to compassion, from hardness to tenderness, from indifference to carefulness, from selfishness to honesty, from honesty to generosity, from generosity to love—a resurrection, the bursting of a fresh bud of life out of the grave of evil, gladdens the eye of the Father watching His children.

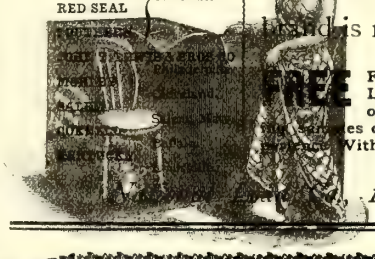
"Awake, then, thou that sleepest, and arise from the dead, and Christ shall give thee light." As the harvest rises from the wintry earth; so rise thou up from the trials of this world, a full ear in the harvest of Him who sowed thee in the soil, that thou mightest rise above it. As the summer rises from the winter, so rise thou from the cares of eating and drinking and clothing, into the fearless sunshine of confidence in the Father. As the morning rises out of the night, so rise thou from the darkness of ignorance to do the will of God in the daylight; and as a man feels that he is himself when he awakes from the troubles and grotesque visions of the night into the glory of the sunrise, even so wilt thou feel that, when first thou knowest what thy life, the gladness of thy being, is. As from painful tossing in disease, rise into the health of well-being. As from the awful embrace of thy own dead body, burst into thy spiritual body. Arise thou, responsive to the indwelling wish of the Father, even as thy body will respond to thy indwelling soul.—George Macdonald.

Who Hath Begotten Us Again Unto a Living Hope?

In a Scottish valley, beside a little brook, where there was no kindly soil, a Highlander once planted a tree. Of course it wilted and drooped. But suddenly, to the surprise of every one, it took a new start in life, and bore rich fruit. What was the source of its new life? That was the query put by all who knew it. An examination revealed the secret. With a marvelous vegetable instinct it sent out a shoot which ran along and over a narrow sheep bridge, and rooted itself in the rich loam on the other side of the brook. From this rich loam it drew its new life. Even so the resurrection of Jesus Christ bridges the river of death that flows between earth and heaven.—David Gregg.

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PROGRAM.

Of the Fifth Annual Epworth League and Sunday-school Conference, to be held in Asheville, N. C., May 17-20.

THURSDAY, MAY 17, 1900.

8:00. Devotional Exercises, conducted by Rev. R. G. Tuttle.
8:15. Address by J. R. Pepper, Memphis, Tenn., superintendent of the largest Sunday-school in Southern Methodism.

RECEPTION.

FRIDAY MORNING, MAY 18.

9:30. Devotional Services conducted by Rev. G. G. Harley.
9:45. Reports from Leagues, led by Rev. J. E. Abernathy.
10:00. The Young Man's Problem, by Rev. G. T. Rowe.
10:30. Social Life in the Church and how to Promote it.
10:45. What should we Substitute for the Amusements we Condemn.

OPEN DISCUSSION.

11:15. World-wide Methodism, by Rev. T. F. Marr.

FRIDAY AFTERNOON.

2:15. Prayer and Praise Service, conducted by Rev. N. R. Richardson.
3:00. Address by Prof. G. H. Crowell, "The Power of the Bible."
3:30. Address.

FRIDAY NIGHT.

8:00 Song Service conducted by Rev. J. T. Erwin.
8:15. The Infant Work in the Sunday-school.
8:30 Address by Rev. Frank Siler, "The Closing of a Century and Its Call to the Young People."

SATURDAY MORNING, MAY 19.

9:30 Consecration Service. Rev. C. G. Little.
9:45. The League from a Presiding Elder's Standpoint—Rev. F. L. Townsend.
10:15. The Literary Feature of the League—Prof. Plato Durham.
10:45. The Junior League—Rev. W. M. Curtis.
11:00 The League Revival—Rev. J. A. B. Fry.
11:30. Address—Dr. Jas. Atkins, Sunday-school Editor.

SATURDAY AFTERNOON.

2:30. Devotional Exercises conducted by Rev. J. W. Jones.

SATURDAY NIGHT.

8:00. Devotional Exercises. Rev. W. L. Sherrill.
8:15. Illustrated Missionary Address by Rev. W. L. Grissom.

SUNDAY MORNING, MAY 20.

11:00 Preaching at Central Methodist Church, and at all the city churches by members of the Conference.

SUNDAY AFTERNOON.

3:30. Mass Meeting at Central Methodist Church presided over by Rev. S. H. Hilliard.
"Epworth League and Missions."
Prof. J. A. Bivens.
Rev. E. K. McLarty.
Mr. D. B. Smith.
3:30. Mass Meeting at Haywood Street Methodist Church, presided over by Mr. Lee W. Crawford, Jr.
"Epworth League and Missions."
Rev. J. D. Arnold.
Rev. J. H. Barnhardt.
S. P. Graves, Esq.

SUNDAY NIGHT.

8:00. Mass Meeting at Central Church.

Other speakers and subjects will be secured soon.

C. F. SHERRILL, Secretary.

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QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E, Shelby, N. C.

Gastonia station	Mar.	3	4
King's M't'n and Elbethel, Elbethel	"	10	11
Bessemer City circuit, Concord	"	17	18
Belwood circuit, St. Peters,	"	24	25
Shelby circuit, Salem	March	31, Apr	1
Shelby station	Apr	1	2
Cherryville circuit, Laboratory	"	6	7
Lincolnton circuit, Asbury	"	7	8
Polkville circuit, Palm Tree	"	14	15
Lowell circuit	"	21	22
Stanley Creek circuit, Mt Holly	"	28	29
Mt'n Island circuit, Mt'n Island	"	29	30
Lowesville circuit, Hill's Chapel	May	5	6
South Fork circuit, Zion	"	12	13
McAdensville station	"	19	20
Rock Springs circuit Bethel	"	26	27
N. Cleveland circuit, Casar	June	2	3

MORGANTON DISTRICT, 2d Round

C. G LITTLE, P. E., Marion, N. C

Marion station	Feb.	18	19
McDowell circuit, Trinity	"	24	25
Table Rock circuit, Mountain Grove	Mar.	3	4
East Rutherford circuit, Cedar Grove.	"	10	11
Henrietta and Caroleen, Henrietta	"	18	19
Rutherfordton circuit, Gilboa	"	24	25
Silver Creek, Missionary Ridge,	Mar. 31,	Apr.	1
Morganton station	"	8	9
Morganton circuit, Mount Pleasant	"	14	15
Connelly Springs, Bethel	"	21	22
Broad River, Union	"	21	22
Forest City station, Pleasant Grove	"	28	29
Bakersville circuit Red Hill	May	5	6
Green River circuit	"	5	6
Elk Park circuit, Thompson's Chapel	"	6	7
Estatoe circuit, Greenlee Chapel	"	12	13

Delegates to the District Conference will be elected on this round

ASHEVILLE DISTRICT---2d Round.

D ATKINS, P. E., Weaverville, N. C.

North Asheville	Mar	3	4
Bethel	"	3	4
Hot Springs, Ottinger's	"	1	11
Marshall, Marshall	"	17	18
Ivy, Ivy	"	24	25
Burnsville, South Tow	Mar. 31	Apr.	1
Bald Creek, Shoal Creek	"	7	8
Swannanoa, Swannanoa	"	14	15
Hendersonville	"	21	22
Cane Creek, Tweeds	"	28	29
Saluda, Ednevville	May	5	6
Old Fort, Providence	"	12	13
Weaverville	"	19	2
Haywood Street	"	26	27
Central	"	26	27

District Conference at Old Fort July 25-29. The first day will be a Missionary Institute. Session will open 9 a. m., July 25.

CHARLOTTE DIST—2d Round.

S. B. Turrentine, P. E., Charlotte, N. C.

Charlotte, Brevard Street	Mar.		18
Charlotte, Dilworth	"		18
Charlotte, Calvary	"		25
Charlotte, Epworth and Seversville, Epworth	"		25
Weddington circuit, Sandy Ridge,	Mar. 31 Apr.		1
Pineville circuit Marvin	Apr.	1	2
Clear Creek circuit, Mill Grove	"	7	8
Matthews station	"	8	9
Ansonville circuit, Mt. Vernon	"	14	15
Wadesboro station	"	15	16
Polkton circuit, Polkton	"	21	22
Monroe circuit, Bethlehem	"	28	29
Monroe station	"	29	30
Derita circuit, Trinity	May	5	6
Charlotte Tryon Street	"		6
Charlotte, Belmont, Big Spring	"	12	13
Charlotte, Trinity	"		13
Waxhaw circuit, Bond's Grove	"	19	20
Morven circuit, Pleasant Grove	"	26	27
Lilesville circuit, Olivet	June	2	3

FRANKLIN DISTRICT - 2d Round.

C. M. Campbell, P. E., Franklin, N. C.

Franklin station	Feb.	24	25
Cullowhee circuit, Love Chapel	M'ch.	3	4
Webster and Dillsboro, Sylva (Sun. n't.	"	4	5
Bryson City station	"	10	11
Whittier ct at Whittier	"	17	18
Bushnell circuit, Almond	"	24	25
Robbinsville ct, Odom	Wed & Th	"	28 29
Andrews ct, Tomotla	M'ch 31	Apr	1
Macon circuit, Bethel	April	7	8
Glenville ct, Norton school house	"	14	15
Highland ct, Flatts, Tu and Wed	"	17	18
Franklin ct, Burringtown	"	21	22
Haysville ct, Tusquittle, Wed & Th	"	25	26
Hiwasse ct, Martain Creek, Fri & Sat.	"	27	28
Murphy	"	29	30

STATESVILLE DIST.—2d Round.

J. E. THOMPSON, P. E, Statesville, N. C.

Woodleaf circuit South River	Mar.	3	4
Turnersburg circuit, Turnersburg	"	10	11
Mount Zion station	"	17	18
Mooresville circuit, Salem	"	24	25
Mooresville station	"	25	26
Pisgah circuit, Olin	Mar. 31,	Apr	1
Taylorsville, Liledoun	"	7	8
West End	"	14	15
Statesville	"	15	16
Troutman circuit, Knox Chapel	"	21	22
Lenoir circuit, Pleasant Grove	"	28	29
Lenoir station	"	29	30
Statesville circuit, Bethel	May	5	6
Stony Point circuit at Stony Point	"	6	7
Newton circuit at Marvin	"	12	13
Hickory station	"	13	14
Catawba circuit, Concord	"	19	20
Caldwell circuit	"	26	27
Granite Falls station	"	27	28
Maiden circuit, May's Chapel	June	2	3

MOUNT AIRY DISTRICT--2nd Round.

J. J. Penn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb		25
Elkin station	Mar.		4
Pilot Mountain circuit, Little Yadkin	"	10	11
Mount Airy circuit, Zion	"	17	18
North Wilkesboro ct, Union	"	24	25
Wilkesboro circuit, Shiloh	Mar. 31,	Apr.	1
Rockford circuit at Pleasant Ridge	"	7	8
East End circuit at Booneville	"	14	15
Stokes circuit, Antioch	"	21	22
Sparta circuit, Mount Zion	"	28	29
Reeling Springs circuit	May	5	6
Jefferson circuit, Transon	"	12	13
Creston circuit Thomas Chapel	"	19	20
Watauga circuit, Valle Crucis	"	26	27
Boone circuit, Fairview	June	2	3

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WINSTON DISTRICT.—2nd Round.

P. J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station	Mar	24	25
Kernersville circuit, Kernersville,	Mar. 31,	Apr	1
Walkertown station	Apr.	7	8
Madison circuit Ladford	"	14	15
Mocksville circuit, Oak Grove	"	21	22
Mocksville station (night)	"	22	23
Winston, Burkhead and Grace	"	28	29
Davidson circuit, Midway	May	5	6
Farmington circuit, Advance	"	12	13
Winston circuit, Pine Grove	"	19	20
Summerfield circuit, Gethsemane	"	26	27
Forsythe circuit, Union	June	3	4
Danbury circuit, Danbury	"	9	10
Jamestown circuit, Morehead	"	16	17
Winston, Centenary	"	23	24

GREENSBORO DISTRICT---2d Round.

FRANK H. WOOD, P. E., Greensboro, N C.

Jackson's Hill circuit, Jackson's Hill	Feb.	24	25
Asheboro station, Asheboro	Mar.	4	5
Asheboro circuit, Lebanon	Mar.	7	8
West Randolph circuit, Hopewell	"	10	11
Uwharrie circuit, Salem	"	17	18
Pleasant Garden circuit, Rehoboth	"	24	25
West Market Street station	Apr.	1	2
Proximity station (at night)	"	1	3
Naomi station (morning)	"		8
St. Paul station (at night)	"		8
Wentworth circuit, Salem	"	14	15
Reidsville station (at night)	"	15	16
Ruffin circuit, Penile	"	21	22
Ramseur circuit, Concord	"	28	29
Liberty circuit, Rehoboth	May	5	6
Greensboro circuit, Lee's Chapel	"	12	13
Centenary station	"	13	14
Randolph circuit, Mount Gilead	"	19	20
High Point (at night)	"	20	21

WAYNESVILLE DIST--2d Round.

F. L TOWNSEND, P. E., Canton, N. C

Clyde circuit, Fincher's Chapel	Mar.	10	11
Sulphur Springs circuit, Pisgah	"	17	18
French Broad, River View	"	24	25
Mills River circuit, Mills River,	Mar. 31,	Apr	1
Brevard station, Oak Grove	"	7	8
Transylvania circuit Conestee	"	14	15
Leicester circuit, Dick's Creek	"	21	22
Canton, Bethel	"	38	29
Haywood, Lower Fines Cr'k S. S and L Conference	May	4	6
W. Haywood (———)	"	12	13
Waynesville station		20	
French Broad circuit (———)	"	26	27
Spring Creek circuit (———)	June	2	3

SALISBURY DISTRICT—2d Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Bethel	March	10	11
Salisbury, Main St	"	11	12
Concord ct, Rocky Ridge	"	17	18
Concord Forest Hill	"	18	19
Concord, Central	"	24	25
Concord Epworth	"	24	25
Albemarle ct Stony Hill	March 31	April	1
Albemarle station,	April	1	2
China Grove ct., Shiloh	"	7	8
Linwood ct, Bethel	"	14	15
Lexington station	"	15	16
Gold Hill circuit, Wesley Chapel	"	21	22
Salem circuit, Big Lick	"	28	29
Salisbury, Church Street	May	5	6
Mount Pleasant circuit, St. Paul	"	12	13
East Salisbury station	"	19	20
Spencer station	"	19	20
Norwood circuit, Cedar Grove	"	26	27

Pastors will please hold fast-day services at palce of Q. Meeting, on Friday preceding Q. Meeting, wherever practicable. Stewards please be on hand with full reports.

Let us one and all push collections for "twentieth century fund," during April and early part of May. Pastors please all appoint active, efficient committees for this twentieth century fund. Let all our people arouse to this great work.

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Mrs. Hathaway's Easter Joy.

MRS. O. W. SCOTT.

"Oh! it's a pretty enough sentiment, for it represents a boundless benevolence! You would 'all mankind embrace,' as the old song hath it. I imagine it produces a luxurious sensation to send through unknown spaces your 'dollar' which by some necromancy is to help elevate a grovelling Hottentot, for instance."

Having thus expressed herself, Mrs. Hathaway indulged in a laugh which held a hint of sarcasm

"O Helen!" Margaret Ellis, standing in the doorway, looked at her younger sister with puzzled eyes while a bright color rose in her cheeks.

"There!" exclaimed Mrs. Hathaway, "You see yourself how supersensitive you are. But I tell you this idea of bringing millions of heathen up to our standard is simply ludicrous. I have seen them, you know—at a respectable distance, thank fortune!—and realize the vast difference between us and them. Then I came home to find a certain class of women wildly agitated—"

"O, my dear! our Easter evening service will be as serene a gathering as you ever saw. We have it every year and bring our offerings—"

"That's just what you do," interrupted Mrs. Hathaway. "You go hurrying here and there to meetings, talking and singing and begging yourselves into nervous headaches; skimping your sugar and tea to save pennies and hysterically counting your mercies at so much apiece and dropping the proceeds into the mite boxes. I've heard all about it, you see, and I think your 'offerings' have a very funny history."

Mrs. Ellis had regained her composure and sat down near the door as she said, "Well, Helen, you and I have drifted farther apart than I had suspected. I came to ask for your offering this morning, because I knew that since your husband inherited his fortune you could afford to give generously. But I must say one thing more before I go. There's not much sentiment in my love for foreign missions. There was at first I admit; and whenever an argument was made against them I was greatly disturbed. But finally I went all over the ground for myself and made my own decisions. I tell you, Helen, we are absolutely dishonest in keeping the Bible from the heathen, for it is theirs as much as ours. You know that is the book which holds the secret of our elevation and our 'standard' as well. Don't interrupt me quite yet, dear, for I want to submit this question. Isn't it the least we can do, in simple justice, to send them the book that surely belongs to them?"

Mrs. Hathaway responded lightly, "And then when they get Christianized and cultured they'll begin to tear it to pieces and say all sorts of mean things about it. Why Margaret, I really don't think you ought to send such a bone of contention into Central Africa, for instance. What if those cannibals should develop into higher critics?"

Mrs. Ellis had to join in the hearty laugh with which her sister emphasized the question, but a moment later she exclaimed: "Helen! Listen one moment, and do be reasonable! That isn't our concern, is it? Where God's word goes there will be a hot conflict, for every nation must work out its own salvation, in a sense; but God stands by His word."

"Well, Margaret, if you could hear Dr. Iconoclast preach you'd be puzzled to know what there was left of the Bible to send to the heathen, I fancy."

"I'm glad he isn't my pastor, then."

"But he's very scholarly, and away up in art and literature. You'd be charmed. You know Eastern princes scent the air by sprinkling their guests with priceless perfumes. That's the sensatioa you have at our church—as if—"

"As if the incense of pure worship were ascending. Is that what you meant?"

"Don't get vexed, Margaret. That color in your cheeks is lovely. Come now, if you'll drop the heathen and let me buy you a new suit for Easter I'd be delighted."

"Helen!" Mrs. Ellis gave her sister a despairing glance. "I must go now for I have a dozen calls to make. Good-bye and may the dear Lord teach you His own will."

Little golden-haired Gladys had been quietly playing with her dolls in one corner of the cosy nursery, but as soon as the door was closed she ran to her mother's side.

"Auntie Mar'get is naughty isn't she?" the child began, nodding her head wisely. "She must'nt love the mis'able heathen, must she? They've got to go in a dark closet."

"Why Gladys! you mustn't talk that way. Of course mamma wants the poor heathen to be—saved; and—but auntie is too generous. Now run back to your play, that's a good girlie."

Little Gladys leaned against her mother's lap studying her face intently with serious, far-seeing eyes. Finally she drew a long breath and walked demurely back to her corner. But the next moment she seized her old "Dinah doll" and threw it head first into the closet where her playthings were kept. Closing the door with a bang, she bumped her little self against it as she called out "You's a heathen! You can't have my mamma's Bible, nor 'fumery nor any fing."

"Dear me!" Mrs. Hathaway laughed softly. "What ears that baby has! If Margaret were here she would give me a lecture on maternal influence."

The next day Mrs. Hathaway went to select her spring suit, and to order a hat to match. It was a cold morning for the season, and some one had spilled a little water in front of a store—just enough to cover a bit of the flagging with thin ice. There is nothing more absolutely democratic than an icy sidewalk, and without regard for Mrs. Hathaway's wealth, position or feelings, it gave her a sudden surprise in the shape of a heavy fall. One arm was broken, and there were sundry bruises revealed when the surgeon answered a summons to her home a little later. A trained nurse was called, and thus began an unexpected imprisonment, very irksome to a lady of Mrs. Hathaway's temperament. Easter morning found her in a luxurious arm-chair, her arm tenderly supported by softest cushions. Beautiful lilies filled several vases—fragrant reminders of Resurrection Day: She heard the joyous music of distant chimes and the sound of many feet upon the sidewalk mingled with cheerful voices, but only closed her eyes and frowned. Why should she not be with her friends, in that exquisite suit and hat? It was so absurd to slip on four square inches of ice! She groaned at the thought, and the nurse, in fresh white cap and apron, sprang to her side.

"Is your arm so painful? Let me arrange the cushion. The bones are knitting, I suppose."

"Yes, I think they are knitting, I can feel the needles," said the patient grimly. "What have you been reading, nurse? Can't you read aloud now? I don't want to think."

"I'll be so glad to," responded nurse Darrow, "I was just wishing I could share my Easter page with some one," and she took up her book again. "This is the text—'Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Then these lines:

'What is the joy? Ask angels who behold
The face of Him who lives forever more.
They answer, 'Joy o'er souls redeemed!
For each
A strain of music wakes ne'er heard before.'

And this is the quotation: 'You may think there are souls so hopelessly degraded as to be hardly worth saving; but Jesus says: What can I make of that darkened intellect and those dwarfed powers? To see such a one develop into a true disciple is His joy. Would you enter into that joy? Then clasp hands with Him who despised the shame, and do the part committed to human instrumentality until every land has His word and receives His spirit.' " Miss Darrow's clear, low voice ceased for a moment, then she continued: "Here is a bit of an exhortation added, 'Be sure thyself this Easter day that thy soul hath been set free from its grave-clothes.' "

Mrs. Hathaway's face was turned away and she was so very still the nurse thought she must have fallen asleep. After waiting for some indication of her pleasure, she went softly from the room to prepare her patient's lunch. But Mrs. Hathaway was not asleep. She was, in fact, strangely wide awake, as hot tears filled her eyes and ran down her cheeks. The "bit of an exhortation" had penetrated through the cruelly cold scepticism of modern teaching, through the crust of worldliness and aroused her almost stifled soul.

A hurried note brought Mrs. Ellis to the invalid's room in the afternoon, and there followed a long sisterly talk, not interrupted even when little Gladys tiptoed in and went to sleep on her mother's bed.

"I can't tell how it was," Mrs. Hathaway said, "but all at once I felt as if my heart would break. Perhaps it was homesickness—I had wandered so far away—but O Margaret! I've certainly 'come to life.' Do you suppose I'm going to die—really—and this is a kind of preparation?"

"Bless your dear heart, no, indeed! You are just getting ready to live. Why Helen, my prayers this morning were all for you, and I am almost too happy in knowing they are answered."

"And probably you'll be happier still, to know how uncomfortable I have been ever since the morning you came to ask me for a missionary Easter offering. I knew I was wrong, and yet, I am ashamed to say, I was almost proud of my stubbornness. People can turn a cold shoulder to foreign missions so easily! But I couldn't forget what you said about the Bible, and when I bought my spring outfit a miserable little voice kept whispering 'Shame! Shame!' "

Margaret Ellis clasped the hand close to her own, as she exclaimed, "And I was worrying all the while, because the cause so dear to me had come between us."

"It had, I was more vexed than you knew; but I had never thought of the 'joy-side' of this missionary business until the nurse read her Easter page today. You see, Margaret, it isn't presented in that way. Anybody who has money is besieged for contributions to every sort of benevolence that you can think of, but usually the subscription paper or the collection plate is at the front. And the ministers don't preach about missions only when they want money—do they?"

Mrs. Ellis's face grew very thoughtful as she responded, "No dear, I'm afraid they do not. And I've been just such a bungler myself. But I know there is a love-side and a joy-side, even if I didn't make it clear to you."

"You tried to, I am sure, but my eyes were blind. But you started me in the right direction and I've come to my senses by way of Africa. Now I'll give you my offering for tonight, and you must write the text to go with it, because of my useless hand. It is, 'Enter thou into the joy of thy Lord,' the nurse found it for me, and I think it is beautiful."

The roll of bills which Mrs. Hathaway pressed into her sister's hand, had they been given on the morning of her collection day would have led her to say: "Why Helen, this will double our offering! Won't the ladies be glad?" But now she said very tenderly: "Helen dear, I am sure Jesus is glad."—Woman's Missionary Friend.

Now is the season when the small boy fills himself with green fruit, which invariably leads to cramps, diarrhœa or dysentery. If parents are prudent, they will have a bottle of Pain-Killer, ready for such summer emergencies. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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THE FARM.

Items For The Farm.

A Granville county friend writes: I have a field that without help will make about 25 bushels of corn per acre. It is now in herds grass and land rather wet, gray with red clay subsoil. I wish to plant it in corn this year, and have applied 20 loads of compost per acre broadcast. Compost made in stable and hog pen kept well littered with pine straw and oak leaves. What fertilizer should I use and in what quantity to make 50 bushels of corn per acre? Had thought of using a mixture of 2 per cent. phosphoric acid and 2 per cent. potash, which I can get ready mixed for $12 per ton, or would it be better to use 2, 8, 2 goods at $18 per ton. Cotton seed meal not available here in small quantities. Have another field which was in wheat last summer. Peas were planted after the wheat was cut and fertilized with a fertilizer containing 2 per cent. nitrogen, 8 per cent. phosphoric acid and 2 per cent. potash. Crimson clover was sown among the peas in August. There is about one fourth of a stand of clover looking rather badly as it was grazed closely all winter by sheep. What should I use on this field for corn?

The Experiment stations have done so much in the study of the manurial requirements of the various crops and have given so many formulas for this and that crop that farmers have come to the conclusion that on every crop planted there must of necessity be some commercial fertilizer used. We have for years been working hard to show that in our Southern red clay soils we can build up and improve the land and get regularly increasing crops without this constant dependence on the fertilizer mixer. It is not always the largest crop of anything that is the most profitable. The great corn crop of over 254 bushels per acre that was raised in South Carolina years ago would have brought the farmer in debt but for the liberal premium he got for growing it. Good farming does not always mean the biggest crops, but the crops that are grown by reason of good culture and good management at the least expense. We have experimented year after year with commercial fertilizers on the corn crop and never succeeded in getting back the cost of the fertilizer in the increase of the crop at the ordinary price for corn. The same result has been demonstrated at Experiment Stations in other parts of the country. The principal manurial requirements of the corn crop are nitrogen and potash, while nearly every ready mixed fertilizer on the market gives the largest place to phosphoric acid. It pays the mixer better to do this than to use a larger per centage of nitrogen and potash, which costs them more. Nitrogen is of course the most costly part of any fertilizer mixture, and the one thing that no farmer cultivating the ordinary grain crops ever needs to buy if he works his land aright. Of course I do not mean that our crops of tobacco or truck can be produced without the purchase of extra nitrogen. These may be exceptions. But I do know from long experience that the man whose crops are corn, oats and wheat need never buy an ounce of nitrogen if he farms right. Corn grows through the long hot summer when nitrification is active in a soil containing decomposing vegetable matter, and if the soil is well supplied with this there is no need for buying any more nitrogen for the corn crop. If the red clay subsoil has been loosened up so that peas can get their roots down into it there will seldom be need on such a soil for buying potash. The soils in our state that stand most in need of potash are the lower sandy lands of the Eastern coast plain. I believe that in the rolling uplands of Caswell and Granville and similar lands in this state, a farmer can bring his land to the highest state of productiveness without the purchase of anything in the shape of fertilizers, except the cheapest of all, acid phosphate, and as I have often said, the place for that is on the peas that are going to gather nitrogen for you and which are going to send down their roots into the subsoil to bring up potash and other mineral matters into the surface soil. You have a field in grass sod, and have manured it broadcast. Both the sod and the manure will be furnishing the corn nitrogen all summer. Possibly it may pay to apply a light dressing of acid phosphate on the whole field, but I doubt it. It would be pure quackery for me to tell you that by applying a certain mixture to the land you can get a crop of 50 bushels of corn per acre. Land does not suddenly jump from 25 bushels per acre up to 50 bushels. Productiveness must be the result of a gradual accumulation of fertility. There is an old Latin proverb which liberally translated is: "No man ever became suddenly vile." The down hill course is gradual. The same thing may be said of the soil. No land formerly fertile ever became poor and unproductive all at once. It is the result of a gradual robbery of the land. While the grace of God may suddenly restore the vile man, we cannot by any means in human power suddenly make poor land rich. It has taken years to rob it of its fertility, and it will take years of patient industry and proper management to bring the fertility back. What you can do is to use the means at hand to the best advantage. Plow that sod and manure under deeply and do not disturb it, but work the corn flat and shallow and rapidly, never allowing a crust to remain till the crop is made. In this way you may not get 50 bushels of corn per acre, but you will get what the land is capable at present of making, and you will have the rotted sod and some of the manure on top the land to feed a grain crop when you turn it up again. Then if you follow that corn with wheat, you can sow peas on the land after the wheat is cut, and there is the place for a heavy application of acid phosphate.

The land you now have in crimson clover has been pastured by sheep all winter. It had peas on it last fall. Here too there is a good deal of nitrogenous matter that will become available to the corn during the summer. I do not know that you can get lime cheaply enough to afford to use it, but if you can believe that would give this land a coat of lime at rate of 20 bushels of slaked lime per acre after it has been well plowed. Lime should always go on top, for it sinks rapidly in the soil and will thus effect the whole soil, while plowed under it would not reach the soil above. If you adopt a short rotation of crops and bring in peas and clover frequently a coat of lime once in six years will be a great help. By leaving off the commercial fertilizer from the corn you may make less corn, but I am satisfied that if you apply the fertilizer you will at best be simply exchanging it for the same amount in corn and the chances are that the extra corn would not buy the fertilizer.

Our upland clay soils are by no means exhausted. In fact I take very little stock in the idea of worn out soils. Most of the worn out soils in the South never had much in them to wear out in the first place, and there are millions of acres all over the South of red clay uplands that are unproductive by reason of bad management and bad cultivation which have in them an abundant store of all the mineral elements of plant food needed in a fertile soil, and which can be made available by proper management Deep breaking, subsoiling and thorough preparation of the land and then shallow culture to retain by a dust blanket at the top the moisture that come from below, will cause many an old red hill to astonish its owner by its inherent productiveness. These soils have been robbed of their humus by long clean culture and have thus run together and readily dry out after a rain. If they are filled again with vegetable matter, their mellowness will be restored and they will retain moisture better, and this moisture will render their plant food more available. We advocate good farming rather than a constant dependence on the fertilizer mixer.

Another friend writes that I gave him a formula some years ago for composting stable manure, cotton seed, acid phosphate and kainit. He has lost the paper and wishes me to send it again. You may have gotten such a formula from the Station, but you never got it from me, for I do not believe in any such waste of labor. Manure and cotton seed and fertilizers mixed and piled up will not gain anything by the piling or composting. On the other hand there will be an inevitable loss of ammonia. Many men seem to think that stable manure is something to be treasured and laboriously handled over and over with a lot of something else not so good or something else just as good, and that the result will be a pile of something better than either, while the fact is there will be a pile of something not so good as the materials were before. Stable manure should be gotten out on the land where some crop wants it as fast as it is made. Every day it remains in the lot or the stable there is a loss going on that would not go on if spread on the field. Every farmer who works his land properly will generally have a place to put the manure as fast as it accumulates. It can be used as a top dressing on clover or grass. It can be spread between the corn rows while the corn is small. It can be put on the stubble where the peas are to go and on the pea stubble in winter where cotton or corn is to go in the spring. One of the best farmers in South Carolina spreads his summer manure down between the rows of cotton even after it is laid by, and it pays him to get it where some plant will begin to use it at once rather than keep it in stable or lot to waste its value in the air or be washed down the hill from the lot. Cotton seed are like unto it. If you are not convenient to an oil mill, where you can exchange the seed for meal and hulls the best thing you can do with them is to bury them in the middles between the rows of cotton, and then when the cotton gets to a fruiting stage they will be rotted and will feed the plants just when they need it most. Then whatever of com-

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Lv. New York, P.RR.	11 00 a m	*9 00 p m
Lv. Washington, "	5 00 p m	4 30 a m
" Richmond, A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.	*3 45 p m	*9 20 a m
Ar. Weldon	11 10 p m	11 43 a m
Ar. Henderson	12 58 a m	1 35 p m
Ar. Raleigh	2 22 a m	3 38 p m
Ar. Southern Pines	4 37 "	6 09 "
Ar. Hamlet	5 14 "	7 00 "
Lv. Wilmington, S. A. L.		*3 05 p m
Ar. Monroe, S. A. L.	*8 57 a m	*9 12 p m
Ar. Charlotte, S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester, S. A. L.	*8 13 a m	*10 55 p m
Ar. Greenwood	10 45 a m	1 42 a m
Ar. Athens	1 24 p m	3 48 a m
Ar. Atlanta	3 50 p m	6 15 a m

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 38 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 13 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar. Hamlet	10 10 p m	7 45 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 03 a m	*9 00 a m
Ar. Raleigh	2 03 a m	12 15 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn. R.R.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m

*Daily. †Daily except Sunday.

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mercial fertilizer you use mix it in a definite proportion and you will know just what you are using. A compost of manure, cotton seed and concentrated fertilizers is an uncertain quantity and you cannot tell just what of each you are using. Composting on the farm is a relic of a low state of agriculture and should be relegated to the old lumber of the farm. There is no sort of objection to hauling out rich mold from the forest and spreading it on the land, but it does not pay in ordinary farming to add labor to it in mixing and turning. The gardener who makes his artificial mixtures of soils for intensive work under glass has to do these things, but the farmer cannot afford to do it.

A Davidson county correspondent, whose letter comes to hand just as we close this, says that he is one of my students and a willing one, and thinks that these letters are doing a great deal of good. He asks some questions in regard to a leguminous plant that is attracting attention, and thinks that if all that is said about it is true it will take the place of peas and clover. This is the Giant Beggar weed about which so much has been said in Florida. A Florida catalogue he says declares that it makes more and better forage than peas or clover, and for improving the land will beat both of them. Our friend wants to know more about this wonderful plant. "Peas are so scarce and high that I have given up all hope of getting any to sow this summer, but realize that I must grow something for stock." He is going to put in corn this year two lots that have been used as pasture lots for 18 and 10 years respectively. Has broken and subsoiled one of them to a depth of 12 inches and as soon as the ground is dry he proposes to treat the other the same way. Proposes to apply 300 lbs. acid phosphate, kainit and cotton seed meal per acre, and wants to know if he can improve on this.

Now as to the beggar weed, you are doubtless familiar with the common beggar tick weed that sticks its seed pods so closely to one's pants in the fall. This is a Desmodium, and so is the Florida Beggar weed. If you want a weed capable of being ten times the nuisance our native one is get the Florida Giant. But do not place any expectation on its being anywhere near so valuable a plant here as it may be in Florida. If you want a hay made up mainly of uneatable sticks, get the Giant Beggar weed. If you desire a new weed that you will never get rid of, get the Giant Beggar weed. It is a legume, and doubtless cattle that know no better will eat it, or at least the soft parts of it. If you want the best hay in the world, the best plant for the recuperation of the soil, the king of all legumes and not a weed in any respect, stick to the Cow pea, the "Clover of the South." The men who are continually running after Sachaline, Beggar Weed, Lathyrus, and other weeds that seedsmen advertise in their catalogues are seldom the best farmers. Now as to the corn, I have already given my ideas in regard to the use of commercial fertilizers on corn. The application you propose is as good as any as far as it goes. But I would like you to leave out a part of the field without any fertilizer, part of the field you have already broken, and next fall let us know how much the application of the fertilizer paid you above its cost.



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MARRIAGES.

KIRK—TURNER.—At Mrs. D. A Kirk's, near Swift Island, March 21st, 1900, Miss Lilly D. Kirk, of Stanly Co., N. C., and Mr. Samuel Turner, of Anson Co., N. C. A very pleasant occasion to all. Rev. C. M. Gentry officiated.

BETHEA—WEBB.—At the home of Robt. Campbell, in Proximity, Thursday, March 22nd, Mr. Burd J. Bethea to Mrs. Robbie Webb; Rev. V. L. Marsh officiating.

MURROW—LAMB.—March 27, 1900, at the home of the bride near Center, N. C., Mr. Roscoe C. Murrow to Miss Ethel Lamb; Rev. V. L. Marsh performing the ceremony.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

RUSSELL.—Anna Lou, daughter of Gabriel and Caroline Russell, died March 12, 1900, aged 24 years. She was a consistent member of the M. E. Church, South. She was faithful at church and Sunday-school, and was a model Christian girl, leaving a bright testimony behind of her acceptance with God. She expressed a perfect willingness to depart and be with her Savior. She leaves father, mother, one brother and two sisters to mourn their loss. One brother preceded her two months, and one sister in infancy, to the spirit land, so we understand.

"There was an angel band in heaven,
That was not quite complete,
So God called our dear Anna
To fill the vacant seat."

Her remains were laid to rest in the cemetery at New Hope, where she was a member of the church. Burial services conducted by Rev. J. F. Lyndon. May God bless the bereaved family.

A FRIEND.

Bombay, N. C.

FRY.—Lillian Agnes, infant daughter of Amos M. Fry and Lillie Rowe Fry, was born Aug. 18, 1899, and departed this life Feb. 26, 1900. It is sad to have a dear one so young torn from our bosoms—a life so short, but long enough to have found a place in the parents' hearts, and her absence leaves there an aching void. She was the pride and joy of the household. She was nursed and cared for with the cherished hope that God had a special mission for her in this world. And so He had. Her mission here is fulfilled and now God has called her to a higher sphere.

The blow was sudden and unexpected, as she was sick only a few hours. All was done for her that loving hands could do, but without avail. God, in his wisdom, saw fit to take her home. How the loved ones miss her none can know except those who have passed through similar sorrows! Her life, though so brief, was not in vain—it was indeed a blessing, and her gracious influence will ever abide in the household.

I am sure the parents are glad that God gave her to them. O, Spirit of Divine Love, bind up the broken-hearted loved ones and comfort them in this dark hour.

May they at last meet their little loved one in that home "whose builder and maker is God."

W. L. NICHOLSON.

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For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.

Prepared only by Dr. H Mozley, Atlanta, Ga.

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I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

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S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co. shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

In writing to advertisers please mention North Carolina Christian Advocate.

WILMINGTON & WELDON R. R. AND BRANCHES.

And Atlantic Coast Line Rail Road Company OF SOUTH CAROLINA.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan. 14, 1900.	No. 23 Daily.	No. 65 Daily.	No. 103, Daily ex Sunday.	No. 41, Daily.	No. 49 Daily.
	A. M.	P. M	P. M.	A. M.	P. M.
Leave Weldon,	11 50	8 58	....	....	....
Ar. Rocky Mount	12 55	9 58	....	....	....
Leave Tarboro	12 21		6 00	....	....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 53
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma	2 55	11 03	....	....	....
Lv. Fayetteville.	4 30	12 20	....	....	....
Ar. Florence	7 25	2 24	....	....	....
	P. M.	A. M.			
Ar. Goldsboro	....	....	7 55	....	....
Lv. Goldsboro	....	....	....	7 01	3 25
Lv. Magnolia	....	....	....	8 08	4 25
Ar. Wilmington	....	....	....	9 40	6 00
			P. M	A. M	P. M

TRAINS GOING NORTH.

	No. 78 Daily.	No. 102 Daily ex Sunday.	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence	9 45	....	7 45	....	....
Lv. Fayetteville	12 20	....	9 45	....	....
Leave Selma	1 50	....	10 56	....	....
Arrive Wilson	2 35	....	11 33	....	....
	A. M.		P. M.	A. M.	
Lv. Wilmington	....	....	6 50	9 45	
Lv. Magnolia	....	....	8 20	11 16	
Lv. Goldsboro	....	5 00	9 27	12 26	
	P. M.		A. M.	P. M.	P. M.
Leave Wilson	2 36	5 43	11 33	10 50	2 16
Ar. Rocky Mount	3 30	6 25	12 09	11 11	1 53
Arrive Tarboro		7 04	....	....	....
Leave Tarboro	12 21		....	....	....
Lv. Rocky Mount	3 30		12 09		
Arrive Weldon	4 32	....	1 04	....	....
	P. M.		A. M.	P. M.	

†Daily except Monday. ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m, and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 8 10 p m. Returning, leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m., arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Asheville Branch leave Rocky Mount 10:00 a m., 3:40 p m.; arrive Nashville 1:10 a m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:55 p m Asheville 12:15 a m 5 25 p m., arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 1:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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NEWS OF THE WEEK.

Wednesday, April 4.—At East London, Cape Town, a mob burns in effigy the German consul———J. S. Carr lectures before the Epworth League convention on "Laymen and Liberality."———Charleston puts in motion preparations for her South Carolina inter-state and West Indian exposition for 1901——National Committeeman Guffey, of Pennsylvania, says the Democratic convention of his state will instruct for Bryan———It is thought by the governor's friends that he will appoint T. H. Sutton judge of the Eastern criminal court circuit———The federal court at Atlanta appoints receivers to wind up the affairs of the Southern Home Building and Loan Association———As the Prince and Princess of Wales are leaving Brussels in a train an anarchist fires two shots at them from the steps of the railway carriage———The two cases between the Bell Telephone Company and the corporation commission have been settled, the former making the required reductions———Portugal grants England's request to transport troops across her South African territory, this concession bring a stipulation of a treaty heretofore made———It looks as if the Boers have conceived the plan of attempting to invest Lord Roberts at Bloemfontein, or to harass his advance by cutting his communications———Admiral Dewey says an editorial in The Brooklyn Eagle forced him to announce his position on the presidential question. He says he is in the hands of the people, to be president or not as they desire———The auditorium in Kansas City in which the Democratic national convention was to be held was burned Wednesday. A handsome Presbyterian church and other valuable buildings were also burned. The auditorium will be rebuilt in time for the convention.

Thursday, April 5.—Ghazi Osman Nubar Pasha, the hero of Plevna, has just died———Insurance Commissioner Young for the fiscal year just closed paid to the state $92,865 ———The Seaboard Air Line begins freight service on its road from Cheraw to Columbia——President Alderman, of the State University, has been elected president of Tulane University———The Southern Railroad will put on reduced excursion rates for the total eclipse of the sun in May———The Epworth League convention elects officers and leaves the place of next meeting to the executive committee———The receivers of the Southern Home Building and Loan Associations of Atlanta expect to pay the stockholders every dollar ever paid in———At Mafeking a simultaneous sortie by the garrison and attack by Plumer are both repulsed. The Boers keep up a desultory shelling of the city———Starving people are flocking into Ponce, Porto Rico, it having been announced that the Porto Rican Benevolent Society would relieve the poor———The Republicans of the house in caucus decide to concur in all the Senate amendments to the Porto Rican bill and send it to the president as soon as possible. The seven Republicans who originally opposed the bill did not attend the caucus———The naval appropriation bill just reported to the house carries $61,219,916, which is $13,000,000 in excess of any naval bill ever before reported. It provides for building two battleships, three armored cruisers of the highest type to be made. The minority file a report also.

Friday, April 6th —The British losses at Pannas-Post were 450. ——The Southern railroad secures the Louisville Air Line road.———There are forty aspirants for the Eastern criminal court judgeship———The Maryland court of appeals decides against Thos. F. Ryan in his Seaboard Air Line suit———President McKinley promises to attend the national educational convention in Charleston in July———Genl. Methuen surrounds and captures a party of Boers. One who fired after raising a white flag is shot———A trestle on the Durham & Charlotte railroad gives way under a train. Several persons are injured, two seriously———The Kentucky supreme court decides the gubernatorial case in favor of the democrats. Taylor will appeal to the federal supreme court——Lord Roberts cables announcement of the capture by the Boers of five companies of his troops at a point near Bloemfontein on April 4th———Dewey will soon give to the press a statement as to his plans. He is a democrat, but has never voted; the only man he ever wanted to vote for was Cleveland———The Courier-Journal publishes a detailed account of the shooting of Goebel as said to have been told by those who turned state's evidence. The assassin was paid $1,600.

Saturday, April 7.—The physicians of Stephen Crane, the novelist, are hopeful of his recovery———E. F. Justice, of Marion, is a candidate for the nomination for attorney general———Rockingham county democratic convention instructs for Aycock and Cunningham——Burglars break open and rob the postoffice safe at Graham, N. C They secure $600———Justice Hazelrigg grants a writ of error to the supreme court in the Kentucky governorship case——The house of bishops of the Episcopal church is called to meet in special session in New York April 19th———Gen. Otis, at his urgent request, has been relieved of command in the Philippines and will return home May 1st———General Manager Gannon, of the Southern railway, denies that there are any strained relations between the company and any employes———The trial has begun at Berlin of two millionaire bankers on charges of horrible crimes against morality. One offered 2,000,000 mark bail, which was refused———The democrats of the house in caucus declare against the pending Porto Rico bill and urge all absent democratic members to return to their seats for the vote on the bill——Four ministers to China, including the American, have notified the Chinese government that it must suppress the Boxers in two months or their governments will send troops to the interior to protect their citizens.

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June 28-1y nrm

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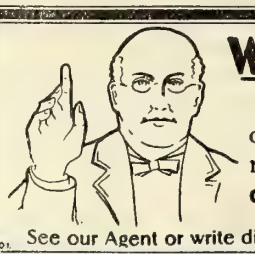
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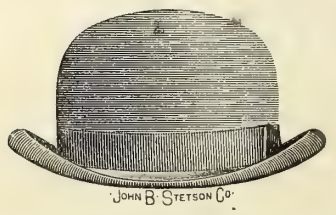
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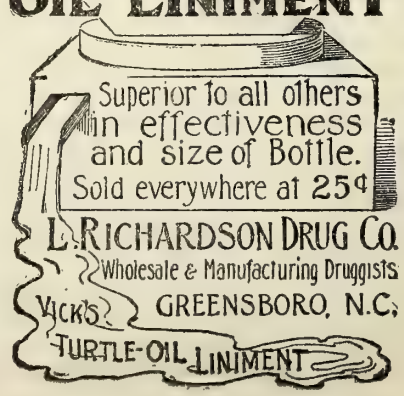
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., APRIL 18, 1900. VOL. XLV., NO. 16.

Mrs Ella Peacock 1900

Truth ever lures us on. With beckoning finger
She seeks to draw us from the dim and murky realm
Of ignorance and doubt, in which we long have wandered,
And points to new and undiscovered lands,
Where freedom is and knowledge dwells.
With clarion voice she rings the message:
"Find me, and ye find life.
This is the way, walk ye in it."
God's universe is truth, himself is truth.
Then think not that the truth hath aught to fear
From free and full inquiry; for it is planted
On the rock immovable of his eternal verity,
And only waits to be revealed.
So truth is everlasting, and must prevail.
Obscured it may be for a time; but in the end
It triumphs still o'er ignorance and fear,
And ushers in the grand, new world to be.

Then let us seek the truth. What matter
If, in the search, the house of old belief
Totter and crumble into nothingness;
For—inspiring thought—it will erect for us
A statelier and a nobler habitation,
In whose spacious halls the soul may roam,
And ever-deepening inspiration find
To reach still loftier heights of thought and feeling,
And truer knowledge of the Universal Father,
Whom to know is life,—ay! life eternal.
With earnest purpose, then, brave souls, fight on.
Heed not the jeers and scoffs of those
Who sit in shadowing twilight, fearful of the day.
Climb the infinite ascent that leads to life.
Push on with step unfaltering; and truth,
God's infinite, eternal truth, shall make you free.

—William D. Little.

THEY that do know their God shall be strong and do exploits. Dan. 11: 32.

THE best workers in God's vineyard are those who have learned to pray sincerely, "Lord, use me." Through the perfectly surrendered will God is ever ready to manifest the exceeding greatness of His power.

WE NO longer wonder that Mr. Moody had courage to undertake enterprises that seemed hopeless to others for their discouragements and gigantic for their dimensions when we remember his life motto. "For the Lord will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know I shall not be ashamed."

EASTER has come and gone. We have joined in the triumphant songs of praise to the living Redeemer, we have refreshed our memory with the simple story of the resurrection, we have listened with kindling hearts to the expounding of the great pivotal doctrine of the Christian religion from the sacred desk—but what will it all amount to if we have not sought and received in our individual hearts that newness of life that will evidence itself in a fuller surrender of our bodies to Christ as a liviug temple for His own indwelling; our hands to minister in His name; our feet to fly on His errands; our lips to speak His thoughts!

THE following reasons for lean Christians have been tersely given. A personal application might be helpful:

They own Bibles, but feed on newspapers.

They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves in food and dress.

They wear crosses, but shrink from bearing them.

They praise Christ with their lips, but declare the things He did to be wholly impractical now.

AN ENGLISH author of some eminence, whose adventurous life deprived him of usual educational advantages, gives a remarkable testimony to the power of the Bible as a source of style in writing. He says: "The source of my 'style' is the Bible. I began reading that earlier than I can remember; I am forty-three years of age, 15 years of which I spent at sea, climbing up from cabin boy to chief mate, and I have read the Bible through from cover to cover twenty-five times. You cannot quote me the first half of any verse but what I will be able to give you the second half. Nothing has taken hold of my heart and soul like the Bible. I used to preach in the open air, and sometimes, when I felt I had no words of my own, I would recite a whole chapter by memory from Isaiah, or Job, or one of the Gospels. The Bible and John Bunyan have really formed my style."

THE joyous springing of new life everywhere during these glad April days assures us that a miracle-working power is still present in the world. The truly consecrated man has a still greater evidence of this power in his own heart. Pause a moment, dear reader. Could you confirm from your own experience this testimony to the miracles of grace?

"The greatest miracle that I know of is that of my conversion. I was dead and I live; I was blind and I see; I was a slave and I am free; I was an enemy of God and I love him. Prayer, the Bible, the society of Christians—these were to me a source of profound ennui, whilst now it is the pleasures of the world that are a weariness to me, and piety is the source of all my joy. Behold the miracle! and if God has been able to work that one there are none of which he is not capable."

A DOLLAR given to the Twentieth Century Fund is a guarantee, to the extent of a dollar of the growth of religious education; a guarantee that Methodism will hold its own among the growing Protestant denominations; a guarantee that our young people will receive in our own church schools, the religious training which can be bestowed better there than elsewhere; a guarantee that Methodist colleges will be better supported and Methodist teachers better paid; that our institutions of learning will be raised to a higher plane and enabled more successfully to compete with the State institutions for higher education, and the wealthy colleges endowed by private liberality.

It will be, in short, a guarantee that Methodism shall not die, for in this age, a halt, a pause in the progress of an institution means that it will be passed by others in the race and become a back number on the page of history.—St. Louis Advocate.

DR. JOSEPH PARKER, whose Church in London is packed with over two thousand eager people every Sunday, revealed one secret of his power when he said in a recent sermon, "I spend nearly the whole of my time in making marginal notes upon my Bible." In an address on preaching he gives this impressive and valuable lesson out of his own experience. "The true sermon is composed in full view of the cross. I have seen life in most of its aspects. I have tasted the bitterest sorrow ever drunk by human lips. I have worked long and hard. I have known the misery, the shame, and the anguish of sin. I have hewn out to myself broken cisterns that can hold no water. Looking back on all the chequered way, I have to testify that the only preaching which has done me good is the preaching of a Saviour who bore my sins in his own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour not as a sublime example, but as the Lamb of God that taketh away the sin of the world."

THE thought and prayer of the great Christian world is now turned eagerly to the approaching interdenominational, international, Missionary Conference in New York City, when representatives from the missionary fields of all the world will assemble to consider the interests of the kingdom of God. If the preliminary all day meeting which was held by the ministers of the city last January is any index to the spirit and power of the Conference, a feast of spiritual richness may be confidently expected. Four results, says Mr. John R. Mott, will surely follow this Conference:

First, a great enlargement of missionary operations, a large increase of workers properly equipped and of means to send them and keep them in the field. Second, a great increase in the efficiency of missions through larger knowledge and more intelligent and hearty co-operation. Third, an advance in the practical unity of all missionary societies, so that they shall present a solid front to the heathen world. Fourth, a far more fruitful period in all missionary enterprises. There is little doubt that the Ecumenical Conference will be an important date in estimating the future development of missions.

A full report of the Conference will be published in two volumes, and may be ordered of Rev. E. M. Bliss, 130 Fulton St., New York City. If ordered before May 1, they will be sent for $1.70; after that for $2.70.

AMONG the discoveries that have marked the progress of the nineteenth century none is quite as important as the discovery of the child. While attention has been directed especially to its interests educationally, the church is awaking to her responsibility and studying more closely her duty to the children of her fold. An inquiry made of many prominent ministers by the Congregationalist recently elicited many ready responses, as to the methods of these ministers in giving personal Christian instruction directly to their young people. The relation of the Methodist Church especially to her baptized children is a most vital question. At the last Conference of English Methodists, an influential committee was appointed to consider this question and their investigations reveal a state of things very similar to our own. An English correspondent of the Pittsburg Advocate says:

"The committee met a few weeks ago. It found, as such committees usually find, that our practice is not in harmony with our theories and convictions of duty. In fact, the feeling was very strong, and quite unanimous, that our present mode of dealing—or rather, of not dealing—with those whom we baptize, calls for the serious attention of the church. In the baptismal service we publicly announce to the assembled church, that, 'we receive this child into the congregation of Christ's flock, that he may be instructed and trained in the doctrines, privileges and duties of the Christian religion, and trust that he will be Christ's faithful soldier and servant unto his life's end.' And, then, for the most part, we forget all about those thus brought 'into the congregation of Christ's flock.' At all events, we make no systematic attempt to keep them within the fold, and have no arrangement, nor service, to remind them of their baptismal obligations and privileges."

A discussion from the brethren with a view to suggesting methods whereby the relation of such children to the church may be more clearly defined, more distinctly emphasized, and rendered more beneficial to the children themselves and to the church at large, would be most timely.

CONTRIBUTIONS.

Minuteness of Divine Care.

BY BISHOP H. W. WARREN.

My microscope is no less a joy than my telescope. A sun as great as millions of worlds such as ours heaped together in one, is no more of an amazement than some speck that the unaided eye can hardly perceive. Under the microscope all is order, beauty, fine finish: grass seed afford a whole world of patterns and colors to the decorator.

In the kingdom of grace the care of the minute is as distinctly taught as the finish of minima [the smallest things] is in nature.

Did Christ come to kings only, and company specially with princes? He would have been of no interest to the many. Mr. Lincoln said God must love the common people, or He would not have made so many of them. It was the common people that heard Him gladly He did not concern Himself with the care and direction of nations, because He knew that if all the parts were right the whole could not be wrong No mote in the sunbeam or mist in the air escapes the grasp of gravitation, and no interest of ours, however minute, escapes His all-embracing interest and care.

How difficult it was to persuade a race always trodden down and abused that there was any care in God for them. Words could not do it. God must come and live among them, share their woes, hunger in their famines, be weary in going about to do them good, weep at their graves.

After such a display of interest words become significant. Their luminous meaning has the dark background of His self-sacrificing deeds.

One who has not looked into this subject will be amazed at the many assertions of the minuteness of divine care. If God so clothe the grass, shall he not clothe you? Seek first the Kingdom, and all things shall be added. He sendeth His rain, and maketh his sun to shine. He maketh grass to grow. No sparrow falleth without your Father. Both riches and honor come from Him. He makes great and He gives strength. He feedeth fowls, gives young lions their meat, clothes the lilies with splendor outshining Solomon's. Even a father's eager gladness in giving good gifts is surpassed by God's anxiety to give the Holy Spirit. He orders, not merely the general outcome of life, but the steps of the good man. So the assertions run through every department of nature, animate and inanimate.

Besides the assertions of minute care are the necessities. There must be care of the minute, of the infinitesimal, or there can be none of the infinite. The perfectly orderly movement of the universe is not made up of a million staggers, but of millions of exactnesses. Attraction must not reach worlds as a whole, but every particle. Worlds cannot be swung by mountain tops: they would come off Every mote must be held.

So in the divine care of a human life, that care must embrace the minute. He in whose hand is the breath of all mankind must provide the circumambient air, and provide for breathing and heart beat, without our conscious care. As God made Adam, so the Psalmist regards Him making every successor. "Thou hast knit me together in my mother's womb." I am fearfully distinguished by such divine care. My bones were curiously wrought. Thine eyes saw my infolded substance. In Thy book were all my members written during the days when they were fashioned, while as yet not one of them was developed. (Psalm 139:13-16.) This care extends to thoughts, the preparation of the heart, and the answer of the tongue as well.

Are these only the dreams of poets? No, these views are upheld by Christ and by science as well. In regard to nature, see His words in Matthew 5 : 45; 6 : 26-30 It is Christ who says that the very hairs of your head are all numbered. Without Me ye can do nothing. God hath blinded the eyes of some, and illuminated the souls of others. He gives everlasting life to every one who believeth on the Son.

Thus we turn over pages upon pages of these assertions of the most minute divine care in every department—natural, physical, mental, spiritual. It is to be expected. God would not naturally make a world with infinitely careful finish of atoms, butterfly wing and flower petal, and leave man, for whose sake all nature stands, without care. Shall He not much more clothe you, O ye of little faith?

But divine care does not prevent human co-operation. No wise mother's care carries her child when it ought to learn to walk. Babes are not desired to be babes always. Put him down; let him stagger, fall, get bumped; extend a helping finger, take obstacles out of the way, but make him grow to youthful glee and manly strength.

We battle desperately with sore temptation. Omniscience watches the struggle, and at the right moment makes a way of escape that we, not He, may be able to endure it. Divine care did not prevent Joseph's being sold into Egypt. Nay, rather provided for it. That was hinge point in the world's early history. So no chastisements in the close of the nineteeth century are joyous, but grievous. Nevertheless, they yield the peaceable fruit of righteousness to them who are exercised thereby.

Divine care, then, constitutes for us a kind of alliance with infinite strength, a participation with infinite knowledge, a partnership with infinite love. Each partner in a firm must do his full duty and not leave it for the other. There are forces in the universe that rise far toward omnipotences. There is wisdom that so far as our measure goes is infinite. There is life that bursts out everywhere, in deserts and Arctic snows. There is love that throbs between worlds and counts no sacrifice too great for its objects. To all this force, wisdom, life, love, we are all allied.

In this view life bugeons into spreading strength, blossoms into beauty, and matures into luscious fruit. A steadying finger is offered to our staggering steps; sleep is provided for tired bodies; a divine personal resting for our weary and heavy-laden hearts. There is guidance in our search for most essential wisdom.

That this view has been fully accepted in the life of the Christian world is evidenced by the incredible wealth of hymns of submission to trial, and recognition of support in peril and death. Paul Gerhardt suffering from hunger and deprived of home, turned aside and wrote the precious hymn that has heartened thousands:

Give to the winds thy fears,
  Hope, and be undismayed;
God hears thy sighs and counts thy tears,
  God shall lift up thy head.

John Huss kneels beside the faggots and the stake, and breaks out, "Oh, how great is Thy goodness which Thou hast laid up for them that trust in Thee before the sons of men."

The necessities of thought, the statements of the Word of God, and the realizations of experience combine to prove, "Yes, for me, for me, He careth with a father's tender care."

University Park, Col.

Davenport Female College.

FIRST—ITS HISTORY.

In 1853 the Methodists of Caldwell county began to agitate the question of establishing in Lenoir a school for the higher education of young women.

At the Centre Camp Meeting in October, 1855, the eloquent Rev. Henry H. Durant presented the subject to the people and a subscription of $12,000 was raised. The largest contributors to this fund were Col. William Davenport (for whom the College was named), Col. Jas. C. Harper, Mr. Uriah Cloyd, Mr. Azor Shell, Capt. W. A Lenoir, Col. E. W. Jones, and Mr. James Harper (the last three not being Methodists.) This was the beginning of Davenport Female College. Sixteen acres of land, beautiful for situation, in the heart of the town of Lenoir was selected as the site upon which the institution was to be located. Within two years a handsome and commodious building costing $10,000 was completed and in 1857 presented in fee simple to the South Carolina Conference, which then embraced this part of North Carolina. The Conference accepted the gift, elected a Board of Trustees and appointed Rev. Henry M. Mood as President.

Under his control the school was first opened in July, 1858, and during the first year 56 scholars were enrolled. In 1862 he resigned and then during the year of the Civil war the school was under the management successively of such men as Rev. R. N. Price, D. D.; Rev. A. G. Stacy, Rev. George F. Round and Rev. J. R. Griffith, and flourished, notwithstanding the war. In 1867 Rev. Samuel Lander was chosen President and during his administration the school was more liberally patronized than during any other period in its history. In 1870, however, Mr. Lander resigned, believing that the transfer, by the General Conference of that year, of this part of the State from the South Carolina to the North Carolina Conference, would materially reduce the patronage which the school enjoyed from South Carolina. Then it was that the property passed under the care of the N. C. Conference and Rev. W. M. Robey was in 1870 selected President, which position he held until 1877, when a destructive fire reduced the handsome property to ruins, leaving only the blackened walls as a monument to its former glory. But notwithstanding this great calamity the friends of the College had faith to go forward and to pray and to pay. Local interest was re-enlisted and this community raised $3,000 to rebuild the main house and the school was re-opened in 1881, but has since been conducted independent of Church control, with varying degrees of success, until 1898, when Pro. J. D. Minick, who had the property leased, surrendered control. Then the Trustees, determined to hereafter conduct the school under the direct control of the church, last year elected Rev. C. M. Pickens, a member of our Conference, President of the College, who has, during this his first term, with the aid of a faculty of five competent teachers, started out with better prospects for success than the school has had for twenty years. More than one hundred persons have matriculated during this scholastic year and the outlook is hopeful and cheering.

SECOND—ITS CLAIMS.

It will be seen that the institution was established and equipped by this community and presented as a gift to the church, that all the burden of expense for improvements and furnishings has, through the intervening years, likewise been provided by the same people and that the great body of its patronage has come from Caldwell county. Being the gift of our fathers to the church and having been largely kept up by their children, it is still the property of the church and under our control as Trustees elected by the Annual Conference. As the officers of the church we now confidently appeal to the Methodist hosts throughout our Conference as they are casting about to see where they can most wisely bestow their 20th Century Thank Offering to consider well the merits and claims of this Institution before they direct their gifts.

We claim your favorable consideration:

1. Because the property, easily valued at $15,000, is the only female college owned by our Conference. It was presented to the church by liberal men, some of whom were not Methodists, all citizens of Caldwell county, with the single exception of one gentleman from Burke who made a donation of $500.

2. Because ever since 1858, when the school was first opened, the people of this community have borne the expense of every improvement made with the single exception of a sum less than $1,000, which came from the Conference Educational collections of 1890 and 1892.

3. Because the College occupies a position geographically which places it nearer to more Methodist people than any other school owned by the church, no church school of high grade being nearer than seventy miles, while this school is within easy access alike from the mountains and from the cotton belt.

4. Because it is the aim and purpose of the management to reach and uplift the worthy poor by placing education within the reach of every girl possible, who is struggling to obtain knowledge.

5. Because Methodism has not in the State an endowed school for women. The State has made provision for higher education for men and women. The church has begun to endow, and through the Twentieth Century Offering to more richly endow our own Trinity College, so that through a Student's Loan Fund needy young men may be helped to an education, and as the girls should have equal help with the boys we propose at Davenport, if the church will rally to our aid, to accumulate an endowment to be known as the Student's Loan Fund for the purpose of assisting—not by gifts, but by loans—worthy and promising girls who are striving to educate themselves.

6. Because, according to the plan adopted by us, one-third of the money donated by you may be used in improving and better equipping the institution, while the remaining two thirds shall be set apart as a sacred fund to be invested in first-class real or personal securities, from the annual profits of which will be made loans, to run for five years' time, at the low rate of four per cent., with the best security that can be given by the girls whose applications for aid have been approved by the Trustees. Thus by wisely investing the principal and collecting the loans we would have a steadily increasing annual income available to increasing numbers of girls year by year.

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CURES WHERE ALL ELSE FAILS.
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CONSUMPTION

7. Because the Methodists of Caldwell county, who have for nearly fifty years stood by the school in its days of triumph and of defeat, propose at this rallying time to do their whole duty by the institution, which is yours as much as theirs, and as the provisions made for the use of the fund will surely appeal to your sense of right and duty we confidently urge upon you to give the cause the careful and prayerful consideration it deserves, and if your conclusion shall be favorable to Davenport we pledge ourselves to so guard and use the fund that it shall be a perpetual blessing to those for whom it is to be provided.

THREE—ITS FUTURE.

The past of the school has not been without success. Davenport has sent out to enrich society and strengthen the church, many noble, consecrated women. But however useful may have been its service or however bright may have been its past we confidently believe the consecrated gifts of its friends which will constitute the Twentieth Century Educational Thank Offering for a Student's Loan Fund will place the school in position to accomplish more in the future than it ever has done. For this means at its command it can reach and help and educate many worthy women who, without such aid, would ever remain ignorant and limited in usefulness.

THE TWENTIETH CENTURY OFFERING.

As you well know, it is the purpose of the church to secure during this year the Twentieth Century Thank Offering and that every Methodist adherent is expected to contribute to this fund. He is expected, too, that the total contributions will average a dollar a member, thus realizing in our Conference fully $70,000, which, if distributed among our church schools according to the plan adopted at our last annual session, Davenport College would receive twenty per cent, or $14,000, thus enabling the school to do a work among the poor that it could never do without it. Let the rich out of their abundance give liberally, and the poor abound likewise in liberality that this fund, for the benefit of the poor, may be so large that every girl who applies can be received and helped.

Now, in view of what the good Heavenly Father has done for the world and for you during the century just closing, and in view of what Methodism has been to you and to your fathers through the years that are gone, and in view of the needs of the poor girls of our church whose calls for help should meet with a munificent response, we ask that you direct your donation to the Davenport Female College.

We desire gifts to be made payable at such times as will best suit individual donors; but, when not otherwise specified, we will follow the plan adopted by the last General Conference, the contribution, if not in cash, to be made in four notes of equal amounts, bearing six per cent. interest. The said notes to be made payable to Treasurer of the Conference Board of Education in one, two, three and four years for the benefit of Davenport Female College, the interest payable semi-annually until the principal is paid.

J. L. NELSON, President.
A. N. TODD, Secretary,
Board of Trustees.

Brevard Epworth School.

When this Home and School was made a part of the benevolent work of the Western North Carolina Conference in Salisbury in 1896 and placed under a Board of Trustees it planned wisely in commending it to the Leagues and Sunday-schools of the Conference for support. The Conference aimed to have a special object of benevolence upon which all the young people of our charges could unite—a work that they could claim as their own to love and help, and no work could come more closely to their hearts than a benevolence that would give to a bright, aspiring, yet impecunious young girl an opportunity for a Christian education at a nominal cost, together with a practical industrial training that would fit her for teacher or missionary, or for business or motherhood; a work for young people carried out by young people. That this has not materialized since as it should have done, is not the fault of our Conference, as every report since 1896 of our Board of Education has commended the School and Home to our young people. Report of 1899 Conference reads: "We commend this School to the charitably inclined everywhere and especially to the liberal support of our Leagues and Sunday-schools and bespeak for Bro. Taylor the aid and sympathy of our people in this 'labor of love.'"

This report was adopted by the votes of the preachers and laymen present at that time, and they doubtless meant all they said. Added to this the various Epworth League and Sunday-school Conferences, beginning at Statesville in 1896, have recognized this enterprise as a part of the legitimate work of Leagues and Sunday-schools and made a report of the Home and School a feature of the programs until this year. Why the work is dropped at this time by our Conference officers we are at a loss to understand in the light of the report of the Educational Board as quoted above.

By this it will be seen that the status of this benevolence is unique and separate from all other schools in our Conference. It has never had an appropriation from the educational fund as other schools and colleges have had.

It has no part in the undirected Twentieth Century Fund to be raised during this year, but it is left unsupported, and I think there is a Divine arrangement in all this, to appeal directly to the hearts of our membership, and especially to the hearts of the young, in the interest of these aspiring, worthy young people. Many of our preachers have girls, bright, ambitious and refined—competent to make useful women in any sphere of life, who are by the limitations of the self sacrificing life of their fathers in the Master's service, debarred many times opportunities for an education; this benevolence is intended by our Conference to meet this, among other objects, by placing the tuition and board in this Home and School at a nominal figure.

Now, this work must appeal to the benevolence of our people as it can never be entirely self supporting; yet the tax upon our charges, if it must be viewed as a tax, will be so light that it can easily be carried. One dollar from each League and Sunday-school, together with help from private friends of the work and tuitions, both day and boarding will give us a fund that will amply meet all expenses.

We would commend most earnestly to our people Mrs. Heath's article in last week's ADVOCATE; it has a ring to it that ought to peal out in every League, Sunday-school, Ladies Society and every home within the bounds of our Conference.

The building we are praying and working for is a necessity to the continuance of the work; if it fails then the whole work falls to the ground.

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Many low priced, imitation baking powders are upon the market. These are made with alum, and care should be taken to avoid them, as alum is a poison, never to be taken in the food.

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We are well aware of the various interests that are now appealing to our people, both local and general, and it is with much reluctance we write this article; we do not want the work to be a beggar; if it does not commend itself to the confidence of our people let it die—but we feel (wife and I) that it is ordained of God, and so we make our appeal (believing our Methodist church is rich enough to meet the needs of all legitimate objects) to the "charitably inclined everywhere and especially to the liberal support of our Leagues and Sunday-schools." Certainly money devoted to this work will meet the Master's approval and be accounted "holy" by the Lord.

I cannot close this without commending the devoted, consecrated work done by our teachers during the past school year. F. T.

The Sunday Newspaper.

Extract from a paper read by Dr. H. H. George at a Conference of the National Association in Charlotte:

There are four prominent arguments and seven sub-arguments, any one of which proves that the Sunday newspaper is essentially wrong and all of which furnish a demonstration to at least every Christian man that they ought to be at once and forever abandoned.

1. They run a ploughshare through the essential element of the Sabbath, viz., Rest.

God made the Sabbath for a rest day, and to take that out of it you take the corner-stone from under the building. The Sunday newspaper takes this rest out of the day and compels work on that day the same as any other. Its hands work, its machinery runs, its men and boys distribute that day same as other days. It does not mend the matter to say that each employee gets a day every week to rest, it is not Sabbath rest. That this element is obliterated newspaper men themselves will not deny. Horace Greeley said twenty-five years and more ago: "Six daily papers a week can be prepared in six days without infringing on the working man's lawful day of rest, but seven days a week require seven days work and break down the Sunday." The plea that the Monday paper breaks the Sabbath more in its preparation than the Sunday issue is not true, or at least it does not need to be true, and if it were true, it is not the ghost of an argument for a Sunday paper.

2. The papers cut directly through all idea of the sacredness of the Sabbath. God said, "Keep it holy." These papers have substituted worldly for religious reading. They have put business matters, stories, politics, battle scenes, and all sorts of news items in the place of the Bible and Sabbath themes. They have driven out the sacred by means of the secular. They have impiously forced their way in to claim Sabbath time for their light and frivolous and sensational reading until they have robbed the day of at least a great deal of its sacred time. In this way they have nullified the influence of its sacred associations, cut the nerves of its piety and paralyzed its sacred activities. They have poisoned the minds and hearts of thousands of boys with business habits and practices on the Sabbath that effectually keeps them out of the Sabbath-school. They keep men, old and young, from the church service, and they unfit others, who read these papers, from getting the good out of religious worship when they do go to it. It is quite safe to say, that no greater foe has the church, the Sabbath-school and religious service today than the Sunday newspaper.

3. These papers with reference to the Sabbath are anarchists in the root meaning of that word. What is anarchy? It comes from two Greeks words, ana, or, a negative and arctic government or law, that is without law, or outlaw, and here will appear the seven sub arguments indicated before. In other words the Sunday newspaper is a law breaker to a seven fold degree.

(1.) They break the law of nature that man was created under. Man's original nature had a Sabbath necessity in it But for that, he would have been made another sort of a being. The Sunday newpaper is at war with his essential being. It may try to compensate for this by giving him some day of rest but it cannot do it. Man needs, and must have, his constant, periodic, and unchangeable seventh day of rest

(2.) They violate the law God promulgated. by his example, when he finished creation. "God rested on the seventh day and sanctified it;" a rule for every man while time lasts, and Sunday newspapers stand square against this example.

(3.) They violate the express written law of the Decalogue. "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God, in it thou shalt not do any work." Direct in the face of these words, written by the finger of God, the Sunday newspaper does the same on God's rest day as on any other. The man that kills his neighbor no more breaks the sixth commandment, "Thou shalt not kill," than does the Sunday newpaper break the fourth commandment.

(4.) They break the law of Christ. This needs no argument.

(5.) They break the law of the apostles who met on the eighth day after the first for holy worship.

(6.) They break the law of the church through all her history. She has always held that a day should be kept sacred as a day for worship.

(7.) They break the law of the State. Unless in a single instance or two when exception has been made for the Sunday newspaper in the State statute they trample underfoot the law of more than forty States in this Union. These all forbid the doing of secular work on the Sabbath. The Sunday newspaper does work as secular as ploughing and sowing and reaping. And they do it every day in the year.

The fourth and last principal point in this argument is: That having broken the law of God's Sabbath by doing directly what he commands them not to do, they must, to be consistent, stand by other Sabbath breakers. And hence they favor Sunday mails, Sunday trains, Sunday excursions, Sunday amusements, etc., etc. The logic of law breaking is unlimited lawlessness, and so every seven day journal whatever its character, per force, throws the weight of its example on the side of lawlessness.

Let us close this article with a supposition. Suppose that all the business enterprises of this country should resolve on a certain Sabbath to keep steadily on in business. The farmer would drive his plough, the manufacturer his machinery, the bank its exchange. The merchant, the builder all, would keep steadily on without any Sabbath. The Sunday newspaper could say nothing, could make no protest against it. It must fall in with this rebellion against the law for it is doing the same thing. If it says anything, it must say to all these enterprises, "go right on, it is just the thing to do." The Sunday newspaper has put itself in the position that if the business men of the country should combine to blot out the Sabbath and make all days alike it could not say a word, it must join the conspiracy. Aye, it has joined it already, and is saying by its example to everybody else, "Come and let us blot out the Sabbath day." We grant that the Lord made the day and made it for man, and that means all men; yes, and made it for all time. But their example seems to say that the Lord didn't know the needs of such times as these, the mighty push and press of business, the demands of great and growing cities. And we are compelled to take issue with him and declare that six days are not enough to work and make money. We must have the seven. He gave us six and we have deliberately taken the seventh for the same work as the six.

Let the verdict be rendered according to the evidence.

Liberty Circuit.

DEAR DR. CRAWFORD:—I have intended for some time to give the ADVOCATE a few dots from Liberty circuit. This circuit was formed at last Conference; it is composed of six societies, three from Pleasant Garden circuit and three from Ramseur circuit. Liberty society is young and small in membership, but its Methodism and piety are unsurpassed. It is live and progressive and has a bright future.

White's Chapel is also a new society and small in membership. but with its perseverance and Christian zeal promises to be a strong church in the near future. At all my churches I find my people enouraged, in fact, as Bro. Craven, of the N. C. Conference, who visits friends and relatives here, said to me yesterday, "Your people seem to be taking on new life." I have a work that I am proud of, and expect a fruitful year. Bro. H. H. Jordan is to help me in a meeting here next month. Dr. Wood is to dedicate a church at Staley for me next first Sunday and Bro. Grissom is to dedicate one later on. In my summer meetings I expect to have good help, al of which will, I hope, greatly stimulate my people.

Liberty is a lively little town of about 600 people who have large hearts and are quite social. It is one of the best towns in the State in which to live. The surrounding country is healthy and the people are very progressive. We have a college well attended by the home people and also by boys and girls from a distance. I hear that Dr. J. C. Rowe will be asked to preach the baccalaureate sermon this spring; if he does, I can promise the people a treat.

Last, but not least, Monday, my wife and I began life in earnest. We had hardly gotten turned around in our new home, when just after dark the door-bell rang and to my great surprise and redness of face, there they were, old and young girls and boys, big and little, in short, the whole town, with all kinds of things in their hands. In the bigness of their hearts they came to do the handsome thing. When called on to make a speech I could not do so, owing to a lump in my throat which seemed to be as spontaneous and as large as the pounding, however, the uncomfortable lump passed away with the crowd, and now in our new and nicely furnished home, my wife and I are as happy as larks and are eating three square meals a day.

May the ADVOCATE live and prosper and find its way into every Methodist home. For one, I shall give it due attention in my work.

Your friend,

E. EAVES.

Liberty, N. C., April 12, 1900.

Notice.

All who come by Railroad to the Shelby District Sunday-school Conference, to be held at Sulphur Springs Church, will get off at Patterson's Station and will be met by a committee. The trains arrive from Shelby at 7:30 a. m. We would be glad for those who can to come by private conveyance. W. F. WOMBLE.

Programme.

Epworth League and Sunday-school Conference, Pleasant Grove Church, April 27, 28 and 29, 1900.

Friday, 11 a. m., Introductory sermon, Rev. J. A. Bowles.

1 p. m., dinner.

2 p. m., organization and reports.

2:30 p. m., "How to Maintain Sunday-schools," Rev. J. A. Belk, S. B. Biggerstaff and J. C. Green.

3 p. m., "How to Secure and Train Teachers," L. E. Powers, Prof. D. M. Sallings and Sam'l Young.

8 p. m., sermon, Rev. M. C. Fields.

Saturday, 9:30 a. m., devotional.

10 a. m., "The Best Thing in Your Sunday-school," J. S. Martin, W. F. Doggett, J. B. Eaves, F. K. Blanton, Rev. Mr. Bridges and J. T. Waldrop.

11 a. m., sermon, Rev. R. D. Sherrill.

12 a. m., dinner.

1:30 p. m., "Epworth League Work," L. F. Hanes, John Daniel and J. W. McDaniel.

2 p. m., "Spirituality in Leagues and Sunday-schools, Rev. W. W. Womack, H. B. Doggett and Frank Johnson.

8 p. m., sermon, Rev. J. C. Carpenter.

Sunday, 9 a. m., Sunday school, J. S. Martin.

10 a. m., experience meeting, Rev. J. B. Carpenter.

11 a. m., sermon, "Twentieth Century Educational Movement," Rev. C. G. Little.

12 m., sacrament, Lord's supper.

1 p. m., dinner.

2 p. m., sermon, "To the Children," Rev. J. H. Brendle.

Mission Statistics.

The mission statistics for last year have been mailed this week to every pastor and presiding elder in the Conference. This paper is for general distribution. We hope every official in our Conference will be presented with a copy. It is important for the people to know just what they are doing as compared with others. We have tried to give the figures exactly as they are reported in Journal, but in a work so difficult we could not hope to avoid mistakes, and some will be found. We must trust to the pastors, in the main, the distribution among the people, and if the number sent is not sufficient, a card addressed to the secretary of the Board of Missions will secure more. If any pastor fails to receive a package please notify me.

J. E. GAY, Secretary.

April 16, 1900.

From Mills River.

DEAR DR. CRAWFORD:—Our second quarterly meeting is just closed. Bro. Townsend, our beloved and excellent P E., was on hand in due time and in good trim for good preaching. He gave us three strong, practical, souls-tirring sermons. He seems to have the work of the District well in hand. Our people all love him so much.

We had one of the best quarterly meetings I have been in for a long time. Our circuit has paid half of its Home Mission assessment and more than half the assessment for Foreign Missions secured in good subscription. We are expecting nothing less than a clean sheet this year again.

J. A. SRONCE.

Mills River, N. C., Apr. 3, 1900.


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The Ecumenical Foreign Missiona Conference meets in New York City next Saturday, April 21, and will be session eight days. We hope all our d egates will attend its sessions and ma others from our Conference. Rev. M. Curtis expects to be present.

Directory---Bishops.

Bishop John C. Keener, D. D., C rollton, La.

Bishop A. W. Wilson, D. D., Ba more, Md.

Bishop J. C. Granbery, D. D., As land, Va.

Bishop R. K. Hargrove, D. D., Ri land Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D., Sp tanburg, S. C.

Bishop C. B. Galloway, D. D., Ja son, Miss.

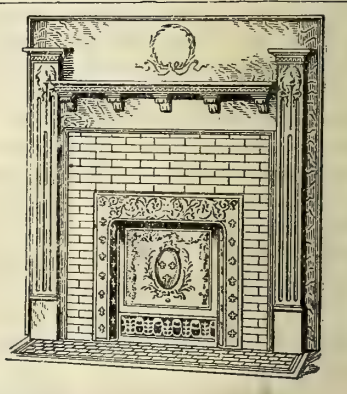
Bishop E. R. Hendrix, D. D., Kans City, Mo.

Bishop J. S. Key, D. D., Sherma Tex.

Bishop O. P. Fitzgerald, D. D., Na ville, Tenn.

Bishop H. C. Morison, D. D., Lou ville, Ky.

Bishop W. A. Candler, D. D., Atlan Ga.



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DO NOT CRAZE.

To the Preachers of the Shelby District.

BRETHREN:—You have all doubtless received a card from Bro. Falls, President of the District Sunday-school Conference asking you to appoint delegates to the approaching session which will meet with Sulphur Spring Church, May 4–6; and to forward their names to me. Please attend to this at once. We will provide homes for all the delegates and preachers. Be sure to appoint delegates who will attend and let us have a profitable session.

I am informed that the programme will appear in the next week's ADVOCATE. Please send the names of those who will attend to

W. F. WOMBLE,
Shelby, N. C.

To the Presiding Elders of the Western N. C. Conference.

DEAR BRETHREN:—I heartily endorse the suggestion that we meet at Asheville during the week of the Epworth League and Sunday-school Conference and consider the Twentieth Century Movement. The committee of our Conference Board on Missions desire that we meet at Asheville, Wednesday, May 16, in behalf of our missionary collections. Since there will probably be ample time on Wednesday to consider both interests, I suggest that we select this same date to discuss the Twentieth Century fund.

S. B. TURRENTINE.

Charlotte, N. C , April 12, 1900.

Weekly Crop Bulletin.

For Week Ending Monday, April 16, 1900.—During the week ending Monday, April 16th, 1900, the weather conditions were very diversified; notwithstanding very unfavorable features during the middle portion, due to cold rains and frost, fair, relatively warmer weather at the beginning and close of the week caused some progress in vegetation, and gave an impetus to farm work which advanced more rapidly. The rainfall averaged 1.50 inches for the state, and occurred chiefly on the 11th and 12th as cold drizzling precipitation with northeast winds, accompanied Thursday morning by thunderstorms, and in some instances hail. Frosts occurred subsequently, especially Saturday morning, but fortunately did very little damage. The rainfall, though beneficial in many counties, put a stop to plowing and planting until Monday. The amount of sunshine was small, and the temperature was continuously below the normal, the deficiency averaging 5 degrees daily. The soil at the close of the week was again in excellent condition for working.

Preparations for corn and cotton have advanced rapidly. A large portion of the corn crop has been planted, and some of the early sown is coming up nicely. Planting cotton has begun in several southern counties, while in other sections fertilizers have been placed and the soil is ready to receive the seed; planting will become general within the next two weeks. Tobacco plants have not grown rapidly, but are plentiful; on account of low prices farmers will diminish the acreage of tobacco. Seeding spring oats is approaching completion; the seeds are germinating and growing well. The outlook for wheat seems very promising; a large majority of correspondents report the appearance of wheat good, and much improvement in growth; winter oats are nearly a failure in some counties, having been winter killed. Rye is beginning to head. Gardens and truck crops are still quite late; as yet only lettuce and radishes are ready for shipment; peas and onions look well; beans and Irish potatoes are coming up nicely; many cabbage plants have been transplanted, but fall cabbage is poor; bedding sweet potatoes is underway. Along the coast some rice has been planted. The prospects for fruit have not been better for many years; at present writing peach, plum, cherry and pear trees are in full bloom from Raleigh westward, and are setting fruit nicely. Strawberries are late, and no shipments have been made.

The Baltimore & Ohio Railroad the Firs Railroad to Introdnce Automobile Service.

The Baltimore & Ohio Railroad has established Electric Automobile Service at Washington, D. C., in connection with its train service, being the first railroad to introduce this mode of transportation regularly to and from its railway station.

The Automobiles are of the latest electric pattern, absolutely noiseless in regard to machinery and running gear. They are provided with luxuriously deep cushioned seats, with electric lights and time pieces. Two small trunks can be carried on the supports at the rear of the vehicle, and the top of the cab provides ample room for small traveling bags and hand luggage.

The splendid streets of Washington are particularly favorable for this high-class transportation. and the vehicles can in safety reach a speed from ten to fourteen miles an hour on any of the streets, excepting in the business portion.

It has been arranged, when special service is desired, passengers on trains approaching Washington from the East will notify conductor before arrival at Baltimore, and on trains from the West will notify conductor before arrival of train at Washington Junction.

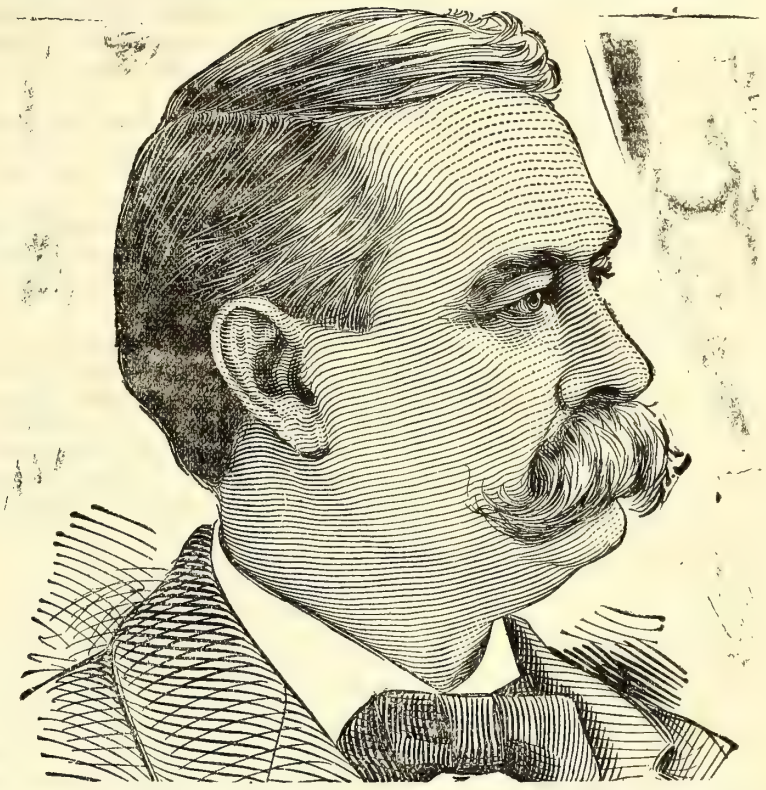
The rates for this extraordinary service are extremely reasonable, and the Baltimore & Ohio Railroad, with its advanced ideas and methods, is to be congratulated in being the first to inaugurate regularly this latest invention in transportation service.

SPRING HUMORS.

Itching Skin, Eczema, Boils, Pimples, Cured by B. B. B. Trial Bottle Free.

Does your skin itch and burn? Do scabs and scales form on your skin, hair or scalp? Is there a constant desire to scratch? Eczema? Skin sore and cracked. Rash form on the skin? Prickling pain in the skin? Boils? Pimples? Bone pains? Swollen joints? Falling hair? All run down? Hot flushes, shifting aches, cold feet, unrefreshed sleep, constant, indescribable feeling of dread or of impending calamity? Skin pale? Do scratches and cuts heal slowly? All these are the symptoms of impurities and spring humors in the blood. To cure take one to six large bottles of B. B. B. (Botanic Blood Balm) at once, which will make the blood pure and rich. B. B. B. has a peculiar effect—different from any other remedy. B. B. B. drains the impurities, poisons and humors from the blood, and in this way a real, permanent cure is made. Then the sores heal, itching of eczema stops forever, the skin becomes clear, the breath sweet and the blood pure and rich. So if salves, sarsaparillas or mild remedies have failed you don't give up hope, for B. B. B. is just the remedy you have been looking for. CHRISTIAN ADVOCATE readers are advised to give B. B. B. a trial this spring. For sale by druggists, $1 per large bottle; six large bottles (full treatment), $5 Complete directions with each bottle. So sufferers may test B. B. B., a trial bottle given away. Write for it. Address Blood Balm Company, 42 Mitchell Street, Atlanta, Ga. Describe symptoms and free personal medical advice given. 2t.

A NOTED TAMMANY LEADER'S WORDS ABOUT PERUNA, THE IDEAL SPRING REMEDY.



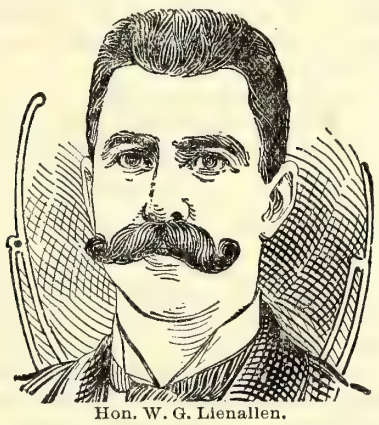
CONGRESSMAN AMOS J. CUMMINGS, OF NEW YORK.

NEW YORK, Oct. 11th, 1898.
Pe-ru-na Drug M'f'g Co., Columbus, O.:

Gentlemen—Pe-ru-na is good for catarrh. I have tried it and know it. It relieved me immensely on my trip to Cuba, and I always have a bottle in reserve. Since my return I have not suffered from catarrh, but if I do I shall use Pe-ru-na again. Meantime you might send me another bottle.

Yours, Amos J. Cummings, M. C.

Hon. W. G. Lienallen, a prominent politician of Moscow, Idaho, and a clerk



Hon. W. G. Lienallen.

in the United States Senate document room, speaks in the following terms of Pe-ru-na:

SENATE CHAMBER,
WASHINGTON, D. C.

Pe-ru-na Drug M'f'g Co., Columbus, O.:

Gentlemen—I have used Pe-ru-na for catarrh of the stomach, and after the use of one bottle I felt very much relieved. I had suffered for months before I heard of Pe-ru-na and at the solicitation of a friend I was persuaded to use it and I feel very grateful. To those who are suffering with catarrh I respectfully recommend Pe-ru-na. Very respectfully yours, W. G. Lienallen.

J. R. Stuart, of Eastland, Texas, says: "I have purchased one bottle of Pe-ru-na, and it was used by myself and wife as a spring medicine. I consider it the best dollar's worth I ever bought. My wife has used your remedies with gratifying results.

Miss Ella Bough, of Gettysburg, Pa., in a letter written from Washington, D. C., says: "I have used Pe-ru-na and have found it to be a valuable and satisfactory remedy Previous to using it I suffered intensely with catarrh. I have now taken one bottle of your valuable remedy and all symptoms have disappeared. I am strong and healthy and cannot recommend your remedies too highly to all afflicted mankind. Ella Bough.



Miss Ella Bough.

Address in care of Ida Bough, Bureau of Engraving and Printing, Washington, D. C.

Register United States Treasury.

Hon. Judson W. Lyons, Register United States Treasury, says in speaking of Pe-ru-na: "I find Pe-ru-na to be an excellent remedy for the catarrhal affections of spring and summer, and those who suffer from depression from the heat of the summer will find no remedy equal to Pe-ru-na."

Mayor of Grand Rapids.

Hon. George G. Steketee, ex-Mayor of Grand Rapids, Mich., in a recent letter says:

Pe-ru-na Drug M'f'g Co., Columbus, O.:

Gentlemen—I desire to congratulate you on your well merited success with Pe-ru-na. It is highly spoken of by those who have used it as a remedy for catarrh and liver troubles. As a tonic and invigorator it is of high merit, and it pleases me always to speak well of it as it deserves praise.

Respectfully, George G. Steketee.

Pe-ru-na is an ideal spring remedy. It strengthens, quiets, it restores appetite, helps digestion, and builds up weak nerves. For free book address Dr. Hartman, Columbus, Ohio.

District Conference Directory.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

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THE CHRISTIAN LIFE.

My Lord and I.

I have a Friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully,
I could not live apart from him;
I love to feel him nigh;
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary;
He knows that I am weak,
And as he bids me lean on him
His help I'll gladly seek;
He leads me in the paths of light
Beneath a sunny sky;
And so we walk together,
My Lord and I.

He knows how much I love him;
He knows I love him well;
But with what love he loveth me
My tongue can never tell;
It is an everlasting love
In ever rich supply;
And so we love each other,
My Lord and I.

I tell him all my sorrows,
I tell him all my joys,
I tell him all that pleases me,
I tell him what annoys;
He tells me what I ought to do,
He tells me what to try;
And so we talk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so he bids me go and speak
A loving word for him,
He bids me tell his wondrous love
And why he came to die;
And so we work together,
My Lord and I.

—Selected.

"One Sweetly Solemn Thought."

Phœbe Cary wrote this beautiful lyric, which will probably outlive all her other poems, when she was only a girl, seventeen years of age. It was on the Sabbath. She had attended church in the morning, and on coming home to a friend's house, her heart stirred with emotion by the services in which she had but just taken part, she retired to her room and wrote this hymn. Metrical versions had been made by many compilers and the poem is now found in nearly all the hymn-books of the English tongue.

After both she and her hymn had become famous, this friend wrote to her, inquiring about the hymn and its story. In answering her friend's letter, she says: "I enclose the hymn for you. It was written eighteen years ago (1842) in your own house. I composed it in the little back third-story bedroom, one Sunday morning, after coming from church; and it makes me very happy to think that any word I could say has done any good in the world."

Dr. Russel H. Conwell, of Philadelphia, relates a very beautiful and interesting incident connected with the singing of this hymn. Dr. Conwell was traveling in China and had occasion one day to enter a gambling-house in a Chinese city. Among those present were two Americans, one a young man and the other older. They were betting and drinking in a terrible way, the elder one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of liquor, had just begun, and the young man sat lazily back in his chair while his companion shuffled the cards. The man was a long time dealing the cards, and the young man, looking carelessly about the room, began to hum a tune and finally to sing, in a low tone and quite unconsciously, this hymn:

"One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer home today,
Than I have ever been before."

But while the young man sang, his more mature and more depraved companion stopped dealing the cards, stared at the singer a moment, and then, throwing the cards down, exclaimed, "Harry, where did you learn that tune?"

"What tune?"

"Why, the one you have been singing."

The young man said he did not know what he had been singing.

The other repeated the words, with tears in his eyes, and the younger man said he had learned them in a Sunday-school in America.

"Come," said the elder gambler, getting up; "come, Harry, here's what I have won from you; go and use it for some good purpose As for me, as God sees me, I have played my last game and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say that for old America's sake. if for no other, you will quit this infernal business."

This story gave the greatest happiness to Miss Cary when she heard it. After her death, Dr. Conwell received a letter from the older man referred to in the story in which he declared that he had become a "hard-working Christian," and that "Harry" had utterly renounced gambling and kindred vices.

Miss Cary did not set a very high value upon this poem when it was written, and was surprised in later years to find that it outran in popularity other poems to whose composition she had given much more thought and time. It doubtless owes its universal success to the fact that it was born out of her own heart experience, and because of that has touched the hearts of readers everywhere.

Phœbe Cary died at the age of forty-seven, and found at the last that the prayer of the closing verse of her hymn was answered:

"Father, perfect my trust,
Let my spirit feel in death
That her feet are firmly set
On the rock of living faith."

—Evangelist.

Behold the Lamb of God.

If thou hast seen Jesus in the past, try to see him again, and to be continually "looking unto Jesus." Let not any of us go and talk to our Sunday-school class, or preach from the pulpit, or write a letter about our Lord, until we have had a fresh glimpse of him. It is wonderful how nimbly the pen or the tongue moves when the eye has just feasted itself upon Christ. The psalmist said, "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer." When you have yourself been with Christ, when you have just come forth from the ivory palaces of communion and fellowship with the Lord Jesus, all your garments will smell of myrrh, and aloes, and cassia; and your words will have some of the precious savor clinging to them. So again I say that we must see Christ, or else we cannot be witnesses to him; therefore, let us fix our hearts and our thoughts and our meditations so completely upon Christ that, when we cry to other men, "Behold the Lamb of God," it will be because we have just beheld him ourselves If a man who is blind were to stand up in the street and cry, "Behold!" people would be apt to ask, "What can a poor blind man bid us look at? He cannot see anything himself." If you say to the people, "Behold Christ," yet all the while your eye is turned toward yourself, and you are wondering whether you will get through the sermon all right, whether you will have a fine peroration at the end, and what the congregation will think of it when you have done, that will be like saying, "Behold!" while you yourself are looking round the other way, and other people will look in the same direction. They will be sure to do as you do, and not as you say; and if you do not behold Christ, neither will they. Our inward thought and conviction and belief must be in strict accordance with our outward speech, or else we shall belie ourselves, and our message will be ill-delivered, and will fall without power upon our hearers.—Spurgeon.

Your Besetting Sin.

1. The sin you do not want to be reproved for.
2. The sin you are readiest to defend.
3. The sin your thoughts run most upon.
4. The sin which leads you captive the easiest.
5. The sin you find the most excuse for.
6. The sin which oftenest beclouds your spiritual sky.
7. The sin which causes you remorse of conscience the most frequently.
8. The sin which makes you doubt your entire acceptance with God.
9. The sin you are most unwilling to acknowledge you possess.
10. The sin you are most unwilling to give up.
11. The sin you are all the time trying to persuade yourself is an infirmity.
12. The sin which must be laid aside in order to enjoy full salvation.
13. The sin which is as dear as a right eye, but which must be given up.—Selected.

Elements of Christian Joy.

An analysis of Christian joy will show that it has certain elements, conditions, and marks which identify and constitute it.

Paul, after saying much about joy, expresses an ardent hope and prayer that "I might finish my course with joy." There are other elements in Christian joy. Find them.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

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There is no kind of pain or ache, internal or external, that Pain-Killer will not relieve.
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INDIGESTION
Cured by Johnson's Dyspepsia Cure
"I suffered over two years with Indigestion and Nervous Dyspepsia, unable to eat or sleep. I tried several physicians and different remedies, but they only helped me for a short time. A friend advised me to take Johnson's Dyspepsia Cure. I have taken three boxes, and am now feeling better than I have for two years. Have a good appetite, sleep well and have none of the symptoms of Indigestion or Dyspepsia, while I have gained ten pounds in weight within a couple of months. I am taking pleasure in recommending Johnson's Dyspepsia Cure wherever I can, and several of my friends are taking it with marked results."—L. A. Arnold, Cinn.
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Cor. opp. Post Office, Greensboro, N. C

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THE HOME.

The Help That Comes Too Late.

MARGARET SANGSTER.

'Tis a wearisome world, this world of ours,
With its tangles small and great,
Its weeds that smother the springing flowers,
And its helpless strifes with fate;
But the darkest day of its desolate days
Sees the help that comes too late.
Ah, woe for the word that is never said
Till the ear is deaf to hear,
And woe for the lack to the fainting head,
Of the ringing shout of cheer;
Ah, woe for the laggard feet that tread
In the mournful wake of the bier.
For baffling most in this dreary world,
With its tangles small and great,
Its lonesome nights and its weary days
And its struggles forlorn with fate,
Is that bitterest grief, too deep for tears,
Of the help that comes too late.

Husband Training.

How to train a husband is a favorite topic with some newspapers, and is regularly read, especially by a number of women with untrained lords and masters upon their hands, says Amy D'Arcy Wetmore, in Christian Work. Now, the questions come up: Why should one want to train a husband? Are they any better for it? And, still more to the point, can it be done? We venture to say no to both demands

A trained husband, like a trained child, is good only when the trainer is around, and the old homely proverb, "While the cat is away, the mice will play," applies to them both most fittingly. Then, still more, it cannot be done. It is said that a clever woman can rule her husband when he does not know it, but this, like many sayings, really carries no weight. Often a man appears to yield simply because it is less trouble, but there will always come up a crisis in lives when no clever management can make the man give up his way.

Bulwer said in one of his later novels that a certain couple got on well because the wife had her way in little things and the husband in big ones, and as the little things occurred every day and the big ones only once or twice a year, it worked very well. This was true, and is as it should be. For a woman to want her way in large as well as small things always, is unreasonable surely. The man, being the stronger vessel, should be entitled to his own views sometimes, and if he is willing that his wife should rule the details of every-day life, it is as much as she can demand.

Another thought arises in this discussion: Why should either wife or husband be trained save in politeness and loving kindness? Let each have his or her own opinion. Marriage surely doesn't dissolve that, and let each agree to disagree, yielding, however, to expediency when necessary.

Mrs. Wetmore is right. The old question, "Since husband and wife are one, which is the one?" though asked in fun, has wrought evil sometimes in the minds of foolish young people who are afraid to yield their respective wishes lest it should be declared that a "stronger nature has conquered all individuality." Indeed, the really stronger one is generally the first to give up, because he (or it may be she) realizes his strength and knows that he yields from desire only.

A bright woman raised a laugh among some listening feminine friends, when she promptly answered the question, "Who is the head of your household, Mrs. J.?" with "Why, my husband, of course, but I am the 'boss'." But the laughter died away, and the words that followed sank deeply into the heart of at least one hearer.

"You know," she continued, "a business man cannot attend to petty details himself, yet they must be looked after, and so he employs a head clerk, foreman or a 'boss.' Many men break down before their time because they cannot find a competent man to relieve them of lesser worries.

"It is the lesser worries of the home, that I propose to attend to, and relieve. The annoyances with servants, the quarrels of the children, the petty troubles of home life, so far as possible, are never to be repeated to my husband. Of course serious things that I am entirely unable to cope with, I refer to him, as the 'boss' of necessity sometimes takes some matters to his 'head.'

"Nor do I mean that I never discuss home matters with him. I do, and he tells me how business went today, and of the plans he is making for the future. Then when the children have gone to bed, and we are sitting alone before the fire, he is no longer the 'head' and I the 'boss,' but we are partners, who think the whole world of each other, and who are trying our best to bring up our children so they will be an honor to their parents, and to the cause of God."

"Fitting Folks."

"Yes, I have toler'bel success," said the little dressmaker, modestly acknowledging the compliment. "Likely it's because I'm willin' to fit my patterns to folks, instead of tryin' to make folks fit the patterns. Of course, the shapes come all even and true, and pretty as a fashion-plate; but most human bein's is a bit lopsided, crooked-shouldered, or somethin,' and it's no use declarin' your pattern is right; you've just got to 'commodate it the best you can.

"Yes'm, that's common sense, and sometimes I wish folks could learn in other things what I learned in dressmakin'. There's a real nice girl at one place I sew, and she's got in her mind a perfect pattern of what her young brother ought to be, while he's a clear boy, runs over in this direction, and don't fill it out in that. If she were only wise enough to 'commodate it a little! But she tries to make him fit, and pulls and pokes till I'm afraid he'll hate the whole outfit. I know a young housekeeper that's been tryin' to run a ten-dollar-a-week establishment on a twenty-dollar pattern till her maid is most worn out. Then there's the superintendent of our mission school tryin' to make a lot of street urchins fit the patterns he uses up-town—'tisn't any use. This is a world where you have to measure your folks, and then fit'm the best you can."

Women's Most Winsome Age.

Why do women hesitate to tell their age? By common consent it is regarded as very rude and boorish to ask a woman a categorical question regarding the number of her birthdays. Yet there should be no diffidence on the point, and reticence upon the subject is hard to explain. Except for some reason connected with business, which may find in accumulating years a handicap, a man is usually very open about his age, and as ready to proclaim it as his wife and his sisters are to conceal theirs. Probably the feeling in the matter had its origin in the long ago, when matrimony was the ordinary woman's only desirable goal, and when, as she grew older, her chances of finding a mate diminished perceptibly. The situation has so entirely changed and spinsterhood has become so inviting, that we should expect to discover an alteration in the manners of women on this point, and to find them quite candid as to their claims to maturity or the reverse.

Fifty years today looks as forty did a score of years ago. Thirty, always a winsome age, the age of woman's most captivating beauty, is not now to be distinguished in freshness and bloom from twenty-five. Out-door life is doing for women what nothing else can do, making them beautiful, and keeping them young.—Margaret E. Sangster, in Collier's Weekly.

Every-Day Love.

"I love thee to the level of every day's most quiet needs," writes Mrs. Browning. At first thought that may not seem a very fervent protestation, but, after all, it is the level, every-day love that alone makes earth a comfortable place to dwell in. There are those who would give life, if necessary, to rescue dear ones in danger, would spend the last shilling for them if they were in need, would overwhelm them with ministrations if they were ill, but who take small account of daily needs. The gentle courtesy that covers mistakes, the thoughtfulness that so lightens the burdens of care, the sweet words of praise that brighten the eye and make the tired hands strong again—all these are omitted and too often fretfulness, carelessness and selfish disregard of feelings and wishes take their place. Love is strong as ever and any extraordinary demand would show its power, but the extraordinary times are few while the every-day needs are many. Love that would make heroic sacrifices for us we seldom require, but the love that comforts and cares and gladdens every day is the love that lights the world for us.—The Young Woman.

To those living
in malarial districts Tutt's Pills are indispensible, they keep the system in perfect order and are
an absolute cure
for sick headache, indigestion, malaria, torpid liver, constipation and all bilious diseases.
Tutt's Liver Pills

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

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FACTS FOR THOUGHTFUL MINDS.

The religion which Christians profess, and which they recommend to others, rests upon a great historical fact; an occurrence authenticated by many infallible proofs. If Jesus of Nazareth, who suffered under Pontius Pilate, was crucified, dead and buried, did not rise from the tomb in the affluent fulness of an immortal life, then our faith is a vain and idle dream. But the proof of this fact is positive and conclusive.

It is doubtless true that some Christians, today, worship a crucified rather than a risen Jesus. Painting and poetry have dwelt more on the crucifixion than on the resurrection. Both are corner-stones in the great system of Christianity.

He was delivered up for our transgressions and He was raised for our justification. "If we were reconciled to God through the death of His Son, much more being reconciled we shall be saved by his life. It is Christ Jesus that died, yea is risen from the dead."

The resurrection of Jesus is the keystone of the gospel system. It supports the whole superstructure. It is the vitalizing truth in the life of the world. The Lord before whom we bow our knees and to whom we offer the holiest homage of our hearts is none other than "He that liveth and was dead, and is alive forever more." On last Sunday from pulpits belting the globe, the shout of victory was heard. From organ loft and choir platform went forth the glad acclaim, "Christ the Lord is risen today."

Responding to the vernal gifts of light and warmth, the earth, having awaked from her winter sleep, throbbed with energy and life. The trees put forth their bursting buds and the flowers opened their delicate petals in token of triumph. All nature proclaimed victory.

> Vain the stone, the watch, the seal,
> Christ hath burst the gates of hell;
> Death in vain forbids his rise,
> Christ hath opened paradise.

Let all the sweet voiced bells that hang in church spires sing out the jubilant story. Let every mortal tongue catch up and repeat the glad tidings to the four corners of the world.

He who is the light and life of men went down into the grave, but the grave could not hold him. He rent asunder the iron bars and like the mighty Sampson, bore away in triumph its brazen gates. Having voluntarily laid down his life, He voluntarily assumed it. "Lives again our glorious king." Let us gather up the lessons that others have learned from the victory of Christ over death and the grave.

"The resurrection of Jesus is the crowning proof that He is the Son of God. No ordinary human soul could return and reanimate the body it forsook at death.' The fact that Jesus did this lifted Him above the plain of mortals; is an infallable proof that he is more than man and demonstrated his high claim to divine son ship. Napolean Bonaparte said truthfully, "The divinity of Christ once admitted, Christianity appears with the precision and clearness of algebra; it has the connection and unity of science."

His superhuman learning, his miraculous power, followed and crowned by his triumph over death and the grave, is proof unanswerable of his divinity.

The resurrection of Christ brought immortality to light. That is, it placed that fact in a clear, broad light. In the long distant ages man had sighed for endless life. He believed he was made for a better world and his deep craving and unused powers gave him dim glimpses of immortality; but he had no firm basis upon which to rest his hopes until Christ arose from the dead. This act gave us the foundation for a clear, compact, intelligent faith in a resurrection of soul and body and it made death the gateway to life eternal.

It is said that the Romans had a practice of lighting up their tombs. It is recorded that fifteen hundred years after the death of Tulla, Cicero's daughter, her tomb which, was accidentally, opened was found illuminated with a lamp. It was but a glimmering light, the rays of which were confined to the catacomb walls. But the light of Christ shed upon the grave falls upon the vista of eternity, for he has brought life and immortality to light and forever dispelled the darkness of the tomb. Beyond the gloom of the valley, across the river of death, eternal day dawns, and supernal light, emanating from the Son of righteousness, dispels all darkness and gloom and sheds perpetual radiance over the measureless fields of the eternal world.

Finally—the resurrection of Christ is the earnest of our resurrection. We learn from this story that there is a power mightier than death and that the grave cannot hold the dead.

The most beautiful illustration of the resurrection is that which Paul gives of a seed, buried in the ground and springing up into a plant.

Who would believe that all the strength and beauty of an oak is inclosed in an acorn; or that the radiance and fragrance of a rose could develop from an insignificant looking little seed, and the brilliant tulip from the ugly bulb? So from this weak spiritual body shall arise a glorious immortal spiritual body. "We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, when the trumpet shall sound, for this corruptible shall put on incorruption and this mortal shall put on immortality and death shall be swallowed up in victory."

But even better than this, each day may mark a resurrective period in our spiritual life. "And you hath he quickened who were dead in tresspasses and in sins."

> "Day by day the promise reads,
> Daily strength for daily needs."

"If any man love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him."

MORE AND BETTER SCHOOLS.

We note with regret that there is a manifest disposition on the part of some to discount and disparage the smaller schools. To create a prejudice against them, and may be, force them to the wall. This is in keeping with the monopolistic spirit of the times and seems to be popular with a class The watch word of the advocates of this movement is quality and not "quantity, fewer and better schools, larger and stronger institutions." That sounds well and many people approve the saying and endorse the suggestion without thinking what it means. We want to change that expression and make it read, more schools and better ones—quantity with quality.

All informed persons know that in the State of North Carolina, a very large part of the young people are growing up without having even a good English education, and many of them in illiteracy, not to say in ignorance. It is equally well known that but for the smaller schools the percentage of illiteracy would be much larger than it is, and the educational equipment of the State would be greatly weakened.

We are no apologist for inferior schools and we do not propose to make an argument for their existence, further than to say that a poor school is better than none at all. It is also a fact that can be easily proven, that in some instances the schools that make the least noise are doing the most effective work. By their fruits ye shall know them.

We have no directions to give or suggestions to make to other parts of Southern Methodism, but to the Western North Carolina Conference we say, with emphasis, that there is very little danger of our having too many schools. There are now not less than fifty places in our territory where a school ought to be established. We need more primary schools, more high grade academies and one or two additional colleges will be no disadvantage. We have patronage and places for several institutions on the order of the Young Harris school of Georgia.

We need an educational policy distinctly our own. It should be suited to our conditions. This is our field and we must cultivate it to the best advantage. We need to foster our own interests. Unless we do this we will amount to very little at home or elsewhere.

From the last number of the New Century Education we learn that $746,000 have been raised in cash and subscriptions to our Twentieth Century Thank-Offering Fund. We are not in possession of the facts, but we do not think as much as $20,000 of it has been raised in our Conference. Only seven months yet remain before the appointed time for doing it expires. Surely there is no time to be lost. Let each pastor press collections individually and through committees.

We need to improve the schools we already have, put them on a firmer financial basis, enlarge their equipments, add to their facilities for work and also increase the number. We hope there are individuals and communities that will follow the example of the Belwood trustees and donate valuable school property to the Western North Carolina Conference before this year ends. They can be counted in the thank-offerings. We can never meet our obligations as a Conference, and fill our divinely appointed mission until there is a school and church within easy reach of every Methodist family in our bounds.

LOVES'S TRIBUTE.

On last Saturday evening at the family home in Salisbury, an earthly life closed that had shone with almost celestial radiance from its very beginning. At 9:30 o'clock, April 14th, the pure spirit of Carrie Ida Crawford quietly left the tenement in which it had sojourned for a few brief years and joined the white robed company above.

She was the oldest daughter of the late Capt. William H., and Mrs. M. J. Crawford, of Rowan county. We knew her well from infancy. From childhood she was bright, pretty, sweet tempered and unselfish. She was full of life, buoyant and active, but free from those tendencies that frequently marr the beauty of young life. In the home, in the school and in the community she was tenderly loved.

She was the pride and idol of her father during his last years, and after his demise she proved a tower of strength to her affectionate and bereaved mother.

Early in life she connected herself with the Methodist church and continued to the close a member of its communion. At the age of fifteen she entered Greensbore Female College, which was then under the presidency of Rev. T. M. Jones, D. D. She was popular with her school-mates and was highly esteemed by the members of the faculty. At the end of four years she graduated and returned to her home in Salisbury. Few young ladies in her town were so much admired and received so much attention.

On reaching womanhood she devoted her life to the care of her mother and the younger children, and found her highest enjoyment in ministering to their necessities. With unfailing devotion and with a spirit of self-denial, not born of earth, she cheerfully went forward in the effort to brighten and bless her home.

Five months ago her health began to fail, but so little did she complain it was not known outside of the immediate family. Her physician was called in and treatment at once begun, but she continued to grow worse. Two months ago a surgical operation was thought to be necessary and she was taken to the Whitehead Sanitorium. The operation was performed,

but it did not remove the cause of the trouble and she constantly grew worse. She suffered greatly at times, but was patient, uncomplaining, submissive and much of the time hopeful.

All the while it was evident to her loved ones that the end could not be far distant. All that medical skill could prescribe and all that tender love could suggest were done, but nothing could stay the progress of the fell disease.

Weeks ago she despaired of recovery and so told the sorrowing ones. She assured them that she was not afraid to die, and was resigned to God's will, but would like to live for their sakes. After giving full directions about various matters she wanted attended to she waited patiently the last summons.

The messenger came and she obeyed the call and went up higher. How rich and beautiful and fragrant was her life on earth. How blessed and glorious was her heavenly life. Farewell, loved one, until we meet where sin and death never enter and sever.

AN EXPOSITION OF CHRISTIAN SCIENCE.

We are indebted to E. B. Treat & Co., publishers, for a copy of the above entitled book. It is well bound, nicely printed and contains 182 pages. It is an exposition of Mrs. Eddy's wonderful discovery, including its legal aspects. It makes a strong plea for children and other helpless ones. The book has in it a great deal of valuable information, discusses at length the legal aspects of this movement, cites many cases that have been dealt with by the courts and makes prominent many of the dangers and fallacies of Mrs. Eddy's teaching. Every one who wants information on this subject ought to buy and read it. The price is one dollar. Address E. B. Treat & Co., 241 W. 23rd street, New York.

EDITORIAL NOTES.

Rev. E. Myers is in the midst of a gracious revival in Whittier. Some 30 persons have already professed conversion and the meeting continues.

We are glad to hear that a good meeting is in progress at Spencer. The pastor, Rev. R. C. Craven, is being assisted by brother W. B. Holcomb, who is active in evangelistic work.

We were glad to meet Mr. Eugene Watt, of Reidsville, in Greensboro on Monday. We were his pastor for two years and know him to be one of our truest men—intelligent, loyal and consecrated.

The Five Cents Saving Bank, of Greensboro, has had a remarkable history The great fortunes of the present day are built upon small savings. Take old adage is a true one. The care of the pennies and the dimes and dollars will take care of themselves.

Miss Bertha Lee, one of the teachers at the State Normal College has been for some weeks on a leave of absence in order to recuperate her health. She was broken down from overwork. We are glad to know that she is very much improved and will soon be able to resume her duties.

The Baltimore Conference closed last week, what is reported a very pleasant session. Bishop Candler presided and gave great satisfaction in the chair, in the pulpit and in the cabinet. Rev. P. C. Groom, D. D., was transferred to the Western North Carolina Conference. He is now at his home near Greensboro with his family.

Rev. Harold Turner has been elected by the trustees, Agent for Brevard Epworth School. He has been released for a time from the Hot Springs circuit and will enter upon his new work at an early day. We commend brother Turner and the school to our people. We know that the Brevard School is doing good work under great embarrassment and we hope he will share with our other schools in our thank-offerings

In this issue we publish a call for a Mid-year-meeting at Asheville. This is a most important matter. Our Conference took a step forward last year and we want to make greater progress this. There is much before us and we need to consult and confer together in order to succeed in our plans. Let our Presiding Elders, our Epworth Leagues and as many others as possibly can arrange to meet in Asheville at the time suggested.

The Democratic State Convention that was held in Raleigh last Wednesday was a large and enthusiastic gathering. Every county in the State was represented by a good delegation and it is claimed that over 4,000 visitors were at the capital. The meeting was harmonious throughout and worked with great energy. A full state ticket was nominated, and a platform arranged. As a whole the ticket is a good one and the work of the convention has been generally endorsed. The nominations are as follows: Governor, Charles B. Aycock, of Wayne; Lieutenant Governor, W. D. Turner, of Iredell; Secretary of State, J. Bryan Grimes, of Pitt; State Auditor, B. F. Dixon, of Cleveland; State Treasurer, B. R. Lacy, of Wake; Attorney General, R. D. Gilmer, of Haywood; Superintendent of Public Instruction, Gen. T. J. Toon, of Robeson; Com. of Agriculture, S. L. Patterson, of Burke; Corporation Commissioners, Franklin McNeil, S. L. Rodgers. The Convention sat eighteen hours in continuous session.

Financial Agent of Brevard Epworth School.

At the last meeting of the Board of Trustees of Brevard Epworth School the president and secretary were authorized to appoint Rev. Harold Turner Financial Agent. This has been done and he will spend a month or six weeks in the field, visiting the principal places in the Conference in the interest of the school. We hope pastors and Leagues will give him a cordial welcome and all the assistance they can.

D. ATKINS.

Notice.

EDITOR THE ADVOCATE, Dear Bro.—At the last Annual Conference, J. E. Gay, G. T. Rowe and W. M. Curtis were constituted a committee to have charge of the work of enlisting the Epworth Leagues in the effort to raise the Missionary Assessment in full. This committee, together with the local members of the Board of Missions and Sunday-school Board, met a few weeks ago in Charlotte and decided that we ought to have, if possible, a mid-year meeting of the Presiding Elders, Board of Missions and Sunday-school and Epworth League Boards, to counsel together and determine on plans for the great work we have on hand. We were glad to note in the ADVOCATE this week that Dr. D. Atkins has requested the Presiding Elders to meet in Asheville on Wednesday, May 16th, the day before the Epworth League and Sunday-school Conference convenes. Dr. James Atkins, Chairman, will call the Board of Missions to meet at the same time and place, and we trust that as many as possible of the Sunday-school and Epworth League Boards will be present, as they no doubt will wish to attend the Epworth League and Sunday-school Conference.

Last year for the first time in the history of our Conference, a District (the Salisbury District) paid its assessment for Foreign and Domestic Missions in full. Other Districts made large gains. This year at least five districts can pay if we pastors and Epworth Leagues determine that it shall be done.

We trust that the mid-year meeting at Asheville will so plan that the reproach of meeting our obligations with less than one hundred cents on the dollar may soon be wiped out.

Your Fraternally,
J E. GAY,
G. T. ROWE,
W. M. CURTIS,
Committee.

Randolph Circuit.

We are moving on very well with our work on this circuit. The Sunday-schools that closed for winter are opening up with interest. Four of them ran through the winter and of course gained much thereby. The Sunday-school at Trinity is one of the best I ever attended. Prof. O. W. Carr is a model superintendent and the teachers are among the best. It is a great privilege to be permitted to attend such a Sunday-school. The Epworth League here is doing very good work. Prof. D. C. Johnson is president and they have had some very interesting meetings. Rev. J. B. Craven is at home now and he will be a great help in League and other church work.

The High School here, under the management of Prof. J. F. Heitman, has been very successful this term. They have good, religious teachers, who believe in thorough work, and the influences in the community are spiritual and Methodistic. They are making arrangements for commencement, which will be the 15th of May. Col. J. S. Carr is expected to deliver the address. The friends of this institution should remember it in their Twentieth Century Thank Offerings. It is a worrhy institution and donations dire ted in its favor would be well invested.

Yours truly,
JNO. M. PRICE.

From Maiden.

DEAR EDITOR:—Will you allow me space in the ADVOCATE to say a few words about our little town, especially of the church work. This is a little town of about one thousand inhabitants. We have four churches.

Our Baptist brethren have about two hundred; Methodist, one hundred and thirty-eight; Reforms, one hundred and twenty-five; Lutherans, about twenty. This people is a church going people. We have just clored one of the best meetings I ever witnessed. The Holy Spirit was with us in great power. On last Sunday night about thirty-five was at the altar crying for mercy.

Some differences between members of the church was settled, and the church is closer together than it has been for some time.

Eight persons have already joined our church and others will join soon. I am indebted to Rev. R. M. Courtney, pastor of McAdenville station, for his valuable help. He came on Wednesday and stayed until Saturday. His preaching was greatly enjoyed by our people. McAdenville can congratulate herself on having such preaching as brother Courtney does.

Of course we talk about the ADVOCATE, but I find hindrances of getting some of my people to take the paper. They say I am taking one religious paper and that is as much as I am able to pay for. Should not we have only one paper in our Conference? Let us all rally to our ADVOCATE, so as to keep it up to its high standard as you have it. Let us not recognize any other to the neglect of the ADVOCATE.

We are praying for a revival in every one of our churches on the circuit.

To God be all the praise for what we have already received.

Your brother in Christ,
J. W. INGLE.

Maiden, N. C., April 5, 1900.

From Mount Airy.

DEAR BRO. CRAWFORD:—The revival services which have been in progress at Central Methodist church for four weeks closed last Sunday evening.

Rev. W. B. Holcomb, who is a member of this church, and with whose successful revival work many of the readers of the ADVOCATE are familiar, did the preaching.

There were between twenty and twenty-five conversions and about the same number reclaimed. The meeting did much good in many ways. Bro. Holcomb's preaching was forceful, clear-cut and orthodox; being free from those objectional clap-trap schemes which are often used by evangelists. He does not wish to be called an evangelist, but simply "Methodist preacher."

I think it may be truly said of those who can stand the test under his preaching that they have been "born again," transformed in both head and heart.

On last Sunday morning we had an offering and secured by subscription an amount which covers all the benevolent collections and about twenty dollars over. There will be other amounts added to the missionary collections later.

Fifteen persons have joined the church as a result of the meeting. We expect others to join this and other churches.

We have had twenty-six additions to our church since Conference.

Slowly but surely the Kingdom of Christ is winning the hearts and minds of men.

H. K. BOYER.

Mount Airy, N. C., April 6, 1900.

Epworth League and Sunday-School Conference.

It is just four weeks now until the Fifth Annual Epworth League and Sunday-school Conference will convene in Asheville. An excellent program has been prepared. The Queen City of the mountains will give a royal welcome. Many eminent speakers have been secured. Saturday afternoon will likely be spent at the Biltmore Estate.

I hope every charge will be represented in Sunday-school and Epworth League workers. Elect the delegates at once, and send the names to Mr. Geo. L. Hackney, Asheville, N. C.

All the past Conferences have been eminently successful. We wish to make this the best and most helpful of all. It is hardly doubted that our Epworth League and Sunday-school Conferences are the largest and most enthusiastic gatherings of young people held in the State. We confidently expect this to be a great and good Conference. Come, get and do all the good you can.

C. F. SHERRILL,
Secretary.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for April 22, 1900.

THE CENTURION'S SERVANT HEALED.
Luke 7: 1–10.

The contact with humanity of Jesus, the Ideal Man, was with many classes of society. Here it was with the Roman military order. A certain centurion invoked his aid on behalf of his servant. Palestine was under Roman military law, and garrisons of soldiers were stationed at convenient distances in the different provinces. It is likely that such a garrison was stationed at Capernaum, and that the centurion here spoken of was there in command. The rank of a Roman centurion was about equal to an American captain. We may reasonably suppose the centurion mentioned had been long enough in Palestine to have become well acquainted with the Jewish people and their manners and religion. If not a proselyte to their faith, he must have had a good opinion of it, and have been on terms of friendship with the influential people of the city. To some of them he applied to intercede with Jesus on his behalf. A servant who was dear to him was sick. At that time even slaves were sometimes made heirs of their masters, and being freed, might rise to great distinction. For what reason this servant had so endeared himself to his master, we do not know; but the fact is the basis of our lesson. The favorite servant was at the point of death. St. Matthew says his disease was the "palsy," causing much suffering—"he was grievously tormented." Such suffering was always the result of progressive paralysis, or attacks of tetanus, which the ancient physicians included under paralysis, and which is more common in hot countries than with us.

What remedies had been tried before applying to Jesus we do not know. In that country there were no physicians worthy the name. Such was Palestine. Until the missionaries were sent there by several English societies, there was not a physician in the land, and even now they are very few. But at that time the Great Physician was at Capernaum, and could heal all manner of sickness and diseases. The centurion heard of him, and sent unto him elders of the Jews, beseeching him that he would come and heal his servant. These "elders," or chief men of the city, set the case in a very favorable light. They told Jesus that the centurion was a thoroughly broad-minded and benevolent man—"he loveth our nation. and hath built us a synagogue." Jesus accepted the plea, but he did not need it to influence him to a labor of love. The servant of the centurion may have been one of Christ's disciples, and a frequent worshiper at the synagogue his master had built, and a hearer of the gracious words that proceeded out of the mouth of Him whose help was sought in that extremity. He may have witnessed some of the miracles of Jesus, and, when in the fearful spasms of his terrible disease, have called on the Holy Name. Such an incident might lead the centurion to send for Jesus, and, if so, the way was no more mysterious than many other ways in which people are led to Christ.

People sometimes send for Jesus, and then send to say they do not need him. When he was not far from the house, the centurion sent friends to him, saying unto him, "Lord, trouble not thyself; for I am unworthy." The servant was not dead, but some change had come over the mind of the centurion, as is liable to come over the mind of any one acting under high pressure. Were it not for the high commendation of the all-wise Lord, we might have thought that his changed language was a polite excuse for his having lost his faith. But, certainly, instead of losing faith, it was increased to an unprecedented degree, believing if Christ would "but say the word," his servant would be healed. In this light the language of the centurion to his friends about Jesus is surprising. He had sent friends to Christ to beseech him to come; then, when he was not far from the house, he sent others to tell him not to come. As his faith had grown his sense of unworthiness had increased. First, he had not thought himself personally worthy to go to Jesus, and so had sent others; then he thought himself unworthy that Christ should come under his roof. He was not seeking honor, but health, for his servant. He would be honored enough if Christ would but heal him. Explained thus, the centurion seems to have said, "Among my soldiers, I am a man of authority. I say to one, 'Go,' and he goeth; and to another, 'Come,' and he cometh. Diseases are as much under the command of Christ as soldiers are under me, and they as readily obey him as my servant obeys me." That was told Jesus, and he marveled at such a full comprehension of his power, and he said, "I have not found so great faith; no, not in Israel." As the woman of Samaria led Christ to preach the fullest gospel, so that Gentile soldier gave him room to declare the pre-eminence of his faith, which was fully honored. They who were sent, returning to the house, found the servant whole.

There are some points in this lesson that need to be cleared. It was proper that the centurion should feel his unworthiness to go to Jesus, but it was not proper that that sense should keep him from going. He got friends to go for him; it would have been better if he had got friends to go with him. We cannot get religion by substitution. The only substitution in the gospel is, "Christ our Passover is sacrificed for us." For Christ's sake, God will save sinners, but not without their coming to him. Christ says, "Come unto me," not send your friends to me for you. The intercession of saints is all right, but it will never save the soul who, even from a sense of unworthiness, will not come to him. True humility is a great grace; but to count ourselves unworthy of eternal life is to give hostage for our soul. If the Church on earth and the Church in heaven would pray for us forever, it would not save us without our personally going to Christ. The centurion was not an example of a sinner seeking salvation.

Again, this Roman excused Jesus from coming to his house. That, in the light of a miraculous healing of the body, was commended; but the healed soul must have Jesus within. "I will come in," says Christ. "Christ in you," says St. Paul. "Abide with us," pleaded the disciples. That heart is vacant in which Christ is not. That house is enveloped in death-shadows where Jesus is not a welcome guest. Let us beseech him to come into our house, notwithstanding our unworthiness.—Western Christian Advocate.

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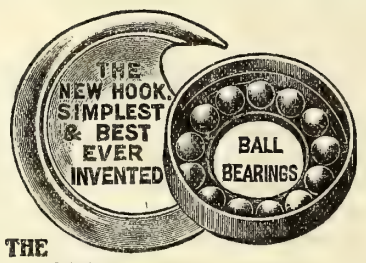
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The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

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Wheeler & Wilson Sewing Machine
WITH
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Easy Running, Quiet, Rapid, and Durable.

Purchasers say:
"It runs as light as a feather."
"Great improvement over anything so far."
"It turns drudgery into a pastime."
"The magic Silent Sewer."

All sizes and styles of sewing machines for **Cloth** and **Leather.**

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Wheeler & Wilson Mfg. Co., Bridgeport, Conn.

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Fine Footwear.

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ORNAMENTALS.....

Write for our free 60-page catalogue and 40-page pamphlet on "How to Plant and Cultivate an Orchard," which will give you general information on what to plant, how to plant and produce nice fruit.

Fine stock of the rapid growing Silver-Leaf Maple and Carolina Poplar, also Sugar and Norway Maples.

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J. Van Lindley Nursery Co
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Incorporated 1899.
350 ACRES.

$7.25 Worth of Select Trees for $2.25

Order at once, as this offer is made to close out surplus of these fine varieties, and only holds good until the supply is exhausted:

	Catalogue Price.
1 Early Harvest pear	$1.00
1 Japan Plum	.75
2 Summer Pearmain Apples	.25
2 Stump Apples	.25
2 Lowe Apples	.50
2 Connets Southern Early Peach.	.50
2 Emma Peaches	.50
2 New Prolific Peaches	.50
1 Greenshouse Peach	.50
Total	$7.25
Discount	5.00
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Greensboro Nurseries,
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Lassiter's
Combination -:- Hammock Elevator.

In 1898, June 4th, I filed application papers through Mr. V. D. Stockbridge, my attorney a Washington, D. C., to protect and secure a paten on said apparatus, which he succeeded in securin March 29th, 1899.

It is the only Hammock Elevator in the Unite States, surpassing everything in giving exercis and comfort to the sick and to the healthy. N home should be without this indispensable article Especially the Hospitals, Hotels, Doctors, Unite States Troops, &c. This Elevator can be converte into several objects. First, a bed; second, a was stand; third, a table; fourth, a book shelf; fifth, stool; sixth, a three-foot cradle without rocker which is quite an advantage to infants who hav been subject to the headache from jarring cradles with rockers. It does away with mothers applyin narcotics, thinking their children are sufferin with colic when the poor little sufferers have onl their brains upset by such jars as rockers produc in many cases destroying their mental faculties The beauty of this improved style of cradle is an one can hoist the baby only two or three inche from the floor, and if the child should roll off it wi not break its arm or neck. By spreading mosquit netting over canopy, it will do away with flies un mosquitoes.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for April 22, 1900.

SERVING GOD JOYOUSLY.
Matt. 22:1-14.

Things that Deplete Joy

There is a multitude of things which tend to curb, deplete, and destoy Christian delight. Space will not permit us to even name these. Possibly it is not best to do so, lest we faint and stagger at the sight.

As long as Peter kept his eyes to Jesus he walked the raging sea; as soon as he transferred his vision from Christ to the angry waves, he began to sink.

Let us ever "look unto Jesus, the author and finisher of our faith."

Still it is a hard fact that there are many hinderers of our joy in ourselves, in others, in the general conditions about us. There are times when the true utterance of the Christian is like that of Esther to the king: "For how can I endure to see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred?"

Sometimes our true condition may not be so well described by the 150th psalm as by the 137th: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."

Christ's life was one of true spiritual joy; it was not one of superficial ecstasies and raptures. "He was a man of sorrows and acquainted with grief."

When and Where Be Glad.

The apostle tells us to "rejoice evermore." This is the one efficient and all-inclusive rule. If, however, you will each take a few moments for specification and reflective application of this rule, it will be profitable.

1. Young people should learn to be cheerful and happy at their work. You will do more and better work by thus sweetening it. Work of almost any kind can be made either a drudgery or a delight.

2 Be sweet and happy at home. If there is any form of hypocrisy that is worse than another, it is to feign good cheer and cordiality to strangers, but to be habitually gruff and sullen with the loved ones at home.

3. Be especially joyous on dark days whether the darkness be from the weather or other causes.

4. Be patient, hopeful, cheery in a joy born of Christ in the heart in times of delay, denial, and disappointment. A season of sickness may thus often be made a feast of joy to both the afflicted and friends.

5. Abound in hope when you mingle with the weak, the troubled, the despondent.

6. Keep bright and rosy when you go to the league meeting. "Let a little sunshine in" there.

7. Fight sin with a rainbow in your face.

8. In the eventime of old age, "Let it be light."

Why Joyful?

Because God is and is over all.

Because—

"This awful God is ours,
Our Father and our love."

Because Christ's coming settles all the puzzles of mind and heart.

Because the Father, having given Jesus will also with him freely give us all things,

Because of the exceeding great and precious promises.

Because we have been called out of darkness into light.

Because we have been kept by the power of God.

Because of the progress religion has made.

Because our loved ones are saved.

Because we are permitted to be co-laborers together with God.

Because of our glorious heritage of Christian song.

Because there are so many noble and pure souls in the world.

Because Christ is mine now and forever.

Because of Christian fellowship.

Because the Holy Spirit is my Cleanser and Guide

Because we are permitted to see the close of the century.

Because we are on the way to heaven.

Because he is able to keep that which I have committed to him.

True Joy.

The particular thing which the world promises is a good time. Jollity, if not joy, is its leading attraction. This is the offered premium on all investments made in its stock. That a secular and worldly life does yield a kind of low delight no one will question. That there are carnal pleasures in sin no one will dispute. But is it true joy? Is it a wholesome delight? Does it continue to satisfy? Does it not leave a sting and bitterness? Does it not cloy on the taste? Does it not daze and mislead? Does it not poison and destroy?

On the other hand, the pleasures of the Christian life are sweet, safe, sure.

They are in harmony with the highest law of being. They do not create an abnormal appetite. They come from celestial fountains, and hence will not run dry. They sweeten the natural and material pleasures of life. They satisfy in trouble and old age, as well as in the vigor of youth. It was the joy that was known in the life of the Son of Man They strengthen for service and sustain in trial It is a foretaste of the joy that is eternal. "In thy presence there is fulness of joy; at thy right hand there are pleasures forevermore."

How Cultivate Joy.

This is one of the most important aspects of the case; for Christian cheerfulness is a temper that can be cultivated, and it is both our profit and duty to do it.

1. By all means try to keep in health. Much gloom is the fruit of depression of the body.

2. Cease to do evil. Abstain from all appearance of evil.

3. Have faith in God. Abide in Christ, Cherish the constant witness of the Holy Spirit.

4. Feed on the Word and live on some of the blessed promises.

5. Keep busy in legitimate work if you are able and in Christian service. No able-bodied man or woman can be happy in idleness nor in a mooding spiritual neglect. This is why so many nominal Christians, young or old, are dissatisfied, ill at ease, and constantly seeking vanities The stars we are told are forever "singing as they shine," and thus must our brightness come.

6. Do all you can to cheer others.

7. Mingle with the hopeful.

8. Do all you can, but don't undertake too much and then fuss and worry.

9. Sing often.

10. Keep your eye on the crown.

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FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

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We have determined to run this year's business far ahead of any previous year, and to do this we will make our prices under all competition and offer unequalled bargains in all lines. Write us for our late price list. We guarantee every thing we sell.
The Only Great Furniture, Carpet and Music House in the Carolinas. Write us for estimates and prices.
E. M. Andrews Furniture and Music Co.,
CHARLOTTE, N. C.

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BEFORE THE PEOPLE.
IF YOU ARE IN BUSINESS and want the people to know it, place an advertisement in the columns of the North Carolina Christian Advocate and the people will know it. Largely circulated. Rates very reasonable and furnished on application.

PILES Dr. Williams' Indian Pile Ointment Is a sure cure for Blind, Bleeding, and Itching Piles. It absorbs the tumors, allays the itching at once, gives instant relief. Every box is warranted. Sold by druggists. Sent by mail on receipt of price, 50 cents and $1 per box. WILLIAMS MANUFACTURING CO., Props., Cleveland, Ohio.

DO YOU want your ad. to be read by thousands of people? If so, place one in the columns of this paper and be convinced.

To the Ministers of the Western North Carolina Conference.

DEAR BRETHREN:—As the N. C. Conference of the M. E. Church is now moving to establish an orphanage in Raleigh and will largely withdraw from us its support, which has for years been so helpful to our work, we earnestly ask other friends and supporters of the Oxford Orphan Asylum to aid it more liberally. We desire to, and believe we shall continue to provide for as many children as we are now maintaining. Would that we might even increase our number. Today we have in our institution 216 boys and girls. We have a number of approved applications on file and have not room to receive the applicants. New applications are constantly coming in. Of our number, fully one hundred are of Methodist parentage or persuasion.

Briefly stated, the mission of our institution is to provide for the physical needs of destitute, fatherless, homeless boys and girls, to train their young minds and hands, and, with the Holy Spirit's guidance, to teach them the glorious uplifting, saving truths of the gospel of Jesus Christ. Children left to themselves, homeless, unprotected, would probably drift into paths of crime. Taken into an orphans' home, there is strong hope that their feet will tread the paths of righteousness and peace. Can you conceive of effort more glorious in results? God has blessed and is now blessing the work. Lives are being rescued, immortal souls are being saved through the instrumentality of the Oxford Orphan Asylum. The cause appeals to you. You know the prime importance of such endeavor.

Will you not, at such time as you are led to think is best, make an earnest appeal to your people and take up a collection for the support of our institution? We pray for, we expect, your hearty cooperation. Always, in your prayers to our Heavenly Father, remember our cause. Jesus Christ, while on earth, took little children into His arms and blessed them. May we, His followers, not forget the demands upon us of poverty-stricken orphan children.

May you be blessed in your labors to advance the Kingdom of Christ.

Yours in the work,

W. J. HICKS, Sup't.

SHELBY, N. C., 4–13–1900.

DEAR BRO. CRAWFORD:—Please publish the following letter (copy) from Dr. Lambuth:

Nashville, Tenn., Apr. 11, 1900.

REV W R WARE. Shelby, N. C.

My Dear Brother:—Yours of the 5th instant received. I am glad to learn that you are assisting us in our effort for the Soochow University. The money should all be paid in by the first of next January. Sooner if possible. With kind regards I am,

Yours cordially,

W. R. LAMBUTH.

The above gives the information desired by certain brethren in the Shelby District. Others, perhaps, throughout our Conference will be glad to know the time limit of payment to this special and important enterprise. All in the Shelby District who are willing for a part or all of their contribution to go in this direction will please report the fact to me, but send the money to Bro. W. R. Odell, Concord, N. C.

Faithfully yours,

W. R. WARE.

Now is the season when the small boy fills himself with green fruit, which invariably leads to cramps, diarrhœa or dysentery. If parents are prudent, they will have a bottle of Pain-Killer, ready for such summer emergencies. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

Robinson's THERMAL BATH CABINET.



This is a genuine Cabinet with a real door; handsomely made; best materials; rubber lined; heavy steel frame; top curtains; in fact, all the latest improvements; will last 20 years; not a cheap, flimsy affair, but strong, substantial, ready for use when received.

A necessity in every home. You can enjoy at home—in your own room—all the cleansing, curative, purifying, and health-giving effects of the famous Turkish or Hot Air and Medicated Baths, instead of spending hundreds of dollars in going to Hot Springs.

Give this new Cabinet a trial. Learn of its great merits, and you will never part with it; never willingly stop using it, for the results are too exhilarating, too enjoyable, too healthful to ever abandon. We guarantee you will get more permanent benefit, more enjoyment out of living in a single week, than you have obtained, possibly, for many years. It does everything we claim for it.

If you are afflicted, no difference how long standing, how obstinate, or how much medicine you have taken, without benefit our Cabinet will cure you. Cures rheumatism in its worst forms, gout, sciatica, lagrippe, neuralgia, blood diseases, liver, kidney and nervous troubles.

Our general agent, Mr. J. A. Shuping, at Morganton, is authorized to cheerfully refund the price paid for our Cabinet if it is not just what we claim for it.

$2 BOOK FREE TO PATRONS.

Prof. Robinson has recently returned from an extended trip through Europe, visiting all the leading hot spring and water cures in different countries. He has just completed a valuable book containing a great deal of information he gathered while abroad, as to how disease is so successfully treated in Europe, and shows how this same treatment can be taken at home with the same beneficial results.

This book explains fully the course of treatment that should be followed for each different disease.

This book will be sent to every purchaser of a cabinet free.

Don't watch the newspapers to find some new nostrum with which to fill your system with more poison, but take measures to eliminate the poison already in your system. Study the effect of the THERMAL BATH.

Our price is in the reach of all. Sent prepaid to any address upon receipt of $5.00, complete with heater and full directions. Money refunded if cabinet is not just as represented. Good agents wanted, both men and women, at home or travelling. Write at once for terms to agents.

Address:

J. A. Shuping,

GENERAL AGENT FOR N. CAROLINA

Morganton, N. C.

mar 7-2m

QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E, Shelby, N. C.

Gastonia station	Mar.	3	4
King's M't'n and Elbethel, Elbethel	"	10	11
Bessemer City circuit, Concord	"	17	18
Belwood circuit, St. Peters,	"	24	25
Shelby circuit, Salem	March	31,	Apr 1
Shelby station	Apr	1	2
Cherryville circuit, Laboratory	"	6	7
Lincolnton circuit, Asbury	"	7	8
Polkville circuit, Palm Tree	"	14	15
Lowe l circuit	"	21	22
Stanley Creek circuit, Mt Holly	"	28	29
Mt'n Island circuit, Mt'n Island	"	29	30
Lowesville circuit, Hill's Chapel	May	5	6
South Fork circuit, Zion	"	12	13
McAdensville station	"	19	20
Rock Springs circuit, Bethel	"	26	27
N. Cleveland circuit, Casar	June	2	3

MORGANTON DISTRICT, 2d Round

C. G LITTLE, P. E., Marion, N. C

Marion station	Feb.	16	19
McDowell circuit, Trinity	"	24	25
Table Rock circuit, Mountain Grove	Mar.	3	4
East Rutherford circuit, Cedar Grove	"	10	11
Henrietta and Caroleen, Henrietta	"	18	19
Rutherfordton circuit, Gilboa	"	24	25
Silver Creek, Missionary Ridge,	Mar.	31,	Apr. 1
Morganton station	"	8	9
Morganton circuit, Mount Pleasant	"	14	15
Connelly Springs, Bethel	"	21	22
Broad River, Union	"	21	22
Forest City station, Pleasant Grove	"	28	29
Bakersville circuit, Red Hill	May	5	6
Green River circuit	"	5	6
Elk Park circuit, Thompson's Chapel	"	6	7
Estatoe circuit, Greenlee Chapel	"	12	13

Delegates to the District Conference will be elected on this round

ASHEVILLE DISTRICT---2d Round.

D ATKINS, P. E., Weaverville, N. C

North Asheville	Mar	3	4
Bethel	"	3	4
Hot Springs, Ottinger's	"	1	11
Marshall, Marshall	"	17	18
Ivy, Ivy	"	24	25
Burnsville, South Tow	Mar.	31	Apr. 1
Bald Creek, Shoal Creek	"	7	8
Swannanoa, Swannanoa	"	14	15
Hendersonville	"	21	22
Cane Creek, Tweeds	"	28	29
Sa uda, Edneyville	May	5	6
Old Fort, Providence	"	12	13
Weaverville	"	19	20
Haywood Street	"	26	27
Central	"	26	27

District Conference at Old Fort July 25-29. he first day will be a Missionary Institute. Session will open 9 a. m., July 25.

CHARLOTTE DIST —2d Round.

S. B. Turrentine, P. E., Charlotte, N. C.

Charlotte, Brevard Street	Mar.		18
Charlotte, Dilworth	"		18
Charlotte, Calvary	"		25
Charlotte, Epworth and Seversville, Epworth	"		25
Weddington circuit, Sandy Ridge,	Mar.	31	Apr 1
Pineville circuit Marvin	Apr	1	2
Clear Creek circuit, Mill Grove	"	7	8
Matthews station	"	8	9
Ansonville circuit, Mt. Vernon	"	14	15
Wadesboro station	"	15	
Polkton circuit, Polkton	"		
Derita circuit, Trinity	May	5	6
Charlotte, Tryon Street	"		6
Charlotte, Belmont, Big Spring	"	28	29
Charlotte, Trinity	"		29
Waxhaw circuit, Bond's Grove	"		28
Morven circuit, Pleasant Grove	"	26	27
Monroe circuit, Bethlehem	"	12	13
Monroe station	"	13	14
Lilesville circuit, Olivet	June	9	10

On Sunday, April 22nd, at 11 o'clock a m, Rev. S B. Turrentine will preach the annual sermon at Marshville Academy

FRANKLIN DISTRICT - 2d Round.

C. M. Campbell, P. E., Franklin, N. C.

Franklin station	Feb.	24	25
Cullowhee circuit, Love Chapel	M'ch.	3	4
Webster and Dillsboro, Sylva (Sun. n't.	"	4	5
Bryson City station	"	10	11
Whittier ct at Whittier	"	17	18
Bushnell circuit, Almond	"	24	25
Robbinsville ct, Odom ...Wed & Th	"	28	29
Andrews ct, Tomotla.	M'ch	31	Apr 1
Macon circuit Bethel	April	7	8
Glenville ct, Norton school house	"	14	15
Highland ct, Flatts, Tu and Wed	"	17	18
Franklin ct, Burringtown	"	21	22
Hayesville ct, Tusquittie, Wed. & Th	"	25	26
Hiwasse ct, Martain Creek, Fri & Sat.	"	27	28
Murphy	"	29	30

STATESVILLE DIST.—2d Round.

J. E. THOMPSON, P. E, Statesville, N. C.

Woodleaf circuit South River	Mar.	3	4
Turnersburg circuit, Turnersburg	"	10	11
Mount Zion station	"	17	18
Mooresville circuit, Salem	"	24	25
Mooresville station	"	25	26
Pisgah circuit, Olin	Mar.	31,	Apr 1
Taylorsville, Liledoun	"	7	8
West End	"	14	15
Statesville	"	15	16
Troutman circuit, Knox Chapel	"	21	22
Lenoir circuit, Pleasant Grove	"	28	29
Lenoir station	"	29	30
Statesville circuit, Bethel	May	5	6
Stony Point circuit at Stony Point	"	6	7
Newton circuit at Marvin	"	12	13
Hickory station	"	13	14
Catawba circuit, Concord	"	19	20
Caldwell circuit	"	26	27
Granite Falls station	"	27	28
Maiden circuit, May's Chapel	June	2	3

MOUNT AIRY DISTRICT--2nd Round.

J. J. Renn, P. E., Mount Airy, N. C

Mount Airy Station	Feb		25
Elkin station	Mar.		4
Pilot Mountain circuit, Little Yadkin	"	10	11
Mount Airy circuit, Zion	"	17	18
North Wilkesboro ct, Union	"	24	25
Wilkesboro circuit, Shiloh	Mar.	31,	Apr. 1
Rockford circuit at Pleasant Ridge	"	7	8
East Bend circuit at Booneville	"	14	15
Stokes circuit, Antioch	"	21	22
Sparta circuit, Mount Zion	"	28	29
Healing Springs circuit	May	5	6
Jefferson circuit, Transon	"	12	13
Creston circuit, Thomas Chapel	"	19	20
Watauga circuit, Valle Crucis	"	26	27
Boone circuit, Fairview	June	2	3

COUNTRY HAMS

Nice Lot of Smoked Country Hams. Almost any Weight You Wish.

G. W. Denny

111 E. Market St.

WINSTON DISTRICT.—2nd Round.

P. J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station	Mar	24	25
Kernersville circuit, Kernersville,	Mar.	31,	Apr 1
Walkertown station	Apr.	7	8
Madison circuit Ladford	"	14	15
Mocksville circuit, Oak Grove	"	21	22
Mocksville station (night)	"	22	23
Winston, Burkhead and Grace	"	28	29
Davidson circuit, Midway	May	5	6
Farmington circuit, Advance	"	12	13
Winston circuit, Pine Grove	"	19	20
Summerfield circuit, Gethsemane	"	26	27
Forsythe circuit, Union	June	3	4
Danbury circuit, Danbury	"	9	10
Jamestown circuit, Morehead	"	16	17
Winston, Centenary	"	23	24

GREENSBORO DISTRICT---2d Round.

FRANK H. WOOD, P. E., Greensboro, N C.

Jackson's Hill circuit, Jackson's Hill	Feb.	24	25
Asheboro station, Asheboro	Mar.	4	5
Asheboro circuit, Lebanon	Mar.	7	8
West Randolph circuit, Hopewell	"	10	11
Uwharrie circuit, Salem	"	17	18
Pleasant Garden circuit, Rehoboth	"	24	25
West Market Street station	Apr.	1	2
Proximity station (at night)	"	1	3
Naomi station (morning)	"		8
St. Paul station (at night)	"		8
Wentworth circuit, Salem	"	14	15
Reidsville station (at night)	"	15	16
Ruffin circuit, Penile	"	21	22
Ramseur circuit, Concord	"	28	29
Liberty circuit, Rehoboth	May	5	6
Greensboro circuit, Lee's Chapel	"	12	13
Centenary station	"	13	14
Randolph circuit, Mount Gilead	"	19	20
High Point (at night)	"	20	21

WAYNESVILLE DIST--2d Round

F. L TOWNSEND, P. E., Canton, N. C

Clyde circuit, Fincher's Chapel	Mar.	10	11
Sulphur Springs circuit, Pisgah	"	17	18
French Broad, River View	"	24	25
Mills River circuit, Mills River,	Mar.	31,	Apr 1
Brevard station, Oak Grove	"	7	8
Transylvania circuit Conestee	"	14	15
Leicester circuit, Dick's Creek	"	21	22
Canton, Bethel	"	38	29
Haywood, Lower Fines Cr'k. S. S and L. Conference	May	4	6
W. Haywood (———)	"	12	13
Waynesville station		20	
French Broad circuit (———)	"	26	27
Spring Creek circuit (———)	June	2	3

SALISBURY DISTRICT—2d Round

W. W. Bays, P. E., Salisbury, N. C

Salisbury ct., Bethel	March	10	11
Salisbury, Main St	"	11	12
Concord ct, Rocky Ridge	"	17	18
Concord Forest Hill	"	18	19
Concord, Central	"	24	25
Concord Epworth	"	24	25
Albemarle ct Stony Hill	March	31	April 1
Albemarle station,	April	1	2
China Grove ct., Shiloh	"	7	8
Linwood ct, Bethel	"	14	15
Lexington station	"	15	16
Gold Hill circuit, Wesley Chapel	"	21	22
Salem circuit, Big Lick	"	28	29
Salisbury, Church Street	May	5	6
Mount Pleasant circuit, St. Paul	"	12	13
East Salisbury station	"	19	20
Spencer station	"	19	20
Norwood circuit, Cedar Grove	"	26	27

Pastors will please hold fast-day services at palce of Q. Meeting, on Friday preceding Q Meeting, wherever practicable. Stewards please be on hand with full reports.

Let us one and all push collections for "twentieth century fund," during April and early part of May. Pastors please all appoint active, efficient committees for this twentieth century fund. Let all our people arouse to this great work.

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(Those wanting further information will address the above name at Roaring River, N. C.) Nov1-tf

W. B. McCASLIN, Southern Manager, Memphis, Tenn.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

An Easter Offering.

ANNA WOODLEY WILLIAMS.

Three sorrowful women started one morn
To visit the sacred spot,
Where Jesus their crucified Master was laid—
Being dead—he was not forgot.

They mingled their tears as they wended their way,
Till one said in pitiful tone:
"How shall we reach our Master's dear form;
Who will roll us away the stone?"

For burdened with perfumes and spices they came,
A tenderest rite to perform,
By mingling their spices and perfumes and tears
They hoped their dear Lord to embalm.

With hurried steps they reach the dear spot,
The tomb is wide open and bare!!
No crucified body is anywhere found,
Tho' they search with utmost care.

A young man in garments so gloriously white
He must have obscured their vision,
Spoke thus to the sorrowing ones, "Seek Him not,
For He is not here, but risen."

Unsatisfied ones, his words did not grasp,
They still sought with diligent care,
Within and without, and then comes the cry,
"Oh where is my Lord, oh where?"

Magdalene, in searching the garden around,
Finds the gardener—and in her despair
She cries, "They have taken my Lord away,
And where have they laid Him, oh where?"

The gardener (supposed) turned him gently around,
Saying "Mary" in accents so sweet;
Her dear Lord is found—"Rabboni," she cried,
And immediately fell at His feet.

Thus so often with us, dear sorrowing ones,
Bowed down with a burden of care,
The way is so dark; our hearts are so sad,
We are ready to yield to despair.

We wonder why God has thus left us alone—
Why withdrawn so far from our view;
While our own blinded vision will not let us see
The Sun, in the firmament blue.

He is always thus near us, pointing upward and on,
As we travel life's thorny way—
To the heavenly land which lies just beyond,
And calling "Child, come this way."

Unchangeable Love will banish all doubts
So that we our Savior can see;
Faith will brighten the darkness of earth's dreary way—
Hope will sing "Come abide with me."
REIDSVILLE, N. C.

The above "Easter Offering", which came too late for last week's issue, is from the pen of one of our most zealous workers, a member of the Reidsville auxiliary. From this flourishing society we shall expect a fine report.

We wouid remind all our auxiliaries of the request made some time ago, that each one send for our column a brief account of the Easter service and its results. We shall all be anxious to hear one from the other, and to know the full amount of our Thank-Offering. Be sure to send this offering to Mrs. Alspaugh, the Conference Treasurer, at once, and state clearly that it is for the Twentieth Century fund.

We hope to be able to announce next week the exact date of our Annual Meeting in Waynesville. It will not be earlier than June 22. Let earnest prayer be made for the power of the Holy Ghost to rest upon the approaching Ecumenical Missionary Conference in New York, and upon the meeting of the Woman's Board of Missions in Paris, Texas, May 24.

The Irene Toland School.

J. D. HAMMOND, D. D.

The Irene Toland School is located in Santiago, Cuba. It was named after Dr. Irene Toland, who died of yellow fever in Santiago during our war with Spain, while doing missionary work. She went to Cuba trom San Luis, where she worked with her sister, Miss Rebecca Toland, who is still in San Luis. The principal of the Irene Toland School in Santiago now, is Miss Hattie Carson, assisted by Mrs. Pelot, the widow of a former Methodist itinerant in Florida. They are teaching in a rented house, and are very much in need of a good building, the permanent property of the woman's board. The school is exclusively for white Cuban girls. They would greatly appreciate help, especially in the way of securing suitable property.

When I was at the Cuban Conference in Matanzas, I heard the report of Mr. Someillan, our missionary from Santiago, concerning this school. He represented it as doing a most excellent work. If I remember correctly, he said they were in straitened quarters; that they needed additional teaching force and larger rooms on account of the number of their pupils. For centuries, the Cubans have had no teaching except what the Catholic church has given them. There is now from 60 to 80 per cent of illiteracy amongst them! Our church, and other Protestant churches, are offering them the only substitute for Catholic education so far. They are coming to us in large numbers, and we have a great opportunity to educate the children of Cuba under Christian auspices. But it will take a great deal more money and prayer and faith than we have as yet begun to think of putting into it.—St. Louis Christian Advocate.

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Railroad Rates to the Ecumenical Conference on Foreign Missions.

Tickets at full fare for the going journey may be secured within three days prior to and during the continuance of the meeting. The advertised dates of the meeting are from April 21 to May 1, consequently you can obtain your ticket not earlier than April 18 nor later than May 1. Persons coming from points beyond three days' limit of travel can purchase tickets before the meeting in accordance with the limits shown in the regular tariffs. Be sure that when purchasing your going ticket you request a certificate. Do not make the mistake of asking for a receipt.

An agent of the Trunk Line Association will be in Carnegie Hall, and upon presentation of railroad certificate with delegate's card will validate certificate, which will entitle holder to return ticket for one-third fare paid going.

All who are without delegates' cards should bring a letter of introduction, that they may secure reduced rates for return trip. On arrival in New York delegates should report to Hospitality Committee, in Carnegie Hall, corner of Fifty-Seventh Street and Seventh Avenue.

Return tickets will be good to reach your destination until May 4.

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Manager for Southern Methodism,
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

Another friend takes occasion to write in very flattering terms of the good which he thinks my letters are doing. Of course it is gratifying to get these letters. The same friend goes on to ask some questions. He says: "I have been mixing my own fertilizers with very satisfactory resu ts and a great saving in money. But there is one thing I cannot understand. In all the tables I see in bulletins Muriate of potash is said to contain 50 per cent of actual potash and sulphate from 50 to 55 of potash. The muriate of potash that I have been buying is marked on the bags 80 per cent. and the sulphate 90 per cent. Does this mean that there is but 80 per cent. of muriate in each 100 lbs. I buy? If that is the case then in buying a 200 lb. sack at two and a half cents a pound I pay $5 00 for 160 pounds of muriate. Have I been buying an inferior article?" The figures on the sack mean just what you say, that there is but 80 per cent. of the muriate. To make it a chemically pure article would make it too costly to use as a fertilizer. Your 80 per cent. muriate will have 50 56 per cent. of potash in form of potassium oxide, which is potash actual On the other hand a 90 per cent. sulphate would have but 48.6 per cent. of actual potash, and would be rather an inferior article. Figures on bags of fertilizing materials and mixed fertilizers are often misleading to the farmer. This is particularly the case with mixed fertilizers, where they often put a lot of figures to befog the farmer and to lead him to think it contains a great deal more than it does. Our law in this regard is the best in the country, as it requires simply that the percentages of nitrogen, phosphoric acid and potash be stated. Fertilizer men are fond of putting the percentage of nitrogen as ammonia, because the figures look larger than if they gave the actual nitrogen content. In a 200 pound sack of muriate of 80 per cent. you will have 101 12 pounds of actual potash. As the commercial value of potash is about 5 cents per pound, you will see that you are paying merely a fair price for the potash. The only trouble is that you have to freight nearly twice as much as you want to get the potash. But this is not an international adulteration, but simply matters that cannot be gotten rid of without a largely increased expense and a far larger price.

A Greensboro friend writes that he has taken pleasure in reading these letters and as he is a farmer he wishes to ask some questions: "I believe as you do that the way to improve the land of this section is to sow peas,feed them to stock and sell the stock for a money crop and return the manure to the land. But I cannot make as good tobacco on improved land as I could before sowing peas. Can I not make more feed, and make it cheaper by planting late corn after I cut my wheat instead of sowing peas on this land. You see peas have gone up to over $1.00 per bushel and fertilizers have advanced in price, making it more expensive to raise peas. I thought that I could plant two or three grains in a hill and cut the corn in the roasting ear stage, and make more feed and make it cheaper. I usually sow 20 to 25 acres in peas, and at present price it will cost me about $100 00 for seed and fertilizer to sow this crop. Now can I not take that $100 and buy that much more feed or more?" That 25 acres of fairly good land with the fertilizer you mention ought to make at least two tons of pea hay per acre, or 50 tons of hay, well worth for feeding $500. Then the land would be benefited by the growing of the peas to such an extent that the succeeding crop would be better. Planted in late corn and the corn cut for ensilage the same piece of land without fertilizers would be doing very well to make 6 tons of green forage per acre. This six tons of silage would be worth $2 per ton or $12 per acre, or $300 for the 25 acres, and the land would be far worse off than when the corn was planted, and will not produce anything as well the following year. Then I cannot believe that the improvement of the soil makes the tobacco crop less valuable. There may be an extra amount of organic nitrogen in the soil immediately following a pea crop, that may tend to make the leaf rather coarse for bright wrappers, but you need not put the tobacco immediately after the peas if this is the case. I know that the finest kinds of wrappers have been grown on land that has been brought to a high state of cultivation through the use of clover and peas and I believe that the notion that a man must starve his soil in order to grow good tobacco is largely a mistake. And if it was true and I was the farmer, I would quit tobacco then and there and grow something that I could grow on rich land and make money out of it. I am firmly of the opinion that in Guilford county I could run a rotation of corn, wheat, clover and cattle and make more money out of the land than the men who are starving their lands to keep the tobacco bright and fine. I know one man who is growing fine wrappers who makes a distinct rotation for his tobacco land. On three lots where his tobacco grows he makes a three year rotation of tobacco, wheat and clover. He plows under in the winter the whole growth of the clover for the tobacco, and then follows the tobacco with wheat, and he uses no fertilizer whatever on any of this land. He wrote me last year that he cleared $125 per acre on his tobacco and got 28 bushels of wheat per acre. Of course he does not grow yellow tobacco but black wrappers that now bring the most money, as his red land is better adapted to that sort of tobacco. My observation has been that any soil on which tobacco is grown will grow the kind that is fitted for it and when improved by good culture will only make a bigger crop of the same kind. I think that each farmer should experiment and find out what kind of tobacco his land is best suited to, and then grow that kind. Our people have gotten a notion that tobacco in North Carolina means yellow tobacco and nothing else so far as all the country east of Greensboro is concerned. I believe that there are other kinds of tobacco that would be better suited to some of our soils than the kinds they are growing I believe that on the Eastern coast plain they are making a mistake in growing the same kinds of tobacco that are grown in Granville and Person, and that there they should grow the cigar leaf that is doing so well in Florida. I believe too that in a large part of the red lands of the upper country fine black tobacco would be more profitable than the yellow or even the mahogany leaf. At any rate if I had a crop that compelled me to starve my land I would drop that crop and make my land rich. It is this fear of improving the soil that has made the tobacco section poor. The tobacco trust has made the tobacco unprofitable and they have starved the soil with the notion that it must be kept down to grow tobacco and now it is too poor to grow anything else. And yet the man in Person county who got the biggest price for his tobacco in Durham is a man who is rapidly building up his soil with peas and is manuring it heavily, and he told me that he had not yet found out how rich it will pay him to make his land for tobacco. You cannot afford not to sow the peas if you are looking both to present profit and the future of your land. The loss from not sowing them will pay for all the corn you will make.

A Wake county farmer requests an answer in these columns to the following: "I have 4 acres of land which I want to plant in cotton. It is fairly good land, with a good clay subsoil. I have about 800 bushels of good lot manure, which I want to put in the drill, and about the last of April I want to open it and put in some good fertilizer. I would like to know what is the best and cheapest?" This is a fair sample of hundreds of letters that come to our desk. It is simply the old idea of squeezing a little more sale crop out of the land with the least expense. It is perfectly proper that a man should so conduct his farming operation so that the expense of growing a crop should be as light as possible consistent with the best results both in the crop and in the future condition of his land. But the future of the land should never be lost sight of When a man is keeping so little stock as to be measuring his home made manure in bushels, it is evident that the quality of the manure is rather poor and that the cattle from which that manure has been made have not had the richest food to make the manure with. The term "lot manure" as is commonly used here usually means whatever accumulation there happens to be from a few cattle that stay about the lot during the winter and live in the way they can best survive, without any particular reference to the quality of the food they have eaten. Cattle fed on a diet of corn shucks and rough food all winter make manure of very little value, while cattle housed and fed on pea vines and grain and whose droppings are carefully protected from the weather, make manure that has a far higher value than that from those barely surviving in the open lot, and whose manure is exposed to the rains all winter. We know nothing about the value of your lot manure of course, but are simply assuming that it is of the ordinary character. Then you propose to put it in the bed, and help it out in what it lacks by a little cheap fertilizer. Then the cotton plants will start off nicely and when they develop and the feeding roots get out into the poorer soil where you put no manure, and begin to shed and turn yellow you will wonder why the cotton does no better after you have fertilized it. The little supply in the furrow will be largely used up and the roots are where they can get no more, and the land is really little improved by the application. If you put that manure in the furrow the next best thing will be to mix a complete fertilizer and use it in a liberal manner, putting about half of it as you propose and the remainder scatter broadcast between the rows so that there will be something to support the plants through the whole season. The following mixture will be good for this purpose. Acid phosphate 1000 lbs., cotton seed meal 600 lbs , kainit 400 lbs. to make a ton. Use 400 lbs per acre in the way advised. Then let me advise you to farm in a systematic way and improve your land so that you can do with less and less of the commercial fertilizers. By a proper rotation of crops, the growing and feeding of pea vine hay, and the careful saving of manure you can soon do without buying any nitrogen or ammonia at all.

Look at your label and see how it reads.

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Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
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Ar. Monroe,	S. A. L.	*4 52 a m	*9 12 p m
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p m
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Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

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	No 402.	No. 38.
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Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet S. A. L.	*11 10 p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 15 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
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PROGRAM.

Of the Fifth Annual Epworth League and Sunday-school Conference, to be held in Asheville, N. C., May 17-20.

THURSDAY, MAY 17, 1900.

8:00. Devotional Exercises, conducted by Rev. R. G. Tuttle.
8:15. Address by J. R. Pepper, Memphis, Tenn., superintendent of the largest Sunday-school in Southern Methodism.

RECEPTION.

FRIDAY MORNING, MAY 18.

9:30 Devotional Services conducted by Rev. G. G. Harley.
9:45. Reports from Leagues, led by Rev. J. E. Abernathy.
10:00. The Young Man's Problem, by Rev. G. T. Rowe.
10:30. Social Life in the Church and how to Promote it.
10:45. What should we Substitute for the Amusements we Condemn.

OPEN DISCUSSION.

11:15. World-wide Methodism, by Rev. T. F. Marr.

FRIDAY AFTERNOON.

2:15. Prayer and Praise Service, conducted by Rev. N. R. Richardson.
3:00. Address by Prof. G. H. Crowell, "The Power of the Bible."
3:30. Address.

FRIDAY NIGHT.

8:00 Song Service conducted by Rev. J. T. Erwin.
8:15. The Infant Work in the Sunday-school.
8:30. Address by Rev. Frank Siler, "The Closing of a Century and Its Call to the Young People."

SATURDAY MORNING, MAY 19.

9:30. Consecration Service. Rev. C. G. Little.
9:45. The League from a Presiding Elder's Standpoint—Rev. F. L. Townsend.
10:15. The Literary Feature of the League—Prof. Plato Durham.
10:45. The Junior League—Rev. W. M. Curtis.
11:00. The League Revival—Rev. J. A. B. Fry.
11:30. Address—Dr. Jas. Atkins, Sunday-school Editor.

SATURDAY AFTERNOON.

2:30. Devotional Exercises conducted by Rev. J. W. Jones.

SATURDAY NIGHT.

8:00. Devotional Exercises. Rev. W. L. Sherrill.
8:15. Illustrated Missionary Address by Rev. W. L. Grissom.

SUNDAY MORNING, MAY 20.

11:00. Preaching at Central Methodist Church, and at all the city churches by members of the Conference.

SUNDAY AFTERNOON.

3:30. Mass Meeting at Central Methodist Church presided over by Rev. S. H. Hilliard.
"Epworth League and Missions."
Prof. J. A. Bivens.
Rev. E. K. McLarty.
Mr. D. B. Smith.
3:30. Mass Meeting at Haywood Street Methodist Church, presided over by Mr. Lee W. Crawford, Jr.
"Epworth League and Missions."
Rev. J. D. Arnold.
Rev. J. H. Barnhardt.
S. P. Graves, Esq.

SUNDAY NIGHT.

8:00. Mass Meeting at Central Church.

Other speakers and subjects will be secured soon.

C. F. SHERRILL, Secretary.

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On account of the rapid increase of their business, the R. H. Woodward Company, Baltimore, Md., desire to secure representatives to travel. No canvassing. They offer good parties who can do a reasonable amount of business, $18 00 per week and expenses. Write them immediately sending references. apri1-1m.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1 00 bottles.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

McLORD.—Sister Amelia McLord, wife of T. P. McLord, departed this life on March 17th, being nearly 74 years of age. We laid her body away on Sunday evening following at Paw Creek Presbyterian church, near her home.

One son, with brother McLord, are left to mourn their loss. In early life she gave herself to God, and died with prospects clear of heaven, and said to loving friends "All was well."

Her favorite song on earth, and sang at her funeral, was "Come humble sinner, in whose breast."

L. M. BROWER.

ALEXANDER.—Mary H. Alexander was born Feb. 4, 1829, and died April 4, 1900. She professed faith in Christ and joined the Methodist Episcopal Church, South, when quite a girl, and lived a consistent member till the summons came, "Come up higher."

Those who knew her had great confidence in her piety. She said, "I'm going to sleep in Jesus," and tried to praise God even in her dying condition.

At the age of twenty-five she was married to James Alexander and to them were born nine children, eight of which survive them both. Her husband preceded her about seventeen years.

She was ill only a short while, but suffered greatly. Sister Alexander is gone but not forgotten.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter the Master's joy."

E. N. CROWDER.

BURTON. — W. G. Burton passed from earth to his home in heaven on the 29th day of November, 1899. He was born July 24th, 1862; was converted in 1893, and joined the Methodist Episcopal Church. On December 17th he was happily married to Miss Willie Hancock, both of Rockingham county. To them were born six children, all of whom with his wife survive him. He said on his death bed "he was willing to go if it was God's will to take him." His friends will cherish his memory and hope to emulate the example of him whom they loved.

He was a successful farmer, knew how to cultivate land to get a good yield, and provided well for his family. He was a good man—loved and esteemed by all who knew him.

"He has gone from his dear ones, his children, his wife,
Whom he willingly toiled for and loved as his life;
Oh God! how mysterious and how strange are thy ways,
To take from us this loved one in the best of his days."

May God bless his heart-sorrowing wife and children, and may they meet him in heaven at last is my prayer.

R. L.

SATTERFIELD.—John Dillard Satterfield was born in Henry county, Va., September 6, 1842, and died of pneumonia in his home near Mt. Airy, N. C., April 2, 1900.

He was twice married; first, when twenty-two years old, to Lucinda Allred, who died two years later. To them was born a daughter, who died when six months old. On December 9, 1866, he was married to Jennie S. Atkinson, who, with five children, survives him. Of the latter union, three children preceded him to the better land.

He suffered much during the last two months of his earthly life, but felt resigned to the Divine Will. He begged that no one grieve for him, since all was well between him and God. He did not care to live longer except to serve God more faithfully and to be a comfort to his family.

He was of a kind, sympathetic, and forgiving disposition. He preferred to suffer wrong rather than to wrong others. Just before he died he said, "Tell everybody who has wronged me that I forgive him, and if any one has anything against me, I want him to forgive me."

He professed religion at the age of sixteen while praying alone in the woods, and soon afterwards, at Salem Church, Surry county, N. C., joined the M. E. Church, South, to which he belonged the remainder of his life. For awhile he was a class-leader in his church. At the time of his death he was both a steward and Sunday-school superintendent, having held the latter office about thirty years. He took great interest in Sunday-school work, and in all public worship in his church (Salem). His record for punctuality, spirituality and faithful service toward his church is remarkable. For his family he was a hard-working, provident, and considerate husband and father. He was especially kind to his family, his pastors, and the poor. "Well done, good and faithful servant . . . . enter thou into the joy of thy Lord."

Assisted by Rev. H. K. Boyer, of Mt. Airy station, and in the presence of a large, sorrowing congregation, we laid him away, April 3, in the family burying ground at Salem Church.

B. F. CARPENTER, Pastor.

Mt. Airy News please copy.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.
Prepared only by Dr. H Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED.

Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

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is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
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June 28-1y nrm

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And Atlantic Coast Line Rail Road Company OF SOUTH CAROLINA.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan. 14, 1900.	No. 23 Daily.	No. 15 Daily.	No. 166, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A M.	P.M	P.M.	A.M	P. M.
Leave Weldon..	11 50	8 58	...	..	....
Ar. Rocky Mount	12 55	9 52	.....	....	.. ...
Leave Tarboro....	12 21	...	6 00	.....	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 52
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma.....	2 55	11 03	.	....	.....
Lv. Fayetteville..	4 30	12 20	...	....	.....
Ar. Florence....	7 25	2 24	...	....	.....
	P. M.	A.M.			
Ar. Goldsboro.....	.....	....	7 55	...	....
Lv. Goldsboro....	.....	.....	.....	7 01	3 25
Lv. Magnolia.....	.....	.....	.	8 09	4 23
Ar. Wilmington...	.....	.....	.....	9 40	6 00
			P.M	A.M	P.M.

TRAINS GOING NORTH.

	No 78, Daily.	No. 162, Daily ex. Sunday.	No. 82, Daily.	No. 40, Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence.....	9 45	.....	7 45	....	.....
Lv. Fayetteville...	12 20	.....	9 45	.....	.....
Leave Selma.....	1 50	.....	10 56	.....	.....
Arrive Wilson.....	2 35	.....	11 33	.....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...	...	.....	....	6 50	9 45
Lv. Magnolia.....	....	..	.....	8 20	11 16
Lv. Goldsboro.....	.....	5 00	..	9 27	12 26
	P. M.		A M.	P.M.	P. M.
Leave Wilson.....	2 35	5 43	11 33	10 30	1 16
Ar. Rocky Mount..	3 30	6 25	12 09	11 11	1 53
Arrive Tarboro...	..	7 04	.....	.....	.....
Leave Tarboro....	12 21	.....	.....	.....	.....
Lv. Rocky Mount.	3 30		12 09	.....	.....
Arrive Weldon....	4 32	.....	1 04	..	.....
	P.M.		A.M.	P. M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning. leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Nashville Branch leave Rocky Mount 10:00 a m, 3:40 p m.; arrive Nashville 1:10 a m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:55 p m Nashville 12:15 a m, 5 25 p m., arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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EDUCATIONAL BUREAU.
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NEWS OF THE WEEK.

Wednesday, April 11.—The Boers attacked Buller's right flank on Tuesday ———General Gatacre has been relieved of his command in South Africa———A fire in Bowling Green, Va., leaves only one business house standing———It is reported that Colonel Baden-Powell,commander at Mafeking, is dead———The Central American fillibusters are supposed to intend an attack on Colombia ———The senate passes the bill for a government cable from San Francisco to Honolulu———The safe of the Standard Oil Company at Manchester, Va., is blown open and robbed by masked men ———Up to date the British loss in killed, wounded, sick and prisoners in the South African war amounts to 23,000 men——The Transvaal commissioners declare that Commissioner Milner went to Cape Town for the sole purpose of bringing on the war———The secretary of war sends to congress the opinion given by the war department's legal advisor that the federal constitution covers Porto Rico——— Charles E. Macrum says the statement that there is no evidence on file at the consulate at Pretoria of his mail having been tampered with is a lie———In Sumter county, South Carolina, some one sets fire to and burns all the build ings of an industrious negro farmer. In the confusion one of his children is burned to death———General Joe Wheeler says he has notified the governor of Alabama of the situation of affairs with the hope that he would order an election for member of congress in his district———The Democratic state convention at 3:30 o'clock this morning had nominated Aycock for governor, Turner for lieutenant governor, J. Bryan Grimes for secretary of state, B. F. Dixon for auditor, B. R. Lacy for treasurer and T. F. Toon for superintendent of public instruction. It endorsed the Chicago platform and instructed for Bryan for president.

Thursday, April 12th —The new Democratic state executive committee reelects Chairman Simmons———A Georgia negro postmaster is arrested on a charge of being short in his accounts ———The state election board Thursday afternoon elected the boards for each county of the state———Thirty-five thousand Boers, with ninety guns, are concentrating in the hills near Kroonstad ———General Roberts now has 214 000 troops in South Africa and 24,000 on the way or under orders———A four-story building in Pittsburg collapses. Three persons are killed and several others wounded———Charles H. Allen, assistant secretary of the navy, has been appointed the first civil governor of Porto Rico———The Democratic state convention was in session until 9 o'clock yesterday morning, when the ticket was completed———After much trouble with the Portuguese officials at Lorenzo Marques, the Chicago ambulance corps starts for Pretoria———The men indicted for the murder of Cassie Boon are convicted of murder and recommended to mercy. They are sentenced to life imprisonment ———James T. Smith, the 16-year-old Philadelphia messenger boy, sails for Pretoria, conveying the message of sym pathy to President Kruger signed by 28, 854 Philadelphia school boys———At Selma, N. C., Thursday afternoon a party of strikers' sympathizers attempted to take a telegrapher from a Southern engine. He drove them off with a pistol. The wire near that place was cut and the station house locked———The strike of the telegraphers on the Southern railroad went into effect at 11 o'clock Thursday. The strikers claim that 90 per cent. are out, the railroad officials only 10 per cent. Freight trains are generally tied up and passenger trains are behind schedule time.

Friday, April 13th.—The Canadian government recognizes the Order of Railway Telegraphers and grants other concessions———Senators Hanna and Frye say the ship subsidy bill must be passed at this session of congress———Governor Russell decides to honor the requisition of the governor of Tennessee for Baxter Shemwell———The senate committee makes favorable report on the bill for an $80,000 public building at Durham, N. C.———Mr. Porter,President McKinley's private secretary, resigns and is succeeded by Assistant Secretary Cortelyou ———The officers and sailors of the British warship Powerful, are "Hobsonized" by the English women on their return from South Africa———Attorney Griggs drafts a bill for obviating the difficulties of securing removal of federal prisoners from one district to another for trial———The Baltimore and Ohio Railroad Company will, on July 1st, begin operating the Baltimore and Ohio Southwestern road which will add 921 miles to its trackage———In a speech at Cape Town, Commissioner Milner indicates England's determination to utterly destroy the governments of the Transvaal and Orange Free-State———The Democratic campaign in Alabama closes with the primaries to be held today. On these depends the choice of a senator to succeed Senator Morgan, his opponent being Governor Johnson———The Southern railway officials state that the strike is a failure, while President Powell says he is satisfied with the situation and that it will continue until the railway officers treat with the order. He has $50,000 in the treasury and can raise $100,000 by assessment———At Gulf, Siler City and other stations in that section of the state deputy sheriffs are guarding the new Southern telegraphers. At Selma the wires were cut for several hundred yards. The first operator sent there declined to face the crowd, the mayor at first refusing to interfere. Another has been sent and the mayor promised to do all he can to protect him.

Saturday, April 14th.—The Chinese government sends 7,000 troops to Shan Tung to suppress the Boxers———President McKinley sends to President Loubet congratulations on the opening of the Paris exposition———Senator Daniel denies the statement that he opposes the holding of a constitutional convention in Virginia———Consul Hay has received six and a half tons of supplies for the British prisoners. They came chiefly from England———Judge Brown of the New York federal court, replies to Attorney General Griggs' criticism of his ruling in the Gaynor case———The St. Louis world's fair commission will try to get $5,000,000 appropriation from the government for the Louisiana purchase centennial———The Kentucky governorship case will be filed in the federal supreme court Monday, and the court asked to advance it on the docket———General Sir George White, the defender of Ladysmith, reaches Southampton, and is greeted with a storm of enthusiasm——A war department statement shows much smaller comparative loss by our troops in the Spanish war than of the British in the South African war———The Sultan of Turkey has twice promised to pay indemnity of $90,000 for destruction of American missionary property in Armenia, but the cash is not forthcoming———It is rumored at Moscow, where the czar has gone, that he will today demand of England that she stop the South African war at once under penalty of having Cabul and Herat seized by Russia ———The railway telegraphers declare a boycott of the Southern railroad both as to passengers and freight. The railways say they are not in the least inconvenienced by the strike, while President Powell designates a number of roads of the system on which the company can do no freight business and the telegraph offices are closed.

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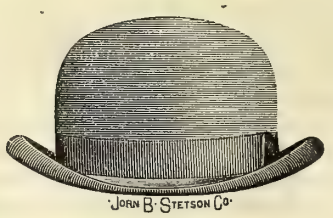


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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., APRIL 25, 1900. VOL. XLV., NO. 17.

Mrs Ella Peacock 1900

OUT OF SELF TO LOVE.

I have kept my fealty good
To the human brotherhood;
Scarcely have I asked in prayer
That which others might not share.
* * * * * * *
Change the dream of me and mine
For the truth of Thee and Thine
* * * * * * *
Blest to me were any spot
Where temptation whispers not.
If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—From Whittier's "Andrew Rukman's Prayer."

THE experience of a London pastor is by no means peculiar to himself. He says: "When I look over my congregation on a Sunday morning I ask myself 'Where are the poor?' But when I see the offertory counted in the vestry I say, 'Where are the rich?' "

THE indications are many that the Twentieth Century Movement is not gripping the hearts of all the people as it should. Can it be because it has not been presented to them in a gripping way? Enthusiasm can never be kindled by an indifferent or even half-hearted leader. Who is to blame? Brother, is it you?

"OUR citizenship is in heaven." Any Christian who can realize the meaning of that text will be a Christian wholly separated from the world. He will pay taxes where his treasure is. Nine-tenths of the Christians are paying taxes down here in this world.—A. J. Gordon, D. D.

WE must not forget that the amount of our Twentieth Century Thank-offering will go down in our history as a church, as a witness for or against us. We owe to our children not only the legacy of enlarged educational facilities, but the richer legacy of a noble example. As they shall recall our deeds either they shall be inspired to attempt still greater things for God, or, lacking this inspiration, they shall but follow in our faltering footsteps. Which shall it be?

IN THE Christian Endeavor World, Amos R. Wills thus answers some purse problems that seem to trouble many people:

Shall we pay our debts before we give? No debt takes precedence of your debt to God. Do both.

Can we give systematically, if we have no regular income? You can have a systematic way of giving from your irregular income.

How if we are so poor we cannot afford the tenth? Probably you are so poor because you have not afforded the tenth

But are we not "under grace, and not under law?" Yes, and therefore we should be the more generous.

THE suggestion made by Dr. Hoss in the Nashville Advocate that our Bishops, when they meet in May, designate some Sunday in the early summer as the day for completing the Twentieth Century Fund, is a most excellent one. The Doctor forcibly says:

"If it were only understood and agreed upon on that day every member of our Church would be expected to give something, be it much or little, according to his circumstances, we verily believe that the most gratifying results would follow. The Church papers would, of course, take up the plan, and throw the full weight of their influence in favor of its execution. Every Bishop, Presiding Elder, pastor, and college professor would do the same thing. Many of the more intelligent and liberal laymen would follow the example. The very thought of a million and a half Christians moving under the power of a single definite impulse to accomplish a great end in a single day would be most inspiring."

Whether our chief pastors will act upon this suggestion or not we cannot say. Would it not be a wise move on the part of the Western North Carolina Conference to designate such a day—say not later than the first day of September—for making its offerings. This would give time for perfecting plans, and would go far towards securing that unity and definiteness of action which is so much needed.

FINANCIAL success is too often the only kind that the world recognizes. Well worth repeating are the words of Hon. W. E. Mason, United States Senator from Illinois, on this timely subject:

"One of the most successful men I knew never had a thousand dollars ahead in his life. He had no aptitude for making money, yet he continually tried to. During financial panics and failures, he kept his spirit unchanged and unbroken. He never held an office of any kind in his life. Litigation he avoided wholly, and he never indulged in controversies. He had as few acquaintances, I think, as any man I ever knew. I regarded him as successful because he was always cheerful, industrious, and temperate, always thoughtful of those about him, and, in a matter of conviction, was absolutely fearless. To others he gave the same liberty of thought that he demanded for himself. His motto was, 'Principle, not expediency.' When he died, he left barely enough to pay for his funeral expenses, and yet I maintain that he was successful. His conscientious life was an example to others. He was generous to a fault, and probably would have died in better circumstances if he had not been. The dollar mark is not the stamp of success. You may attain far greater success than that, and leave a much larger legacy."

"IN THE light of the New Testament," says Dr. A. S. Pierson, "the question may be raised whether it is right for a disciple of Christ to be rich. Paul and James warn, not only against dishonest gains and selfish or sensual indulgences, but against the lust of accumulation; the curse of canker and rust which gathers about hoarded treasure. Moses turned his back at once upon the three lusts, ambition, appetite and avarice, when he forsook the court of Pharaoh, the pleasures of sin, and the treasures of Egypt. During Old Testament times, when the doors had not been thrown open to the whole world, the avenues for the use of money in the works of charity and mercy, were comparatively few and narrow, and the flood of wealth accumulated. But now, with a thousand millions crying for the light of God, how can they who love Christ hoard wealth? Whichever way we look, God's plea confronts us in the thousand demands for temporal and spiritual relief, and every spare dollar or dime of the Christian church can find hallowed uses. How can disciples grow rich, and indulge greed but by shutting their eyes and ears?"

It is a startling fact that not only true blessedness in this world but eternal destiny depends largely upon an unselfish response to the varied cries of humanity for help. In depicting the scenes of the final judgment, Christ represents himself as saying to those on his left hand, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." "Inasmuch as ye did it not to the least of these, ye did it not to me."

IN REPLY to the question, Is there enough intercessory prayer? a wise minister gives the following suggestive reply:

"It is better to pray for others than to pray for yourself; that is, if, instead of asking for personal blessings, we asked God to give to our friends the help needed, two results would surely follow: (1) Our friends would be blessed, for God promises to answer prayer; and (2) we ourselves would be drawn nearer to God in gratitude and love. There is selfishness in prayer just as there is selfishness in life. There is too frequent a use of 'I' and 'my' when we come to God.

For in coming to God we want to forget self, and think only of God and then of God's children. 'Less of myself and more of thee,' might well be the guiding supplication. If parents prayed for children by name, and friends for friends, how speedily the world would go forward!

The same is true regarding united prayer. I am not sure but that our prayer meetings lose much because of indefiniteness. We pray a great deal in general, and very little in particular. Why should not our weekly meetings be for special intercessions? Let a box be placed at the door into which requests for prayer may be dropped as people come in (written of course without names, e. g., 'a mother asks prayers for an erring son,' 'a wife asks prayers for her husband who is a drunkard'), and then let them be collected at a certain time and brought to the leader, who reads them one by one, while the congregation sit with bowed heads, and then silently, all pray after each request is read, and perhaps one speaks aloud a brief petition. What an inestimable privilege to have our wants thus remembered by God's people!

Moreover, intercessions for a service before it is held are sure to bring a blessing. I asked a minister once what he thought was the secret of the success of his Sunday night service, and he answered unhesitatingly: 'God's response to our prayer. Before the people begin to come in I meet the ushers and one or two of the church officers in a small room, and we kneel down and ask God to bless the service in all its parts—the singing, the welcome at the door, the preaching and the appeal. And we go to our work each one with a consciousness of power.' Ah, that is it. And yet we begin our services Sunday after Sunday (do we not?) without a word of prayer with our choir or with our workers, and wonder why we are not blessed! Intercessory prayer in public and private is necessary, and sure to bring a rich reward."

READ CAREFULLY.

At our Conference in Concord our pastors assured us that they wanted to add one thousand new subscribers to our list as early as possible. We asked them to do this by Feburary 20th Many sent in the number they promised, but others said the weather proved so bad they could not see their people and requested us to extend the time. This we have done and now urge each subscriber to try to get us one new subscriber and each pastor to make up his club of ten by the last of May. Send the names at once and we will wait until the first day of June for the money.

CONTRIBUTIONS.

The Sunny Side of Suffering and Sorrow.

BY SYLVANUS STALL, D. D.

In times of suffering and sorrow we generally regard ourselves as the absolute subjects of affliction. We abide in the depressing gloom of such a contemplation. We cry out in our misery and anguish as Job did. In our darkness we question the righteousness and goodness of God. But there is a sunny side even to the dark cloud of suffering and sorrow.

Suffering and sorrow shut out the world and afford us our best opportunity to be shut in with Christ. As we long for the companionship of those whom we love, so Christ longs for our companionship. In our time of trial Christ comes into our chamber of suffering. He liguts up its gloom. He soothes our pain. He allays our impatience, He says: "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." "If ye endure chastening, God dealeth with you as with your sons, for what son is he whom the Father chasteneth not?"

By chastisement He would make us "partakers of His holiness." If He does not take away the pain or heal the sickness, He pillows His head by the side of the sufferer, He inspires hope, He whispers a new, a deeper meaning into His own precious promises. He says: "When thou passeth through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."

He does not speak as one who has not Himself known suffering and sorrow. His sympathetic voice discloses "a man of sorrows" and one "acquainted with grief." He strengthens us with the assurance that as we are partakers of His sufferings now, so shall we be partakers of His glory hereafter.

Our sufferings and sorrows not only shut out the world and acquaint us with Christ, but they help us on to something better in ourselves. They develop character; they determine destiny. If it was necessary for Jesus "in bringing many sons to glory" to be "made perfect through suffering," how much more necessary for us who are saved through His blood that we should be made perfect through suffering. If God did not spare His only begotten Son from suffering, then surely we for whom Christ died may not expect to escape.

We must expect suffering in the world's workshop. It is here that characters are being formed and destinies determined. That this should involve pain and suffering is only what might reasonably be expected. If the marble in the quarry were endowed with feeling, how it would cry out with pain as the drills prepare it for dislodgment and transfer from obscurity to a place of honor. How the unshapely block would cry out with pain as it is being chiseled and ground and polished that the stately statue or angelic figure may be prepared to adorn a niche or grace a pinnacle of some beautiful cathedral that lifts itself, a thing of beauty and praise, above the dust and defilement of the great city!

By His providence God is preparing us here for a place in that great spiritual temple which He is perfecting on high. If He designs us for some place of exaltation or honor that requires the highest spiritual perfection and beauty, why should we repine? Why murmur if the "light affliction which is but for a moment" is working out for us "a far more exceeding and eternal weight of glory?" If we could but understand the divine purpose, how the darkness and mystery of suffering and sorrow would all be dispelled.

But there is another ray that breaks in with bightness and joy when the dark shadows of sorrow are gathered about us Suffering and sorrow not only fit us for Heaven, but they also better fit us for life upon the earth. If Christ is now more effectually "touched with the feeling of our infirmity," because of what He suffered while upon the earth, so by deeper experiences through which we pass are we made more Christlike and become the better fitted to sympathize with the thousands of others who share in this world the suffering and sorrows which sooner or later are the common lot of all.

We recently saw a young mother whose heart had been saddened, first by the death of her own child, and then by the death of a sister. As she looked up through her tears she said, "but the loss of my own dear child fitted me to understand mother's grief and enabled me the better to sympathize with her when sister died."

Suffering in itself is not sanctifying. It is only when received in the right spirit If our spirit is right and we have Christ with us in the den of lions and in the furnace of affliction we shall come out glorified.

In our affliction we may know that it is God who sits as "a refiner and purifier of silver," and that the flame shall be no hotter nor the refining more prolonged than is necessary for the accomplishment of the beneficent and glorious purpose of our loving and all-wise Father.

Philadelphia, Pa.

The Conference Trust Fund.

R. S. WEBB.

No wiser method was ever adopted by any church than the itinerant system to carry out the great commission, "Go ye into all the world and preach the gospel to every creature."

To make the system efficient there must be heads to direct and hearts to follow directions.

But a wise general always has an eye to his commissary department, and when he orders an advanced movement, always gives notice "to prepare rations."

A well ordered "letter and hospital corps" also have much to do with the efficiency of an army.

A man in front can bear the brunt if he knows his fellow comrade is cared for, but if not it would make him faint hearted.

This fund was raised and trusted to the Conference to meet necessitous cases among the efficient, and the superannuates and the widows and orphans of the deceased.

This fund for many years has been yielding a small dividend to this class. When the nucleus of this fund was first raised I am not prepared to say, but the bulk of it was raised the centenary year of Methodism (1839.) So the fund antidates the organization of the Methodist Episcopal Church, South, which took place in 1845.

When the N. C. Conference was set off from the Virginia Conference in 1837 we received our pro rata of the fund, and so again when the Western N. C. Conference was organized in 1890. A portion of this fund remained in Virginia and was a part of the capital from which the Richmond Christian Advocate was published till collected for the last named division.

The N. C. Conference has invested their part in the Raleigh Christian Advocate Company and ours is loaned on mortgages on real estate. The interest on this fund last year was $228.91, which was paid the claimants.

I have given this short sketch because the question is frequently asked: "What is meant by the Conference Trust Fund?" If this fund could be increased it would greatly help a needy class in our midst that have led a useful and self-sacrificing life.

A few years ago the late F. M. Phillips, of Davie county, bequeathed to our Conference $460, which was added to this fund. Will not others, in making their will, remember the worn out itinerant that brought them the glad news of the gospel, upon which they are building their hopes of heaven. You have received through them spiritual blessings, and now disposing of your carnal things will you not remember them? Many of these itinerants served you on $150 salary, and frequently did not get that, that could have commanded a thousand dollars in secular affairs.

Hoping that many will take this suggestion, I offer you the following from which I hope you will cut out and keep in your Bible till you have made your will. Don't forget it:

Item 1. I give and devise (here state the amount, or describe property) to R. S. Webb, L. W. Crawford, H. M. Blair, J. D. Arnold, J. H. Weaver, J. A. B. Fry and J. E. Gay, trustees of the Western North Carolina Conference and their successors in office, to be used by them for the benefit of the superannuated preachers and the widows and orphans of deceased preachers of the said Conference of the M. E. Church, South.

Educational Statistics and Aid.

D. ATKINS.

The Conference is not quite sufficiently informed as to the work our schools are doing. References to them in our Conference Journal are of a general and complimentary nature, but void of details and statistics. The amount of money donated by the Conference is stated, but the use made of the money and the purposes of its grant, and the reasons for granting it, and the general policy of the Board in the distribution of the funds at their disposal are all withheld, and we are therefore without the definite facts we need most in presenting the great subject to our people.

This condition of things is not the fault of any one in particular, but the result of an indefiniteness and may be carelessness on the part of the whole Conference in dealing with this work. Or it may be we have simply reached a process in the development of our work when we need to take an advanced step.

In the new order of things the first thing necessary is a carefully prepared blank for reports from each school to the Board of Education. This should be somewhat after the plan of blanks used by the Church Extension Board, and should call for all items of importance—value of buildings, amount of ground, endowment, number of teachers, salaries paid teachers, number of pupils on roll, average attendance, number in each department of instruction, price of tuition in each department, number of beneficiaries, amount of income from tuition, from endowment, from donations, number of pupils who are Christians, number converted during the year, amount of donation asked for, etc. These blanks should be sent out by the Conference Board of Education to each school under our care with the request that they be filled out by the trustees and returned so that the Board in its annual session may have all these facts before them. They can then make up a tabulated statement of the condition of every school and publish it in our Journal. They will have before them, also, sufficient data by which they can make the appropriations intelligently. All the facts will be before them and they can weigh the merits and necessities of each school and be able to do justice to all. Each request for aid should be specific whether to pay debt, purchase property, pay teachers, aid students, go into the endowment, or whatever, and the Board should make the donation specific in every case, then all will know where and to what use every dollar goes.

The Board of Education is, of course, the supervisor of the educational fund, and under Conference direction and with Conference approval the projectors and the supervisors of the educational work in the Conference. Such reports would be very valuable to the General Board. It would bring every school into due recognition, and would constitute a powerful stimulus to the annual collection.

Our Own Orphanage.

S. M. DAVIS.

BRO. CRAWFORD:—The time, the place and the opportunity have come to us for our Western North Carolina Conference Orphanage. The place is on the grounds of the Rutherford College, recently coming into our hands. If we ever expect to move in the direction of a home for the needy and deserving orphans of our Conference, now is the time to march in solid column up to that high, healthful haven of rest for the children. If we would be great as a church and occupy a chief place among the denominations of our State, we must not hesitate longer to become servants of the little ones—we must cease to offend them. If we continue to pray to the Father of the orphans for them, we should begin to visit them by making provision for their welfare, and thereby show that our religion is "pure and undefiled." Other leading churches of the State are providing for their orphan children in a distinctively denominational manner which is perfectly proper and praiseworthy. We are drifting along in a make-believe way, scattering funds and fancy that ought to have distinctive Methodist application. We claim our charter from the "upper room" and yet neglect to cultivate the spirit of piety and intensive benevolence which descends from that room. We may have forgotten that our Master and our founder did not forget to provide for the children and did not regard kingdoms and homes too costly for such little ones.

Hitherto we have been alert and active, at it and always at it. We have entered many of the open doors and seized the opportunities that have come our way, it is true. Coming all the way from Pentecost and Epworth we have seemed to have all the luggage we could carry; until now we stand in the dawn of the new century, shouting and counting our sheaves. But while we shout and count we ought to make room for the orphans somewhere in our great ship. Like the poor orphans we have with us always, and who can tell how many valuable stones may be put into the temple of Methodism from this precious quary, if we hasten to attend to the work of hewing and polishing? While in our pulpits,

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schools and colleges we are waking up and pulling up to the duty and beauty of intellectual and spiritual development of the children of the church let us not forget the physical and the social wants of the orphan child providence has set in our midst. While in a very sensible, practical and timely article, Dr. Bays has directed attention to the beautifying and enduring work of planting shade trees in our church yards, we should at once embrace the privilege of cultivating the plants of orphanage in the Lord's garden.

Now is the time—not to write, not to seek and give light—but to act, and light will pour in. Rutherford College, as all know, is well located and surrounded for the Conference Orphanage. Suppose that when the amount of money apportioned to our Conference for the Twentieth Century Offerings is raised we have a surplus of $10,000, how beautifully rounded up would the great affair look by applying that amount to our new orphanage. These are reflections and suggestions from one, who not able to do pastoral work, has an abiding interest in all departments of work in our great Church; and I am drawn out just now in this specific line, the orphanage. And may I add, that in connection with the childrens' home we build a shelter for our worn out preachers; and in these noble enterprises build for God. A home for the children and for the retiring, broken down veterans of Methodism in Western North Carolina! The conception is inspiring if not practical. Bro. Crawford, I have never had license to exhort, but venture to make this exhortation on the orphanage at famous old Rutherford. You preach on the subject.

Bro. Sherrill's "Fiction vs. Bible."

In a recent issue of the ADVOCATE the Rev. Albert Sherrill has an article which seems to be an effort to set the editor of the ADVOCATE and several other brethren right on the matter of young ministers reading fiction. Judging from this contribution and several of like tenor appearing hitherto, it seems that a few words by the editor sometime ago in reference to the above subject disturbed the minds of several no little. No defense, however, of Dr. Crawford is intended here. He needs none, for nothing was said by him that any fair minded man with moderate mental grasp of facts and truths would call in question for a single moment.

The object of this writing is to put down a thing or two by way of protest to Bro. Sherrill's main assertion, unsupported by proof though it be. And such is the case, as his labored effort to establish the declaration amounts to nothing. He says, "I am eternally opposed to this class of literature and have none of it in my library. It is a firm conviction with me that with possibly a few exceptions, besides the Bible we need no other books but those which are explanatory and expository to the book of Books." It requires a man with no broad vision to make that assertion. Indeed, it seems an utterance hardly to be expected from a Godly, sincere man, and he is both.

Not a page of standard fiction for a minister of the gospel! To say nothing of the intrinsic merit of this large class of literature which embraces much of the world's best thought and incorporates the productions of the ablest pens, as every even moderately informed person is well aware, it is well for the author of so sweeping an assertion in regard to fiction to remember a thing or two. Don't forget that not a first class college in this land would grant a diploma to one who has not studied this useless class of books. The colleges puts this, that some preachers would not disgrace their libraries with, in as paralell reading of the English course, and read it in other languages too. The wisest and best ministers are acquainted with "standard fiction." Even our good and wise Bishop Hendricks not long since offended, and showed by quoting from a French masterpiece in an article to the Nashville Advocate, that he was not in harmony with several North Carolina brethren Are our colleges and scholars all in error? Are our wisest and best ministers injuring themselves and setting a bad example in this? Certainly not.

One thing more: If Webster be correct in his definition—and he is high authority—some brethren have fiction in their libraries and don't know it. It is standard too. Webster's International Dictionary defines a parable to be "a short fictitious narrative of something which might really occur in life or nature, by means of which a moral is drawn; as the parables of Christ." Have you any of our Lord's parables in your library? Or have you cut them out because they are fiction? If so it is a great mistake, for they are the finest gems in that great casket of jewels—the Bible.

Let a protest be registered here also against the limitations put upon the ministry in the declaration that beside the Bible, unless in possibly a few cases, we need no books except those explanatory or expository of the Bible. Why set up these narrow bounds? We are not unmindful that some one is ready to cry out, "The Bible is no small or narrow book." And there be no such contention on our part. On the contrary, it is the greatest book of all the ages. Its truth spans the heavens and compasses the eternities. But that is quite separate from him who seeks to know and interpret the Book to best advantage without outside help Such is much like gazing at the sun with open vision and thereby endeavoring to learn about the great luminary.

He who would be a competent teacher of the Word and a preacher of the gospel, worthy to occupy this exalted and responsible position, needs every help to be had, and must seek instruction from every available source. No man can afford to shut himself off from any avenue of wisdom or turn stubbornly from any fountain of truth, for the time is upon us more, perhaps than ever before, when the ministry must be strong in its work. Men must have more than pious platitudes, or glittering generalities flung out as parrot-talk with dogmatic emphasis.

The minister must be a man among men. He must know God and man. He must be able to take the truth and present it, re-enforced by every power God has placed at his command. Intelligence will not be taught by those who spurn knowledge and ridicule what men know beyond all controversy to be of value. Let the preacher, therefore, profit by everything. Literature in all its forms; science in its multitudinous fields; nature in her riches and beauty; sociology, man as he his; history, man as he has been; mathematics, philosophy and all other fields of knowledge; these should all be open to the ministry. The world is our parish, let the world be for our instruction. Why should a man desire to shut himself off from the glory of the moon, or the beauty of the stars, just because the sun is so brilliant? Why take only the Bible while there is so much other of inestimable service?

A. W. PLYLER.

Asheboro, N. C.

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Easter Memories.

"Ah! Is it worth while?" "Is what worth while," asked Nina coming in just at this time. "Oh, is that you Nina, I am so glad you have come. I have at last finished the last pair of stockings to be darned today, and sewed on the last button. Come let us go out doors to more congenial work." Mrs. Rivers had a lovely hot house well filled with beautiful blooming flowers, and to this she led her lovely friend that she might show them her beauties and superintend some work to be done this Saturday evening before Easter. Charlie would be home tomorrow, and the flowers of which he was especially fond must be looking their best.

"I keep thinking of what I overheard you say when I came in," said Nina; "something about worth while living," after they had finished their talk about the merits and demerits of the choice collection of flowers. "Surely surrounded by all that is beautiful and attractive and elegant and luxurious, home, with three happy, hearty boys and sweet little Pattie, just three years old and a noble, handsome husband. You could have any but proud and joyous feeling." "Indeed, I do have other feelings than the splendid ones you mention Nina," said Mrs. Rivers. "I am afraid I am growing too complaining lately, and do not enjoy the blessings I have. My time is so much taken up for the children. I must make dainty dresses for Pattie, tend to her many wants which nurse cannot do, help the boys with their lessons, talk to them, entertain them and often study and read for them, that I may inform myself as to better educate and assist them for their future work and usefulness, and Nina, it is not one day but every day. It is a torn pocket, a worn sleeve, caps to find, hands to wash and a hundred other things I cannot mention, but the day is gone and the liesurely time to amuse myself, reading or for fancy work, that I had in the old days has not come; and Charlie can only leave his work to run up home two or three times a week; I am afraid I complain unnecessarily."

"My dearest, lovely friend," said Nina, "I would not censure you for a moment, but I just came from Miss Mary Payson's, and I believe I will just tell you my thoughts as I came from her home here, if it will not offend you, my dear."

"Not at all, I shall be glad to hear them," said Mrs. Rivers anxiously. "You know Miss Mary is no longer young and getting quite gray, and lives almost entirely alone up there in that big house, and often gets three meals a day for herself and unless some friend or acquaintance happens to drop in, she does not speak to anyone for hours and sometimes not all day. Just think of it, cooking, eating and living all alone, after living in a large family with parents, brothers and sisters," and Mrs. Rivers did think of it for she knew Miss Mary was talented and cultured and longed for congenial companionship and had but few relatives, and they living in a distant city; and there was none to work for, or appreciate her work, and it was only done for the sake of not being idle. Nina continued, "and coming from there where it is so lonely and chilly and even the sunshine seemed cold, knowing to what a bright, cheery home I was going, with your bright, smiling face, and little Pattie's sweet, childish talk with kisses and dimples, and Frank and Harry, and little Dan's noise, whistling and singing, that this was an earthly paradise if there ever was one in this world." Mrs. Rivers looked up from a long deep reverie with big, unshed tears in her eyes, and

finally said, "I believe I ought to be the proudest, happiest woman in the world." "And I am the proudest, happiest man in the world," said Charlie, "for having such a good and noble wife." Charlie had unexpectedly come on an early train.

New York Letters.

FOR YOUNG PEOPLE

Many of my young readers have never been to New York City, but some of them at least hope to visit the city some day. This is my third trip to New York, and I am here to attend the World's Conference of Foreign Missions. It took me a day, and a night, and a day to come from St. Louis, Mo., to this place, and our train made but few stops on the way. If you have never seen Illinois, Indiana, and Ohio, you have failed to see some very fine country. There are many pretty towns on the line of travel, and hundreds of fine farms. I saw Cincinnati by night, and that means that I did not see much of it.

A GOOD STORY.

On the train I had the pleasure of becoming acquainted with an elderly lady who was on her way from St. Louis to Boston. Learning as she did that I was on my way to attend the Missionary Conference, she related a story of how a certain preacher showed his people how those who attempted to do good may be quite awkward about it. A few good people, so the story went, decided to send a box of clothes to the family of a destitute pastor who had a number of small children, boys and girls. When the box come, the children were clothed, hit or miss. A pair of pantaloons touched one of the boys at the knees, and the dress for one of the girls was so long that it drug the floor by a dozen inches. A cap came down over the little boy's ears When the children had all been dressed thus, as best could be done, the preacher marched them into the church where the people had assembled to worship. It was a sight to the congregation, and while they beheld with wonder, the preacher announced: "Solomon in all his glory was not arrayed like one of these!"

HIGH MOUNTAINS.

I like to see the mountains which God has lifted up to direct our thoughts to Him who created all things. The mountains of West Virginia are worth going far to see. How they gradually rise toward the skies. In some places our train ran up grade for twenty miles or more, two large engines working their hardest to take us up. Then for many miles we went down, down, down. My young readers will find that life has some heavy grades, when it takes all that is best within them to reach the height of success. Character once gained the rest of the journey is easy.

CAR LOADS OF POSTAL CARDS.

At Piedmont, West Virginia, I saw the mills which make our postal cards by the car load. They take pine trees, chip them into small pieces, grind the mass into a pulp, and roll it out into sheets of paper. Many women are employed in making and printing postal cards, and the cards when finished are shipped literally in car loads. So when you write a postal card, you are writing on a pine tree changed to suit your purpose.

A VISIT TO PHILADELPHIA.

Two years ago I made an effort to visit a family in Philadelphia, a family which I had not seen for thirty years. At that time I was on my way to attend the World's Third Sunday-school Convention in London. This time I succeeded in finding the kinspeople for whom I was looking. They were themselves in England at the time I first endeavored to find them. My visit reviewed memories of thirty years ago. I find that it is a good thing to show your relatives some consideration, as well as other people. Do not forget the cousins who were kind to you when you were much younger.

THE MISSIONARY CONFERENCE

I must reserve something about New York for the next letter, and say something now about the Missionary Conference in session here. Great throngs of delegates are here from all parts of the world. The ends of the earth have come together in the closing year of the century. Ex-President Harrison took the chair in the great auditorium of Carnegie Hall Saturday afternoon, April 21, 1900, the great audience sang: "All Hail the Power of Jesus Name." Dr. H. C. Mabie, of Boston, offered prayer and thus this historic conference was opened.

At another time I must tell of the addresses by President McKinley and Governor Roosevelt. Suffice it now to say that the audience was immense, and that foreign missions received high recognition from President McKinley.

MARCUS L. GRAY.

Intelligent Home Religion.

I wish to emphasize the value of an intelligent home religion. I wish to say in the very outset that two things are essential to the above type of piety. First, good reading matter in the home. Secondly, the family altar with family devotions around the hearth-stone. These two elements are just as essential in the home life as they are in the life of the individual. Intelligence without piety tends to rationalism, to agnosticism, to skepticism, to infidelity. Piety without intellectual culture tends to superstition, to blind fanaticism. The only safe manhood, the only well-rounded manhood is found in the harmonious development of piety and mental culture.

Of course, first of all comes the Bible. "The entrance of thy words giveth light." I need not argue the necessity of Scripture reading to a well-rounded Christian character.

"Thy word the choicest rule imparts,
To keep the conscience clean.
* * * * * * * *
When once it enters to the mind,
It spreads such light abroad,
The meanest souls instruction find,
And raise their thoughts to God."

But closely related to Bible reading comes the necessity for other good literature. Good books and papers are essential to a happy intelligent home life. I have often been pained at the poverty of our homes in this respect. How many of our homes are wholly without books save a few school books, and perhaps an Agricultural Report or two that but testify to the avidity with which the present incumbent seeks rates as a means through which he hopes to become his own successor at the next elections!

Next to good books come good papers. No man is to be blamed in these latter days for newspaper reading. If he is a farmer he wants up-to-date farm journals; if a physician, he, of course, must read the best medical journals, or else the intelligent patient will not want his service longer. But as "religion is the principal theory" is it not reasonable that religious intelligence should stand before all others? 'Twas the Master said: "Seek first the kingdom of God." I am pained when I visit a Methodist home and find all sorts of secular papers on the table, but no copy of the ADVOCATE. Such a home of necessity becomes secularized by the very laws of development. To love God we must know God. To love the church we must acquaint ourselves with the church, her past history, her present plans and purposes and operations. It is painful to speak of some great issue before the church at large and note the expression of blank ignorance on the face of the good man into whose home the ADVOCATE does not make its regular weekly visits. If we consider what great things the church has done for us through God, we can not afford to be ignorant of her operations. My observation leads me to say the more a man knows about his church, the more he loves her and the more loyal he is to her. His loyalty is in proportion to his intelligent devotion.

But none of the above nor all of them can substitute the good old family altar from which ascends the morning and evening sacrifice of prayerful devotion. Perhaps no duty is more plainly set forth in Holy Writ. "Thou shalt teach it diligently to thy children. Thou shalt talk about it when thou sittest in thy house, when thou liest down and when thou risest up, etc."

However poor the effort may seem to be, the results are likely to be better than we calculate. However, the father may stammer, let him know that he is sowing the seed and leave the fruitage to God. God says, "My word shall not return unto me void."

In closing this paper I wish to relate an incident as illustrative of the above. I tell it as it was told to me by the father, with names changed.

Brother K — is the father of a large family and has for years been a subscriber to the ADVOCATE, the meanwhile also he has faithfully kept up family devotions in his home. One night he was reading the ADVOCATE to his wife and children. The mother noticed that Mary began to cry, and asked her the reason for it. Mary could give no reason, but simply answered, "Nothing is the matter." When pressed by the dear mother to give a reason for crying she said, "I want to be a Christian; I want to love Jesus." The Bible was brought forward and like the good priest he was, the father read, exhorted, instructed, prayed. The child was happily converted at that service at that family altar, and great was the rejoicing in that home. That girl today is in college and bids fair to be one of the coming women of the church.

Moral: The ADVOCATE and the family altar in every home.

F. L. TOWNSEND.

Concord Methodism.

The horizon of Methodism in Concord is widening and has many "stars of hope" to cheer its course. The type of our church life here is loyal, intelligent, liberal, stable. No interest or enterprise of the church is neglected by them. They glory in their success and weep at her failures. No people are heartier in their support, both in word and deed, of their preachers. The writer's stay here has been one of the bright periods of his life. Our one great need is a baptism of revival power and for this we are importuning our Father's throne.

Forest Hill is, of course, in the front rank in all that is expected of a true Methodist people. Bro. Hoyle is one of our strongest preachers, a man of much originality. His congregations are very large. All know that the preacher at Forest Hill has the full support of Bros. J. M. and W. R. Odell. The community around the great manufacturing industry controlled by him, has the impress of their character. Would that all our wealthy laymen were as firm prohibitionists as are they.

Epworth seems prosperous. Brother Barrett has worked heroically and paid off the parsonage debt and is now living in the parsonage. He is a first class financier. He has some good men to stand by him and we look for a good year at this last enterprise of our Methodism here.

Old Central is keeping in sight of her younger children. Its membership is of the very salt of the earth. We are gratified at the indications and prospects for the year. Though they were sorry to give up brother Thompson, they took hold with sympathetic hands of his successor. Few men are more pleasantly situated than the pastor of Central church. Our Sunday-school is growing and we have never had a better prayer-meeting. Though the Conference collections are much larger than last year, we expect to pay in full. Nearly all the amount is already subscribed and some paid. Last Sunday night we turned the services over to the Woman's Missionary Society. Mrs. D. B. Coltrane is president and presides with dignity. Papers were read by Mrs E L Browder, Mrs D

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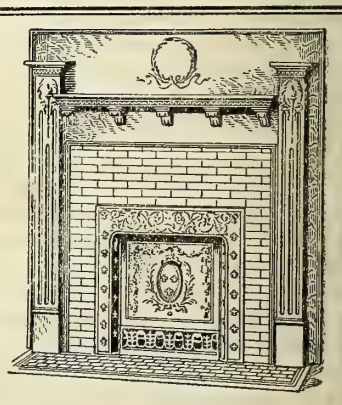
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Why? Because we study your wants and give all of our attention to one line of business, and the natural consequence is that we are always looking out for improvements in our line, and are constantly getting out new designs and improving on the old ones. Our policy is one satisfied customer is worth a thousand dissatisfied ones for business.

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DO NOT CRAZE.

J Bostian, Mrs J B Sherrill, and Mrs J A B Fry recited. The papers read showed much thought and better than all, were born of love of Christ and his Spirit seemed to be in every part. The whole meeting was one of deep interest and this preacher feels proud of such a consecrated company of women. The service was held in the interest of the Twentieth Century Movement in the Womans' Board of Missions and their offering was about $200. All but about $20 of this was given by the society. Concord will contribute liberally to this great Thank-offering.

For the better canvass of the Salisbury District, Dr. Bays has divided it into three sub-districts, making Salisbury, Concord and Albemarle the centres of these minor divisions. We went out to Rocky Ridge with Bro. Nelson the second Sunday in this month and secured a subscription of $100 for this cause of Christian Education.

Our preachers all seem cheerful and hopeful. Brother T. W. Smith, who took the work made vacant by brother Davis, is forging rapidly ahead. He is one of our most faithful and true men and does his work well and for God's glory. Surveying the condition we are cheered and looking to the Master we expect a blessed revival. I believe God has one of wide sweep ready when we are conditioned to receive.

We claim to have one of the most moral towns in North Carolina It is a relief to feel that for one year at least we shall not have to fight the open saloon. 'Tis a good place for preachers to raise their families, and we are proud here of the sons of our itinerants, among whom are such men as Dr. Smoot and J. B. Sherrill.

With a prayer for a great revival over all the church, we remain,

Faithfully yours,
J. A. B. Fry.

Trinity College Notes.

The Trinity College catalogue for 1899-1900 is just from the press. It contains one hundred and forty-two pages of printed matter and eight cuts, showing the principal college buildings. The catalogue is printed on better paper than heretofore and has a handsome cover. There is decided improvement in the mechanical make-up over catalogues of former years, and the new catalogue chronicles many additions and improvements in the work and equipment of the College.

There are some changes in the teaching force. Prof. Merritt, who has been head of both the Latin and Greek departments, becomes Professor of Greek; and Prof. Gill, who has been instructor in Latin and Greek, is now adjunct professor of Latin, with entire charge of the department. Prof. Edwards has for two years acted as adjunct professor of French and German. He has been transferred to the Science department and becomes professor of Physics. Prof. Hamaker will give most of his time to Biology, but will give some courses in Geology. Prof. Pegram becomes professor of Chemistry and Astronomy. Prof. Durham's name appears in the catalogue for the first time as adjunct professor of Biblical Literature. Instructors in French and German will be elected by the board of trustees at their meeting in June.

The courses of instruction have been enlarged in almost every subject, both for undergraduates and graduates. The College is now equipped with instructors and library and laboratory facilities for giving thorough and advanced instruction in most departments of Academic learning.

The two most important educational reforms ever inaugurated by the College are just now becoming thoroughly effective. These are, the raising of the minimum requirements for admission to the Freshman class, and the effort to get here apparatus and trained instructors that will make it possible for the College to have a graduate department where graduates of this and other colleges may receive competent advanced instruction in all branches of pure learning.

The minimum admission requirements have been raised as high as they can be raised until the secondary schools of this section are improved, and there is perhaps no college in the South Eastern States that has a higher standard for admission, unless it be Vanderbilt University. The raising of the entrance requirements has made it possible for the College to do better work in its classes, and it is the only policy on the part of the colleges that will foster secondary schools. The number of courses and the facilities for instruction in the graduate department have been greatly enlarged. Sixteen college graduates are registered in this department.

The program for Commencement is as follows: Sunday, June 3, 8 p m, Baccalaureate Address, President John C. Kilgo. Tuesday, June 5, 11 a m, Commencement Sermon, Dr. Lyman Abbott, New York City. Tuesday, June 5, 4 p m, Alumni Address, Mr. W. G. Bradshaw, High Point, N. C. Tuesday, June 5, 8 p m., Commencement Address, Hon. John Temple Graves, Atlanta, Ga. Wednesday, June 6, 10:30 a m.. Graduating Exercises. Wednesday, June 6, 9 p m., Reception in honor of Graduating Class.

Marion Station.

We have just ctosed a ten days' meeting in Marion which will result in several accessions to the church and in much good we trust to the present membership. Rev. W. M. Bagby preached for us nine days to the delight and edification of our people. By his fine social qualities and helpful preaching he has very much endeared himself to our people. He made a fine impression upon us all. He is most excellent help in revival work, as many of the brethren already know.

Brother Little is moving on nicely on the district. Preachers and people are pleased with him and his work. He plans wisely and preaches well.

Our preachers and people are pleased with the editor of the Advocate and his work also. The Morganton District Conference meets in Marion this year, and we hope to have you with us, brother Crawford.

R. D. Sherrill.

Deadly Cigarettes.

On the 29th of last December, a young man named Kelly Brinsfield, who was employed as book-keeper for an insurance company in Atlanta, disappeared, and no trace of him could be secured until last Wednesday, when his decomposed body was found under the porch of the residence which he occupied at the time of his disappearance. He was the son of a prominent preacher, had just been married to a young lady of excellent family, was trusted by his employers and was getting a good salary, but it appears that behind it all was the cigarette. In its account of the finding of the body, the Atlanta Journal says:

"At the time of the disappearance of Kelly Brinsfield, his father, a highly respected Methodist minister of Toccoa, Ga., said that his son had been driven crazy by smoking cigarettes. Strangely coincident with this declaration is a circumstance connected with the discovery of the body. By the side of the body lay a box of matches, clutched in his fingers was a half smoked cigarette, and in his pocket there was a box containing fifteen of the tiny rolls of tobacco, each with a bright tip of gold paper on the end."

This is one of the strongest cases that has yet been made out against the deadly cigarette, yet it is doubtful if it will make more than a passing impression upon the youth of the land. The cigarette suicide has become an occurrence too common to attract much attention.—Charlotte Observer.

NO REMEDY EQUALS PERUNA, SO THE WOMEN ALL SAY



Miss Susan Wymar.

Miss Susan Wymar, teacher in the Richmond school, Chicago, Ill., writes the following letter to Dr. Hartman regarding Pe-ru-na. She says: "Only those who have suffered as I have, can know what a blessing it is to be able to find relief in Pe-ru-na. This has been my experience. A friend in need is a friend indeed, and every bottle of Pe-ru-na I ever bought proved a good friend to me."—Susan Wymar.

Mrs. Margaretha Dauben, 1214 North Superior St., Racine City, Wis., writes: "I feel so well and good and happy now that pen cannot describe it. Pe-ru-na is everything to me. I have taken several bottles of Pe-ru-na for female complaint. I am in the change of life and it does me good." Pe-ru-na has no equal in all of the irregularities and emergencies peculiar to women caused by pelvic catarrh.

Address Dr. Hartman, Columbus, O., for a free book for women only.

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Is the best preparation for the hair in use. Not a dye, but essentially a toilet article, which, by invigorating the roots, restores gray hair to its natural color, produces a rapid and luxuriant growth causes the hair to grow on the thin and bald places, eradicates dandruff, and renders the hair glossy and pliable. Highest testimonials. From Prof. W. E. Abernethy, president Rutherford College, N C., March 14, 1898:

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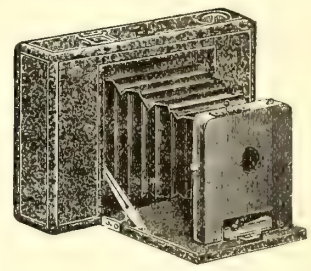
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Statesville, N. C., Aug. 18, 1897.
After trying several different glasses for sometime, with no real benefit, I applied to Dr. R. L. Moore, who fitted to my eyes Bifocal glasses, for reading and distant vision and it affords me pleasure to say they are giving PERFECT SATISFACTION.

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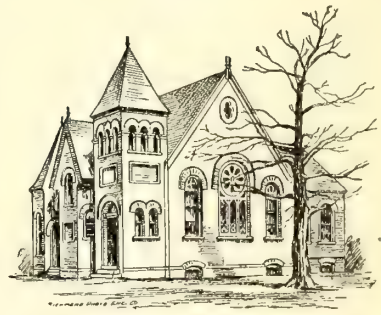
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THE CHRISTIAN LIFE.

Shut In.

Shut in, shut in from the ceaseless din
Of the restless world, and its wants and sin;
Shut in from its turmoil, care, and strife
And all the wearisome round of life.

Shut in with the tears that are spent in vain,
With the dull companionship of pain;
Shut in with the changeless days and hours,
And the bitter knowledge of failing powers.

Shut in with the dreams of days gone by,
With buried joys that were born to die;
Shut in with the hopes that have lost their zest,
And leave but a longing after rest.

Shut in with a trio of angels sweet,
With Patience and Grace all pain to meet,
With faith that can suffer and stand and wait,
And lean on the promises strong and great.

Shut in with Christ, oh wonderful thought!
Shut in with the peace these sufferings bought!
Shut in with the love that wields the rod!
Oh, company blest! shut in with God.

—Author Unknown.

Burdens That Bear Us Up.

REV. J. R. MILLER, D. D.

Today I visited in a hospital a young girl who had just submitted to the amputation of a limb She told me that when she first learned she must lose the limb, it almost killed her. But she spent a little time in prayer, and, knowing now that it was God's will, because in no other way was there any hope that her life could be spared, she accepted the decision of the surgeons quietly. From that moment there was no further struggle. The secret of her wonderful change was her acquiescence in what she believed to be the will of God. The moment we accept a cross, it is no longer a cross

This is a secret well worth learning, for it changes all trial, pain and sorrow for him who has it. There are in every one's lot many experiences which are not easy, many which try the spirit. It is not possible to eliminate these from our life. No alchemy of grace will change bitter to sweet, pain to pleasure, grief to joy. No strength of faith will make duty always easy or battles with temptation mere play. Every life has its discomforts, its losses, its disappointments, its adversities, its keen pangs of anguish. The love of Christ neither saves the life from trouble, nor deadens the sensibilities so there is no pain.

But when the hard and trying experience is accepted, the bitterness is taken out of it. It was this that sweetened the cup of Gethsemane for the Master. A study of his prayers that night shows the movement of his heart towards peace. "O my Father, if it be possible let this cup pass from me; nevertheless not as I wi l, but as thou wilt." "O my Father, if this cup may not pass away from me except I drink it, thy will be done." The secret of his victory over the sorrow is given in his words a little later, "The cup which my Father hath given me, shall I not drink it?" The bitterness was gone. Yet nothing had been taken from the terrible experience that lay before him. Not a drop had been emptied out of the cup. The difference was that the mind of the Holy Sufferer had been brought into perfect acquiescence.

So it will be in every phase of life which has in it uncongeniality, hardship, repulsiveness, pain or cost for us; we can get the victory over it by coming to it with an acquiescent mind.

There are people we do not like—they repel us. We try to think of them as Christ does, and our heart begins to yearn to help them. Then the repulsiveness is gone.

A duty is distasteful. We think we can not do it, it is so uncongenial. We remember then that the Master has set the task for us, and at once it is transformed.

We face self-denials and sacrifices which it seems to us we can never make. As we think of them, however, we realize that Christ is calling us to enter a little way with him into his own experiences of suffering. Our shrinking is immediately changed to glad acceptance.

We come up to the edge of a great sorrow. It seems our heart will break. As we pray, however, our will sinks into God's will, and we have peace. The sorrow is not alleviated, but we have acquiesced in it, and the bitterness is past.

The old legend says that when their wings were brought and laid on them, the birds complained at being compelled to carry the burden. But when they had accepted them, lo, their burdens, which they so dreaded, lifted them. So it is with every burden which our Father lays upon us—when we accept it, it becomes wings.

The Value of Good Cheer.

BY REV. GEORGE MATHESON, D. D.

Thou shalt compass me about with songs of deliverance.—Ps. 32:7.

Why "songs of deliverance"? why not "deliverance" itself? Because the best way to deliver a man from calamity is to put a song in his heart. There are some who sink under their calamity, and there are some who swim through it. I think you will find that the difference between these lies in the comparative amount of their previous cheer. The balance generally turns on the hearing or not hearing of yesterday's song. They who have the song already in their heart pass over the Red Sea; they who have heard no previous music are submerged in the wave.

We speak of the physical strength for bearing an operation. Are we aware how much of the strength required is not physical? I had a letter lately from one at a far distance. She was about to undergo a severe physical operation. She stated the day and hour when it was to take place. She said she would like at that day and hour to have the knowledge that some one was thinking of her, that some one was praying for her, that some one was spiritually holding her hand. She recovered. Will anybody say that the strength by which she bore the strain was purely physical? Will anybody say that the song in the heart went for nothing? In any crisis moment I should say it would turn the scale. Sometimes my physical chances seem equally balanced between life and death. At such moments a previous song in the heart will give the vote for the prolonging of my days.

My Father, compass me with Thy songs. It is not the songs after the battle that I ask; my own heart will give me these. What I need is a song before the battle. I can easily get the song of Moses; what I require is the song of the Lamb. The song of Moses came after the triumph; it was the pæan of victory. But the song of the Lamb is previous to the conflict. It was sung ere Gethsemane was entered. It preceded the hour of sacrifice. Before the sweatdrops fell, before the struggle woke, before the perils of the night arose, Thou didst send to Jesus Thy voice from heaven, Thy promise of glory. Thou didst compass Him before the battle with songs of deliverance. He took a light with Him into the valley. Not joyless did He meet the foe. He stood by the warm fire ere He went out into the cold. He felt the pressure of a hand ere He faced the silence. Thy song was with Him in the night; it waited not for morning. The flower got into the heart earlier than the thorn, and it deadened the thorn. Be mine this song of the Lamb, this song before deliverance! The song of Moses can be delayed till the conflict is over; but I cannot dispense with that other music—the song before the sacrifice—the song of the Lamb!—Edinburgh, Scotland.

A Common Delusion.

It is one of the most pleasant and one of the most delusive of notions that we could be more spiritual if our lives were less full of toil, sordid cares, and petty trials. If we could have more freedom from material entanglements, more hours for meditation and more abundant opportunity for reading the utterances and the biographies of saints, how much holier we might be, we imagine. Probably most of us could get more time for reading, meditation and prayer, if we were really in earnest about it, than we do; but the drill of life's varied discipline is better for us than the ample leisure and luxurious peace which we often long for. It is doubtful whether those souls grow best that concentrate their attention upon themselves. Love like that of Christ is willing to bear its part in the work and warfare of average human life. The coddling of religious emotions is not fruitful in self-sacrifice, which is the very life blood of real religious character. The faithful discharge of humble duties under trying circumstances is vastly better for us than it would be to be free from the din and confusion that we often find so wearisome with abundant opportunity to cultivate ecstacies or to engage in morbid introspection. God's angels are nearest us when our burdens are heaviest and our duties most difficult. All of human life is interesting to Christ. He loved its enjoyments, drank deep of its sufferings, shared its toils, shrank only from its sin. He will perfect that which concerneth us. He wants us to be human as well as to be holy. Our nature is to be developed as well as cleansed.—Selected.

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THE HOME.

Patient All Day.

[This beautiful little poem, by Mrs. A. D. T. Whitney, is well worth committing to memory and reciting:]

Give me joy, give me joy, O my friends;
For once in my life has a day
Passed over my head and out of my sight,
And my soul has naught to unsay.
No querulous word to the fair little child
Who drew me from study to play;
No fretful reply to the hundred and one
Who question me, gravely and gay;
No word to the beggar I fain would take back.
No word to the debtor at bay;
No angry retorts to those who misjudge,
And desire not a nay, but a yea:
No word, though I know I remember them all,
Which I would, if I could e'er unsay.
Give me joy, give me joy, O my friends,
For the patience that lasted all day!

The Best of Its Kind.

BY ANNA BARROWS.

We are too much inclined to make distinctions between different articles without considering the fact that there are many grades of each kind. Oranges are often more highly prized than apples, yet the best apples frequently cost as much as oranges in our markets, and surely the better grades of apples are to be preferred to inferior oranges. The round of beef from a first-rate quarter will be a choicer article than the sirloin from a creature that was poorly fed.

In matters pertaining to clothing we seem to use more discrimination than in the selection of foods. It is astonishing sometimes to see how little persons who are well educated in other respects know about the relative values and flavors of foods. We wonder that the shopgirl should prefer cotton velvet and cheap jewelry to less showy materials of better quality; but we must remember that she is imitating those above her so far as she is able, but she has not been trained to see that the best of a cheaper class is preferable to a sham. Our taste in matters of food is often as untrained, and the value of food materials is generally supposed to be proportionate to their cost.

Professor Atwater and his associates for some years have been bringing us proof that the nutritive qualities of food are not always increased in the same ratio as its prices. But we have so long been accustomed to think that fish is a brain food above all others and that oysters are especially nutritious that we ignore the analyses of the chemists, which clearly show that the nutritive value of a quart of oysters is no higher than that of a quart of milk. That skimmed milk from a first class dairy may be cleaner and nearly as nutritious as full milk from a doubtful source is not believed by our people, and thousands of gallons have to be thrown away. We appear to be using an excessive amount of cream and forgetting that this does not contain all the nutrition in the milk. The casein is practically all left in the milk, but little being taken off with the cream. This is the kind of food commonly classed as muscle making, and fat alone will not take its place.

The market value of our food depends upon its scarcity and the amount of human effort expended upon it. Sweetbreads were once considered of little value but as the supply is small they have acquired a fictitious value. Animal foods as a whole are secondary products and therefore higher in price than the grains and vegetables, substances from which they are produced.

We must learn how to produce fine effects from common materials by simple processes. A perfectly baked potato is a luxury to which few attain, yet it can hardly be equaled by any of the varieties of croquettes and souffles made from the same vegetable. The best quality of corn meal used intelligently will produce results in brown bread, mush and corn cakes which may well make us proud of this American cereal.

Though we acknowledge the merits of these common foods skillfully prepared and use them in our home life, how many of us are willing to bring them forward when entertaining our friends? We seek rather for some rarity, which perhaps has been brought from a distance or is out of season and cannot therefore be in its best estate. We multiply courses in our menus until we cannot appreciate them, even if they were properly prepared and served, which is hardly possible when there are so many. What we need is to cultivate a truly Epicurean simplicity and to have every article of food strictly the best of its kind.

Overeating---the Danger.

Overeating is the prevalent and most prenicious hygienic transgression of the day—a practice persisted in despite of many warnings. A well-known actress dies suddenly of heart-failure after a hearty breakfast; a popular society man expires from heart-failure soon after having eaten a ten-course dinner; a statesman dies suddenly after a hearty midnight lunch. And after hearty dinner, Emperor William makes speeches. Jay Gould, William H. Vanderbilt, and, more recently Roswell P. Flower, died of "heart-failure," the last soon after having eaten a hearty meal of ham and raddishes.

At the end of the last session of Congress before his death, Mr. Hobart, the late Vice-President, told a friend that in ninety days he had eaten eighty-nine formal dinners. Eighty-nine twelve-course dinners were undoubtedly the cause of Mr. Hobart's death. This is a danger to which public men are especially liable. As crusty old Abernethy well said: "One-fourth of what we eat keeps us. The other three-fourths we eat at the risk of our lives."

Man should eat in order that he may live. So long as the motive for eating is the gratification of hunger, only so far is it normal. Eating for pleasure is a menace to the health, the intellect, the morality of the individual; and conducts straight down through the jaws of death. —Health Culture.

The Tale of a Dear.

All words in this tale are correctly-spelled words—what ails them?

"As eye kame threw ay would of furs eye met too ruff, rood buoys. Won had bear feat, and the other felloe had on hoes and shoos, butt his tows could bee scene at ay whole, and their was ay tare inn thee heal. Ay hair gambled passed, and it seamed to pleas them too tern out of there weigh two throe ay roc at it. Sum phlox of canvass-backs and other wiled foul flue buy, or wood paws too basque inn the raise of thee son; butt if bye chants they wear herd, there thyme had come to dye. Thee buoys eight sum candtd plumb, or pare, or other suite. The boulder won could chute ay dear at site, and wood dew sew any dey or knight. Won weak he had to. He aimed strait for thee hart or thee lumber region, and when thee row or dough had dyed, he would peal off thee hied."—The Congregationalist.

A Wise Answer.

A bright young man of wealth and social position, but with bad habits, recently asked a young woman to be his wife. Many girls would have felt flattered, and have accepted him. Her answer was sharp and decided:

"You say I have qualities you wish in the woman who is to be your wife. I do not know as to that. But there are habits I do not have, and I can not accept a husband who has them. I do not smoke, nor swear, nor indulge in wine. I am not in debt. I do not spend my days in idleness, nor walking the streets with silly, unthinking girls, nor my nights with questionable associates. As you have most of these habits, I am not willing to become your wife. Nothing but misery could come of such a union."

It was wisely thought and bravely spoken.

A Strong Fortification.

Fortify the body against disease by Tutt's Liver Pills, an absolute cure for sick headache, dyspepsia, sour stomach, malaria, constipation, jaundice, biliousness and all kindred troubles.

"The Fly-Wheel of Life"

Dr. Tutt; Your Liver Pills are the fly-wheel of life. I shall ever be grateful for the accident that brought them to my notice. I feel as if I had a new lease of life.

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S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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WASHINGTON, D. C.

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If youhave not examined it write for a specimen copy (free) to REV. GEO G. SMITH, Macon, Ga.

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NORTH CAROLINA

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OBSERVE METHOD IN READING.

The basis of education is a capacity to read understandingly. If this capacity be acquired early in life, there is no reason why its possessor may not become a great scholar. Intellectual growth is largely, if not entirely dependent on mental food. The mind is fertilized by thought. It is enriched by facts. It is energized by contact with great minds and their products. The literature of the world is a vast harvest field. The intelligent reader enters at will and gathers the golden grain in such quantities as he desires. The books and libraries of the world are the rich mines and depositories of the intellectual treasures of all the ages and the man who has the capacity to do so has the privilege of opening these mines and gathering the nuggets that abound within.

All wise parents, competent teachers and faithful preachers urge their children, their pupils and their people to give attention to select reading. They also do what they can to stimulate a desire for reading, a taste for it, and the capacity to do it with facility and pleasure. All understand that this is a condition of growth on the part of the individual, the family and the congregation.

A man or woman who does not read does not develop intellectually. A non-reading people is a non-progressive people on all the higher lines of human endeavor. They need the stimulus of contact; the attrition of other minds; the solution of real difficulties; the inspiration of others successes.

If, as a denomination, we are to keep abreast with the age, we are to meet our obligations, we are to lead the people to higher and nobler things, our church members of all classes must be habitual readers. They must have papers, magazines, quarterly reviews and books in their homes and make use of them. They must know what is going on in the world; what others are thinking and saying and doing.

Beyond question we are largely responsible for our partial success, if not failure, in our work in our respective departments of labor. The banker, the merchant, the manufacturer and the farmer who gives no time to reading will be distanced in the race for success. Hard work, honest dealing, close attention to business, will have their reward, but the highest success can not be reached by these alone. Brain and muscle must not be discounted; they are needed everywhere in life's great workshop, but God who has given man arms and hands has also given him brain. The one to think and reason and direct, and the other to execute. Mind and muscle are parts of one whole. They must not be divorced. They must each perform its part. They must rally constantly to each others' support. To separate them is to destroy their efficiency.

For the best results there must be method in reading; orderly, intelligent procedure. One must have an object in view, an aim, a definite purpose. This should be pursued with some sort of system; steady going constant effort. Many readers feel that their want of method scatters rather than gathers. So much time should be given each week, if not each day, to this duty. It ought to have a place on the calendar. It should be the hour when the mental facilities are freshest and most active. When there is least to distract and confuse. If possible, seize the moment of awakened curiosity. Begin in the field that is most inviting to your tastes, if there is nothing vicious in it. This is the law of attention, and hence the law of memory, and the law of the continued appetite of the mind.

As a rule, read for instruction rather than mere entertainment. All informed persons must keep up with current events; the daily happenings in the social, industrial, political and religious worlds. Hence the necessity for religious and other newspapers.

Then we should read for both special and general information. The area to be covered by man intellectually is great. Life is very complex and it reaches out in all directions. It is broad in its sweep. Oftentimes general information is as important as special. Changes of one kind and another throw us out of the old into new channels. Under such circumstances, most unfortunate is the individual who has no knowledge except on a certain line. Besides, so intimate are the relations existing between all classes and interests, that it is necessary to know something of all in order to thoroughly comprehend any.

Sheridan said, "Instead of always reading, think; think on every subject; there are only a few leading ideas, and these we may excogitate for ourselves." This is good advice. There is danger of tasting too much honey and hiving too little.

We need to make our own what we gather from books. By reflection we digest and assimilate what we read, incorporate it into our own mental life and it becomes a part of our personal resources. It having been re-woven in our own mill we put our own stamp upon it and give it, in a new form, back to the world.

THE ELEVENTH WORLD'S FAIR.

For many months the eyes of the industrial world have been turned toward Paris. Preparations for the exposition of 1900 have been steadily going forward. Millions of dollars have been spent in getting ready for the great show. Individuals, firms, corporations, states and nations have had many agents at work collecting and getting in order articles of all kinds from every part of the habitable earth.

The first World's Fair was held in London in 1857; the eleventh was opened in Paris on last Saturday and is the fifth to be held in that city. The largest attendance ever registered was that of the Paris Fair in 1889. There were twenty eight million, one hundred and forty-nine thousand admissions. The next largest attendance was that at Chicago in 1893 where there were twenty-seven million, five hundred and twenty-nine thousand and forty-one admissions.

The internal condition of the French Republic and the South African war together with the state of things throughout Europe have elicited considerable anxiety about the success of the present exposition. Though open, it is not yet in order. The hammers are still clattering, skilled mechanics are busily at work and the exhibits are far from complete.

The American exhibit is in as good condition as any and is in itself a vast show. The products of the soil, of the hand and head of the American people are unexcelled if equalled.

There were certain departures in the opening exercises from old and long standing customs. There were no religious services, no blessing by the Cardinal Archbishop of Paris, no allusion to the Deity in the speeches of M. Miller and President Loubet; and the hymn that was sung instead of recognizing God was addressed to Victor Hugo.

The conditions in France are not reassuring. The Republic has had a long lease of life, and it is said that the new generation that has grown up under its system of education is loyal to it. Patriotism is taught in the State schools as religion is in the church schools. Patriotism almost takes the place of religion. The French have not yet learned that the two can coincide. Despite all the efforts of the Pope the Church remains hostile to the State and desires its overthrow.

It is no wonder that this provokes the State to hostility and reprisals. The condition is an extremely sad one.

What effect these things will have on the World's Fair remains yet to be seen. But Paris, being the head centre of the social life of Europe, and the fashionable world, we suppose the great exposition will draw as heretofore, and will prove, as before, a real success. However, the main attraction will be the new invention by a Polish school teacher, M. Szezepanik, called a Telelectroscope, by which through a wire, one can see the friend who stands at the telephone in another city and sends a message to you.

A PURE LIFE.

Whatever may be thought by some people in regard to the present status of the Church, the power of the pulpit and the dissemination of the truths of the Bible, one thing is very clear to us; namely, a healthier moral sentiment is being developed throughout the civilized world.

Civil governments and legislative bodies are greatly feeling the force of Christian teaching. Better and wiser and more human laws are enacted. Life, property, corporate interests and individual rights are protected as never before. Provisions are made for the unfortunate, safeguards are thrown around the weak and helpless as were not in past centuries and encouragement is given to those who are struggling to overcome the evil within and helps are extended to all who are seeking a better life that were not known to other generations.

The Protestant denominations, the religious and to some extent the secular press, the schools in the main are all banded together by a high purpose to disseminate the truth, cultivate right sentiment, encourage human endeavor on all right lines and to help on to the highest attainments. They are also continually battling against all forms of wrong doing in high and low places, opposing injustice and oppression everywhere and opening the eyes of all to the terrible consequences of evil doing.

The Christian Endeavor World in its issue of April 5th has five articles by eminent writers on the subject of "A Pure Life." These have been widely read and such a warm reception has been given them that they have been published in pamphlet form and are sold at five cents a copy.

We append a paragraph from one of the articles entitled "A Physician's Warning," by Dr. Z. Fuller:

"Physicians see more, perhaps, than any other class of people the evils which come from social impurity. We see health impaired and broken in many ways; see innocent and pure wives and children suffer from the most loathsome, repulsive, and painful diseases; see death mercifully come to these as their only relief; see homes broken, ruined, and made desolate; see the higher, nobler, God-like qualities of mind and heart choked and smothered by the rank growth of uncontrolled and perverted appetite; see the extremes of unhappiness, of mental torture; see weakened and perverted intellect; see the mind diseased, dethroned—insanity.

"We see nearly if not quite every crime on the calendar coming, directly or indirectly, from this impurity; see the crime of murder, even the monstrous, the awful crime of murder of innocent babes.

"Thus wreck, ruin, death,—the wages of sin,—come to the physical, the mental, and the moral natures, to the whole man. Truly 'the wages of sin is death.'"

THE RICHMOND AND BALTIMORE ADVOCATES CONSOLIDATED.

At the recent session of the Baltimore Conference by a unanimous vote, the Richmond Christian Advocate and Baltimore Christian Advocate were consoli dated, and letters of congratulation from Bishop Keener and others are being received by the editors. Our own Conference, years ago, saw the wisdom of such a policy and a few men assumed great financial responsibility in order to carry this policy into effect.

PROVE the Lord—how? When you bend the knee in supplication, empty also your purse before Him, and He is pledged to open the windows of heaven and pour you out a blessing.

EDITORIAL NOTES.

The Nashville Advocate of last week presents a fine cut of the late Dr. Cunyngham, who for many years was a missionary to China and later Sunday-school editor.

Bishop Charles B. Galloway will deliver an address at the Ecumenical Conference of Foreign Missions in New York City, on the "Relations of Foreign Missions to Social Progress."

Revs. F. D. Swindell and R. F. Bumpas, and Mr. J. G. Brown, delegates to the Ecumenical Conference in New York, will leave this week. We trust they may have a pleasant time in the metropolis.

Rev. W. E. Edmundson, Chaplain U. S. N., who with his family has been spending a few weeks at Raleigh, left on last Monday for Morganton. We trust that he will soon recover his health in the "Land of the Sky."

Bro. J. R. Paddison, of Mount Airy, passed through Greensboro on Monday on his way to Salisbury. He made us a pleasant call. Bro. Paddison is one of our truest men and it is always a pleasure to meet him.

The Central Methodist of April 21, is an Epworth League number. It contains cuts of Rev. Zephania Meek, D. D., Bishop Wilson, Dr. H. M. DuBose and several prominent local league workers. It is designed to advertise the Epworth Era.

We regret very much to learn of the death of Col. Rodger A. Moore, of Wilmington. He died suddenly on Saturday night of apoplexy. He was a good man and his death will be a great loss to our church there. We extend sympathy to the bereaved family.

Rev. Geo. D. Herman, of the Ausonville circuit, has raised nearly five hundred dollars as a thank-offering to the 20th Century fund. This about covers the amount asked for from his charge. Well done for the pastor and good people of Ansonville! Who will be next to report the full amount raised?

Rev. E. E. Hoss, D. D., of Nashville, Tenn., is our clerical fraternal delegate to the General Conference of the Methodist Episcopal Church, which meets in Chicago next month. Dr. Berry, editor of the Epworth Herald, in his last issue extends to him a most cordial welcome and presents a fine half tone cut of our representative.

Bishops Hendrix and Morrison are honoring Atlanta with their presence and are heartily welcomed by the church and many friends. Bishop Hendrix preached at First Church Sunday morning and at Merritt's Avenue Church at night, and we learn, much to the pleasure and edification of his hearers.—Wesleyan Advocate.

The May number of Scribner's Magazine is already on our table. Like all its predecessors the table of contents is most inviting and instructive. The articles are all from the ablest pens and the illustrations are of the finest quality. First, we have an artist's impression of the great Paris Exhibition, or the world's fair. This is followed by Oliver Cromwell, by Gov. Roosvelt, of New York. Either of these contributions is worth the price of the Magazine.

There are no new developments in the South African War of special interest. Lord Roberts has for some reason delayed his advance from Bloemfontein towards Pretoriam until within the last few days. He has a long march before him, an army of between one and two hundred thousand men to provide for, and heavy fighting to do before he reaches the capitol of the Boers.

The Trinity Archive for April has been received. It is a fine number. It is substantially bound, well printed, and contains sixty pages of matter. The leading article is on The Philosophy of Human History, by Rev. T. F. Marr, of the Western North Carolina Conference. It is the substance of an address delivered before the historical society in March, and is a vigorous and strong discussion of a great theme.

The Vanderbilt University has received a gift of $100,000 from the late Mrs. J. Furman, of Nashville, Tenn. The will was probated on last Saturday. In it Mrs Furman says: "The bulk of my estate came to me from my deceased husband, who accumulated the same through years of toil and economy, and I desire that the same shall be used to aid the mental and moral education of the young men of our country.

Dr. J. S. Bassett, of Trinity College, went down to Raleigh this morning, and carried with him a class of five students, who go for the purpose of looking in on the Democratic State Convention and studying the same. Their trip will likely be of much benefit to them in their studies, and give them a clearer insight as to the workings of a large political gathering.—(Durham) Morning Herald.

Harry Watlington, the only son of Mrs. Eugenia Watlington, died at the family home in Greensboro, on last Saturday night, April 21st. He had been in poor health for some time. Two years ago he volunteered as a soldier for the Cuban war and served in the army until the war closed. The hardships of camp life proved too much for his constitution and he came home with broken health. All that loved ones could do failed to arrest the progress of the disease. In February last he went to Florida, but came home three weeks ago without improvement. He continued to grow worse until Saturday night, when he quietly fell on sleep. He was buried on Monday afternoon.

The April number of the Methodist Review came out promptly the first of the month. It is a fine number and full of ably written articles. We congratulate Dr. Tigert, the editor, on its table of contents and make-up. Bishop Galloway leads off with an article entitled, "The Twentieth Century Movement in Methodism." This covers eighteen pages and each page is filled with matter of the greatest interest. Rarely have we seen so much truth in so small a space. Statements, facts, figures, inferences, conclusions and exhortations are all presented with thrilling interest and telling effect. We see in an exchange that this article will be printed in pamphlet form and distributed. That is a wise move. It will prove a fine campaign document. Every man who reads it will think better of himself, his church and the great thank offering movement.

The NORTH CAROLINA CHRISTIAN ADVOCATE extends hearty congratulations to the St. Louis Christian Advocate on its splendid Twentieth Century Thank-offering number, which was issued on April the eleventh. It is up-to-date in every particular. It gives special prominence to the Vanderbilt University, its founders, history and faculty, and contains cuts of Commodore and Mrs. Vanderbilt, Bishop McTyeire, Dr. C. F. Deems, Chancellor Kirkland and Prof. Tillett; also of the grounds and buildings of the great University. It also contains fine cuts of Central and Cottey Colleges and their respective faculties.

A real repository of helpful hints is The Preacher's Magazine, now at hand and brimming full of Easter thoughts and themes. It is a superior number. "The God of Easter, the God of History," a sermon by the Rev. James Houghton, abounds in thoughtfulness. "Easter Day," by the Rev. Mark Guy Pearse, contains valuable studies for contemplation. Many and choice "Easter Thoughts and Meditations" fill a large portion of this issue. "An Easter Meditation," by Dr. Joseph Parker, and "A Sketch of Easter" add to the attractiveness of the issue. The Department of Homiletics is rich in suggestions. The Children's Sermon, by the Rev. W. J. Foxell, upon "Man's Ear," is wholesome. "Our Expositor's Note Book," "Counsels to Teachers," "Prayer Topics," and "Easter Thanksgiving," are helpful to teachers and preachers. "Notes and Illustrations" are apt and good. The "Notes on the International Sunday-school Lessons," by William E. Ketcham, D. D., the well-known Editor of the Magazine, are aids, pointed and excellent, upon the lessons. The outline addresses are upon the Golden Texts, and open many lines of thought. The "Ministerial Table Talks," by Rev. J. J. Pool, upon "Length of Sermons," is concluded, to be followed by talks upon "Pulpit Preparation." The photograph of Rev. John Houghton adorns this April number. Published monthly. Single copy, 15 cents; $1.50 per year. Wilbur B Ketcham, Publisher, 7 and 9 West Eighteenth Street, New York.

EDITOR ADVOCATE, Dear Sir:—An employment Bureau has been formed at Trinity College for the purpose of securing positions for College students. There are several men in the Senoir class who desire positions of different kinds after graduation. Some desire to teach and others desire to go into business. Any assistance the friends of the institution can give will be highly appreciated. Several undergraduate students desire employment for the summer. Any one knowing of available positions will confer a great favor by writing to

R. L. FLOWERS,
Secretary.

Durham, N. C., April 20, 1900.

The Coming Conference.

The Epworth League and Sunday-school Conference is coming. It is now only three weeks off. The program is about complete. All things are ready.

The bill of fare is tempting. Friday afternoon the Conference will be entertained by the young ladies of the Asheville College in the College Hall. Saturday afternoon the delegates will be driven over the Vanderbilt estate. Preparation is made for a great Sunday, to close at night with union service by all the young people at Central Church. A good program is prepared for every morning, afternoon and night session.

Let all the League and Sunday-school workers make their plans to be present. Railroads will give reduced rates.

C. F. SHERRILL.

Commencement Exercises of Greensboro Female College.

Tuesday, May 29—Annual sermon, by Rev. James Atkins, D. D., of Nashville, Tenn., in the College Chapel at eleven o'clock, a. m.

Tuesday, May 29—Meeting of Alumnæ Association. Address by Visiting Alumnæ in the College Chapel at four o'clock p. m.

Tuesday, May 29—Alumnæ Address, by Col. John F. Bruton, of Wilson, N. C., in the College Chapel at 8:30 o'clock p m.

Wednesday, May 30—Graduating Exercises in the College Chapel at 10 o'clock a. m. Graduating class: Misses Minnie Aurora Best, Mame Clement, Martha Sarah Dozier, Lurr Gibson, Marie Elizabeth Hamer, Eugenia Adella Rowe and Gertrude Wagg.

Wednesday, May 30—Annual Concert in the College Chapel at 3:30 p. m.

Monday, Tuesday, Wednesday, May 28, 29, 30—Art exhibit in the College parlors.

BROTHER CRAWFORD:—I have recovered from my late spell of sickness, and was able to fill my appointment last Sunday. Weaverville College is doing well. Brother Kirby has had an attack of grippe, but is in the class-room again. We expect a fine commencement. Rev. S. B. Turrentine preaches the commencement sermon Sunday, the 20th of May. Gen. J. S. Carr delivers the literary address Tuesday, the 22nd. I hope all the Trustees will make their arrangements to attend, as the Annual Meeting will be held on Tuesday. The work of the College is spreading. There are students here from five different states, and there are seven young preachers who are students this year. So you see we have a good sprinkling of Theology among us. Some of them have appointments in the county around here, and I hear them well spoken of by those who have heard them preach.

Brothers Taylor and Belt are holding a successful revival on one branch of Ream's Creek, some six miles from Weaverville.

As there is a call for the Missionary Committee or Board to meet at Asheville in connection with the 20th Century, Epworth League and Sunday-school Convention. we hope most of the preachers, at least, will attend the Commencement, which begins as the Convention closes. Be sure to come.

J. A. REAGAN.

DEAR BRO.: The 20th Century Movement is a lively interest on the Shelby District. Since Bishop Galloway's visit the following has been subscribed: Belwood circuit $400; Polkville circuit $400; more to follow. Total to date about $6500.

Our District Conference will meet at Shelby and embrace the 3rd Sunday in July. Come. Fraternally,

W. R. WARE.

Notice.

All who come by Railroad to the Shelby District Sunday-school Conference, to be held at Sulphur Springs Church, will get off at Patterson's Station and will be met by a committee. The trains arrive from Shelby at 7:30 a. m. We would be glad for those who can to come by private conveyance.

W. F. WOMBLE.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for April 29, 1900

JESUS AND JOHN THE BAPTIST.
Luke 7: 18–28.

The superiority of Jesus to all others, however intimately connected with him, or useful to his cause, may be seen in many ways; but in no way more plainly than in the unfaltering manner in which he maintained his claim to the Messiahship. In that he showed the sincerity of his mind. His claims were met with rude rebuff and persistent opposition; but instead of abating them, he was more and more pronounced in his assertions. Jesus had no doubts concerning himself. No obstructions thrown in his way turned him from at, no unbelief on the part of his followers caused him to hesitate. Mortal spirits tire and faint; but he, borne up by the Divinity within him,held his way unfaltering, even through the shadow of death, to the goal of a glorious ascension into heaven. Old Testament prophets had their fainting fits. Even Moses and Elijah became discouraged. In this John the Baptist resembled Elijah, and was Elijah in repetition. For a time, John's faith almost failed him, although he had been such a true witness for Jesus. He was the official herald of Jesus, and bore witness to the multitude that he was the Lamb of God. So popular was John and so highly esteemed for sanctity, that the people saw little difference between him and Jesus. Had he then put forth a claim that he was the Christ, though he would have been a pretender, and would finally have been exposed, at the time he would have secured much credence and many followers. But in that hour of temptation he yielded? No, not for a moment. "This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ." (John i, 19, 20.) In this the Baptist was a true prophet, free from vain ambition, and influenced only by the Holy Spirit to promote the redemption of the world by moving it to receive Him whom God had sent for that end. How strange that this great prophet's faith should afterwards he shaken! But that it was, only proves that he was human, and, indeed, was not the Christ.

Since John's splendid testimony for Jesus great changes had taken place in his circumstances. He was no longer the popular preacher of the desert, surrounded by surging multitudes of people, who were eager to catch up his most casual remarks, and treasure them up as if spoken by an angel from heaven. From the sunshine of popular favor, John had passed into the shadow of royal displeasure. He had reproved Herod the King for having married his brother Philip's wife contrary to the law, and for his bold rebuke had been put in prison. About one hundred miles to the southeast of Galilee was the strong fortress and castle of Macherus, eight or nine miles east of the northern end of the Dead Sea. There, among mountains higher than those around Jerusalem, are now found two dungeons, one of them deep, and its sides scarcely broken in, one of which is thought to have been the prison where John the Baptist seems to have suffered a partial eclipse of his faith. Exhausted by holy labor, disappointed by being arrested and imprisoned, depressed by solitude, and confused by conflicting reports, John passed into the shadow of a great doubt concerning Christ and his kingdom. In that state of mind he sent two of his disciples to Jesus, saying, "Art thou he that should come, or do we look for another?" What! John going back on the evidence on which he had relied, and the testimony he had given! It seems it was so. John was fallible, but not base. It was honest doubt, soon removed by convincing facts. Jesus sent the messengers back with this message: "Go your way and tell John what things ye have seen and heard; the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached unto them." This message was doubly strengthening to John's faith. It was almost literally the words of the prophet Isaiah descriptive of the Messiah, and had been witnessed by the messengers. They may have stayed some weeks attending on the ministry of Jesus, and so have seen and heard instances of their full report. "In that hour he cured many of their infirmities, and plagues, and evil spirits; and unto many that were blind he gave sight." The healing of Jesus was not confined to disorders of the nerves, that may often be overcome by arousing latent energy, but extended to all the ills by which humanity is afflicted. The healing of Christ was miraculous, and as complete as creation. It was Godlike, and was effected by the attributes of God, both in the body and the soul. The messengers returned with good news. Their message transmuted the facts of Christ's ministry into the gold of faith. Every act of superhuman benevolence proclaims God is love, and that no believing soul is excluded from its cheer.

The temporary eclipse of the faith of the Baptist led Jesus to add a weighty reflection to the facts: "And blessed is he whosoever shall not be offended in me." Conscious of his magnificent loneliness in the world, as the only man of supernatural birth and true Divinity, who, when he had manifested himself to those God had given him out of the world, would offer himself a sacrifice for sin, and having overcome death, would open the kingdom of heaven to all believers, he demands faith in himself as such. John the Baptist had been a believer, and a witness, but in prison he had wavered. It may be that the reflection does not contain a reproof, for Jesus was considerate of human weakness. But if not a rebuke, there was a caution, and perhaps encouragement to faith. John had been in doubt; that doubt might have been perilous, had he not sent directly to Jesus to settle it; for there is no one like him for the dissolving of doubts. The suggestion to John was like that to Thomas, "Because thou hast seen thou hast believed; but blessed are they who have not seen, and yet believe." There is nothing in Christ to give offense. Ye princes, was he lowly? He is highly exalted. Was he poor? He is heir of all things. Ye poor, was he sometimes praised by the noble? He preached the gospel to the poor. Blessed is he whosoever shall not be offended.—Western Christian Advocate.

To Wash Colored Tablecloths.

A good many persons who live on farms and have to do their own washing, use colored table linens to save washing, and to keep them looking new and from fading use a little Gold Dust Washing Powder in the wash water, and dry in the shade. It is wonderful how long a pretty red tablecloth will keep its freshness washed this way. Wash the red or colored napkins the same way.

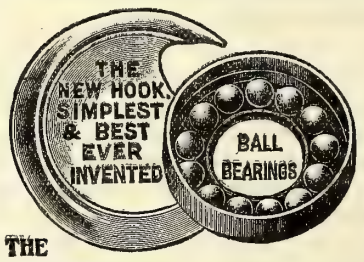
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2 Emma Peaches	.50	1.00
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for April 29, 1900.

WHAT IS GOD'S DUE?
Luke 20: 19–26.

Cæsar forced the Jews to pay tribute; our government collects taxes; if we are to be citizens of the kingdom of God, we must pay His tax. The city or town has a rate of taxation to be paid for the security, care, and advantages furnished by the government; so has God. The least rate He ever mentioned in the Bible is one-tenth, and when we pay that we can rightly pray, "Thy kingdom come." But God does better than this; He makes us also His partners. He must be the head of the firm, furnish the plant, capital, experience, and take the honor. We have the use of the whole while we live, share the benefits with him, and pay him at least a tithe of the income. To those who refuse he says, "Ye have robbed me." To all of us he says, "Render to God the things that are God's." "The tithe is the Lord's"; when did God ever take that back? If His interests and ours ever seem to conflict, Matthew 6: 33, advises us to give God the benefit of the doubt.

References.

We are stewards. 1 Cor. 4: 1-6.

Gratitude to be manifest. Prov. 3: 9, 10.

Remembering the needy. Job 29: 11-16.

What is my own? Ps. 24: 1; 1 Cor. 6: 19, 20.

A plan in giving. Mal. 3: 8-12; 1 Cor. 16: 1, 2.

How little shall I keep? Prov. 16: 8; 1 Tim. 5: 8.

Topic:—What is God's Due? Luke 20: 19 26.

Hints for Talks and Testimonies.

For what are we in debt to God?

Why does not every one recognize the debt to God?

What reasons are there for paying what is due to God?

Why should we have as much system about paying what is due to God as about paying other debts?

What has God said about the amount due to Him?

Why does God want our money?

What does God claim besides money?

What are some of the ways of paying God?

If we pay one-tenth especially for God's work, what obligation is there about the use of the rest?

What are the results of paying God what is due?

What are the consequences of withholding from God what is due?

PROGRAM.

Of the Fifth Annual Epworth League and Sunday-school Conference, to be held in Asheville, N. C., May 17-20.

THURSDAY, MAY 17, 1900.

8:00. Devotional Exercises, conducted by Rev. R. G. Tuttle.

8:15. Address by J. R. Pepper, Memphis, Tenn., superintendent of the largest Sunday-school in Southern Methodism.

RECEPTION.

FRIDAY MORNING, MAY 18.

9:30. Devotional Services conducted by Rev. G. G. Harley.

9:45. Reports from Leagues, led by Rev. J. E. Abernathy.

10:00. The Young Man's Problem, by Rev. G. T. Rowe.

10:30. Social Life in the Church and how to Promote it.

10:45. What should we Substitute for the Amusements we Condemn.

OPEN DISCUSSION.

11:15. World-wide Methodism, by Rev. T. F. Marr.

FRIDAY AFTERNOON.

2:15. Prayer and Praise Service, conducted by Rev. N. R. Richardson.

3:00. Address by Prof. G. H. Crowell, "The Power of the Bible."

3:30. Address by Lee W. Crawford, jr.

FRIDAY NIGHT.

8:00 Song Service conducted by Rev. J. T. Erwin.

8:15. The Infant Work in the Sunday-school.

8:30. Address by Rev. Frank Siler, "The Closing of a Century and Its Call to the Young People."

SATURDAY MORNING, MAY 19.

9:30. Consecration Service. Rev. C. G. Little.

9:45. The League from a Presiding Elder's Standpoint—Rev. F. L. Townsend.

10:15. The Literary Feature of the League—Prof. Plato Durham.

10:45. The Junior League—Rev. W. M. Curtis.

11:00. The League Revival—Rev. J. A. B. Fry.

11:30. Address—Dr. Jas. Atkins, Sunday-school Editor.

SATURDAY AFTERNOON.

2:30. Devotional Exercises conducted by Rev. J. W. Jones.

SATURDAY NIGHT.

8:00. Devotional Exercises. Rev. W. L. Sherrill.

8:15. Illustrated Missionary Address by Rev. W. L. Grissom.

SUNDAY MORNING, MAY 20.

11:00. Preaching at Central Methodist Church, and at all the city churches by members of the Conference.

SUNDAY AFTERNOON.

3:30. Mass Meeting at Central Methodist Church presided over by Rev. S. H. Hilliard.
"Epworth League and Missions."
Prof. J. A. Bivens.
Rev. E. K. McLarty.
Mr. D. B. Smith.

3:30. Mass Meeting at Haywood Street Methodist Church, presided over by Mr. Lee W. Crawford, Jr.
"Epworth League and Missions."
Rev. J. D. Arnold.
Rev. J. H. Barnhardt.
S. P. Graves, Esq.

SUNDAY NIGHT.

8:00. Mass Meeting at Central Church.

Other speakers and subjects will be secured soon.

C. F. SHERRILL, Secretary.

An Unfinished Account.

DR.	CR.
"All His benefits."	?

How can it be made to balance?

"For value received I promise to pay" . . . how much?

(What has been the value you have received?)

"How much owest thou unto my Lord?"—The Work at Home.

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District Conference Directory.

The Statesville District Conference will be held at Lenoir June 28—July 1.

The Shelby District Conference will meet at Shelby and embrace the 3rd Sunday in July.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Salisbury District Conference will convene at New London and will embrace the 5th Sunday in July.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

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QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Gastonia station	Mar.	3 4
King's M't'n and Elbethel, Elbethel	"	10 11
Bessemer City circuit, Concord	"	17 18
Belwood circuit, St. Peters,	"	24 25
Shelby circuit, Salem	March	31, Apr. 1
Shelby station	Apr.	1 2
Cherryville circuit, Laboratory	"	6 7
Lincolnton circuit, Asbury	"	7 8
Polkville circuit, Palm Tree	"	14 15
Lowell circuit	"	21 22
Stanley Creek circuit, Mt. Holly	"	28 29
Mt'n Island circuit, Mt'n Island	"	29 30
Lowesville circuit, Hill's Chapel	May	5 6
South Fork circuit, Zion	"	12 13
McAdensville station	"	19 20
Rock Springs circuit Bethel	"	26 27
N. Cleveland circuit, Casar	June	2 3

MORGANTON DISTRICT, 2d Round

C. G. Little, P. E., Marion, N. C

Marion station	Feb.	18 19
McDowell circuit, Trinity	"	24 25
Table Rock circuit, Mountain Grove	Mar.	3 4
East Rutherford circuit, Cedar Grove	"	10 11
Henrietta and Caroleen, Henrietta	"	18 19
Rutherfordton circuit, Gilboa	"	24 25
Silver Creek, Missionary Ridge,	Mar. 31,	Apr. 1
Morganton station	"	8 9
Morganton circuit, Mount Pleasant	"	14 15
Connelly Springs, Bethel	"	21 22
Broad River, Union	"	21 22
Forest City station, Pleasant Grove	"	28 29
Bakersville circuit, Red Hill	May	5 6
Green River circuit	"	5 6
Elk Park circuit, Thompson's Chapel	"	6 7
Estatoe circuit Greenlee Chapel	"	12 13

Delegates to the District Conference will be elected on this round

ASHEVILLE DISTRICT---2d Round.

D. Atkins, P. E., Weaverville, N. C.

North Asheville	Mar	3 4
Bethel	"	3 4
Hot Springs, Ottinger's	"	10 11
Marshall, Marshall	"	17 18
Ivy, Ivy	"	24 25
Burnsville, South Tow	Mar. 31	Apr. 1
Bald Creek, Shoal Creek	"	7 8
Swannanoa, Swannanoa	"	14 15
Hendersonville	"	21 22
Cane Creek, Tweeds	"	28 29
Sa uda, Edneyville	May	5 6
Old Fort, Providence	"	12 13
Weaverville	"	19 20
Haywood Street	"	26 27
Central	"	26 27

District Conference at Old Fort July 25-29. The first day will be a Missionary Institute. Session will open 9 a. m., July 25.

GREENSBORO DISTRICT---2d Round.

Frank H. Wood, D.D., P. E., Greensboro, N. C.

Liberty circuit, Rehoboth	May	5 6
Greensboro circuit, Lee's Chapel	"	12 13
Centenary station	"	13 14
Randolph circuit, Mount Gilead	"	19 20
High Point (at night)	"	20 21

THIRD ROUND.

Jackson's Hill circuit, Poplar Springs	May	26 27
Asheboro station, Central Falls	June	2 3
Asheboro circuit, Pisgah	"	8
Uwharrie circuit, Concord	"	9 10
West Market St station	"	17 18
Proximity station (at night)	"	17
St Paul station, White Hall	"	23 24
Naomi station (at night)	"	24 25
Wentworth circuit, Bethlehem	July	1 2
Ruffin circuit	"	8 9
Reidsville station (at night)	"	8
Ramseur circuit	"	14 15
Liberty circuit	"	21 22
West Randolph ct, Pleasant Hill, D C.	"	26 29
Randolph circuit	Aug	4 5
High Point (at night)	"	5 6
Pleasant Garden ct, Bethlehem, C. M.	"	10 12

FRANKLIN DISTRICT—2d Round.

C. M. Campbell, P. E., Franklin, N. C.

Franklin station	Feb.	24 25
Cullowhee circuit, Love Chapel	M'ch.	3 4
Webster and Dillsboro, Sylva (Sun. n't.	"	4 5
Bryson City station	"	10 11
Whittier ct at Whittier	"	17 18
Bushnell circuit, Almond	"	24 25
Robbinsville ct, Odom	Wed & Th	28 29
Andrews ct, Tomotla	M'ch 31	Apr 1
Macon circuit, Bethel	April	7 8
Glenville ct, Norton school house	"	14 15
Highland ct, Flatts, Tu and Wed	"	17 18
Franklin ct, Burrington	"	21 22
Hayesville ct, Tusquittle, Wed. & Th	"	25 26
Hiwasse ct, Martain Creek, Fri & Sat.	"	27 28
Murphy	"	29 30

STATESVILLE DIST.—2d Round.

J. E. Thompson, P. E, Statesville, N. C.

Woodleaf circuit, South River	Mar.	3 4
Turnersburg circuit, Turnersburg	"	10 11
Mount Zion station	"	17 18
Mooresville circuit, Salem	"	24 25
Mooresville station	"	25 26
Pisgah circuit, Olin	Mar. 31,	Apr. 1
Taylorsville, Liledoun	"	7 8
West End	"	14 15
Statesville	"	15 16
Troutman circuit, Knox Chapel	"	21 22
Lenoir circuit, Pleasant Grove	"	28 29
Lenoir station	"	29 30
Statesville circuit, Bethel	May	5 6
Stony Point cir at Stony Point	"	6 7
Newton circuit at Mar in	"	12 13
Hickory station	"	13 14
Catawba circuit, Concord	"	19 20
Caldwell circuit	"	26 27
Granite Falls station	"	27 28
Maiden circuit, May's Chapel	June	2 3

MOUNT AIRY DISTRICT--2nd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb	25
Elkin station	Mar.	4
Pilot Mountain circuit, Little Yadkin	"	10 11
Mount Airy circuit, Zion	"	17 18
North Wilkesboro ct, Union	"	24 25
Wilkesboro circuit, Shiloh	Mar. 31,	Apr. 1
Rockford circuit at Pleasant Ridge	"	7 8
East Bend circuit at Booneville	"	14 15
Stokes circuit, Antioch	"	21 22
Sparta circuit, Mount Zion	"	28 29
Healing Springs circuit	May	5 6
Jefferson circuit, Transon	"	12 13
Creston circuit, Thomas Chapel	"	19 20
Watauga circuit, Valle Crucis	"	26 27
Boone circuit, Fairview	June	2 3

COUNTRY HAMS.

Nice Lot of Smoked Country Hams. Almost any Weight You Wish.

G. W. Denny

111 E. Market St.

WINSTON DISTRICT.—2nd Round.

P. J. Carraway, P. E., Greensboro, N. C.

Thomasville station	Mar	24 25
Kernersville circuit, Kernersville,	Mar. 31,	Apr 1
Walkertown station	Apr.	7 8
Madison circuit Ladford	"	14 15
Mocksville circuit, Oak Grove	"	21 22
Mocksville station (night)	"	22 23
Winston, Burkhead and Grace	"	28 29
Davidson circuit, Midway	May	5 6
Farmington circuit, Advance	"	12 13
Winston circuit, Pine Grove	"	19 20
Summerfield circuit, Gethsemane	"	26 27
Forsythe circuit, Union	June	3 4
Danbury circuit, Danbury	"	9 10
Jamestown circuit, Morehead	"	16 17
Winston, Centenary	"	23 24

CHARLOTTE DIST.—2d Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pokton circuit, Pokton	Apr.	21
Waxhaw circuit, Bond's Grove	"	28
Charlotte, Belmont, Big Spring	"	28 29
Charlotte, Trinity	"	29
Derita circuit, Trinity	May	5 6
Charlotte Tryon Street	"	6
Monroe circuit, Bethlehem	"	12 13
Monroe station	"	13 14
Morven circuit, Pleasant Hill	"	26 27
Lilesville circuit, Olivet	June	9 10

WAYNESVILLE DIST--2d Round.

F. L. Townsend, P. E., Canton, N. C.

Clyde circuit, Fincher's Chapel	Mar.	10 11
Sulphur Springs circuit, Pisgah	"	17 18
French Broad, River View	"	24 25
Mills River circuit, Mills River,	Mar. 31,	Apr. 1
Brevard station, Oak Grove	"	7 8
Transylvania circuit Conestee	"	14 15
Leicester circuit, Dick's Creek	"	21 22
Canton, Bethel	"	38 29
Haywood, Lower Fines Cr'k. S. S. and L. Conference	May	4 6
W. Haywood (———)	"	12 13
Waynesville station		20
French Broad circuit (———)	"	26 27
Spring Creek circuit (———)	June	2 3

SALISBURY DISTRICT—2d Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Bethel	March	10 11
Salisbury, Main St	"	11 12
Concord ct, Rocky Ridge	"	17 18
Concord, Forest Hill	"	18 19
Concord, Central	"	24 25
Concord, Epworth	"	24 25
Albemarle ct, Stony Hill	March 31	April 1
Albemarle station,	April	1 2
China Grove ct., Shiloh	"	7 8
Linwood ct, Bethel	"	14 15
Lexington station	"	15 16
Gold Hill circuit, Wesley Chapel	"	21 22
Salem circuit, Big Lick	"	28 29
Salisbury, Church Street	May	5 6
Mount Pleasant circuit, St. Paul	"	12 13
East Salisbury station	"	19 20
Spencer station	"	19 20
Norwood circuit, Cedar Grove	"	26 27

Pastors will please hold fast-day services at place of Q. Meeting, on Friday preceding Q. Meeting wherever practicable. Stewards please be on hand with full reports.

Let us one and all push collections for "twentieth century fund," during April and early part of May. Pastors please all appoint active, efficient committees for this twentieth century fund. Let all our people arouse to this great work.

"The ROYAL SCROLL."

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Seeker.

LUCY LARCOM.

"If selfishly Thy heaven I seek,
I seek Thy heaven in vain,"—
I heard my heart within me speak:
I hear it yet again.

For heaven is all unselfishness:
The souls whose home is there
Have never dreamed of happiness
They do not long to share.

If selfishly Thy love I seek,
I seek Thy love in vain.
Place at Thy side need none bespeak
Who shrink back from Thy pain.

For love—Thy love—is sacrifice:
Who seeketh still his own,
Nor for his brethren lives and dies,
Thyself hath never known.

Dear Lord, each selfish thought we think
Puts us afar from Thee:
Into our own dark depths we sink,
Where heaven can never be.

Teach us to know Thee as Thou art;—
To give as Thou hast given!
O, show us how the loving heart
May make this world a heaven!

The tenth annual meeting of the Woman's Foreign Missionary Society of the Western N. C. Conference will be held at Waynesville, N. C., June 22nd and 25th inclusive.

The names of delegate should be sent to Mrs. G. H. West, Waynesville.

MRS. LUCY H. ROBERTSON,
President.
MRS. JNO. R. BROOKS,
Rec. Sec.
W. F. M. Society W. N. C. Conference.

Our joy and gladness in participating in the Easter services of West Market Street Auxiliary on last Sunday evening was greatly enhanced by the thought that at the same hour thousands of women throughout our Southland were engaged in similar services of praise and thanksgiving, and, with loving hearts and willing hands, were laying their Thank-Offerings upon God's alter. More and more we have come to see that the most fitting expression of true consecration is giving. Money represents so much toil and energy stored up. The money we give in the right spirit represents so much of life's energy going forth to bless humanity. Especially is this true when a Christ-like love constrains us to deny self that we may have the more to bestow upon humanity's needs. For every woman in the Western North Carolina Conference who, "after much prayer, thought and self-denial" has made her Thank-offering according to the promptings of the Holy Spirit, we would pray, "Grace and peace be multiplied unto you." A part of our reward we shall reap when we shall behold through the magic power of our consecrated dollars new school buildings arising in our mission fields, in which the daughters of China and Mexico and Brazil and Cuba may receive that Christian instruction that shall make them centers of light and influence in those benighted lands. A part, too, we shall reap in a quickened interest in this "Woman's Work for Woman," and best of all, in a deeper conviction that "it is more blessed to give than to receive." For all that God has wrought in us and through us let us give glory to His great and holy name. "But, who am I, and what is my people, that we should be able to offer willingly after this sort, for all things come of Thee and of Thine own have we given Thee."

What One Auxiliary Has Done.

In the evening of as lovely an Easter Day as ever broke over the face of the earth like the dimpling smiles on an innocent child-face, the Woman's Foreign Missionary Society of West Market St. Church, of Greensboro, held its Twentieth Century Thank-offering service.

The pastor of the church had kindly consented to give the society the evening hour for presenting its work, and by his hearty sympathy and ready co-operation contributed very greatly to the success of the occasion—a kindness for which the society feels most grateful.

A sufficient number of printed programs had been distributed to enable every one to participate in the service, which was opened with an anthem by the excellent church choir which had charge of the musical part of the program. The keynote of the service was praise and thanksgiving and the admirably chosen responsive readings and hymns were all attuned to that note. The effect was elevating and impressive upon the large audience that filled the beautiful auditorium. The exercises were varied by recitations by some of the little missionary workers of the Light Bearers, and by well-chosen and admirably rendered readings by two young ladies representing the missionary society of G. F. College.

The object of the Twentieth Century Thank-offering was explained, and an appeal to the liberality of the hearers was made in a brief address. During the rendering of a beautiful offertory the Thank-offerings were taken and the hearts of the faithful women who had been praying for months that the spirit of liberality might be poured out upon the society, were made glad by seeing the answer of their prayers in a fine offering amounting to $780.50 in cash and subscriptions. It was found that four names from this society would be placed upon the honor roll, there being four donors of $100 each. A touching incident of the occasion was the tender manner in which Mr. C. H. Ireland, referring to the disappointment of fond hopes he had cheerished that his little daughter, now "safe in the arms of Jesus," might be a missionary, made a memorial offering of $100 to place upon the honor roll the name of his wife, who is one of the most devoted and faithful members of this society. This thought, he said, had come to him during the service, and he felt it was from the Holy Spirit.

With the exception of this amount, almost the entire offering was made by the members of this society, and, representing much self-denial, is expressive of their devotion to the cause of missions, and of their earnest desire to place "Woman's Work for Woman" on higher vantage ground for the incoming century.

LUCY H. ROBERTSON.

West Market Street Auxiliary is fortunate in having our Conference president, Mrs. L. H. Robertson, as one of its members. To her "brief address" referred to above much of the success of our Thank-offering service is due. To say that this address was altogether worthy the brain and heart of our cultured and truly consecrated leader is to say all that could be said. It was thoroughly imbued with the true spirit of the Twentieth Century Movement and was a clear, eloquent presentation of the privilege accorded the Woman's Foreign Missionary Society of having a part in this grand, monumental movement of our church. The entire audience attented their interest and pleasure by the closest attention to every word. Would that every Methodist woman might have heard her.

We would again request that no auxiliary delay to send its offering direct to Mrs. J. W. Alspaugh; also that each one send a brief report to the Con. Cor. Secretary.

The following resolutions were adopted by the W. F. M. Society of Tryon St. M. E. Church, Charlotte, N. C.

Whereas, it has pleased our Heavenly Father, in His infinite wisdom and mercy to remove from this earthly sphere our dear sister, Mrs. Mary Holton Sprinkle, a member of this society since its organization over 21 years ago, therefore be it

Resolved, That we bow submissively to the will of Him, who doeth all things well, still we are deeply conscious of the fact that we have lost a valuable member, and we shall strive to emulate her Christian example and hold her name in fond remembrance, feeling assured that our loss is her eternal gain.

Resolved, That we tender the bereaved family our heartfelt sympathy, commending them to our Heavenly Father for sustaining grace.

Resolved, That these resolutions be recorded upon the minutes of the society, a copy sent to the family, and one to the N. C. CHRISTIAN ADVOCATE for publication.

MRS. W. J. BLACK,
MRS. W. D. STONE,
MRS. W. S. STEWART,
Committee.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.

Bishop A. W. Wilson, D. D., Baltimore, Md.

Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D., Spartanburg, S. C.

Bishop C. B. Galloway, D. D., Jackson, Miss.

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.

Bishop H. C. Morison, D. D., Louisville, Ky.

Bishop W. A. Candler, D. D., Atlanta, Ga.

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GRAND DISPLAY OF NEW GOODS.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

I am continually getting letters from farmers asking me where they can buy the materials for mixing their own fertilizers. This is hard to answer just now. There have been two trusts formed in the fertilizer trade, one controlling the Northern states and the other the Southern. The farmers everywhere have been getting so much in the habit of mixing their own fertilizers that the fertilizer manufacturers have taken the alarm, and are trying to prevent their getting the materials. The large dealers, who buy acid phosphate in lots not less than 2,000 tons, can get it now at lower figures than last year, and they in turn sell to the dealers in lots of 1000 tons or over at $7.75 per ton at the seaboard. But the trust fixes the price to the farmer at from $12 to $17 per ton as to distance from the seaboard.

It is evidently a plan to put the price of acid phosphate to the mixers at a price that will enable them to mix a fertilizer at lower rates than the farmer can mix it for himself. So long as farmers keep the men in power who are controlled by trusts just so long will they have to pay whatever the trust charges. Farmers write that the dealers who last year sold them muriate of potash and other things for mixing, now refuse to sell to them. There is only one way that we can see around this and this is for a number of farmers to club together and give their orders for the cash through a local dealer, allowing him a fair percentage for making the transaction, and in this way they can get very large reductions and get the materials. We know of some who have done this and have gotten their fertilizers at a much lower rate than the dealers are asking for them.

One of the chief reasons for the high price of fertilizers is the long credit system. A man with the cash can buy almost anything he wants at a fair price, but the man who gives a mortgage on the future crop cannot get any but the highest rates. This is another inducement to practice a diversified agriculture so that the farmer may have cash coming in at all seasons of the year. Those who merely crop cotton or tobacco, cannot deal on a cash basis unless they have a large reserved capital on which to do business, a state of affairs not common among Southern farmers. The same conditions prevail in other states. We had today a letter from the Commissioner of Agriculture of Virginia, saying that the dealers in fertilizers there were all of them refusing to sell materials to the farmers to mix their own fertilizers with. The whole of the importation of potash salts in this country is controlled by the German Kali Works, of New York city, and they will tell you who will sell you their goods in small quantities. John A. Myers, of New York city, has the control of the Nitrate of soda importations and he can tell you where you can buy this. Cotton seed meal is one of the best sources of nitrogen in fertilizers and any of the oil mills will sell you this. Acid phosphate is the source for phosphoric acid, and this the trust has put up in price, but it is easily gotten.

But after all, what our farmers need to learn mainly is that in any of the upland country of North Carolina it is perfectly feasible to do with far less of commercial fertilizers than they are accustomed to use, if not to dispense with them entirely. With any proper course of farming in a short rotation of crops on any of our upland clay soils or soils with a good red or yellow clay bottom, there need be no buying of any fertilizer except a moderate quantity of acid phosphate for the pea crop. In fact on any of our red lands I feel sure that a farmer may bring his land up to the highest state of productiveness without buying any fertilizers at all if he uses a business like rotation and applies lime once in six years to all his land in connection with the growing of peas. Our red clay soils are all soil down to the bed rock, and they result from the decomposition of granitic rocks that contain an inexhaustible supply of potash in the form of an insoluble silicate, which the lime will help us to get. Then by the growth of peas once or twice in three years we can keep up the supply of nitrogen in the soil and the deep rooting peas if allowed to get down into the subsoil by deep subsoiling will find phosphoric acid and bring it up to the surface for may years to come. Of course we can improve the land faster by the judicious use of acid phosphate, but I believe it is perfectly possible to so farm our red clay soils by the growing of forage and the feeding of cattle that we will be perfectly independent of the fertilizer mixer. If the farmers in general could be induced to adopt this course, the fertilizer trust would soon be on its knees begging for sales at a lower rate than now.

Many of our friends are asking us to tell them all about the culture of broom corn. The broom corn is now abnormally high in price. This state of affairs was brought about by the extremely low prices that have prevailed for years, which drove many growers out of the business. Years ago the fertile lands of the Mohawk Valley in New York State were largely devoted to the culture of broom corn. But the growers on the western prairies produced the crop in such large quantities that the price went down to such low figures that the New York growers dropped the crop and it has for years been grown mainly by farmers in Illinois and Kansas, and even there the culture has been greatly restricted of late years. Now the scarcity of good stock has run the price up to a very high figure. The western men are planting more largely than ever, and we learn from the Northern papers that the old growers in the Mohawk Valley have been tempted by the high price to go into broom corn again.

The result is pretty certain to be a very large crop, and a slump in price next fall that will make the Southern man who goes into broom corn wish that he had 5 cent cotton on his land. We have few lands that can compete with the west in this crop under normal conditions, and the present high price is simply owing to the unprofitable prices that drove growers out of the business. We uniformly advise our friends to let broom corn alone and stick to the crops they know something about. A new hand at a new crop seldom makes anything. While anyone who can grow sorghum can grow broom corn, it requires special skill in the handling and curing of the crop, and that is only acquired by experience. It is very much like a man going into tobacco who has never grown or cured any. Unless he gets an expert to handle his crop he will be pretty sure to make a failure, if not in crop, at least in the curing. The same is true of the broom corn crop So we advise those who have been writing about going into broom to let it alone.

There will doubtless be some who will not heed this advice and who are going to try broom corn. We hope they will not be disappointed, but fear that they will be. It is not new crops that we need, but good farming with the old ones.

We wish to thank the several readers of the ADVOCATE who have written letters of encouragement without asking questions to be answered here. Letters of appreciation that are prompted simply by a desire to thank one who is trying to serve the interests of the farmer, are pleasing, and all the more so when they are not prompted by a desire to ask more. Not that we object to their asking questions, for we consider this one of the ways in which we can do the most good, and we are always ready to answer if we can. But the more one studies the complex question of farm improvement and economy the more he becomes convinced that none of us know all about it yet, and probably never will.

But the Experiment Stations were founded by the General government for the purpose of enabling me to investigate every problem that needs solution in agriculture and chemistry, and then in every practicable way to disseminate among the toilers on the farms the facts obtained in these investigations. We must investigate in order that we may learn. And this is the main reason why an experiment farm can never be a model farm. Farmers often come to the experiment farm evidently expecting to find a model, while the very nature of the work forbids this. Failures are often more instructive than successes, and in questioning the soil there will often be failures to get results that have been figured out beforehand, and these are often the most valuable of the facts that we learn in an experiment. We test a new crop or a new plant, and find that it is a failure in our soil and climate after trying all the means we can devise for its success. This failure teaches us just as much as we would have learned by a success. Not perhaps what we wished to learn, but a valuable fact nevertheless. Certain methods of culture may be theoretically best. We try them and find that the theory will not work out in practice, and have learned another fact by failure.

On the other hand some new plant or crop may be tried that proves a success and introduces a new industry to our people. And so failures and successes are always to be found side by side in an experiment farm, and all together go to make model farming on such a farm impossible. The visitor to such a farm too can always learn more than he could if all was a model. The neatness and care may all be model but the matters transacted there are for study and reflection and not for show. And as the years go by the sum of our knowledge increases though we may never live long enough to learn all there is to learn.

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Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.		*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington, S. A. L.			*3 05 p m
Ar. Monroe, S. A. L.		*3 53 a m	*9 13 p m
Ar. Charlotte, S A L		*8 00 a m	*10 25 p m
Ar. Chester, S. A. L		*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

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L. S. Allen, Gen. Pass'r Agent.
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OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

INGRAM.—Wriak Ingram died at Trinity, Randolph county; N. C., April 12, 1900. He lacked only about a month being 78 years old. He was a member of the Methodist church and a good man.

He often expressed his readiness to meet God in peace; and no doubt it is well with his soul. He leaves a sorrowing wife who is now upon a bed of affliction. May the Lord restore her to health, and may His grace sustain her in this sore trial.

JNO. M. PRICE.

GILLIAM.—Mrs. Mary A. Gilliam, wife of A. M. Gilliam, of Double Shoals, N. C., was born Feb. 21, 1842, and died Apr. 13, 1900. She was the mother of 8 children, 5 of whom, with her husband, survive her.

Sister Gilliam was converted and joined the Methodist Episcopal Church, South, at the age of 13 years, and was a faithful, consecrated member until death. She was indeed a true Christian woman. All who knew her loved her for her quiet, gentle spirit. Her most intimate neighbors said "she has no enemies, all love her."

She had been a great sufferer for eight or ten years, but always had the grace of patience.

Her devoted husband and daughters did all that loving hands could for her relief and recovery, sparing neither money, attention, nor labor, but they could not keep her. She is gone, and the hearts left behind are bleeding, the home is lonely, but she is happy, waiting for husband and children on the other side. May they all meet her there.

W. F. WOMBLE.

HIATT.—Mary Ann Hiatt, widow of the late P. F. Hiatt, and daughter of Abel and Elizabeth Knight, was born October 11th, 1835, and died November 20th, 1299, aged sixty-four years, one month and nine days. She was married January 25, 1857. She leaves four sons and five daughters, residents of Greensboro, N. C., except John R. Hiatt, who lives in Clinton, N. C. One brother, Jabez H. Knight, lives in Kansas. Two sisters live in Richmond, Ind., and one sister, Miss Jennetta A. Knight, lives at Guilford College.

She professed religion while young and joined the Methodist church at Rehoboth, south of Greensboro, and was a faithful and consistent member. Hers was a life of great activity and usefulness. As a widow the care and training of her children was a great responsibility. She lived with her daughter, Mrs. Fountain, during her protracted illness. The watchful care over, and untiring devotion to her by all her children, was to be admired and approved. Her cheerful disposition and uniform kindness won for her many friends who admired and loved her. She was patient during her affliction and often spoke of her unwavering faith and that she was waiting and willing to die.

Funeral services were conducted by Rev. Joseph Peele and Rev. T. M. Johnson at New Garden, in the presence of a goodly number of sorrowing relatives and friends. May all the family meet in heaven.

A. G. KIRKMAN.

Greensboro, N. C.

BROWN. — Mrs. Sarah Magdalene Brown, daughter of John C. and Rhoda Jane Bryson, was born in Franklin, Macon county, N. C., on January 8th, 1853, and died at her home in Waynesville on December the 23rd, 1899, at the age of 46 years, 11 months and 15 days. On March the 6th, 1873, she was happily married to Bro. Wesley E. Brown, of Waynesville, N. C., with whom she lived in peace, happiness and harmony until the day of her death. To this union was born two children—A. E. Brown of Dillsboro, N. C., and Arthur B. Brown of Columbia, S. C.

Sister Brown was converted at Reno camp ground in the year 1872, and joined the M. E. Church, South, with her husband in Waynesville, N. C., in the year 1873, and lived a consistent, consecrated life until death. She was indeed a noble specimen of Christian womanhood. She was modest and gentle, humble and meek, kind and affectionate. Like all good people she was reserved and modest in speaking of her own spiritual attainments. She had high ideals, and tried to live up to them, but was never boastful of her own good deeds. She was faithful to duty and true to every trust. She was kind, affectionate and sympathetic to all. She had a warm heart and a big soul. No wonder the people loved her while she lived and mourned for her when she died.

Her health began to fail about the year 1880; from this time she gradually grew worse until relieved by death. All was done for her that loving hearts and kind hands of family and friends could do. Her kind and loving husband, at the suggestion of her physician, took her to Florida, hoping to restore her to health. but she only received temporary relief, and after spending 8 years there they returned to Waynesville, N. C., where she fell asleep in the arms of Jesus.

May the blessings of God and the consolations of the Holy Ghost rest upon and abide with the bereaved husband and children.

T. J. ROGERS.

Waynesville, N. C.

In Memoriam.

Whereas, For the first time in the history of our Sunday-school, death has come and taken one of our members, Henry Crimminger, aged nine years; and

Whereas, He was remarkably faithful in attendance, in the study of the lesson, and in personal conduct, and

Whereas, In his severe sickness of 11 days with pneumonia he showed a heroism worthy of a grown man and matured Christian; among other things, by refusing to take whiskey, saying in reply to someone who suggested that he thought it was wrong: "I know it is wrong": and

Whereas, He had God in his thoughts above all things else, in that he told his father that he wanted to give his money (16c., which was all he had) to the Sunday-school, and which, after his death, was so given. Therefore

Resolved 1st. That we, the officers, teachers and scholars of the Sunday-school, do bow in humble submission to the will of God, sorrowing that we have no longer the presence on earth of this bright eyed, happy Christian boy, but thankful that he has left us a record of such a faithful life, and such a glowing deathbed testimony.

Resolved 2nd. That we treasure as a sacred fund the 16 cents that he left—an offering which we believe our Savior noticed and blessed, even as he did the two mites of the poor widow—and that this money shall be the first money invested in our new church whenever we shall feel that the time has come for us to build.

Resolved 3rd. That a copy of these resolutions be sent to the bereaved family, a copy spread upon our Sunday-school minutes, a copy sent to the NORTH CAROLINA ADVOCATE, and to the Charlotte Mill News for publication.

Mrs. W. W. Cole,
Miss Carrie Broom,
J. A. Baldwin,
Committee.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.
Prepared only by Dr. H Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED.

Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM,

Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c. at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga. mar and apr

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1 00 bottles.

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June 28-1y nrm

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SIMPLE, SAFE AND QUICK CURE FOR

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25 and 50 cent Bottles.

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Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.

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WILMINGTON & WELDON R. R. AND BRANCHES.

And Atlantic Coast Line Rail Road Company
OF SOUTH CAROLINA.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan. 14, 1900.	No. 23 Daily.	No. 85 Daily.	No. 103, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A M.	P.M	P.M.	A.M	P. M.
Leave Weldon..	11 50	8 58	.....	....	.....
Ar. Rocky Mount	12 55	9 52	.....	.....	.....
Leave Tarboro....	12 21	....	6 00	.....	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 52
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma.....	2 55	11 03	.....	.....	.....
Lv. Fayetteville..	4 30	12 20	.....	.....	.....
Ar. Florence.....	7 25	2 24	.....	.....	.....
	P. M.	A.M.			
Ar. Goldsboro.....	.....	.....	7 55	....	.....
Lv. Goldsboro...	.....	.....	.....	7 01	3 25
Lv. Magnolia.....	.....	.....	.....	8 09	4 23
Ar. Wilmington...	.....	.....	....	9 40	6 00
			P.M	A.M	P.M.

TRAINS GOING NORTH.

	No. 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
	A.M		P. M.		
Lv. Florence.....	9 45	.....	7 45	.....	.....
Lv. Fayetteville...	12 20	.....	9 45	.....	.....
Leave Selma.....	1 50	.....	10 58	.....	.....
Arrive Wilson.....	2 35	.....	11 33	.....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...	....	.....	.....	6 50	9 45
Lv. Magnolia.....	.....	.....	.....	8 20	11 16
Lv. Goldsboro....	.....	5 00	...	9 27	12 26
	P. M.		A M.	P.M.	P. M.
Leave Wilson.....	3 35	5 43	11 33	10 30	1 16
Ar. Rocky Mount..	3 30	6 25	12 09	11 11	1 53
Arrive Tarboro...	.....	7 04	.....	.....	.....
Leave Tarboro....	12 21	.....	.....	.....	.....
Lv. Rocky Mount.	3 30		12 09	.....	.....
Arrive Weldon....	4 32	.....	1 04	.....	.....
	P.M.		A.M.	P.M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning. leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Nashville Branch leave Rocky Mount 10:00 a m., 3:40 p m.; arrive Nashville 1:10 a m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:55 p m Nashville 12:15 a m, 5 25 p m.. arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.



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EDUCATIONAL BUREAU,
feb 15-4mo Raleigh, N. C.

NEWS OF THE WEEK.

Wednesday, April 18 —The Ashantes are in rebellion against the authorities ———The Democratic candidate for governor carried every parish in Louisiana———The Democratic state candidates will speak at Wilson on evening of May 1st———The damage from the floods throughout Mississippi is greater than first estimated —— Senator Chandler introduces a bill prohibiting any state from disfranchising the negro———War between Russia and Japan is inevitable and indications point to its early commencement———The president appoints F. W. Hackett, of New Hampshire, to be assistant secretary of the navy——— The flood situation at Meridian. Miss., is unchanged. Laurel, a town near by, is reported entirely submerged———The bubonic plague has broken out along the Red sea. The death rate in India has somewhat decreased———General H. V. Boynton will deliver the address at the Guilford battle-ground anniversary General Joe Wheeler will also be present A bill is introduced in the house to allow Generals Lee, Wheeler and Jas. H. Wilson to be retired as brigadier generals of the regular army———The president sends to the senate more official documents of Philippine officers, tending to show the hostile attitude of the Filipinos to America———On Tuesday night burglars blew open the postoffice safe at Chapel Hill and secured its contents. The postmaster had taken charge only the day before.

Thursday, April 19.—A bill is introduced in congress to repeal the war revenue tax———Queen Wilhelmina grants an audience to the Boer peace commissioners———The operators on the Atlantic and Danville division of the Southern go out———The fruit crop in the vicinity of Canon City, Colo., is damaged $500,000 by frost and storm———Edgecombe Republicans hold their county convention, but nominate no ticket. There was no enthusiasm———At New York the trial of Julius Schoeter for securing funds on forged state of Virginia bonds is begun———In the Goebel murder case indictments are found against John W. Davis and Green Golden, and, it is rumored, against Governor Taylor——— Our government will erect at Santiago a bronze tablet to the memory of F. W. Ramsden, the British consul there during the Spanish war———Consul Hay notifies the state department of the men of the Chicago ambulance corps joining the Boer army, but our government can do nothing———The census returns from Cuba show a larger proportion of white population and less illiteracy than was supposed. The negroes comprise but 32 per cent. of the entire population——— In Mississippi the railroads will not be able to resume operations for several days on account of the floods. Several trains are water-bound and immense damage has been done———The Merchants' Association of New York presents a memorial to the house ways and means committee, asking the repeal of the stamp taxes and charging extortion against express companies———The stockholders of the Atlantic Coast Line of Virginia ratify the action of the directors of that company in consolidating the various lines of that system, save the Richmond, Fredericksburg and Potomac into one system.

Friday, April 20.—Tarboro is to have another knitting mill———The strike news is rather favorable to the telegraphers———There is rapid growth of anti-American feeling in Japan——— Miss Morie Dinsie, of New York, leaps from the Brooklyn bridge———The Tennessee Republicans split. They will have two tickets in the field———Two national banks of Savannah will increase their circulation from $45,000 to $100,000 each———Southern railroad officials deny that there has been a strike on the Atlantic and Danville road———The Victoria cross has been awarded to Major Babtie, of the medical corps, for gallant conduct during the battle of Colenso———There is a good deal of excitement in Frankfort, Ky., over the question as to whether there has been a bill found against Governor Taylor——— Our government, though not taking hasty action in the Turkish affair, is determined on having a satisfactory settlement of the demands———The flood situation in the southwest is about the same, except that the rains have ceased and improved conditions are now looked for within a few days———In the Colson-Scott murder trial the defense introduced several witnesses who testified to Scott having fired first and to his threats against the defendant———An agreement is made for the house to vote upon the Hepburn Nicaraguan canal bill May 2nd. An amendment has been proposed by the committee leaving out the fortification provision———Congress is asked to appropriate $25,000 to defray the expenses of the American delegation to the international conference of American states in the interest of the union of American nations.

Saturday April 21.—It is said 400 people are suffering for want of food on account of the strike in Chicago——— Colonel Colson is acquitted of the murder of Lieutenant Scott and L. D. Demaree ———Many of the prisoners captured by the British in South Africa turn out to be women in men's clothing———Southern Railway wires between Raleigh and Selma are repaired. Two wires were cut Saturday morning———Chairman Simmons declines for reasons given in his letter of reply, to enter into a joint canvass with the populists———Several of the railroads entering New Orleans are now able to run trains into that city as result of the subsiding floods——— The Ecumenical Conference on Foreign Missions assembles in New York, with representatives from all parts of the world———On May 12th, 100,000 machinists in New York and other cities will go on strike if their demands for a nine hour day is not granted———The estimated loss from the flood in southern and central Mississippi is $3,000,000, not counting the damage sustained by the railroads———The house committee on labor agrees upon a bill prohibiting any government laborer being required to work more than eight hours a day——— The friends of Governor Taylor say they have no knowledge of his being indicted in the Goebel case, but if indicted he will return to Kentucky———The Paris exposition, while opened to the public during the day, is closed at 6 o'clock p m. when work on completing the exhibitions is carried on———The New York World says Governor Taylor, of Kentucky, is in that city in consequence of the finding of a bill for murder against him in Kentucky and that he has appealed to Governor Roosevelt not to surrender him on requisition.

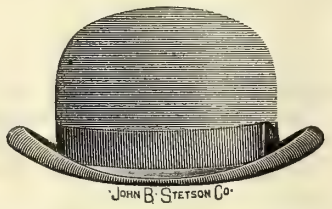
SUMMER HEAT.—This is the season for bowel complaints. Green apples and cucumbers produce them and Perry Davis' Pain-Killer cures them. To the troubled stomach it comes like a balm, the wind is assuaged, and the trouble ceases. Every druggist in the land keeps Pain-Killer, and no one should be without it in his family. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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Of Greensboro, N. C.
—WITH A—
Capital - - - - $100,000 00
Surplus and Profits - - 13,000 00
Total Assets over - - 500,000 00
Offers more security to depositors than any bank in Greensboro. Accounts of Individuals, Merchants, Firms and Corporations are handled with care and economy
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jan 24-1y.

42 MINUTES, 14 SECONDS

THE reason we can sell the best at only a dollar or so more than cheap work is because we make so many of them. We averaged last year a complete buggy every 42 minutes and 14 seconds. $1.00 per job profit at that rate counts. Why pay big profits when the best is in reach of you?
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EASTER NOVELTIES IN
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., MAY 2, 1900. VOL. XLV., NO. 18.

Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face!
God placed you there for a purpose,
Whate'er it be;
Think he has chosen you for it—
Work lo ally.

Gird on your armour! Be faithful
At toil or rest;
Whi che'er it be, never doubting
God's way is best.
Out in the fight, or on picket,
Stand firm and true;
This is the work which your Master
Gives you to do.

—Helen M. Richardson in Churchman.

LET US sparkle all round the world for Jesus, is the beautiful way a Japanese brother puts it.

COLD OR hot, my friend? Feel your spiritual pulse and see. Put the Bible thermometer under your tongue.—Dr. Cuyler.

"HE GIVETH more grace." Certainly, but not to those who venture so little on what has been given that they have nothing to show for it.

MORE convincing than the miracles which Christ wrought when on earth are the living miracles of His grace today. Before an unbelieving world are you such a witness to His almighty power?

AMONG the benefits David would not have his soul forget is the renewing of his strength like the eagle's because his mouth was satisfied with good things. Why do so few Christians remind us of the eagle in the strength of their activities and so many of the "sparrow alone upon the house top?" It is a question of feeding—they partake so sparingly of God's best things so freely given—His word, His Spirit, His grace.

ONE of the best guarantees of the prosperity of the church of the new century is the cultivation of the spirit of systematic benevolence among the rising generation. The Christian Endeavor Society has now enrolled in its Tenth Legion sixteen thousand seven hundred and sixty one members. The condition of enrollment is that one make a practice of giving to God's work one tenth of his income. Were this practice now common among all Christians, old and young, what a wonderful revolution would be wrought in all church matters.

IN THE Cathedral of Lubeck, in Germany, there is an old slab with the following inscription:

Thus speakest Christ our Lord to us:
Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not:
If I condemn you, blame me not.

THE statement has been made by Dr. Trousdale, one of the Book Committee of the M. E. Church, that of its twelve official Advocates only two have paid expenses, and the others have been run at a loss of $108,025 during the quadrennium. To devise means to prevent this loss in future will be one of the problems of the General Conference, which meets in May. This problem is one that confronts most denominational papers, whether run by the Church or individuals. While most good Methodists acknowledge the necessity of their church paper, many do not feel any personal obligation to keep it going. To be self-sustaining, this paper must have not only the good will but the good works of its constituency. If every present subscriber would secure one other subscriber, he would be doing good in three ways—to the person subscribing, to the Church as a body, and to those who bear the financial burdens of the paper. Why not make a practical, personal application of this matter, dear reader, and try at once to put your own church paper into one or more new homes?

BISHOP WARREN said to the Northwest Kansas Conference, as reported by the Central Christian Advocate: "I was brought up on the religious press. The papers were eagerly looked for in my childhood home and they became an essential factor in creating my literary tastes and moulding my religious life. You cannot afford to allow a family on the frontier to be without an Advocate to bring that household into touch with the church and its work. Once I stopped in my journeys at a lonely cabin among the Black hills. As I entered the humble abode I found everything inside cleanly, tasteful and comfortable and indicative of refinement. I found out the secret of it all when I laid my hands upon the Advocate on the center table and discovered books and magazines on the shelves."

OF A prominent minister who recently passed away it is said that one of the fortes which he diligently cultivated was the circulation of the Church paper in the homes of his people. He counted the weekly visit of an Advocate in one of his households an indispensable adjunct to his personal ministry. He reckoned the paper his sub pastor, and he rested not, day or night, until at the very beginning of his pastorate he had b ought about this end He canvassed his homes, one by one; he circulated sample copies; he talked of the advantages of good literature in his social meetings; he preached on the reading habit from the pulpit; he followed up his officials until every one of them became a reader of Church literature; he placed an Advocate in the hands of every convert; he used ingenious methods to attract the attention of the people to this phase of our economy, and no man surpassed him in the lists of subscribers he thus succeeded in securing. We need not add that this, with other phases of power and efficiency, made him "confessedly an extraordinarily useful man."

AT AN evening song service in which he was recently par icipating, Dr. Cuyler gave the history of many of our most familiar hymns Of "Onward Christian Soldier" he is quoted as saying:

"The one who wrote it was trying to help his brother, who was a clergyman in the Church of England, to get his Sunday school in good marching order, so he thought this hymn might help, and he had the school led by one who carried a cross. Some gentleman of the church found fault with the carrying of the cross, and thought it looked popish. 'Well,' he said, 'we can leave that out, and I can alter the hymn and we can sing it, 'With the cross of Jesus, left behind the door.'' 'Oh, no,' said the good brother, 'perhaps you had better let it be as it is.'"

Another interesting statement quoted is that it was the request of the great preacher of the nineteenth century, Charles Spurgeon, that the only words on the stone that marked his last resting place should be the two verses from Cowper's hymn:

"E'er since by faith I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

"Then in a nobler sweeter song,
I'll sing thy power to save,
When this poor, lisping, stammering tongue,
Lies silent in the grave."

WE CLIP this little item from the editorial page of the Epworth Herald:

"Bishop Galloway of the Methodist Episcopal Church, South, has done splendid service at church dedications, Epworth League Conventions, and other recent notable gatherings among the people of the Methodist Episcopal Church. In this we rejoice. We wish that eloquent bishop and his colleagues would come oftener. But why do not the bishops of our church speak upon important occasions for our Southern friends? Why should the matter be so one-sided? Why should not our bishops be invited into the best homes of Southern Methodism just as the bishops of Southern Methodism are invited into the best homes of our Methodism? Why should not the papers of Southern Methodism eulogize the bishops of the Methodist Episcopal Church in as generous terms as our papers constantly refer to Bishop Galloway, Bishop Hendrix, and their colleagues? Ought there not to be a little reciprocity about this busine s? If not, WHY NOT?"

There is more "reciprocity about this business" than Dr. Berry has perhaps observed. Bishop Vincent was the honored guest of Trinity College at its last commencement, and both the bishop and his fine literary address received the highest eulogies from our press An Episcopal symposium in the St. Louis Advocate of April 11th on the Twentieth Century Educational Movement, is made up of articles from seven of our own and ten of the Northern bishops. Such cordial manifestations of a genuine fraternal spirit might well be multiplied, however, by both branches of our beloved Methodism.

ACCORDING to official statement, the Twentieth Century Thank offering of the M. E. Church has reached the following figures: $2,100,000 for seminaries and colleges; $650,000 for charities and philanthropies, and over $2,500,000 for church debts, making $5,150.000 already received or promised. That of the Methodist Church of Canada has reached $645,000.

The Methodist Record of London, in a recent editorial on the Twentieth Century Fund of the Wesleyan Methodist Church, says:

"Roughly and roundly, a fourth of the amount is paid and three-fourths promised. Already, before the task is completed, and many months before a single grant can be made, the fund is powerfully influencing Methodist thought and enterprise In every one of the more active departments of the Church the anticipative consequences of the scheme are seen. No committee concerned with work ever meets now without some allusion to that which will be possible when the Twentieth Century Fund comes into operation. The Church aggressive, as distinguished from the Church contemplative, is bracing herself for work at every point. She is waiting at the gates of the new century—waiting until new and enlarged resources shall enable her to do many things she has long desired, but has not hitherto dared to attempt."

The April number of the New Century Education reports the total subscription of our Church to the Twentieth Century Movement to be $746,063 08 up to April first.

CONTRIBUTIONS.

The Unnamed Heroes of the Bible.

BY BISHOP HENRY W WARREN, D D , LL D

When that eminent saint, Madame Guyon, was sent to prison for holding and teaching some of the most precious tenets of our Protestant faith, one of her servant maids insisted on going to prison with her, to cook her food and to serve her in every lowly capacity. Whether the noble lady, composing such immortal hymns as

My Lord now full of sweet content
I pass my years of banishment,

more evidently showed forth the heroic spirit of suffering for Christ, or the maid who washed her feet, I do not know. To most, the maid, La Gautiere, is unknown by name of knowledge of her existence. But she is known most dearly to God.

So the Bible is full of heroes unknown to fame by name at least. They were lowly in position and humble in their own estimation; but they were very tall in God's sight This lack of earthly names does not matter much to us, for they will have new names in Heaven, probably significant of the deeds by which they became immortal. We shall know them more easily by their significant new names than by the old.

Think of the mother of Samson; of the armor bearer, as heroic as Jonathan himself; of Pharaoh's butler, who delivered Joseph from prison; of the little maid, faithful in Naaman's household; of the Syrophenecian woman of such gigantic faith that she averred that a crumb of God's bread would be the bread of life to her daughter, sore vexed of the devil; of the man born blind, so that the glory of God might be manifested by him; of the who had faith enough to be healed by touching the border of Jesus' garment; of the woman famed wherever the gospel is preached for casting her very living into the treasury; of the small boy who helped Christ in the great miracle of feeding the 5,000, of the owners of the colt that brought Christ into Jerusalem, of the good man of the house, who tendered his prepared room to Christ for the last supper; of the "many others" unnamed who ministered unto Christ of their substance; of the great host of women who published the word; of the man who kindly gave drink unto the Lord on the Cross, after He said "I thirst;" of the unnamed "all these," who did the amazing deeds mentioned in Heb. 11:35 39; of the great multitude about the throne, who have lost their earthly names and wear the name their Father gave them in their foreheads.

Though the names their mothers called them by were scarce remembered, their enduring names are written in the Book of Life, are graven on the palms of God's hands to be more thoroughly remembered than a mother remembers her sucking child, are put on the foreheads of the saints in heaven.

It is helpful to us to remember that most of these deeds that made the doers and many others spoken of in the Scriptures worthy to be held in everlasting remembrance were little deeds of kindness, little words of love. God's minute providences are seen by His remembering and rewarding the giving of a cup of cold water. A woman's light touch of faith on the very extreme of Christ's garment is more felt and noticed than the jostling of a throng of men.

This fits our condition exactly. We seldom get opportunity to do a great deed. Life is made up of little daily duties Christ came into its exact conditions. He seldom did great deeds Himself. We have a record of mighty works, but they are not many nor frequent. He might have darkened the Heavens, stilled the sea or opened the graves with earthquakes every day. Nearly all His life was made up of attention to the small duties of humble life. In that He shows Himself to be the actual son of God, the minuteness of whose works amazes us. We know not whether to be more amazed at the majesty of great words or the perfect finish of the least things. The feathers on a butterfly's wing have received as much care as a thousand miles of upheaved mountains

Greatness of soul is not determined by the greatness of things done, but by the spirit of faithfulness in doing all things however small. It is asserted on the highest authority that he who is faithful in that which is least is faithful also in much The final awards of eternal blessedness are not made to the world's heroes—conquerers in battle, eminent in science, in strategy, in diplomacy, distinguished in learning—but to those who do duties within the reach of every simple soul.

There is no one who cannot minister to the needy, cheer the faint and help the weak. It is not bestowing all one's goods to feed the poor nor giving one's body to be burned that is the highest proof of greatness It is having charity which delights in giving personal service, however humble, and to all men, however lowly. Such men are the heroes, crowned or not yet crowned. And to such loftiness the way lies open to all. For the great there are perils of pride, self-sufficiency, envy and scorn of others. For the humble there is opportunity for training to lofty character in every-day duties.

Considering that greatest events often hinge on smallest causes, the achievements of humble workers often surpass the more pretentious deeds of men we call great. Think how large a portion of the Scripture, and of the lives of its believers, turns on the fidelity of the little maid in Naaman's household; how history was changed, and myriads of human lives have been changed ever since, by Daniel's vow for temperance in eating and drinking.

A child's finger touches the button that explodes 50,000 pounds of powder under the sea at Hell Gate. Human acts are connected, by conductors more sensitive than wires, to forces greater than our explosives, and under the seen and beyond time, results are produced that certify that the doers of these loving deeds are worthy of crowns of heroes, faithful even in things that are least.

A Sunday With a Methodist Church in Cuba

BY REV. CLARENCE ROSS GALE.

I shall not soon forget the pleasant Sunday I spent with Rev. H. W. Baker, pastor of the Mission of the Methodist Episcopal Church, South, in Matanzas, Cuba. Looking out from Bro. Baker's housetop over the picturesque city and harbor one could easily imagine himself in some quaint city in the far away Orient. Here and there on the flat roofs of neighboring houses groups of children were playing at their games, while parents and friends were enjoying friendly chats, cooling themselves with the fresh breezes that were creeping in from the bay, and feasting their eyes on the gorgeous sunset that was adding new hues of beauty to the varigated colors of drab and yellow buildings, the blue waters of the harbor and the green hillsides stretching away to the horizon. If one could only have shut out of his thoughts the thousands of wretched "reconcentrados" living in their lowly shacks on those hillsides, half clothed and half fed, the scene around would have been more like a picture from fairyland than like a solid reality of earth.

Matanzas, to my liking, is a more attractive city than Havana. While it lacks the beautiful Prado of the capital city, it lacks also its wretchedly narrow streets, its congested centers of population, its woefully filthy harbor and the many ills that flow therefrom. The forty thousand people who constitute Matanzas' normal population are respectable and well behaved. They have won the hearty esteem of Gen. Wilson, for a year the military governor of the province. In addition to these forty thousand there are in the suburbs of the city some ten thousand "reconcentrados" who have made such a heroic struggle for life and liberty as to win the admiration of all who know them, even in their present reduced circumstances. These "reconcentrados" are a portion of the remnant of the farmers whom Weyler drove off their farms and shut up in the cities and towns to starve. Thousands succumbed to this fiendish scheme of extermination, while other thousands in one way and another have managed to survive to the present time, like stranded timbers washed ashore from an awful shipwreck. They give the civil and military authorities no trouble, save that their presence is a constant and irresistible appeal for sympathy and help And when this sympathy and help is given by Protestant people it reacts upon these Cubans to make them kindly disposed to the reception of the Gospel as taught by Protestant pastors and teachers.

I found the Methodist Mission in Matanzas ministering to all classes of this complex population. Its headquarters were near the plaza, in the centre of the city. An old theatre has been converted into a commodious chapel with seating capacity for over 200, and with social and reading rooms adjoining. At nine o'clock Sunday morning there was a preaching service in English, attended mostly by Americans living in the city. At ten o'clock came the Sunday-school, attended by about a hundred adults and children, mostly Cubans. The instruction was in Spanish, and from a catechism, the questions and answers pertaining to the fundamental principles and teachings of Christianity. A most interesting sight in this school was a class of twenty-five Cuban orphan boys. To teach these bright eyed, quick-witted fatherless and motherless boys the things of the Kingdom seemed to me a work worthy to call forth the best in any teacher in Cuba or America. The day following I visited these orphan boys at their home on the hillside where Bro. Hubbard, a layman from Illinois, had them in charge. With what vim they sang their sweet Cuban songs! how quickly and accurately they added their sums in mental arithmetic! and what life and grace they grew into their calisthenics! This industrial orphan school is under the general direction of the Methodist Episcopal Church, South, although supported by voluntary offerings of private charity.

At four o'clock that Sunday afternoon I went with Bro. Baker to the Sunday-school carried on by his Mission in one of the "reconcentrado" suburbs. Here were gathered sixty or seventy wide awake boys and girls with six or seven teachers from the Mission. Forty or fifty others, both children and adults, stood throughout the service on the outside of the building, looking in at the open doors and windows, watching all that was going on and listening to what was being said. Those outside seemed as much interested as those inside, and while they had not the courage as yet to cross the threshold and enroll themselves as members of the school, yet gradually their fears were being allayed and their prejudices overcome, and those who came first out of curiosity came at length out of an earnest desire to learn. Love, tact, and patience sooner or later are sure to win them. The most hopeful work in Cuba along religious lines is with the young. They have been sadly neglected by the Catholic church that has dominated the island for four centuries. Little wonder that both old and young in Cuba have lost faith to a remarkable degree in the established church. It has had its day and has been found wanting. And while through force of habit the old may be difficult to reach the young seem delightfully free from prejudice and hopefully susceptible to religious influences. The great hope for Protestant Christianity in Cuba lies with the rising generation.

But the most interesting service I attended that Sunday in Matanzas remains to be mentioned. The hot rays of the noon-day sun had given place to the cool breath of the evening. It was an ideal night to be out of doors. As we came through the "plaza de armas" on our way to the chapel we found the park thronged with a great multitude of men and women of all ages, promenading back and forth, round and round, seeing and being seen, listening meanwhile to the stirring music of a military band giving a patriotic concert, the most popular musical event in Cuba. The full moon shining through the richly colored tropical foliage in the plaza looked down that night upon a scene of wondrous beauty. I said to myself as we passed on to the chapel, a block away: Surely with such attractions out of doors, and so near by, there will be very few people at the chapel tonight Imagine my surprise to find it packed with an eager throng of men, women and youths! Many remained standing in the vestibule and through the service, nor did they beat a retreat even at sight of the collection box passed just before the service closed. Brother Baker seemed at his best. He impressed me in all I saw of him as the right man for the place, capable, tactful, earnest, consecrated. And although my limited knowledge of the Spanish kept me from following what was said in sermon and prayer, yet the eager attention of the people, the wet eyes here and there, the hearty singing of familiar hymns, "Ring the Bells of Heaven," "Precious Name," and the like, told me hearts and wills were being moved, and decisions were being made for time and eternity. After the sermon came the baptismal service, the choir singing softly in Spanish, "Just as I Am," while four or five adults and two youths knelt to receive the sacred rite. I felt it a privilege even to hold the baptismal bowl while these earnest souls were receiving the outward symbol of the inward change wrought in them by the Holy Spirit. After the service seven others handed to the pastor their names as candidates for Church membership. One of these was the father of a boy who had just been baptized, and whose heart and will evidently had been moved by what he had seen and heard. That service was one of the most inspiring sights I saw in Cuba.

Methodism with her federated organization, her statesmanlike way of doing

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things, her heart of love warm with divine sympathy for the erring, her consecrated ministers and teachers, stands on decided vantage ground for a forward movement to capture Cuba for Christ. It will not be an easy task, though glorious to achieve. Already throughout the island, in every city and in every town of any size is the American saloon and "the beer that made Milwaukee infamous," and the various allied agencies that tear down and destroy. Shall the Church be less aggressive and enterprising in fulfilling her divine commission to publish salvation and set in operation the agencies that build up and establish righteousness? Fitting is it that the dawning of the new century witness the dawning of a new day of religious liberty, of pure and undefiled religion for this people so long oppressed, befooled and wronged! Arise, shine, thou "Pearl of the Antiles," for thy light is come and the glory of the Lord is risen upon thee!

Symbolism of Jewish Feasts.

BY MRS. J. E. RAY.

To those who study the spiritual meaning of the Jewish ceremonial law, intense beauties and revelations of truth spring up on every side

The Tabernacle is in itself a type, unfolding as by parable, the "Plan of Salvation," which taken in connection with its divinely ordained order of ritualistic service becomes indeed the very image or shadow of things heavenly and to come.

The Jewish Feasts give us the "Plan" in outline, the Tabernacle in detail.

Each binds the other into unity of conception, and may possibly furnish another key for the interpretation of latter day "times and seasons."

Tracing this suggested parallel in outline, we may note three great eras of redemptive grace ere the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ. Each of the great Jewish Festivals represents one of these eras, and foreshadows "in order" both plan and fulfillment. Two have passed into history (at least in part) and one is yet to come. The critical student will observe in connection with the ceremonial to be observed during these Feasts a leading type which expressed the basic thought of each and its ground of differentiation.

In addition to the first or leading type, a second more subtle symbol invariably pointed to the leading type of following feast—all pointing to Christ, the Head of a glorified Church. Thus—the Feast of the Passover, as a whole, typified first the crucifixtion; second, the resurrection of Christ. The leading type was that of the Paschal lamb, signifying "The Lamb slain from the foundation of the world." This to the average Jewish mind was but commemorative; yet while grandly commemorative of the redemption of the first born in Egypt to those merely looking backward, the more spiritual Simeons of Israel were sometimes permitted a prophetic forward glance even imagined through the mirror of the past. The second Passover type was "A sheaf of the first fruits of the harvest to be accepted always" on the morrow after the Sabbath. This signified "Christ the first fruits of them that slept." 1 Cor. xv. 20.

Paul must have had this image of the waive sheaf in mind when he taught the Corinthians concerning the manner of the resurrection. The growing wheat buried in earth and rising into life and light is a fit symbol, even of Christ crucified, bursting the "seal of the tomb," and quickened by the Spirit as the surety of eternal life to man in Christ. "The first born from the dead." (Col. 1:18.) We may observe that this type of the waive offering corresponds in order of time to the order of Christ's resurrection, the Jewish Monday, also, that it is made the day from which the Pentecostal Feast is to be reckoned. It is a pointer by time and significa ion. See Lev. 23 : 15, 16 17. Just seven by seven days brings us to the Feast of Harvests, feast of weeks, or as we generally say, Pentecost. When the day of Pentecost fully came "A new meat offering or Bread of the First Fruits" was brought before the Lord. (Lev. 23 : 17. 18. A new element enters here into the meat offering, leaven.

The product of man's labor in God's harvest field and his communion in the eating of heavenly bread is not shadowed by the unleavened bread of "sincerity and truth," yet God accepts his offering laid upon the altar blended with the blood of the covenant.

This, the leading type of the second great feast, symbolized the "promise of the Father" in the Holy Ghost to be given unto men "The bread which cometh down from heaven." "The first fruits of the Spirit " (Rom 8: 23.) "The spirit of adoption whereby we cry Abba Father."

The spirit of him that raised up Jesus from the dead. (Rom 8.11 15—the Christ in us.

Again: This bread of the first fruits is the pledge of the adoption (actual) to-wit., the redemption of our body. Rom. 8:23; also Cor. 5, 6. Next is progression. the "peace offering," a "sweet savor unto the Lord" points as second Pentecostal type to the Feast of the Atonement which as its very name implies, means "reconciliation with God," accomplished —the all within all, a conscious fact of personality for the garnered grain of earth's harvest fields. Yet the process of reconciliation or of the "being conformed to the image of his Son," may be symbolized by the "affliction of soul and the offerings made by fire" through this Feast. The lesson is that we are to be made perfect through suffering even as "Christ our Head." We are to go on to perfection evermore, eating unleavened bread as we tabernacle in the flesh

The Feast of Tabernacles as yet in prophecy, is really a continuation of the seventh month's convocation which includes three eras. This Feast offers two prominent types—the scapegoat and the goat upon which the "Lord's lot fell." We know that the Lord's lot fell upon Christ who was sacrificed for us. Does scapegoat typify man released from sacrifice by the substitution of another? Then why did Aaron, confessing the iniquities of the children of Israel, put them upon the head of the goat? Is it possible, as another has suggested, that the fate of the enemy of souls is here dimly hinted at—the casting forth into outer darkness, or may there be two images of Christ's mission shadowed?

Born into the wilderness of this world, the sent from heaven. How like a sending out into the wilderness must his coming to earth have been. But this thought is purely conjectural and possibly we shall never understand the typical import of this last Jewish Feast till we shall celebrate our final Feast of Tabernacles Having been first "called out of Egypt with his Son," though not always discerning on pillow of clouds by day nor of fire by night, yet recognizing Him of whom Moses was the shadow leading the Church militant into the true promised land, we shall enter under Joshua and observe the seventh month as most holy unto the Lord.

Will that be our blessed millenial Sabbath?—Field.

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Opening of the 25th Anniversary of the University.

The Chancellor, Board of Trust and Faculty of Vanderbilt University have arranged to celebrate the twenty-fifth anniversary of the opening of the University on the 21, 22 and 23 of October next. When the University was opened for the reception of students in 1875, the occasion was celebrated in October of that year by exercises of Dedication and Inauguration extending through two days. The completion of a round quarter century of continued and growing work and the simultaneous completion of the new large dormitory, Kissam Hall, the gift of Mr. W. K. Vanderbilt, have determined the date of the occasion, which, it is believed, the reputation which the University has achieved and the number and prominence of its alumni, especially in the South, justify making an elaborate memorable educational function.

The first public exercise will occur on Sunday, October 21, at eleven o'clock, in the University Chapel, and will consist chiefly of a sermon on the occasion by Bishop E R Hendrix, of Kansas City, Mo. At three o'clock p. m., on the same day and in the same place, Bishop R K. Hargrove, of Nashville, President of the Board of Trust, will deliver a Memorial address on the Founders and Organizers of the University. While the title of the address is intentionally somewhat general and inclusive, especial reference is had to the three deceased members of the Vanderbilt family who have contributed munificently to its needs, Mr. Cornelius Vanderbilt, his son, Mr. W. H. Vanderbilt, and his grandson, Mr. Cornelius Vanderbilt, and to Bishop Holland N. McTyeire and Dr. Landon C. Garland, its efficient organizers and respectively first President of the Board of Trust and first Chancellor.

On Monday morning, October 22, at ten o'clock, in the Chapel, the delegates from sister colleges and universities will be formally received and addresses of welcome and response will be delivered. Following this ceremony, there will be an address by United States Senator, W. V. Sullivan, of Mississippi, an alumnus of the University and graduate of the Law School In the afternoon, at 2:30 o'clock, there will be an intercollegiate game of football on Dudley Field, under the auspices of the Vanderbilt University Athletic Association. At eight o'clock p. m., in the Chapel, the Scientific address will be delivered by Prof. E. E. Barnard, of Chicago University, who is likewise an alumnus, holding the degrees of B S and D Sc

The exercises of Tuesday morning, October 23, will begin at 9:30 o'clock, with the University Procession, consisting of the Chancellor of the University and Orator of the Day, Delegates, Board of Trust, Faculty, Alumni and Students. At ten o'clock the Educational Address will be delivered by President Arthur T. Hadley, of Yale University. Following the Educational address will come the Report on Twenty five Years of University Work by Chancellor J. H. Kirkland, and the presentation of Kissam Hall by the donor, Mr. W. K Vanderbilt. From six to eight o'clock p. m . at a place to be announced, there will be a reception to delegates and visiting alumni; and the exercises will close with a University Banquet in Kissam Hall.

The work of arranging the details has been put in charge of a number of subcommittees and everything possible will be done for the convenience and entertainment of the University's guests and the public The committee on Music will make especially elaborate preparations The committee on Place of Meeting will have a serious problem before them, to provide a temporary auditorium which will seat 2,000 people. On Tuesday morning there will be at least 1,000

men in the University Procession for whom seats must be provided in addition to those which are set apart for the convenience of the public. The University Chapel will be wholly inadequate for the accommodation of this assemblage and very likely will be insufficient to accommodate the audiences which will attend the other exercises.

Nashville, Tenn., April 20, 1900.

Revival Notes.

BRO CRAWFORD:—We have just closed our third meeting for this year. All of them were most successful. Perhaps not less than one hundred saved and sanctified in these meetings About thirty accessions to the church. Our meetings reach lots of members of other churches, and those who join other churches, hence the seeming discrepancy in the number of accessions. Besides lots of people in the Methodist church are awakened to the fact that they have never been "born again," and are converted to God. Others die to the world, and are resurrected with Christ, as Paul; Gal. 2: 20. The faithful preaching of holiness unto the Lord uncovers and locates sin as nothing else can. Men who are honestly endeavoring to live right, and who have been deceived in believing they were converted, have been awakened under the preaching of "full salvation" to the awful fact that they have never had the first work of grace wrought in their hearts. This is due in part to methods employed by the pulpit, and the overanxious effort on the part of the ministry to get members into the church. It is due also to the estimate placed on numbers by the conference and bishops. And lastly, but not least, by the lack of some preachers of an experimental knowledge of this gracious work of grace in their own hearts

All of these evils militate against us as a church, and lays the foundation for all sorts of heresy, dissension and opposition. When one of these poor deluded men are confronted with the truth and finds his own life and experience so far below the teaching of God's word, he at once resents the effort to arouse him and cries heresy, fanaticism, etc. Others awake as a man in a building on fire and escape for their lives. At Mt Pleasant, while the writer was on the Stokes circuit, during the great meeting of 1897 a good, clever, old lady, belonging to that church, was suddenly awakened to see that she had never been converted, she asked the pastor what she must do, saying she "had been a member of the church forty years, and thought she was a Christian all the while," (as did everybody else). The Pastor told her to go to the altar and ask God to save her there. The dear old soul went and was very wonderfully saved. Lots of people in her fix. A precious brother on my present work went to the altar last year in February and professed sanctification. Later on he discovered he had just been converted, and then he consecrated his all to God and was gloriously sanctified. He had been a member of the church twenty years. What is true in these two works are true everywhere the full gospel is not preached. Something must be radically wrong with the preaching or methods, or both, that permits men and women to stay in the church twenty and forty years, deceived and deluded about their highest interest. Will God hold us guiltless though we be ever so honest and sincere in our efforts to see people saved. Should men who are entrusted with the destiny of men, content themselves with less than a full knowledge theoretically and experimentally of the deep things of God, so they may lead men to God

The pew will never rise higher than the pulpit. The writer makes no pretentions to unusual piety or knowledge, as some may think, but honestly deplores his own inefficiency and shortcomings, and seeks by this method to stir up the pure mind of his brethren and superiors. As to the false methods employed I want to say, with love, that they are the fruitful source of many if not most of our ills. The writer knew a preacher once who tried in the beginning of his meeting to stick to the old "Methodist mourners' bench," but when he saw that his people would not condescend so low, he at once changed his tactics, and compromised with the world and satan by such methods as are employed by some of our dead sister churches, which I need not name here. When a dear brother gets overly anxious to succeed he is then very susceptible to the seductive influences of satan, and the result may be the destruction of precious immortal souls Brethren let's stick to the "old paths which our fathers have set." They can't be improved upon. The blessed old Methodist mourners' bench, repentance, restitution, regeneration and entire sanctification are cardinal doctrines and methods too thoroughly tested and graciously owned by our God to need any improvement. The brethren in the towns and cities sometime complain at not being able to get the people out to church or get them to the altar as in former days. The power to draw beloved, and to convict is still invested in the Word of God; and neither culture, refinement, nor wealth, are able to withstand its influences. Polish, education, oratory, eloquence, social endowments, fine language, nor studied gesticulation can never reach poor fallen man. "My word shall not return unto me void." "It is sharper than a two-edged sword, and is a discerner of the intents and purposes of the heart." Brethren, shall we depend on the Word or upon our own attainments? This is meant in no spirit of criticism or reproach. God bless the brethren, one and all, and make them to abound more and more in the love of our God. But to return to our meetings I will say, the gracious results accruing from our efforts this and every year, is not a result of my ability or worth, (not by any means,) but is the sealing of the truth of full salvation which the good Lord has enabled me and my co laborers to preach in a simple unvarnished way. The secret of our success and every other such is found in these words of Mr Wesley: "Wherever a work of sanctification breaks out, the whole work of God prospers." Journal, August 1775. Again: "The more explicit and strongly you press all believers to aspire after full sanctification, as attainable now by simple faith, the more the whole work of God will prosper." Works, Vol. vii p. 172. Again: "I hope he is not ashamed to preach full salvation, receivable now, by faith. This is the Word which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up both his own children, and the weak children of God against it." Letter to Mrs. Bennis, 1771

To God and the above reasons of Mr. Wesley are attributed whatever success I may have had and not to myself most assuredly. Our work, thank God, is still on the upward grade, and we confidently expect a great year. There is a wonderful uplift along temperance lines. Last year three stillers and one storekeeper were turned out of the church, and four saved. There are quite a number left yet in the business, but not one in the church. Many members who drank their dram or got drunk, are now total abstainers, and Christian men. Many men and women who were slaves to the filthy, sinful tobacco habit, are now God's freemen, rejoicing in clean hands, mouths and hearts. The transformation in some are remarkable in person and character. So we thank God and press forward

Rev. J. W. Hypes, a sweet spirited, consecrated evangelist of Salem, Va., assisted me in the last two meetings, doing most efficient work and endearing him elf to many loving hearts. Bro. Hypes did most of the preaching. May God's blessings attend him. Brethren, pray for me.

Yours very sincerely and His,

W. H. L. MCLAURIN.

Letter From Canton.

DEAR ADVOCATE:—I never did ask any paper to correct an error made in printing any thing I had written, though misprints sometimes have occurred, but usually they have been of a trivial nature and not deserving notice, but in my last article in your columns if you will read votes instead of rates in the following you will see the sense: "The present incumbent seeks rates as a means, etc" Nor did I mean to say "religion is the principal theory," but the principal thing. A theory may be a shadow—and only a shadow. I know even theologians are divided as to the origin of the word "religion." And perhaps some theologians know nothing of religion except as a theory, but I wished to speak of it as an experience, a blessed realization.

But this shows how easy it is to misread what a man writes even when he thinks he writes a legible hand, and to misunderstand what a man says when he thinks he has spoken with great plainness

I am reminded of a very ludicrous misreading of a letter I wrote once. It was while I was stationed at Wadesboro. We were in a great press for money to complete the new church there. I made it my business to solicit funds from my friends both far and near to help finish the work. Some of them responded promptly and liberally. Among them was a lawyer (now a judge) in South Carolina. I wrote him about as follows:

"We are building in Wadesboro, N. C., a Methodist Church, of brick and brownstone. We are in great need of funds to complete the church. If you can help us, etc."

What was my surprise when I received his reply containing the help I had asked for, to find he had misread my letter, notwithstanding the fact that it was written in a very legible hand! Here in substance, is what he said: "Yours received. Find check enclosed. I understand that the material you are using in your building is (I so read your letter) 'brick and brimstone.' May I not indulge the hope that your good people may escape the fumes of it (brimstone) hereafter, seeing they must worship in the midst of it here!" He reminded me further in his letter that he had once spent a night in Wadesboro sleeping in a fence corner. It was during, or at the close of the Civil war, and either he could not find entertainment on account of the demoralization of affairs at that time, or perhaps being but a ragged rebel on his return home after Lee's surrender his proud spirit would accept no other accommodations save such as he found in the out-of-doors. One thing I do know, if he was a long time in settling his hotel bill, he settled it with compound interest finally, and the money is invested in that elegant church built of brick and trimmed with Anson county brownstone.

F. L. TOWNSEND.

Boy's Combination Suit

$3.95



Consists of Jacket, Two Pair Pants and a Golf Cap.

Made of strictly all Wool fancy Cassimere—a regular $5 00 garment! Will wear like iron. The patterns are new and nobby, and made up by 1900's most skilled tailors. State age of boy, whether small or large for age; size of cap desired, and enclose us $3.95, and we will ship you the best value you ever saw in a boy's suit; or, if preferred, we will send it to your nearest Express Office, C. O. D., with privilege of examination and trying on, and if not instantly impressed by its appearance, fit and make up, return it at our expense.

Our Handsomely Illustrated Spring and Summer Catalogue, with samples of this and many other Men's and Boys' garments, free, upon application.

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Richmond, Virginia.

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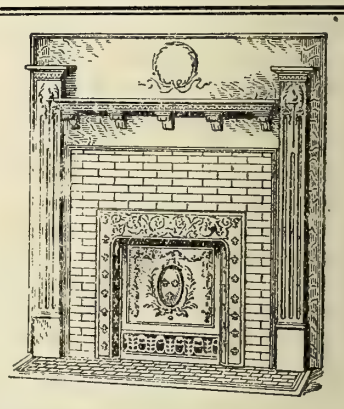
From Marion.

DEAR BROTHER:—Our District Conference will embrace the 4th Sunday in July. We extend to you a very cordial invitation—will try to make your stay with us both pleasant and profitable. The work on the district is progressing fairly well. The outlook for a successful year is encouraging. We have nine new church enterprises under way and I think others will be built in the near future. The preachers in the district are in favor with this people, and deserve to be. No truer body of men can be found in any district.

The people generally speak favorably and some very complimentary of the ADVOCATE. We wish all of our people could be induced to take it. The Twentieth Century work is not progressing as rapidly as we desire, but hope to make a creditable showing later on.

We will be glad to have you visit our district at any time. God bless you and yours. Fraternally,

C. G. LITTLE.



CONSISTENCY

Is the Gem of . . . . Business Philosophy

"By Their Fruits Ye Shall Know Them."

We try to live up to the above paragraphs in our business career. We give you your "Money's Worth" for every dollar spent with us.

Why? Because we study your wants and give all of our attention to one line of business, and the natural consequence is that we are always looking out for improvements in our line, and are constantly getting out new designs and improving on the old ones. Our policy is one satisfied customer is worth a thousand dissatisfied ones for business.

Yours to satisfy,

McClamroch Bros

219 SOUTH ELM ST

. . Frosted Enameled Tiles.

DO NOT CRAZE.

Letter From Mocksville.

DEAR BRO. CRAWFORD:—Your recent editorial in the ADVOCATE, "More and Better Schools," is so timely and to the point, that I feel like I must express my sincere appreciation of your words of wisdom and good sense. The tendency, as you intimate, in ecclesiastical as well as in the business world, is toward concentration and monopoly. No more direful calamity could befall our Zion than to concentrate our educational forces in one, or a few, rich, christless institutions, of great pretentions; or to delegate more power to build up an ecclesiastical autocracy. Too much power is already directed in the few to the detriment of the many, and the time is here when the power of monopoly in the church must be broken, and a more general distribution of power be given to the many, or priestly domination and popish slavery will come.

More schools and better schools is the thing every lover of freedom, and the amelioration of the masses, should seek. As you wisely say, "Some of the most effective work is being done by some of our schools that are making the least noise about it." This has always been true, and will never be otherwise, both in the history of men and colleges.

In this day of expansion, monopoly, trust, combines, and greed, let us steer the "old ship of Zion" clear of the rocks and shoals of covetousness and the love of power

We need more and better schools, but we do not need a rich man's college to educate poor boys in. Keep the schools in reach of the masses if you want to lift up all the people. Build fine colleges, endow them with millions and "thin them out to a stand," as one in high authority recently said, if you want to educate the classes, and shut out the masses. A college president of a rich school, when complained to about the expenses of his college by a student under his care said, "This ain't no pauper school, and if you can't stand it go home. We don't want paupers here noway."

Well, it is schools to reach that class of poor unfortunate boys that we plead for, whether an autocratic college president should be uncharitable enough to denominate him a pauper or not. I say give the poor boy a chance.

The Lord strengthen your hand and brain, my brother, to pen many more such wise and timely editorials. The battle has just begun. You and I may be in the heavenly world before it is ended, but let us strike every blow we can for freedom and the poor, before we shall go to our everlasting reward.

W. H. L. MCLAURIN.

From Thomasville.

DEAR BRO. CRAWFORD:—I have been wanting for some time to send a few lines to the ADVOCATE from Thomasville. Everything is moving on quietly in our town and pastorate. We have recently been blessed with a series of sermons of eleven days, two sermons each day preached by the Rev. D. Vance Price, of Hendersonville station. Everybody was charmed with the preaching and the man. It was the kind of preaching that has lasting benefits. His preaching is not sensational and therefore does not create sensation; tis only the better for it. Of course the "visible results" of which we so often speak, were not what they would have been if the "easy method" had been used, but he, we all of us prefer that there be manifested deep penitence and sorrow for sin and satisfied with nothing short of a sound conversion.

We trust that there were 11 or 12 conversions and the Christians all were strengthened. I have no doubt that Bro. Price would have had the "public ear" more than he had if he had used sensational methods in his evangelistic work, but is the better, safer helper for having discarded such.

The much inclement weather and the great amount of sickness are the excuses that we offer for not having pressed our Conference collections and also taking our Thank-offering for the Twentieth Century Fund. You will hear from us a little later. Thomasville made substantial progress last year and she doesn't intend to fall a whit behind her last year's record, besides will meet her pledges to the Brevard School to the amount of $19.50; have already forwarded $12; the balance is coming. It is a burning shame for that school to suffer.

Yesterday, April 30th, we laid to rest beside her husband in Thomasville cemetery, sister Lambeth, wife of the late D. T. Lambeth; our hearts are sad. An obituary will be sent later.

Very truly,

L. A. FALLS

Thomasville, N. C., April 30, 1900.

District Conference Directory.

The Statesville District Conference will be held at Lenoir June 28—July 1.

The Winston District Conference will be held at Lewiston August 1st, and continue over Sunday, the 4th.

The Morganton District Conference will be held at Marion, N. C., July 18–22 The first day will be a Missionary Institute.

The Shelby District Conference will meet at Shelby and embrace the 3rd Sunday in July.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Salisbury District Conference will convene at New London and will embrace the 5th Sunday in July.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

University Summer School for Teachers.

The seventh session will begin June 12th next and continue for four weeks The faculty will include more than twenty eminent instructors. There will be daily instruction in the best methods of teaching all of the branches taught in the leading public and private schools, High schools and Academies in the South. Since its establishment six years ago, the University Summer school has easily ranked with the best summer schools of the country. The advantages of this year will surpass those of former years.

This year for the first time in its history, the University will have a summer term and offer twenty regular University courses.

Many a teacher desiring to pursue an advanced course during his vacation, many a college student who wishes to carry on his studies during the summer months and thus hasten his graduation, and many men and women who can attend college or the University only during June, July and August will learn gladly of this new departure.

Members of the summer school during the four weeks it is in session, may attend the summer term classes free of charge.

For circulars giving full information as to tuition, board, and courses of study, address President Alderman, or M. C. S. Noble, Superintendent of the University Summer School, Chapel Hill, N. C.

GOVERNOR M'CORD

Recommends Pe-ru-na For Catarrh.



Hon. M. H. McCord.

Hon. Myron H. McCord, Ex-Governor of New Mexico, in a letter to Dr. Hartman, from Washington, D. C., says:

Dear Sir—At the suggestion of a friend I was advised to use Pe-ru-na for catarrh, and after using one bottle I began to feel better in every way. It helped me in many respects. I was troubled with colds, coughs, sore throat, etc., but as soon as I had taken your medicine I began to improve and soon got well. I take pleasure in recommending your great remedy to all who are afflicted with catarrh.—M. H. McCord.

The spring presents a much more favorable opportunity for the permanent cure of chronic catarrh, especially old, stubborn cases. Now is the time to begin treatment. Insist upon having Pe-ru-na. There are no successful substitutes for this remedy. Send to Dr Hartman, Columbus, Ohio, for a free catarrh book.

Greensboro Nurseries,

JOHN A. YOUNG, Proprietor.

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor.
Greensboro Nurseries,
Greensboro, N. C.

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Messrs. J. T. Haley & Co., of Nashville, Tenn., are among the few Subscription Book Publishers who are absolutely reliable. They are in position to offer paying employment to an energetic man or woman in every section of the country not occupied. Those of our readers who are in position to consider a good offer should write them at once, sending references. They pay salary or commission, and give beautiful premiums with either plan. jan17-tf.

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An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

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As well as you want to or should. Why neglect and abuse your Eyes, when they are so

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to you? See DRS. R. L. & E. J. MOORE, who use the most SCIENTIFIC APPLIANCES in examinations, and their glasses give

Perfect Satisfaction.

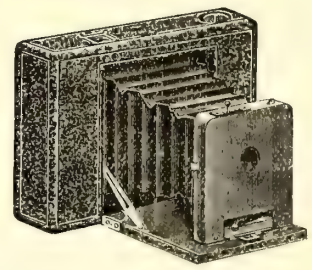
STATESVILLE, N. C., Aug. 18, 1897.
After trying several different glasses for sometime, with no real benefit, I applied to Dr. R. L. Moore, who fitted to my eyes Bifocal glasses, for reading and distant vision and it affords me pleasure to say they are giving PERFECT SATISFACTION.

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Manager for Southern Methodism,
RICHMOND, VIRGINIA.

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THANKFUL DAYS

Come all the time for those who in wisdom do their trading with us. When you buy the best qualities—the satisfaction—giving grades of merchandise for as little prices as the cheaper grades, there's always occasion for thankfulness. That is just what you can do at our store.

We sell Dry Goods and Shoes cheaper than our competitors, because we sell strictly for cash. Give us a call, or send mail order, which will receive prompt attention. Respectfully,

J. M. Hendrix & Co.
GREENSBORO, N. C.
nov 15-tf

THE CHRISTIAN LIFE.

Thank God.

Thank God for joy!
For glad, sweet thoughts that flood the soul and spring
Lark-like into the sky to soar and sing;
For kindly airs that woo to bud and flower,
Thy dormant being, and awake new power
With each new morn; new purposes that bring
To heart and soul their full and just employ.
Thank God for joy!

And oh, thank him for pain!
That shuts thee in in silence! Wait and know
The rain that breaks the blossom, and lays low
The fair green stalk, doth nourish e'en in grief
The being's root, of future bud and leaf
The guaranty; so shalt thou surely grow
To fairer heights; to nobler powers attain.
Thank God for pain!
—C. W. Bronson, in New York Observer.

The Joy of Heart-Service.

REV. THEODORE L. CUYLER.

Show me an effective Christian, and I will show you one whose whole heart is in love with Jesus, and with doing good. The will to serve his Master is at no loss to find the way; he is always abounding in the work of the Lord. On the Sabbath he consults his heart rather than the barometer; and is storm proof at the hour of his mission school. When the evening for the prayer meeting comes, it often finds him weary after a long day's work; but he says, "I cannot afford to miss my Master to-night." Nor can his pastor afford to miss him. So he fires up the engine once more, and with a wide-awake heart in a weary frame, he sallies off to the gathering of Christ's household. Martha is there after all her domestic toils, Mary is sure to be there also, hungering for a word from her Lord. Does a lover ever find a night too cold, too dark, or too stormy for him to venture off to see her in whom his soul delighteth?

Whole-heart service of Christ is downright enjoyment. It is none the less enjoyable because it entails some self-denials; because it sometimes encounters a head-wind of unpopularity; because it requires an old coat to be worn the longer, or an old carpet to be turned again in order to have a few extra dollars for Christ's treasury. It is when the heart is taken out of our religion that it becomes a pitiful penance, or a dreary drudgery. The moment that a minister dreads to enter his study, or reluctantly mounts his pulpit, in that moment his locks are shorn, and "his strength has gone from him."

There must be something wrong with you, my fellow Christian, if you are pretending to work for the Master, and yet find no delight in it. Joy is love looking at its treasures. A true Christian's joy is in possessing Christ, and in the expectation of seeing him, and being with him forever; and every service you render him in doing good to other people, and in winning souls, will help to fill up your jewel-casket. If you say to me, "I have not enjoyed my religion much lately," then I would suggest to you that probably you have not had much religion to enjoy. Christ's smile on his faithful and loyal servants is a constant sunshine. Deserters, shirks and backsliders never have this; they doom themselves to an Arctic midnight. The love of Jesus streaming down into your soul creates heat, and that heat generates spiritual power. The approval of Christ and of conscience imparts delight. Close contact with Christ, and constant work for Christ will keep your heart up to a glow. This is the charm of a devotional meeting in a time of genuine revival; every one has a new song in his or her mouth.

I know of some agueish church members that hardly have strength enough to shake. They live down in the swampy regions where fever and ague prevails, and the air is infected with malaria. The water is bad; it comes from the puddles of worldliness. The sewerage is bad and gets clogged up with sin; the atmosphere is bad and chokes prayer and takes the very life out of a Christian. Move out! Get back to your duty! Take a stiff tonic of Bible-truth every morning, and make somebody happier during the day. Lay hold of your work again; give selfishness a good scourging and come once more into the blessed sunshine of Christ's countenance. Then with a clean conscience and a good appetite, you will take real delight in serving your Saviour. The joy of your Lord will be your strength.

The Penalty From Within.

AMOS R. WELLS.

I brought forth a fire from the midst of thee, it hath devoured thee.—Ezek. 28:18

God always draws His punishments from within the life that is punished. If I am beaten, it is my hands that have fashioned the whip, my fingers that twisted spikes among the thongs. If I am stretched upon the rack, there is not a wheel nor a pulley nor a rope I do not myself manufacture. Even with my witless, mortal eyes, so slow at seeing cause and effect, I can see that this is so. Some day I shall be able to trace it in the most minute particulars, and I shall know that in every detail my punishment flamed out of the heart of my sin.

Yet I go on heaping up tinder in my life, and great stores of phosphorus, and I let in a myriad gnawing rats and make them my loathsome pets. Shall I be surprised when a fire bursts forth? Shall I wring my hands and bewail providence? Shall I mourn for the fair habitation that stands with blackened walls and smoking timbers, and all its lovely, priceless contents a heap of ashes? Shall I be unmanly enough to upbraid God for the wretchedness of my own manifest doings?

Ah, let me learn, while yet there is time, that the only safety from fire is a clean house kept wisely! Let me remember that God sends no thunderbolts, that His heavens are free from flame, that all my burnings will start from within. Help me, O God, to cool my hot passions. Help me to toss away my fiery ambitions. Help me to rid myself of the coals of anger and of smouldering envies. Enter my life, O God, like the breath of a May morning, and go not out again forever. Amen.

"Stretch Forth thy Hand."

REV. G. CAMPBELL MORGAN.

As definitely as he dealt with the man in the synagogue with the withered hand he is ready to deal with us at that point of our life where weakness and impotence are manifested. He is pointing with His finger at the impossible thing in our lives, and calling to us to begin to act in the region of impossibility. This is what the Master always does. There are men to whom he will say nothing about giving up the habit of drink. Why not? Because you have no weakness in that direction. How easy it is to give up another man's idols! The Master does not ask you to do that, but He points to your weak spot, and He says, "Begin there. Stretch thy hand at that point." But that is just what I cannot do Tell me to do anything else but that, and I will do it. No, the Master passes by all the things we have been denouncing in other people, because they are no temptation to us, and He touches the spot of our weakness, and says, "Stretch forth thy hand." Look into His face and say: "Lord, I have tried again and again, and have utterly failed, but Thou art able—I will!" Then you have touched the place where He communicates to you supernatural, miraculous, positive power, and you, weak, defeated, crippled soul, may stand upon your feet in the strength and energy, not of your own manhood, but of the manhood and of the Godhood of Christ.

Ministering Angels.

FRANCIS G. PEABODY, D. D.

Very silently and secretly God's angels still appear, as one is threshing the grain of daily occupations in the pastures of daily life. Some of you are called by such a spiritual visitor to do great things and some to do small ones; some to endure hard things and some to the equal test of softness and ease; some to troubles and burden-bearing, and some to the equal trial of carelessness, selfishness and luxury; some are met by the angel in the midst of daily work, and some in the privacy of secret prayers. Do you know what it is in any such way to meet an angel face to face; to have your duty stand thus sternly before you; to have your opportunity face to face with your self distrust; to have your trouble brighten before you as you look at it until you see that it is a heavenly visitor? In that blessed moment is the test of life. Hide from the angel and your life remains a stunted, wasted thing Look into its eyes, take the gift from its hands and go back to life—not always to greatness, or glory, or leadership, but always to the interior happiness and peace of one who has heard the angel speaking to his heart: "Fear not; peace be unto thee; thou shalt not die."

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

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SUCCESS—WORTH KNOWING

40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1 00 bottles.

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JOHNSON'S DYSPEPSIA CURE

A Scientific, Unfailing and Permanent Remedy for Dyspepsia Indigestion and all Stomach and Nerve Troubles.

Jas. Staria, of St. Paul, Minn., says: "I had always been thin and emaciated; appetite good, but food did not seem to nourish me and had never found anything to do me any good until I commenced to take Johnson's Dyspepsia Cure. Have now been taking it two months, have gained fifteen pounds and am still increasing. It is a wonderful medicine for weak and run down people." Large Boxes, 10c, 25c and 50c.

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Write for their illustrated hand-book, "THE NEW MAN." Address

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Ward's Liver Regulator!!

A SAFE AND SURE REMEDY

For all disorders of the Liver. It stimulates and tones up the digestive organs, and corrects habitual constipation. One package to any address, postage paid, on receipt of seventeen cents in stamps.

Gaston W. Ward,

DRUGGIST.

108 S. Elm St., Greensboro, N. C.

New Life

in your appearance will give you new courage in the battle of life A handsome suit of hair, well kept, is a badge of gentility.

Xanthine,

PROFESSOR HERTZ'S GREAT GERMAN HAIR RESTORATIVE,

Is the best preparation for the hair in use. Not a dye, but essentially a toilet article, which, by invigorating the roots, restores gray hair to its natural color, produces a rapid and luxuriant growth causes the hair to grow on the thin and bald places, eradicates dandruff, and renders the hair glossy and pliable Highest testimonials. From Prof. W. E. Abernethy, president Rutherford College, N. C., March 14, 1898:

XANTHINE CO:—From the opinions of gentlemen worthy of belief, and from actual test of "Xanthine," I believe it to be harmless, and that it will do ALL that its manufacturers claim.

W. E. ABERNETHY,
President.

All druggists. Price, $1. Insist on getting it. Send for circulars.

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THE EUROPEAN TOURIST CO.,
n18-17t 156 Fifth Ave., New York N. Y.

In writing to advertisers please mention North Carolina Christian Advocate.

THE HOME.

But Once.

We pass this way but once, dear heart!
Musing above the birch logs' flare,
The booming of the mighty mart
Borne to us through snow-laden air,
Our talk is of Life's little day;
Between us and the embers' glow
A phantom wavers, spent and gray,
The Year that died awhile ago.

We pass this way but once. The seeds,
From lax or heedful hands that fall,
Will yield their kind. Lush, noisome weeds
Our wild remorse can not recall;
Sweet herbs of grace and goodly grain
We idly strew or plant with prayers,
Others will reap, for loss or gain,
And, cursing us, will burn our tares.

We pass this way but once. Though hard
And steep the climb through blinding heat
And cruel frost, and sharp the shard
'Gainst which we dash our hurrying feet,
Our toil and hurt leave scanty trace—
A blood-stain on a displaced stone,
Vague lettering on a bowlder's face,
Perchance the echo of a moan.

We pass this way but once. The joy
That might be ours today, withheld—
As you might dally with a toy—
Changes, like fairy gold of eld,
To withered leaves that mock our tears;
The love denied, the hope delayed,
Whate'er the wealth of future years,
Remain for aye, a debt unpaid.

With thy true eyes on mine, dear heart,
As at the margin of the sea
Which thee and me one day must part,
Forgive all that I could not be
Assail thou me while I cast out
Dark fancies that have wrought me pain;
Let love's strong faith bear down weak doubt;
We shall not pass this way again.
—Marion Harland, in Harper's Bazar.

"Seeing" By The Telegraph Wire

BY ALLAN SUTHERLAND.

Paris has got the great novelty for which it has hungered for the coming World's Exposition of 1900. It may be remembered that the committe of the exposition offered a high reward to any one who would provide a perfectly new sensation which would rival the famous Eiffel Tower of the former exhibition.

That reward has been won by M. Szczepanik, a Polish schoolmaster, who has made his name famous for ever, and has given the world another marvelous invention by introducing a method by which people can see things at any distance just as now they can communicate through any distance by the electric telegraph.

The new invention of Szczepanik is to be called the telelectroscope, and its success is now an assured fact; for the marvellous discovery has been tried several times already in Paris privately, before the committee and scientists only, with the most perfect results. That we can hear our friends speaking miles away by the telephone is astonishing; but it will be a greater marvel when we are able to see them, too, though we may be in Philadelphia and they in New York. The room in which they are talking will be perfectly portrayed in all its details over the wire, and we shall see it and them as clearly as now we hear their voices.

It is impossible yet even roughly to gauge the enormous value of this latest scientific marvel. Certain it is that it will work a wonderful revolution in telegraphy itself, since, instead of telegraphing words as now, the whole letter or despatch will be telephotographed by the telelectroscope. By this means longer messages can be sent as easily as short ones, and much more quietly than now.

The exact details of the construction and working of the new instrument have been jealously kept secret for reasons which will be well understood. But some idea may be given of the general arrangement of the telelectroscope. It may be called a telephone adapted for seeing. Like the telephone, it will be controlled by electrical vibrations, but these are produced differently from those of the former instrument.

Those who have already seen the instrument in use at Paris are delighted with it, and are enthusiastic in its praises. They say that it is bound to revolutionize the world later on.

Try to picture the opening there is for it! Try to think what uses it may serve! You may see your relations who are far away and ill, when for some good reason you cannot reach them; you may see some notable scene at which you are not able to assist; you may see and hear the church services whilst sitting in your own room at home.

Szczepanik is by all accounts a marvellous genius But he has not, like many geniuses, had to wait till his death before he got his reward and fame. Already he has received a great sum of money for his invention, and it will in the future bring him in the wealth of a Crœsus.

One prophecy made is that he will have more millions than there are consonants in his name; and, when this invention becomes the world's for all time, one will not grudge him all the wealth and fame that are his due.

A Tidy Bedroom.

There is no place in which a girl's character and individuality may be more clearly displayed than in her own room. If she is orderly and neat, careful of her belongings or careless, destructive and extravagant in their use, her bedroom reflects traits and peculiarities. If she loves books and pictures, one will find them in her room; if her tastes are trivial and uncultivated, her surroundings will show her need of culture. If she regards her room merely as a transient spot in which to sleep and dress and not a place to read and think in or where she may sometimes enjoy the companionship of her girl friends, she does not know the pleasure of having a room of her own.

I know a girl who said: "I have tried to make my room a sort of cast to mould me in; to make it, in other words, represent the ideal girl I wish to make myself. In that way I have a room to grow up to, as well as to grow up in. I used to be very spasmodic about keeping my room in order, going at the task with such energy at rare intervals that I quite exhausted my orderly powers. But in my experience of trying to improve myself I find that one is helped infinitely by the simple habit of putting one's room in order and by the harder task of keeping it so. I think one is sooner able to rule one's self, to sort out one's good thoughts and hurtful thoughts and keep the character in order if one has proved able to manage all the little trifling, external belongings."

This girl's room, then, reflects her determination to conquer carelessness in habit and thought. With unconscious force she is training herself in method, accuracy and thoroughness, and these qualities are invaluable in life.

Her room also shows the refinement of her taste. A book-rack on a table contains volumes by some of her favorite authors. Ruskin's "Sesame and Lilies," Tennyson's and Longfellow's poems, Grimm's "Life of Michælangelo" and Dickens' "Old Curiosity Shop" are among them. Beside her bed is a small table with a Bible and other devotional books. Two photographs reproducing the original paintings by the old masters, now in the Dresden gallery, hang on the wall—Raphael's "Sistine Madonna" and Leonardo da Vinci's head of Christ. Because she loves the associations attached to the celebrated buildings of the world there are photographers of the great cathedral of Canterbury, England, with its history of thirteen centuries; Westminster Abby, London, where are the tombs of kings, queens, royal children, poets and statesmen; Holyrood palace, Edinburgh, where Mary, Queen of Scots, lived. The owner of this room loves romance, as all girls do, and has a photograph of Anna Hathaway's pretty little thatched and vinecovered cottage at Shottery, near Stratford on-Avon, in England—the cottage to which Shakespeare often walked across the fields in the days of his courtship of the one who became his wife.—The Delineator.

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S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

W. H. LEONARD,
OPTICIAN,
Winston, : : N C.



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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need The price is only 3 cents a copy If youhave not examined it write for a specimen copy (free) to REV GEO G. SMITH,
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THE VALUE OF A STRONG CONFERENCE ORGAN.

Success is the goal to which every wise man is striving to reach Such an ambition is right and laudable, but the end in view is difficult to gain. Those who finally win, plan wisely, labor patiently and utilize whatever resources that are available. This rule attains in all departments of human endeavor, commercial, industrial, civil and ecclesiastical.

The Western North Carolina Conference has a great problem before it. It has assumed weighty responsibility. Vital interests have been committed to its keeping. Upon its ability and fidelity depends the success of Methodism and largely of Christianity in a considerable portion of North Carolina. Our territory extends from Rockingham Guilford, Randolph, Montgomery and Anson counties to the borders of South Carolina, Georgia, Tennessee and Virginia. The extreme points East and West are about four hundred miles apart. This territory covers one of the fairest portions of the South. It is attracting attention both from the Northern and in the Southern States. It is middle ground. It is between the extremes. In climate in scenery, in productiveness of soil, in water power, in mineral resources, in variety, quality and quantity of timber it is unsurpassed.

The population is composed of a stable, thrifty, intelligent and reliable people. The country is, to a great extent, undeveloped. While industrial enterprise is marching rapidly forward, while millions of dollars have already found profitable investment, manufacturing centres have been built up, mines are being opened, and villages and towns are rapidly growing, the work of developing our resources is only fairly begun. Fifty years hence the Piedmont country, the vast Eastern slope of the Blue Ridge, and the great trans-mountain section of North Carolina will be settled with thousands of new comers, be the centre of an immense population, throb with increased life and enjoy such prosperity as will attract the eye of enterprise from all directions.

As a Conference we just now need clearness of vision, far seeing, ecclesiastial statesmanship, intelligent, devotion and concentrated effort. We need to guard against disintegrating influences, seize upon stragetic points, build up local institutions and utilize our resources for future conquest.

We now have strong men suited to our work and others will come as soon as places are open for them. Our Districts, stations, circuits and missions, as a whole, are well managed. The presiding elders are superintending the work with ability and energy. They speak well of their preachers and the people generally are pleased with their pastors. We are holding the ground already taken and are moving out at many points. New preaching places are being established. Churches are being built and congregations gathered and organized. All these things indicate growth.

Since the organization of our Conference in 1890 we have studied diligently its interest. We have travelled extensively through its territory. We have talked freely with our preachers and leading laymen in every section; we have tried to rise above local, personal and selfish considerations, and take a broad view of the entire field and we are profoundly impressed with the fact that no other enterprise can accomplish so much for our people and Conference as its official organ. The paper, in its present form, represents the outcome of fifty years effort at journalism on the part of North Carolina Methodism. By disinterested judges it is given the first place among the excellent church papers now in our State, and we believe by a consensus of opinion by its readers that decision would be approved. It has gained this position at no little cost of money and labor. Holding the interest of the Church dearer than any personal gain the present management has held steadily to their convictions of right, believing that time would vindicate the wisdom of their course. The action of our Conference has confirmed our expectation.

The paper is now in a position to meet the demands of our growing Church. Whatever influence it can exert; whatever power it possesses; whatever service it can render, it lays upon the altar of the Western North Carolina Conference. As in the past, so in the future, the paper will put Conference interests above local and personal gain. It will foster and defend them at any cost and will watch with zealous eye every movement projected that directly or indirectly tends to weaken her power, divide her people or disintegate her forces.

The best interest of the Church in our bounds demands that at least ten thousand copies of the ADVOCATE be sent into our families weekly. We ought to have that number of subscribers by next Conference. We can have them if every preacher and subscriber will heartly co-operate with us. May is ADVOCATE month, and we would like to make a good start toward the 10,000. Formerly the NORTH CAROLINA CHRISTIAN ADVOCATE had the largest circulation of any religious paper in the State. We need not refer to the unfortunate movement that divided its subscription list. The leaders of the opposition firmly believed that the Western North Carolina Conference could not or would not support a first class organ and the ADVOCATE would be forced to suspend or shrink up to an eight page paper. Their expectation has not been realized and if our people will stand by the management it will never be.

We appeal to every one who is interested in the success of North Carolina Methodism, who desires to keep true to her history and traditions, who is devoted to the best interest of the Western North Carolina Conference, who believes she is capable of managing her own affairs and of shaping her own policy, to join with us in a united effort to put the ADVOCATE in a position to achieve the highest success as a religious journal and to prove a powerful agency in holding the Conference in the foremost rank of Southern Conferences.

We beg each preacher to try to send us ten new subscribers during the month of May and each reader at least one subscriber.

LET US HAVE A GRAND RALLY AT ASHEVILLE.

The time for holding the fifth annual session of our Epworth League and Sunday-school Conference is rapidly approaching It will convene in Central Church, Asheville, on the 17th of May, which is only about two weeks from this date.

These meetings, from their beginning, have been occasions of great interest. They have been well attended, profitably conducted and fruitful of great good.

Last year the Conference met in Greensboro. A large attendance was present. The papers read, the addresses delivered and the speeches made were all of a high order and the proceedings throughout reflected great credit upon our young people.

In our judgment every wise pastor will give all possible encouragement to the young people and their work. They are the forces that must fight the future battles of the Church. They are recruits now in training, who will take the place of the veterans as they fall. If they are rightly cared for and properly trained, they will prove more efficient than their predecessors. They have better advantages, they have ampler resources, they have a larger and a more inviting field and they will cultivate it more thoroughly, systematically and with better results.

Make the Asheville Conference a notable gathering. Let every pastor see that his Sunday-schools and Epworth Leagues have full delegations elected at once, and urge them to attend in force.

No other place in the State offers so many attractions as Asheville. The city is far famed as a health resort. It is in the heart of the mountains. To reach it from any direction one passes, by railroad, through some of the finest scenery in our country. To those who have never visited the place, the trip will more than repay all it cost. The great hotels, the Womans' College, the Industrial School, the beautiful views and the Vanderbilt mansion and grounds, unsurpassed for magnificence and grandeur anywhere, will prove of incalulable interest and value.

We take the liberty of urging that delegates be elected at once and their names forwarded. without delay, to the committee of entertainment. Let those who have been placed on the program make full and accurate preparation and be ready to respond to the call of their names. And we insist that our pastors attend and let all try to kindle enthusiasm that will be felt throughout the Conference.

THE GREAT MISSIONARY CONFERENCE.

This meeting of world-wide interest, after continuing its sessions through ten days in Carnegie Hall, New York, adjourned on Tuesday night. Viewed from any standpoint it was a notable gathering. It was undenominational, but intensely religious and Christian. Its object was not to make laws for the government of ecclesiastical bodies, not to discuss or formulate creeds, not to settle heresies or to transact any business of the Church, but to tell what God has wrought through his servants, survey the whole field, interchange views, kindle enthusiasm and formulate plans for the dissemination of the gospel and the spreading of scriptural holiness throughout the earth.

It was the coming together of the men who are most interested in carrying the gospel to those who have it not, who are most prominent in the great missionary movement, who have long stood on the outposts of Christian civilization and who have led the Church militant in its steady advance upon the pagan superstition and heathen darkness. These men, like the company that assembled in the upper room in Jerusalem after the ascension of our Lord, had no ambitious purpose or selfish end in view, but came to seek an enduement of power, a fresh baptism of the Holy Ghost. Many of those present caught new inspiration and all returned to their fields of labor with a deeper consecration and renewed zeal for the Lord's work. Let the whole church be instant in prayer that the closing of the old and the first year of the new century may be a period marked in every land by a Pentecostal season

CHRISTIANITY HAS MADE THE WORLD AKIN.

The fatherhood of God and the brotherhood of man are doctrines insisted upon as true by our wisest and best men. The truth of the latter statement is now being emphasized in a practical way.

The famine in India and the suffering thousands in that far off country occupy a large place in the thought of all civilized people and in this country and others large sums of money are being contributed for the relief of the suffering.

Last week the most disastrous fire since the great conflagration in Chicago in 1873 swept over Ottawa, Canada. It is reported that thirty-two hundred buildings were consumed, twenty million dollars worth of property was destroyed and over ten thousand people were left without shelter. This great disaster touched a responsive chord in the heart of humanity and large sums of money are being hurried to the relief of the sufferers

The South African war, being waged by the British against the Boers, is discussed throughout the country. The people are divided in regard to it. Some believe

it is justifiable and others that it is a cruel and useless shedding of blood, but all grieve over the suffering it entails and great efforts are put forth on different lines to mitigate the horrors and relieve the suffering caused as far as possible. The leven of the gospel and the spirit of Christ are permeating life and sentiment.

Mrs. Emma Workman Falls on Sleep.

One by one we cross the river. On last Thursday in Greensboro, surrounded by friends and loved ones, Mrs Emma Workman passed quietly into the spirit world. For several months she had been confined to her bed and though she constantly received tender nursing and skillful medical attention the disease, invideous in its nature, steadily grew worse.

Sister Workman was the daughter of Rev. J. A Bowles, of Greensboro, and a sister of Rev. J. A. Bowles, of our Conference. She was reared under Christian influences and at the age of thirteen made a public profession of faith in Christ. Her whole after life was a beautiful exemplification of the reality of our holy religion. Her death was triumphant and happy.

She leaves an affectionate father, a devoted husband, one brother and several loving sisters. To all we extend sympathy.

The Marriage Bells

Our esteemed friend, Sam Browne, was most happily married on last Tuesday night, April 24th, to Miss Julia Elliotte. Both are residents of Greensboro. The ceremony was performed by Rev. T. E. Wagg. The ADVOCATE extends hearty congratulations

EDITORIAL NOTES.

Asheville, in the "Land of the Sky," is the place for the meeting of the Epworth League and Sunday school Conference this month. Will your League and Sunday-school be represented?

Our Conference had a full delegation in attendance upon the Missionary Conference in New York. Rev. James Atkins, D. D., Rev. J. E Gay and Rev. W. L. Grissom. Rev. W. M. Curtis and J. A. Baldwin attended as visitors. It was our purpose to spend several days at the Conference, but several things come in the way of our doing so.

Rev. J. V. Williams, formerly of Newbern, but now of New York, dropped in to see us last week. We are always glad to meet him. He is traveling for an ink house and says his territory extends from Canada to Mexico and he covers it all. Well he is the man to do it. He looks well and says he enjoys life. We are glad to know it.

The marriage of Miss Lala Ruth Carr, second daughter of Gen. J. S Carr, to Mr. Patton of Pennsylvania, which took place in Durham on April 24, was a most elegant affair. The most costly and elaborate preparations had been made and neither money or labor was spared to make it the most brilliant social occasion that has ever been in the State.

Rev. W. L. Grissom returned Monday night from the Ecumenical Missionary Conference in New York. He gives a most favorable report of the great gathering and thinks much lasting good will come from it. He has kindly promised to favor our readers with several letters in which he will give his impressions of the meeting and its work.

Miss Helen Goulde is alright. The Mission Conference in session at New York needed $4,000 to meet expenses. Miss Gould promptly sent $1,000 as soon as she heard of it. She is using her wealth in many ways and all of them are good ways. No wonder the people honor her. She deserves it all.

Bishop Galloway, of the Methodist Episcopal Church, South, has done splendid service at church dedications, Epworth League Conventions, and other recent notable gatherings among the people of the Methodist Episcopal Church In this we rejoice. We wish that eloquent bishop and his colleagues would come oftener —Epworth Herald.

The Populist State Convention met in Raleigh last week and nominated a full ticket for state offices: For Governor, Cyrus W Thompson of Onslow county; for Lieutenant Governor, A C Shuford of Catawba county; for Secretary of State, J B Shulken of Columbus county; for Treasurer, W H Worth of Guilford county; for Auditor, H W Ayer of Wake county; for Attorney General, H F Seawell of Moore county; for Supt. of Public Instruction, N C English of Randolph.

The Philadelphia Export Exposition of 1899 is now a thing of the past, but the honors conferred by its Jury of Awards are lasting. It is for the public good that it should be known to all that the very highest honors were awarded to the Mason & Hamlin pianos and organs, such honors as were awarded to the instruments of no other maker This significant fact is a guide to all intending purchasers.

Mr. K. R. Jones of Newbern, a former parishoner and an abiding friend, spent last Thursday in Greensboro visiting his daughter, Miss Mary, who is at school at the State Normal College He called at the office to shake hands and have a little talk. It was a real pleasure to see him. He is one of the substantial men of Newbern, a Methodist of long standing and a prominent grocery merchant. We would be glad to have him and his cultured family residents of the Gate City.

The general impression is that Prof E. A. Alderman, of our University, will accept the offer of the Presidency of Tulane University at New Orleans. We shall be very sorry to see him leave the State. He is a man of fine character and great ability and we can ill afford to lose him from our educational work. If he goes—we take the liberty of nominating Prof. P P. Claxton for his successor. In scholarship, in experience as a teacher, in character and standing Prof. Claxton measures up to the responsible position. However, we do not know that he would accept the position.

Elsewhere in this week's Advocate will be found the completed program for the Epworth League and Sunday-school Conference which meets in Asheville, May 17-20. It is a strong one in every way. All the topics are interesting and vital ones and the program is varied enough not to become the least bit monotonous. It will be a splendid trip for the spiritual good we may receive, for the valuable suggestions we will certainly get, and for the magnificent scenery in and about Asheville. The committee and nature has certainly done their part, let us who go do our part and make it the best meeting in the history of our Conference.

Bishop Thoburn, who arrived last week from the Orient, says: "There is great excitement at Manila over the religious troubles, the friars, who, in the days of Spanish rule, had the disposition of a vast amount of property, are fighting hard for a continuation of their power, and the Fillipinos declare that until the friars are out of the country there will be interminable squabbling. When Archbishop Chappelle preached against the friars, there was so much excitement that the guard of 200 soldiers was forced to patrol the streets of Manila all night."

DEAR BRO CRAWFORD: Please announce in the ADVOCATE that the Shelby District Sunday school Conference, appointed for May 4-5 at Sulphur Springs Church, Shelby circuit, has been postponed indefinitely.

W. F. WOMBLE.

Young women desiring to secure the scholarships offered by the Alumnæ Association of Greensboro Female College are requested to send in their applications for same before May 29th, that they may be considered at that time in annual meeting of the Alumnæ.

MINNIE H. MOORE,
Cor. Sec. Alumnæ Asso, G. F. College,
Greensboro, N. C.

DEAR BRO. CRAWFORD: I have been sick in bed since last Thursday with "Grippe" and chills and do not know when I will be able to resume work. All our preachers here have been sick and our dear young Brother Erwin is now quite sick with pneumonia, though we hope not dangerously so. The crisis with him is not yet reached, however.

W. W. BAYS.

We hope Dr. Bays and brother Erwin will soon be well again and be able to resume work. EDITOR.

DEAR BROTHER:—Our work is progressing slowly, yet we trust surely. Our church needs houses not only for worship and in order that we may organize Sunday-schools of our own which we consider is the only way we can hope to advance and build up Methodism in this aggressive age If we don't bestir ourselves others will do the work that we, under God, ought to do for this people. Col. J. S McElroy will give us a lot for Ivy circuit parsonage. The committee will meet the 9th of May to lay plans for the building of the house for their preachers.

Fraternally,
A. W. JACOBS.

DEAR DR. CRAWFORD: Please announce through the ADVOCATE that the Committee of Examination for our approaching District Conference is composed of the following: Revs. W. G. Mallonee, T. J. Rogers and J. H. Moore. I wish to urge all the brethren of our district to push the collections, both those ordered by the Annual Conference, and for the Twentieth Century Thank Offering, so that we may have reports at our District Conference, and be enabled to devote the balance of the year to revival work and such other matters as are incident to closing up the year's work.

F. L. TOWNSEND.

DEAR BRO CRAWFORD: I did think I would write you from the Conference a letter for next week's issue, but I have no time to write and could not write anything that would be helpful amid this going all the time. If you have secured no one to write it up I will give you two or three articles on this great Conference. I am very well and am having a nice trip. Will be at Charlotte by the middle of next week if nothing prevents. I wish you could have been here. Kindest regards to all. Yours,

J. E GAY.

BOARD OF EDUCATION,
M. E. Church, South.
NASHVILLE, TENN., April 26, 1900.

REV. S. B. TURRENTINE,
Charlotte, N. C.

Dear Brother:—We have just sent out an appeal through the New Century Education to the presiding elders of your Conference, asking each for a full report of subscription made in each charge within his district towards the Twentieth Century Fund. It is important that we get this information at once. Reports made hitherto have been so desultory that it is impossible for us to determine accurately where we stand, and in what direction the work needs to be pressed.

Will you please help us by writing to the presiding elders and urging them to send us immediately the information for which we ask?

Yours fraternally,
J. D. HAMMOND, Sec.

To the Presiding Elders and Pastors of the W. N. C. Conference.

DEAR BRETHREN :—Dr. Hammond's letter published in this issue of ADVOCATE explains itself. Let each pastor, at once, report to his presiding elder the total amount of all subscriptions and gifts to the Twentieth Century Fund, on his charge, so that each presiding elder can comply with Dr. Hammond's wish. Brethren, please give this matter your prompt attention. Cordially,

S. B. TURRENTINE.
Charlotte, N. C., April 30, 1900.

The Mid-Year Meeting and the Board of Missions.

The Board of Missions of the Western North Carolina Conference are called to meet in Central Church, Asheville, at 10 o'clock May 16, 1900. The purpose of this meeting is to devise plans for and discuss methods in the interest of Missions in the Conference.

JAS. ATKINS, President.
J. E. GAY, Secretary.

Mr. James Gattis, son of Rev. T. J. Gattis, is now manager of the Southern Pub. Co. which has its headquarters in Charlotte. Read his advertisement and correspond with him. He will supply you with books that are valuable.

We call special attention to the new advertisement in this issue of the Elkin Woolen Mills This company is first class in every particular and if you have wool to dispose of or to have manufactured be sure and write to them. Address Chatham Mfg. Co., Elkin, N. C.

We present to our readers in this issue the advertisement of Parry Mfg. Co., of Indianapolis, Indiana. This is one of the largest carriage and buggy factories in the world and will furnish you the latest and best styles. Write to them for catalogue and price list.

Nurseryman Young says, that the prospect over the country is the best that he has ever known for fruits; and he asks that his friends and patrons look out for the Greensboro and Connets S. E. peaches, and let him know how they succeed in their section. He introduced both of these peaches, and the reports so far have been very favorable to them. If there is any section where they do not succeed, he wishes to know it.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for May 6, 1900

JESUS WARNING AND INVITING
Matthew 11: 20, 30

It is not to be supposed that Jesus would be satisfied with the religious condition of the world as he found it during his ministry. It was on account of its deplorable condition that he was made man, and dwelt among us. Besides the idolatry that prevailed in the greater part of the world, even the Jews were not generally worshiping God in spirit and in truth, and the souls of the people were in great danger of destruction. These facts gave meaning and weight to the declaration of Jesus, "The Son of man is come to seek and to save that which was lost." The spiritual machinery of the world was out of gear, and the people did not want it adjusted. Then, as now, many people would rather that things were wrong than right, and for that very reason opposed those who would set them right. There was Christ, who, if the world would have co-operated with him, would at once have adjusted human conditions to their true bearings; but it hindered him so that the work is not half done yet. Those around him were solemnly warned of the result of their conduct. "Then began he to upbraid the cities wherein most of his mighty works were done." These cities were principally grouped around the Sea of Galilee—Chorazin, Bethsaida, and Capernaum being the ones here mentioned. Some may expect a positive identification of these places, but no careful and candid person will do it. On account of the desolation wrought in that land by invasion of armies, the change of names by the change of inhabitants, and the absence of ancient maps, or even graphic description, their identification is only probable. This is unimportant. Chorazin is supposed to have been the same as that now known as Keraseh, two miles from Tel Hum, the probable site of Capernaum. Bethsaida (house of fish) seems to have been situated on both sides of the mouth of the Jordan, where it enters the Sea of Galilee. It was the city of Andrew, Peter, and Philip, apostles of Christ. These cities were highly favored in hearing so much of the preaching of Jesus, and seeing his miracles; above all, Capernaum, where Jesus and some of his disciples resided for some time. Christ spoke of it as exalted to heaven. No place or people have had more influence brought to bear upon them to repent and believe the gospel than they; and yet they repented not. Tyre and Sidon, heathen cities of Phœnicia, though not far away, were not visited by Jesus, although his doing so would have resulted in their repentance. This is Christ's declaration: "If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes;" and so blamable did he pronounce Capernaum to be, that it would be more tolerable for the land of Sodom in the day of judgment than for it. These are some of the mysteries of godliness; but what we know not now we shall know hereafter. Happy are they who, trusting God's grace, can say as did Jesus, who understood all things, "I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." But though in regard to these things "we see through a glass darkly," the dim vision shows us that God is not unjust. While the princely Phœnician cities were not punished as those whose people have rejected the gospel, they were punished for not living up to the light they had. Anciently, these magnificent Gentile cities were marts for the commerce of the world; but they have long been mere fishing villages, places to spread nets upon. (See Isaiah xxiii.) And the cities that rejected Christ have not escaped. God's ways are equal. "They that sin without law shall perish without law." (Rom. ii, 12) But though punished for sin, it will be more tolerable for Tyre and Sidon in the judgment than for those who reject the gospel of salvation.

Christ deeply deplored the sad consequences of rejected grace. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! and thou, Capernaum!" The word in the original translated woe is not an imprecation; it is not the wish of a woe, but the declaration that woe would come to them. Christ foresaw their final impenitence, and deplored it. But while Jesus did not blast, he severely rebuked. He began to "upbraid" the cities because they repented not, mingling pity with indignation; pity for their misguided reasons, and indignation that they rejected the testimony of the prophets and of Christ himself, with all his demonstration of supernatural power to boot. When the time comes for the extenuation of men's faults, due allowance will be made, and wherein their faults are aggravated, their punishment will be increased. Cities like Capernaum, which, though exalted to heaven, by privileges ignored shall be brough down to hell.

After the solemn warning came a bles ed invitation. It was "Woe unto you!" and "Come unto me." Christianity has its general and part cular aspects. While God is the God of the whole earth, he is not less the God of the individual—my God Christ is the Savior of all men in the sense that he is related to all in his humanity, and tasted death for every man. But this general aspect is but the distant horizon, while the individuals appropriating the merits of his death are the more striking figures in the fore ground of the landscape. The world is not being saved by masses, but by individuals. Christ gets disciples in every city. The world's toiling, weary, and heavy-laden ones are on the heart of Him who giveth rest No one ever becomes a Christian in heart who has not labored with the mystery of sin; yea, labored to weariness, and burdened with sorrow. To people of flippant tougue and idle brain, Christianity can never be more than a form. It is when the mind has struggled with sin, in its theory and bewitching power, and is burdened and weary, that it finds rest by coming to Jesus. Such souls are in all places, and heart cheering to them are the inviting words, "Come unto me." The grave is not the only place of rest, nor the sweet fields of Eden beyond; the soul that comes to Jesus finds rest. Come and find it.—Western Christian Advocate.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING

Topic for May 6, 1900

THE CONVERSION OF THE GENTILES.

Isa. 11:10; John 10:16; Acts 10:45 47.

The Day's Message

Ask God to Give the skill
In comfort's art,
That thou mayest consecrated be,
And set apart
Unto a life of sympathy;
For heavy is the weight of ill
In every heart,
And comforters are needed much
Of Christ like touch.
—Anna E Hamilton.

Every single day should be to you a day of royal discontent. You never thought as well as you ought to think. You never meant as highly as you ought to mean. You never planned as nobly as you ought to plan. You never executed as well as you ought to execute. Over the production of the scholar, over the canvas of the artist, over the task of the landscape gardener, over the pruner's knife, there ought to hover perpetually his blessed ideal, telling him, "Your work is poor—it should be better," so that every day he should lift himself higher and higher, with an everlasting pursuit of hope which shall only end in perfection when he reaches the land beyond.—H. W. Beecher.

In all ages the human heart has hungered for heroes. Every generation has sought some forehead over which to break its alabaster box, some feet at which to empty all its flowers, its love, its tears. The quality of the hero the age has admired gives the measure of the age's civilization. It was once the patriot who was the ideal hero, and he who wished to be enshrined by human hearts must die upon the battle field, and with his blood make beautiful some flag of liberty. It is the glory of our age that the modern hero stands forth, armed, not with swords and spears, but weaponed with love and kindness —N. Dwight Hillis.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember that it is your own doing, not God's. He begs you to leave the future to him, and mind the present.—George MacDonald.

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—F. W. Farrar.

When the song's gone out of your life, you can't start another while it's a-ringing in your ears; it's best to have a bit o' silence, and out o' that maybe a psalm 'll come by and by.—Edward Garrett.

No true man can live a half life when he has genuinely learned that it is only a half life. The other half—the higher half—must haunt him.—Phillips Brooks.

We reap what we sow; but Nature has love over and above that justice, and gives us blossom and fruit that spring from no planting of ours.—George Eliot.

PROGRAM.

Of the Fifth Annual Epworth League and Sunday-school Conference, to be held in Asheville, N. C, May 17-20.

THURSDAY, MAY 17, 1900

8:00 Devotional Exercises, conducted by Rev R G. Tuttle

Address of welcome by Frank Carter, Esq.

Response by Rev. H. F. Chreitzberg.

Address by J. R Pepper, Memphis, Tenn., superintendent of the largest Sunday-school in Southern Methodism.

FRIDAY MORNING, MAY 18

9:30. Devotional Services conducted by Rev. G. G. Harley.

9:45 Reports from Leagues, led by Rev. J. E. Abernathy.

10:00. The Young Man's Problem, by Rev. G. T. Rowe.

10:30. Social Life in the Church and how to Promote it—Miss Bessie Jones.

10:45. What should we Substitute for the Amusements we Condemn. Rev. H. F. Chrietzberg, D. D.

OPEN DISCUSSION.

11:15 World-wide Methodism, by Rev. T. F. Marr.

FRIDAY AFTERNOON.

2:15. Prayer and Praise Service, conducted by Rev. N. R. Richardson.

3:00. Address by Prof. G. H. Crowell, "The Power of the Bible."

3:30. "The Ward of the League"—Rev. Edwin L. Bain.

4:00. Address by L. W. Crawford, Jr.

5:00 Entertainment of the Conference by young ladies of Asheville College, in College Hall.

FRIDAY NIGHT.

8:00 Song Service conducted by Rev. J. T. Erwin.

8:15 The Infant Work in the Sunday-school—Miss Nannie Lee Smith.

8:30 Address by Rev. Frank Siler, "The Closing of a Century and Its Call to the Young People."

SATURDAY MORNING, MAY 19.

9:30 Consecration Service. Rev. C. G. Little.

9:45. The League from a Presiding Elder's Standpoint—Rev. F. L. Townsend

10:15. The Literary Feature of the League—Prof. Plato Durham.

10:45. The Junior League—Rev. W. M. Curtis.

11:00. The League and Revivals - Rev. J. A. B. Fry.

11:30. Address—Dr. Jas Atkins, Sunday-school Editor.

SATURDAY AFTERNOON.

2:30 Devotional Exercises conducted by Rev J. W. Jones.

Delegates will be driven over the Vanderbilt Estate.

SATURDAY NIGHT.

8:00. Devotional Exercises. Rev. W. L Sherrill.

8:15. "The League's First Obligation" —Miss Bessie Allen

8:30 "Travels in Bible Lands"—Rev. W. L Grissom.

SUNDAY MORNING, MAY 20.

11:00 Preaching at Central Methodist Church, and at all the city churches by members of the Conference.

SUNDAY AFTERNOON

3:30. Mass Meeting at Central Methodist Church presided over by Rev. S. H. Hilliard.

"Epworth League and Missions."
Prof. J. A. Bivens.
Rev. E. K. McLarty.

3:30 Mass Meeting at Haywood Street Methodist Church, presided over by Mr. L W. Crawford, Jr.

"Epworth League and Missions."
Rev. J. D. Arnold.
Rev. J. H. Barnhardt.
S. P. Graves, Esq.

SUNDAY NIGHT.

8:00. Mass Meeting at Central Church.

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Weekly Crop Bulletin.

In the eastern portion of North Carolina the weather during the week ending Monday, April 30, 1900, was undoubtedly the most favorable experienced so far this season. A light rain occurred on Tuesday followed by six days of fair weather, during which the ground dried out nicely and farm work proceeded uninterruptedly. In a large number of central and western counties, however, rains continued during the 24th, 25th and 26th which, while not heavy, kept the soil from drying until Saturday throwing farm work further behind than in any other section. A destructive hail storm was reported on the 25th in Cleveland county with considerable damage to crops and fruit; hail also occurred in Henderson, Jackson, and Rutherford counties. The temperature during the week was a few degrees above the normal, but the nights were rather cool. The fair, sunny weather of the last few days greatly encouraged farmers everywhere and work has been resumed with vigor. Vegetation made rapid growth; forests even in the extreme west are becoming green.

A great deal of corn was planted this week in the east, where the work is approaching completion except on lowlands; in the west planting corn is still greatly behind, but is proceding on uplands. Corn is generally coming up to good stands and has been plowed for the first time in a few southern counties. Planting cotton is nearly ten days later than the average, but is now progressing rapidly; early planted cotton has come up nicely, and chopping to stands will begin next week in counties along the southern border. Tobacco plants continue to grow nicely; transplanting has made some progress in eastern counties. Some farmers have finished sowing rice. Planting peanuts has commenced. Gardens are doing well; in the west asparagus, lettuce, onions, and raddishes are up. Truck crops are improving; peas are in bloom, Irish potatoes are fine, and sweet potatoes are sprouting. Potato bugs have appeared. It is feared the pea-louse will injure the pea crop. Crop correspondents are almost unanimous in reporting wheat as unusually fine; only two out of 300 reports mention any damage by hessian fly. Spring oats, clover, and grass have made good growth. Peach trees are full of fruit, apples and cherries promise well, but pears and plums are falling in consequence of injury by blight. Shipments of strawberries are increasing rapidly.

Hundred Thousand Dollars in Fowls

It may prove a matter of surprise to know that Mississippi has a one hundred thousand dollar poultry farm. Here is the proof:

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Commenting, The Sea Coast Echo says: "When the pamphlet in question was being prepared it was a rule to make no exaggerations, and no statement that could not be fully substantiated upon investigation. The poultry farm located at Bryant's, on the Louisville & Nashville line was established some few years ago at a cost of $100,000. It is one of the greatest and most interesting poultry farms found anywhere. Imagine a place where eggs are gathered daily by wheelbarrows full!"—New Orleans Picayune.

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mar 7-2m

QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Gastonia station	Mar.	3	4
King's M't'n and Elbethel, Elbethel	"	10	11
Bessemer City circuit, Concord	"	17	18
Belwood circuit, St. Peters,	"	24	25
Shelby circuit Salem	March 31,	Apr	1
Shelby station	Apr	1	2
Cherryville circuit, Laboratory	"	6	7
Lincolnton circuit, Asbury	"	7	8
Polkville circuit, Palm Tree	"	14	15
Lowell circuit	"	21	22
Stanley Creek circuit Mt. Holly	"	28	29
Mt'n Island circuit, Mt'n Island	"	29	30
Lowesville circuit, Hill's Chapel	May	5	6
South Fork circuit, Zion	"	12	13
McAdensville station	"	19	20
Rock Springs circuit Bethel	"	26	27
New Cleveland circuit, Casar	June	2	3

MORGANTON DISTRICT, 3d Round IN PART.

C. G. Little, P. E., Marion, N. C.

Marion station, Snow Hill	May	19	20
McDowell circuit, Murphy's	June	2	3
Table Rock circuit Linville	"	9	10
East Rutherford circuit, Oak Grove	"	16	17
Henrietta station, Caroleen	"	17	18
Rutherfordton circuit, Mt. Hebron	"	23	24
Silver Creek circuit, Salem	June 30	July	1
Morganton station	"	1	2
Morganton circuit, Gilboa	"	7	8

District Conference at Marion July 18-22. The first day will be a Missionary Institute.

ASHEVILLE DISTRICT—2d Round.

D. Atkins, P. E., Weaverville, N. C.

North Asheville	Mar	3	4
Bethel	"	3	4
Hot Springs Ottinger's	"	1	11
Marshall, Marshall	"	17	18
Ivy, Ivy	"	24	25
Burnsville, South Tow	Mar. 31,	Apr.	1
Bald Creek, Shoal Creek	"	7	8
Swannanoa, Swannanoa	"	14	15
Hendersonville	"	21	22
Cane Creek, Tweeds	"	28	29
Saluda Edneyville	May	5	6
Old Fort, Providence	"	12	13
Weaverville	"	19	2
Haywood Street	"	26	27
Central	"	26	27

District Conference at Old Fort July 25-29 The first day will be a Missionary Institute. Session will open 9 a. m., July 25.

GREENSBORO DISTRICT—2d Round.

Frank H. Wood, D.D., P. E., Greensboro, N. C.

Liberty circuit, Rehoboth	May	5	6
Greensboro circuit, Lee's Chapel	"	12	13
Centenary station	"	13	14
Randolph circuit, Mount Gilead	"	19	20
High Point (at night)	"	20	21

THIRD ROUND.

Jackson's Hill circuit, Poplar Springs	May	26	27
Asheboro station Central Falls	June	2	3
Asheboro circuit, Pisgah	"		8
Uwharrie circuit, Concord	"	9	10
West Market St. station	"	17	18
Proximity station (at night)	"		17
St. Paul station, White Hall	"	2	24
Naomi station (at night)	"	24	25
Wentworth circuit Bethlehem	July	1	2
Ruffin circuit	"	8	9
Reidsville station (at night)	"		8
Ramseur circuit	"	14	15
Liberty circuit	"	21	22
West Randolph ct., Peasant Hill, D. C.	"	26	29
Randolph circuit	Aug	4	5
High Point (at night)	"	5	6
Peasant Garden ct., Bethlehem, C. M.	"	10	12

FRANKLIN DISTRICT—2d Round.

M. Campbell, P. E., Franklin, N. C.

Franklin station	Feb.	24	5
Cullowhee circuit, Love Chapel	M'ch.	3	4
Webster and Dillsboro, Sylva (Sun. n't.	"	4	5
Bryson City station	"	10	11
Whittier ct., at hittier	"	17	18
Bushnell circuit, Almond	"	24	25
Robbinsville ct., Odom	Wed. & Th	"	28 29
Andrews ct., Tomotla	M'ch 31	Apr	1
Macon circuit Bethel	April	7	8
Glenville ct., Norton school house	"	14	15
Highland ct., Platts, Tu and Wed.	"	17	18
Franklin ct., Burningtown	"	21	22
Haysville ct., Cusquittle, Wed. & Th	"	25	26
Hiwasse ct., Martain Tesk, Fri. & Sat.	"	27	28
Murphy	"	29	30

STATESVILLE DIST.—2d Round

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit South River	Mar.	3	4
Turnersburg circuit, Turnersburg	"	10	11
Mount Zion station	"	17	18
Mooresville circuit, Salem	"	24	25
Mooresville station	"	25	26
Pisgah circuit, Olin	Mar. 31,	Apr	1
Taylorsville, Liledoun	"	7	8
West End	"	14	15
Statesville	"	15	16
Troutman circuit, Knox Chapel	"	21	22
Lenoir circuit, Pleasant Grove	"	28	29
Lenoir station	"	29	30
Statesville circuit, Bethel	May	5	6
Stony Point circuit at Stony Point	"	6	7
Newton circuit at Mar'in	"	12	13
Hickory station	"	13	14
Catawba circuit Concord	"	19	20
Caldwell circuit	"	26	27
Granite Falls station	"	27	28
Maiden circuit, May's Chapel	June	2	3

MOUNT AIRY DISTRICT—2nd Round.

J. J. Renn P. E., Mount Airy, N. C.

Mount Airy Station	Feb.		25
Elkin station	Mar.		4
Pilot Mountain circuit, Little Yadkin	"	10	11
Mount Airy circuit, Zion	"	17	18
North Wilkesboro ct., Union	"	24	25
Wilkesboro circuit, Shiloh	Mar. 31,	Apr.	1
Rockford circuit at Pleasant Ridge	"	7	8
East Bend circuit at Booneville	"	14	15
Stokes circuit, Antioch	"	21	22
Sparta circuit, Mount Zion	"	28	29
Healing Springs circuit	May	5	6
Jefferson circuit, Transon	"	12	13
Creston circuit, Thomas Chapel	"	19	
Watauga circuit, Valle Crucis	"	6	
Boone circuit, Fairview	June	2	3

COUNTRY HAMS.

Nice Lot of Smoked Country Hams. Almost any Weight You Wish.

G. W. Denny

111 E. Market St.

WINSTON DISTRICT.—2nd Round.

P. J. Cranaway, P. E., Greensboro, N. C.

Thomasville station	Mar	24	25
Kernersville circuit, Kernersville,	Mar. 31,	Apr	1
Walkertown station	Apr.	7	8
Madison circuit Ladford	"	14	15
Mocksville circuit, Oak Grove	"	21	22
Mocksville station (night)	"	22	23
Winston, Burkhead and Grace	"	28	29
Davidson circuit, Midway	May	5	6
Farmington circuit, Advance	"	12	13
Winston circuit, Pine Grove	"	19	20
Summerfield circuit, Gethsemane	"	26	27
Forsythe circuit, Union	June	3	4
Danbury circuit, Danbury	"	9	10
Jamestown circuit, Morehead	"	16	17
Winston, Centenary	"	23	24

CHARLOTTE DIST.—2d Round

S. B. Turrentine, P. E., Charlotte, N. C.

Polkton circuit, Polkton	Apr		21
Waxhaw circuit, Bond's Grove	"		28
Charlotte, Belmont, Big Spring	"		28 29
Charlotte, Trinity	"		29
Derita circuit, Trinity	May	5	6
Charlotte Tryon Street	"		6
Monroe circuit, Bethlehem	"	12	13
Monroe station	"	13	14
Morven circuit, Pleasant Hill	"		26 27
Lilesville circuit, Olivet	June	9	10

WAYNESVILLE DIST.—2d Round.

F. L. Townsend, P. E., Canton, N. C.

Clyde circuit, Fincher's Chapel	Mar.	10	11
Sulphur Springs circuit, Pisgah	"	17	18
French Broad River View	"	24	25
Mills River circuit, Mills River,	Mar. 31,	Apr	1
Brevard station, Oak Grove	"	7	8
Transylvania circuit, Tonestee	"	14	15
Leicester circuit, Dick's Creek	"	21	22
Canton, Bethel	"	38	29
Haywood, Lower Fines Cr'k S. S and L. Conference	May	4	6
W. Haywood (———)	"	12	13
Waynesville station			20
French Broad circuit (———)	"	26	27
Spring Creek circuit (———)	June	2	3

SALISBURY DISTRICT—2d Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Bethel	March	10	11
Salisbury, Main St	"	11	12
Concord ct., Rocky Ridge	"	17	18
Concord Forest Hill	"	18	19
Concord, Central	"	24	25
Concord Epworth	"	24	25
Albemarle ct Stony Hill	March 31	April	1
Albemarle station,	April	1	2
China Grove ct., Shiloh	"	7	8
Linwood ct., Bethel	"	14	15
Lexington station	"	15	16
Gold Hill circuit, Wesley Chapel	"	21	22
Salem circuit, Big Lick	"	28	29
Salisbury, Church Street	May	5	6
Mount Pleasant circuit, St. Paul	"	12	13
East Salisbury station	"	19	20
Spencer station	"	19	20
Norwood circuit, Cedar Grove	"	26	27

Pastors will please hold fast-day services at place of Q. Meeting, on Friday preceding Q. Meeting, wherever practicable. Stewards please be on hand with full reports.

Let us one and all push collections for "twentieth century fund," during April and early part of May. Pastors please all appoint active, efficient committees for this twentieth century fund. Let all our people arouse to this great work.

"The ROYAL SCROLL."

For the entertainment and instruction of the young, for the moral, social and intellectual advancement of the home. Would you save a boy from street vices? Let the home abound with every possible means of amusement and instruction. We can help you.

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(Those wanting further information will address the above name at Roaring River, N. C.) Nov1-tf

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Anniversary Meeting of Centenary Auxiliary, Winston, N. C.

The Woman's Foreign Missionary Society of Centenary M. E. Church held its twenty-first anniversary at the residence of Mrs. L. A. Vaughn, Friday at 3 p. m., April 27. We had with us Mrs L. W. Crawford, the Conference Secretary of the Western N. C. W. F. M. S also Mrs. L A. Cunningim, President of the Woman's Missionary Society of the Eastern N. C. Conference.

It is always a great pleasure to have these elect ladies with us. Their presence and addresses added greatly to the interest and inspiration of the occasion and none who heard the utterances of these faithful Christian ladies could fail to gather zeal for the great cause of missions. While there was not a word of censure from either of these ladies who have the work well in hand and weighing so heavily on their hearts, yet we could not help drawing a sharp contrast between what we have done along this line and the work of other smaller auxiliaries. West Market Church Society for instance has subscribed ($750), seven hundred and fifty on the Twentieth Century Fund, while ours has not yet reached one hundred dollars. But there are quite a number still to hear from in our society, and some also have paid something and some have expressed their intention of paying considerably more, so we do not mean to disparage our home efforts, but merely state facts that we may know how we stand, and fix our goal of lofty things, hoping to attain them. Another feature of this anniversary occasion was the reports from six of our foreign fields made by some of the young ladies of the Church, each costumed appropriately to the country from which she reported. Miss Eva Williams represented China, and gave a very interesting and instructive report of the work there. Little Miss Nannie B. Walker represented Korea, telling us of the greatest needs of our work there, also the great success in this new field.

Miss Lora Ferrel, in Indian costume, reported our work among the North-American Indians, showing some discouragement wrought by the Indian medecine men, also some opposition from the Roman Catholic Church there, though bright prospects for the Methvin Institute in Indian Territory.

Miss Ivey Walker gave us a very interesting account of our missionary work in Mexico. Miss Lottie Miller represented the native Portugese in Brazil, and told us what our beloved Miss Mary Pescud, formerly of Raleigh, N. C., is accomplishing there, then came Mrs. Powell Gilmer, impersonating Mrs. Decker, better known as Miss Angeline Cisnero, of New York Journal fame, who spoke of the problems confronting us as a Church and nation in considering the welfare of Cuba.

We were glad to have with us several visiting ladies from some of our other churches in town, also Mrs. W. C. Willson of Burkhead Church, who has been deprived of meeting with our missionary society heretofore, having been an invalid for twenty years or more.

Refreshments were served by the ladies in costume.

In behalf of our missionary society we desire to return thanks to all of these ladies who contributed so gracefully to the success of the occasion; also to Mrs. L. A. Vaughn for so graciously throwing open the doors of her elegant residence for the reception of this anniversary meeting.

Now that we have gained our majority and attained to full grown womanhood as a society, may we go forward in the work of the Master, as never before Putting on the whole armor of God may we work valiently in this great cause of missions.

It is with great thankfulness that we report that out of the seventeen charter members of twenty-one years of age, only three have died.

A DEVOTED MEMBER

DEAR MRS. CRAWFORD:—We held our Easter Services on last Sunday afternoon in behalf of our 20th Century Offering, and used the following program, for a part of which we are indebted to our Woman's Missionary Advocate, and a part to your helpful column in the N. C. ADVOCATE. I also requested each member to write out a list of her reasons for gratitude to God for the blessings coming to us from the 19th Century. These are to be read at our next meeting in May.

We have also appointed one of our members to prepare a book in which to enroll the names (with their own signatures) and amounts contributed to this fund; the book to be kept in the "archives" of the Society and a copy sent to the Annual Meeting at Waynesville.

The following is the Program as carried out by our Woman's Foreign Missionary Society and the members of the Light Bearers' Society, Reidsville, N. C.

Opening song, "'Tis Easter," sung by the children as they marched in the church.

Voluntary by choir.

Prayer by Rev. Jno. G. Staples.

* * * * * * *

Song, "For Me;" Hettie Foard and Anna Venable.

Easter Messengers, (a Recitation,) Susie Stokes, Blanche Venable, Lillian Matthews, Lillian Hitchcocke, Sara Staples.

Song, "Swing the Beautiful Lillies," Blanche Venable, Lucille Mitchell, Mary Walker, Leilia and Belle Wilkerson, Kathleen Terry, Catharine Matthews, Blanche Allen, Anna Lee Williams.

Responsive Reading by W. F. Missionary Society.

Recitation, The Easter Angels, Mattie Foard.

Song, "The Empty Grave," Miss Janie Williams.

Recitation, "The Master is Risen Indeed," Mattie Erwin Penn.

Questions on the 20th Century Movement, answered by the members of the W. F. Missionary Society.

Reading of the Poem on the Twentieth Century Offering.

Song, The Twentieth Century Hymn.

Remarks by the Pastor, Rev. Jno. R. Brooks, and collection of offerings.

The motion song of the little "tots" as they sung, "Swing the Lillies," was particularly pleasing, and the large audience seemed highly pleased with the exercises. MRS. JNO. R. BROOKS.

Twentieth Century Offerings.

Reidsville auxiliary is not quite ready to make report of its offering.

Central Church Auxiliary, Concord, held a most interesting and profitable Easter service, and the offering amounted to $200.00 in cash and subscription

Central Church Auxiliary, Asheville, reports an offering of $171 00 in cash and subscription

Young People's Society of Central Church, Asheville, reports $25 00

Asheboro Auxiliary reports as its offering $17.50.

Miss Esther Bolick reports $7.00 from Light Bearers of Taylorsville.

OPENING OF THE

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GRAND DISPLAY OF NEW GOODS.

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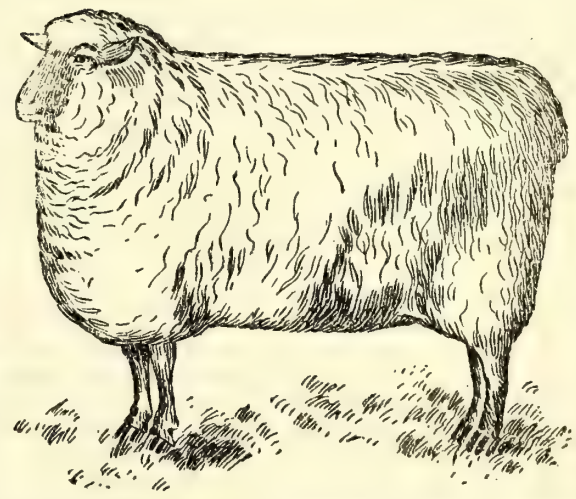
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C. M Vanstory, President; W. G. Balsley, Vice-President; G. A. Rankin, Secretary and Treasurer.
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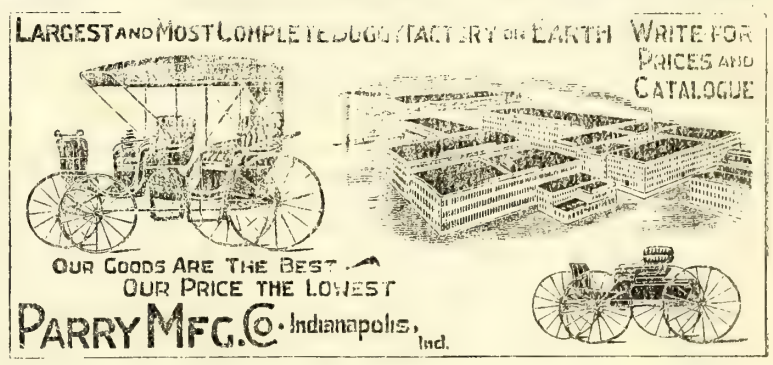


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Bishop W. A. Candler, D. D., Atlanta, Ga.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

Our readers hardly realize, unless they take the Northern farm papers, the great interest that is being manifested in the Southern field or cow pea in other parts of the country. The Practical Farmer of Philadelphia, of which the writer is an editor, devotes its entire edition for April 21 to a discussion of the cow pea by farmers in all parts of the country. This discussion was brought out by the offer of three prizes of $25, $15 and $10 for the three best papers on the cow pea and the curing of pea vine hay. The first prize went to Mr. W. J. Currie, of Maxton, N. C., while the other two went to farmers in New Jersey and Vermont respectively. No one, ten years ago, would have dreamed that our Southern pea would ever be grown successfully in Vermont. And yet the writer of the third premium article states that it has been found in Southern Vermont a very valuable food for dairy cows, and that it more than takes the place of the purchased bran in the mixing of the cow's ration. In the same edition of the paper are a series of other letters from almost every state in the country describing the success that has been attained North with the pea. And yet our Southern farmers have, many of them, not yet awakened to the great value of the plant that does so much better here than North. While the Missouri cattle feeders have found that they can grow the pea and can make with it the finest of export beef, and the western horsemen declare that no feed so well finishes off a colt as cow pea hay, and while the Experiment Station in Missouri advises the Western farmers to grow the cow pea for hay in preference to timothy, our Southern cotton farmers are still buying—at least some of them are—the wild Western hay at a big price, when they could make, right at home a hay far superior and at the same time improve their land by doing it.

Our farmers have hardly begun to realize the great advantage they possess in the pea, and the opportunity it gives them to feed cattle and make money in the feeding while their land grows better all the time instead of poorer from the constant wasteful practice of dribbling fertilizers under every crop to squeeze a little more out of the land.

Then too, what farmers know whether the cows he is keeping are paying for their board? There is an idea very prevalent among farmers that the milk of any cow will get rich according as she gets the best food. This notion has been exploded long ago with all thoughtful students of animal life. We know that the amount or percentage of butter fat in a cow's milk belongs to the individual cow, and that no amount of feeding will make that cow's milk any richer.

There is a little cheap machine used now by progressive dairymen, known as the Babcock milk test. With this machine we can tell exactly the percentage of butter fat in a cow's milk, and knowing the quantity she gives, we can tell at once how much better she is capable of making, and whether she is paying for her keeping or losing money for the owner.

To illustrate this I know of no better example than the one given by the New York Experiment Station. They made a trial of three cows for a year. One of these was a full blooded Jersey cow, the second was a fifteen sixteenth Jersey, and the third one was a half Jersey cow. Now most of our farmers at once jump to the conclusion that if a cow is nearly full blood Jersey or even a half blood one, she must of necessity be a superior cow. But the Babcock test shows us that there are weeds or poor cows even among the best bred animals. The first cow named gave 8,000 pounds of milk during the year, which tested 5 6 per cent. of butter fat. The second one gave 6,000 pounds of milk that tested 4 per cent. butter fat, while the third one gave 4,600 pounds of milk that tested 3 8 per cent. butter fat. They were all well fed and fed exactly the same food in the same amount. The first cow made 515 pounds of butter, which at 20 cents per pound sold for $103.00. The second cow made 276 pounds of butter or $55 20 worth and the third made 191 pounds or $38 20 worth. That is she made $9 30 less than her food cost, as the food of each cost $47.50 for the year. So while the first cow made a fine profit the second one made a small one and the third lost money for her feeder. How many farmers are there who know whether their cows are paying them or not? There are thousands of cows that are not paying their board, and there are many that might do more in quantity with better arranged food rations, for while we cannot feed any more fat into a cow's milk, we can bring her to her normal yield by proper feeding. The proper feeding is a matter that farmers everywhere should study. The Department of Agriculture at Washington has published a Bulletin known as "Farmers Bulletin, No. 22, of Feeding Farm Animals." This can be had by any farmer on sending his name and address to the Secretary of Agriculture and asking for this bulletin. It is well worth the close study of any one who has animals to feed, and will enable the farmer to compound a proper ration from the foods he may have at hand, and prevent wastefulness in the use of forage and grain.

The great value of intelligent study on the farm is well illustrated by a list of the dairymen of Iowa published in Hoard's Dairyman. In almost every instance where there is a specially good average, the man is a reader and keeps a dairy breed of cows and not a general purpose animal or a Jack-at-all-trades cow. One man, who reads no farm paper, keeps a herd of 10 cows which averaged 98 pounds of butter each per annum, while another successful dairyman, who studies his business, has a herd of 20 cows which average 315 pounds of butter annually each. The first man would be better off without any cows at all, while the second one is making money. There are many sections of western North Carolina where the dairy could be made a source of great profit if the right kind of cows is kept. It is hard to understand the desire which many farmers have for a general purpose cow. They want a cow that will make big veal calves, and that will make a good beef herself after she is too old for milk, and at the same time they want a good milch cow. Now you cannot get a general purpose cow that will be good all around. If your interest is in the dairy, then get cows that have been bred especially for the dairy. If on the other hand, you can do better by selling calves and beef cattle, get a beef bred animal and let the milk be a secondary matter. But do not imagine that you can make a profitable dairy with cows that carry flesh and make big veal calves. Cows cannot carry their food into the formation of fat on their bodies and fat in milk at the same time The cow is kept by intelligent breeders for one or the other of two distinct purposes, either for beef or milk. She is a machine for transforming good food into good butter, if bred for the dairy, but if bred for beef, she has inherited a tendency to lay on flesh, and to diminish in milk production. A cow that looks sleek and fat while giving milk is never a good milch cow. It will never pay to keep a cow year after year at a loss in milk product merely because at the end of her career she will make more beef than a cow that would have given a profit in milk all her life.

Western North Carolina is intended naturally to be a cattle and dairy country and ought to be the source of supply for a large part of the country south and east for the best of butter and beef. And yet in the Piedmont section there are thousands of acres that have been washed away in the clean culture of cotton that would be fertile today had the dairy or the beef animal been the object instead of competing with the cotton country proper. Today it is a curious fact that in the best cotton sections of the state the level coast plain, where cotton is more naturally the money crop, there are men doing more in the dairy than in the upper sections where the dairy is the more natural object, and we know of one man in the east who has fed the past year 600 beef cattle, and thereby made over a bale of cotton per acre last season. bad as it was, while there are hundreds of men in the upland red clay country, which is well adapted to cattle who keep no stock and make less than a third of a bale of cotton per acre, and still keep on washing away their hills in cotton culture in a country where the cattle on their hills should bring plenty and fertility While the feeding of stock and the growing of feed for them lie at the very foundation of good farming in all parts of the state, they are especially the thing that the Piedmont farmers should of all others make an object. The feeding of cattle and sheep is becoming more and more profitable annually, as is also the breeding of good horses and mules. The great depression in the breeding of horses has passed away and they are again profitable.

And yet there are cotton farms all over the cotton growing section of North Carolina where no animals are kept but mules, and as there are no breeding animals on these farms the owners must of necessity take some of their cotton money to buy mules. I met last winter, in the cotton country, a man whose sole business is the bringing in of mules from Kentucky into a section where mules can be raised as profitably as anywhere, but where the farmers buy all they need, though they could raise them without feeling the expense. The cotton crop is taxed with all this expense, as well as the many other expenses of growing the crop and feeding the teams and men who make it. While specialization is a good thing, single cropping never makes a community permanently prosperous. It is diversified farming that makes homes, schools and churches in a community. It is the country home made beautiful with trees, shrubbery and flowers and attractive to the young people, with animals of all kinds, and a diversified interest that makes a home where the boys want to stay, and where the best of Christian graces have full opportunity for development. The most valuable crop on any farm is the boys and girls that grow up on it, and they can be made better men and better women in a real country home than they can in a place where cotton or tobacco absorb all the attention, and where the beautiful things of this life are neglected, where no farm papers are read and only a grinding drudgery prevails all the year through. For your childrens' sake farm in a diversified way and make home a real home and not a mere house in a cotton field.

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		No. 403.	No. 41.
Lv. New York,	P.R.R.	*11 30 a m	*2 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd.	S.A.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A. L.	*5 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7.00 "
Lv. Wilmington,	S. A. L.		*3 05 p
Ar. Monroe,	S. A. L.	*8 50 a m	*9 12 p
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p
Ar. Chester	S. A. L.	*8 13 a m.	*10 55 p
Ar. Greenwood		10 45 a m	1 12 a
Ar. Athens		1 24 p m	3 43 a
Ar. Atlanta		3 50 p m	6 15 a
Lv			

NORTHBOUND.

	No 402.	No. 3
Lv. Atlanta, S. A. L.	*1 00 p m	*3 50 p
Ar. Athens	3 08 p m	11 05 p
Ar. Greenwood	5 40 p m	1 46 a
Ar. Chester	7 53 p m	4 08 a
Ar. Monroe	9 30 p m	5 45 a
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a
Ar Hamlet, S. A. L.	*11 0 p m	*7 45 a
Ar Wilmington		*12 05 p
Ar Southern Pines, S. A. L.	*12 02 a m	*9 00 a
Ar. Raleigh	2 03 a m	11 13 a
Ar Henderson	3 26 a m	12 45 p
Ar. Weldon	4 55 a m	2 50 p
Ar Portsmouth	7 25 a m	5 20 p
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p
Ar. Washington, Penn. R.R.	12 31 p m	11 20 p
Ar. New York	6 23 p m	6 53 a
Lv		

*Daily. †Daily except Sunday.

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MARRIAGES.

JACKSON—BUCHANAN.—At the home of the bride's father, near Holt's Chapel Church in Guilford county, at 8:30 p. m., April 25th, Mr. Lee A. Jackson to Miss Roxie W. Buchanan; Rev. V. L. Marsh performing the ceremony.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

BASINGER.—Charles Augustus Basinger was born August the 28th, 1871, and died April 2nd, 1900 He was married to Miss Lula Pressley in October, 1899, who is left with mother, two sisters, and one brother to mourn his death.

At one time he was a member of the church; but at the time of his death he was not in the communion of any church.

JOS. J. EADS.

SIDES.—Charles W. Sides was born November the 5th, 1862, and died March the 26th, 1900, with heart failure. after a week's illness from pneumonia At the time of his death he was a member of the Methodist Episcopal Church, South.

He impressed me as an humble, sincere Christian man of the old stock Methodist type. What is better, he impressed his family thus: his oldest son told me that he did not remember when his father did not hold family prayers and ask a blessing at the table. And more, his widowed wife said she never knew him to say a cross word to his family. This I fear cannot be said of many husbands. I have never before felt the loss of a member as keenly as I did in his case.

May God comfort his family in their great loss.

JOS J. EADS, P. C.

SAFRIT.—Lonnie Mitchell Safrit, infant son of William S. and Laura E. Safrit, was born November the 8th, 1898, and was taken on March the 30th, 1900, aged 1 year, 4 months and 22 days. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." None but a father or a mother that has buried a sweet babe can enter fully into the heartrending sorrow that brother and sister Safrit have passed through.

The tender scion remained with them long enough to firmly fasten their affections about him, and was then uprooted by him who knew best and transplanted in the eternal and heavenly garden of God. May God bless and comfort these bereaved ones.

JOS. J. EADS.

JOHNSON.—John M. Johnson was born in Johnson City, Tenn., May 7th, 1839; was married to Miss Hattie Alexander; lived in Jonesboro, Tenn, at Alexander P. O., N. C., and in Asheville, N. C.; died in Asheville, N. C, April 14, 1900. He leaves four children, one son and three daughters, all of whom live in Asheville.

Brother Johnson was a faithful member of the M. E Church, South, a man of more than ordinary cast of mind, well educated and well read, pure and generous in life, and noble in spirit. He had clear conceptions of right and wrong and earnestly adhered to the right. He was generous in support of his church, ready to speak in public when occasion demanded, fervent in prayer, a punctual and efficient Sunday-school worker. He was of a very sanguine temperament, never complained nor spoke of his troubles. For the past two years he has been a great sufferer, prostrate with rheumatism, yet he was patient and hopeful to the end. Such a life cannot have been lived in vain.

Bro. Johnson was an esteemed member of North Asheville M E. Church at his death. We laid his mortal remains to rest at Alexander's Chapel late Saturday afternoon before Easter. It was a beautiful mountain sunset. We were comforted with the great thought of Eastertide, of Him who brought "life and immortality to light."

E. K. MCLARTY.

Tribute of Respect.

Whereas, On March the 30th, 1900, at his home in High Point, N. C., our beloved brother, John F. Falls, departed this life and entered into the peaceful rest reserved for the upright Christian. Brother Falls was a member of Fallston M. E Church and Sunday school since its organization, until a short time before his death.

Whereas, We, his surviving companions, desire to give expression to our sorrow at this sad dispensation of divine providence, and to hold the memory of this brother sacred, be it therefore

Resolved, 1st. That we bow in meek and humble submission to the divine will of our heavenly father, knowing that he doeth all things well.

2nd While we realize that the Sunday-school has lost one of its most devoted members, let us pray God for some one to fill his place, feeling that our loss is his eternal gain.

3rd. That to his bereaved wife, mother, brother and sisters we extend our sincere sympathy, and for comfort in this hour of trial we commend them to the care and guidance of the One who is too wise to err and too good to be unkind.

4th. That a copy of these resolutions be sent to the family of the deceased, the Cleveland Star and the CHRISTIAN ADVOCATE.

E. A. HOUSER,
C. S YOUNG,
W. A. GANTT,
Committee.

MOZLEY'S LEMON ELIXIR
A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.
Prepared only by Dr. H Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commence using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED.
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles

MRS. S. A. GRESHAM,
Salem, N C

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c. at druggist. Prepared only by Dr. H. Mozley Atlanta, Ga. mar and apr

SPRING HUMORS.

Itching Skin, Eczema, Boils, Pimples, Cured by B. B. B. Trial Bottle Free.

Does your skin itch and burn? Do scabs and scales form on your skin, hair or scalp? Is there a constant desire to scratch? Eczema? Skin sore and cracked Rash form on the skin? Pricking pain in the skin? Boils? Pimples? Bone pains? Swollen joints? Falling hair? All run down? Hot flushes, shifting aches, cold feet, unrefreshed sleep, constant, indescribable feeling of dread or of impending calamity? Skin pale? Do scratches and cuts heal slowly? All these are the symptoms of impurities and spring humors in the blood. To cure take one to six large bottles of B. B. B. (Botanic Blood Balm) at once, which will make the blood pure and rich. B. B. B. has a peculiar effect—different from any other remedy. B. B. B. drains the impurities, poisons and humors from the blood, and in this way a real, permanent cure is made. Then the sores heal, itching of eczema stops forever, the skin becomes clear, the breath sweet and the blood pure and rich. So if salves, sarsaparillas or mild remedies have failed you don't give up hope, for B. B. B. is just the remedy you have been looking for. CHRISTIAN ADVOCATE readers are advised to give B. B. B. a trial this spring. For sale by druggists, $1 per large bottle; six large bottles (full treatment), $5. Complete directions with each bottle. So sufferers may test B. B. B., a trial bottle given away. Write for it. Address Blood Balm Company, 42 Mitchell Street, Atlanta, Ga. Describe symptoms and free personal medical advice given. 2t.

At this season of the year there are always many deaths, particularly among children, from summer complaint, diarrhœa, dysentery, cholera morbus, cramps, etc., and every one ought to know that a sure and speedy cure can easily be obtained by taking Perry Davis' Pain-Killer in sweetened water every half hour. It never fails. Avoid substitutes, there is but one Pain Killer, Perry Davis'. Price 25c. and 50c.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved taste pleasant), taken in early Spring and Fall prevents chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1 00 bottles.

$18.00 PER WEEK AND EXPENSES.

On account of the rapid increase of their business, the R. H. Woodward Company, Baltimore, Md., desire to secure representatives to travel. No canvassing. They offer good parties who can do a reasonable amount of business, $18 00 per week and expenses Write them immediately sending references. apr11-1m.

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.
25c. a bottle at Druggists.
June 28-1y nrm

ALWAYS KEEP ON HAND
Pain-Killer
There is no kind of pain or ache, internal or external, that Pain-Killer will not relieve.
LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME,
PERRY DAVIS & SON.

BELLS
Steel Alloy Church and School Bells &c Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

WILMINGTON & WELDON R. R. AND BRANCHES.

And Atlantic Coast Line Rail Road Company OF SOUTH CAROLINA.

—CONDENSED SCHEDULE—

TRAINS GOING SOUTH.

Dated Jan 14, 1900	No. 23 Daily.	No. 5 Daily	No. 108, Daily ex Sunday	No 41 Daily.	No. 49 Daily.
	A M	P M	P M.	A.M	P. M.
Leave Weldon.	11 50	8 58			..
Ar. Rocky Mount	12 55	9 52	....	..	.... .
Leave Tarboro.	12 21		6 10	...	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 52
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma..	2 55	11 06		..	.. ..
Lv. Fayetteville.	4 30	12 20		...	.....
Ar. Florence..	7 25	2 24			....
	P. M	A M.			
Ar Goldsboro.....	.....		7 55	.	
Lv. Goldsboro.	.....		...	7 01	3 25
Lv. Magnolia.....	.....	....		8 09	4 23
Ar. Wilmington..	....	...	....	9 40	6 00
			P.M	A. M	P. M.

TRAINS GOING NORTH.

	No 78. Daily	No. 102, Daily ex. Sunday	No. 32, Daily.	No. 40 Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence.....	9 45	.	7 45		.....
Lv. Fayetteville.	12 20	.	9 45		.....
Leave Selma.....	1 50	.	10 56	....	.....
Arrive Wilson....	2 35	..	11 33		.....
		A.M		P.M	A. M.
Lv. Wilmington.				6 50	9 45
Lv. Magnolia				8 20	11 16
Lv. Goldsboro .	.	5 00		9 27	12 26
	P. M		A M.	P. M.	P. M.
Leave Wilson...	2 35	5 43	11 33	10 30	1 16
Ar. Rocky Mount.	3 30	6 25	12 09	11 11	1 53
					....
Arrive Tarboro		7 04			.....
Leave Tarboro	12 21	....	.....		.....
Lv. Rocky Mount.	3 30		12 09	.	.....
Arrive Weldon...	4 32		1 14		.....
	P. M.		A. M.	P. M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m. arrive Fayetteville 3 45 p m. leave Fayetteville 3 48 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55 Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m. arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 5 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m. and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

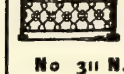
Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 26 a m.

Trains on Nashville Branch leave Rocky Mount 10:00 a m, 3:40 p m.; arrive Nashville 1:10 a m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:56 p m Nashville 12:15 a m, 5 25 p m arrive at Rocky Mount 11 45 a m. 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m and 2:5[illegible] p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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General Passenger Agent.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.


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DUFUR & CO.,
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Manufacture wire railing for cemeteries, balconies &c.; seives, fenders, cages, sand and coal screens woven wire, etc Also iron bedsteads, chairs, settees, &c.

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NEWS OF THE WEEK.

Tuesday, April 24.—United States interference is wanted in the international question between Chile and Peru——The Republican attorney general in Kentucky does not appeal from the judgment of ouster——By a vote of 33 to 32 the senate decides against seating Mr. Quay as senator from Pennsylvania——The Colombian troops have been defeated by the insurgents and there is great excitement in Panama——The transport McPherson sails today with $500,000 of the $2,000 000 voted by Congress to be returned to the Porto Ricans——The Turkish minister at Washington reports to his government that ours will insist on prompt payment of the indemnity——General Rivera tenders his resignation as secretary of agriculture and declares himself a candidate for mayor of Havana——Fighting continues at Wepener and other points in southwest Free State. Important developments are expected there soon——The war department gives out a statement of the military operations in the souther provinces of Luzon since January 1st.

Wednesday, April 25.—Aguinaldo is in hiding among the Igorote villages of Luzon——The Democrats of Alabama nominate J. M Sanford for governor——Senators Harris and Pettus make a minority report in the case of Senator Clark——The "Irish-American brigade" after an address from Kruger leaves Pretoria for the front——Former Captain Carter is taken to Fort Leavenworth to serve out his term of imprisonment——The Kansas populist state convention instructs its delegates to vote for Bryan for president——Populist leaders of Kentucky favoring fusion with Democrats hold a convention in Louisville——Colombian revolutionists have captured Carthagena, the most important seaport of the republic——It is rumored that Russia will back Turkey in resisting payment of the demands of the United States——Hunter, the embezzling railway auditor of Atlanta, is convicted and sentenced to five years' imprisonment——The Atlantic Federation of Trades endorses the Southern telegraphers' strike and asks the merchants to boycott that road——The secretary of war sends to the senate a statement showing how much has been paid to army officers serving in Cuba as extra allowances——In Luzon American troops attack 300 Filipinos, most of them bolomen. Eighty are killed, fifty of them being driven into a river and all shot——The Carolina and Northwestern Railroad Company will increase its stock and issue bonds to make the road a standard gauge and extend it into Tennessee.

Thursday, April 26.—Senator Mason introduces a resolution instructing the president to withdraw the troops from Cuba——The steamer City, of Jacksonville, stranded September 19th near Portsmouth, N. C., has been floated——The limit of railway tickets sold to the Confederate re-union at Louisville has been extended to June 10th——The Democratic convention of Alabama instructs its delegates to the national convention to vote for Bryan——The Nicaraguan government has canceled the concession to the Maritime company to build a ship canal across Nicaragua——A running fight is in progress between the Boers, retreating from southern Free State, and the British forces sent to capture them——The war office has sent this year to the army in South Africa 27,041 horses and 17,143 mules as remounts. This number is to be greatly increased——The Turkish minister of foreign affairs is handed a note from our government relative to our government's demands on Turkey. Turkey will have a warship built in this country——The cities of Hull and Ottawa, on opposite sides of Ottawa river were devastated by fire Thursday. In the former only a few houses are standing. The loss is estimated at from $20,000,000 to $30 000,000——Confederate memorial day in Atlanta is made notable by a speech to the veterans by Governor Candler in which he scores Republicans and denounces the conduct of affairs in Porto Rico and the Philippines.

Friday, April 27th.—A destructive tornado sweeps over a section of Texas——The British estimate the entire Boer strength at 30,900——There is a Spanish rumor of an insurrectionary movement in Santiago de Cuba——The commencement exercises of the North Carolina Agricultural college will begin May 27th——The senate committee raises the amount of the fortification appropriation bill to $7,736,628——Fire insurance companies of the United States do not suffer much by the Hull Ottaway fire —— One of the plants of the Tar River Lumber Company at Tarboro, was burned Friday evening——At San Francisco 1,000 pounds of tobacco from Mount Airy, N. C., is seized for not bearing sufficient revenue stamps——Leading Republicans advise Taylor, of Kentucky, to employ D. L. Russell as counsel in his trial for the murder of Governor Goebel——A committee of the striking telegraphers of the Southern railway are in Chicago endeavoring to secure a general sympathetic strike of railway telegraphers The men have already demanded increase of wages on several roads——The grand jury at Frankfort, Ky., has finished its investigation of the Goebel murder. It is said there is a bill against Taylor. The hearing of the motion for bail for Powers and others will bring out most of the evidence on both sides.

Saturday, April 28.—The president of of Aguinaldo's late cabinet has been captured——The Texas flood continues serious. Great damage is done at Waco——There is a mistrial in the famous Clarke divorce case in Pittsburg——Governor Taylor's attorneys file their brief in the Federal Supreme court——The tone of the Geman press becomes much more friendly toward England——The promotors of the St. Louis exposition visit the president and seek his co operation——The Democratic attorney general of Kentucky secures undisputed possession of the office——J. Skelton Williams is elected president of the Petersburg, Richmond and Carolina Railroad Company——The British try to get ammunition through Basutoland, but the Basutos stop the wagons and inform the Boers——New Lodges of Odd Fellows recently formed in this state brings the number of lodges up to 1,161 and the membership to over 6,000——Dr. George R. C. Todd, a brother in-law of President Lincoln, died in Barnwell, S. C., Saturday. He was a surgeon in the Confederate army——Announcement is made of the engagement of Alfred Gwynne Vanderbilt and Miss Elsie French. They will be married in Newport in September——Employes of several other railroads join the strikers of the New York Central at Buffalo. Committees of the strikers and the railroad meet today.

Married—at the home of the bride's father, Mr. Ervin Donnell, by Rev. R. S. Webb, on April 17, 1900. Mr. George E. Buchanan and Miss Annie Donnell, both of Guilford county.

CITY NATIONAL BANK,

Of Greensboro, N. C.

—WITH A—

Capital - - - -	$100,000 00
Surplus and Profits - -	13,000 00
Total Assets over - -	500.000 00

Offers more security to depositors than any bank in Greensboro. Accounts of Individuals, Merchants, Firms and Corporations are handled with care and economy

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SPECIAL BUGGIES with long bodies and drawers under seat, Steel or Rubber Tires. Fancy Buggies with stick seats. Buggies with Wire Wheels, Pneumatic Tires and Ball-Bearing Axles. Buggies for everybody.



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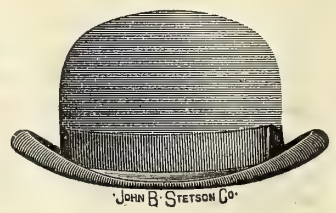
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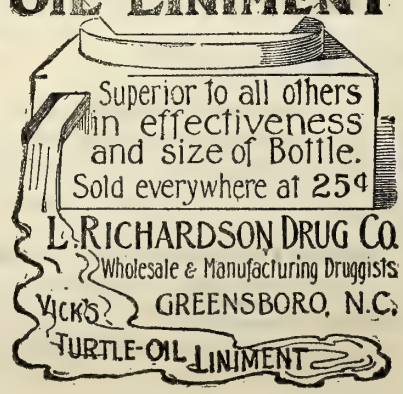


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S. J. KAUFMANN,

306 South Elm St.

EASTER NOVELTIES IN
Neckwear, Hats and Shoes
—JUST ARRIV'D.—

STAPLE LINE OF
Men's Shoes, Shirts, Gloves, Underwear.

Strictly Cash--One Price.

All goods marked in plain figures.
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Liability Insurance.

INSURE Your Steam Boiler Four good inspections per year guaranteed.

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TAKE NOTICE.

The Southern Pub Co. has opened an office in Charlotte, N. C., for the sale of Standard Subscription Books. The following are only some of the New and Popular Books we are now offering to agents who are willing to work on liberal commission: "Memorial Life of Moody," "Sacred Pictures;" "The National Encyclopedia," "Our New Possessions" Send 25c. and secure outfit and territory at once. We pay freight on Books. Correspondence solicited. Address SOUTHERN PUB. CO, Jas. Gattis, Mgr., may 2-1m Charlotte, N. C.

CATARRH To convince skeptics we have quickest, most effective cure known, we mail one month's treatment for 10c, and guarantee $1.00 worth to cure, or refund money. Sanitary Still Co. Atlanta, Ga., U.S.A.

NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., MAY 9, 1900. VOL. XLV., NO. 19.

A NEW MISSIONARY HYMN.

College Message

(Ecumenical Conference)

BY THE REV. C. A. S. DWIGHT.

From Yukon's ridges dreary,
From China's sunken plains:
From Afric tribes who weary
Of satan's galling chains:
From many a blighted nation,
Where men in darkness die,
In mighty acclamation
For gospel grace they cry.

What though in tropic gardens
The flowers in beauty bloom,
Yet man his heart still hardens
And bides in sinful gloom:
What though God's hand has brightened
The earth with promise sweet,
The heathen unenlightened
Yet bow not at His feet.

Can we to whom the ages
Such wealth of truth have brought—
A wisdom more than sages
Or Magi e'er have taught—
Can we for whom in glory
The stars of promise shine,
Deny to men the story
Of Christ's rich grace divine?

Waft onward, gales of Heaven,
The argosies of grace!
Now be the Gospel given
To every land and race,
Till hosts of high and lowly
Become in God's great plan
One household of the holy,
One brotherhood of man!

—New York Observer.

ARE you letting God have a chance at you daily? In other words, do you habitually spend a little while alone with Him?

Do not deceive yourself with the fallacious reasoning, "I have no time." Whatever else may go undone, you cannot afford not to take time to be holy.

AT A recent Methodist love feast the following testimonies were of a sort good for edification both in their brevity of expression and depth of experience. "I have nothing good to say of myself, but much to say of my Lord Jesus Christ." "I praise the Lord for what he has done for me, but much more for what he is to me." "A blessed thing it is to cling to the cross, but not enough; we want Christ to cling to us" "I have faith in God and try to live so that he will have faith in me." "I thank God for his grace, broadening, deepening, filling my soul."

DR. DUBOSE, our League Secretary, is giving the Church an almost ideal paper for her hosts of young people. That it has not achieved financial success is certainly not due to its lack of merit, which is undisputed, but to the lack of thoughtfulness and co-operation on the part of those who ought not only to take it but try to circulate it. The editor, in a recent issue, gives some inside facts, which doubtless apply to our own as well as other Conferences. They should set us not only to thinking but to subscribing at once:

"Two thousand of our pastors do not take the Era.

Two thousand of our League chapters are without so much as one copy of their own paper.

Two thousand of our better churches are without League organizations.

The two thousand pastors who do not take the Era for the most part have no Leagues.

The two thousand Leagues that have no Era clubs are mostly doing but little work—barely living.

The two thousand Leagues that support the League literature are alive, active, and helpful. They are those which are led and encouraged by their pastors, who see in the League a means of spiritual life and usefulness for their young people. He that runneth may read."

DR HAMMOND reports the total subscription to the Twentieth Century Fund up to May 1st to be $800,000. This is only a little more than one half of the amount we are asked to contribute, to say nothing of what a deep sense of gratitude and obligation should constrain us to give. Bishop Galloway, whose alert mind grasps the whole situation with somewhat of alarm, sounds this stirring call to immediate action:

"What we do must be done quickly. The time for immediate and heroic action has come. Longer postponement means certain and humiliating failure. The next six months will determine the fate of this movement in Southern Methodism. With the closing months of the Conference year come the annual strain to raise assessments for current connectional expenses. If this Thank Offering Fund has not been secured before that time, the new century will dawn, with the record against many a pastor and his people: 'Nothing done.'"

A similar note of warning comes from Dr. Mills who is specially charged with the direction of this great movement in the M. E. Church:

"This time of reaping is a time of peril as well as of opportunity. A few days of idleness when the fields are white, and the harvest has perished. We have come to the greatest reaping time our Church—yea, our world—has ever known. If we are listless and indifferent in the face of such unparalleled opportunities, the Lord of the harvest will drive us as idlers from his field. A Church too blind to perceive and improve such an opportunity is doomed."

It is evident that great responsibility rests now in a peculiar degree upon pastors themselves. As has been truly said, upon their enthusiastic devotion and patient skill the success of this movement depends. They have the ear of their flocks, and by them alone can the great body of the membership be reached.

But after all, the full success of this movement, dear reader, is in your hands. It depends upon what you think and what you do about it Can you conscientiously affirm that "after much thought, prayer and self-denial I have made my gift to the Twentieth Century Fund?"

ON THE first day of May the great Ecumenical Missionary Conference came to a close. By every token it has been a splendid success. It has been characterized as the most magnificent religious assemblage of all the ages, and one day when Carnegie Hall was thronged to its utmost capacity, Dr. Pierson went so far as to say that it was the most significant assemblage since the ascension of Christ. To read the various thrilling accounts given thereof makes the lover of missions who stayed at home almost feel that the great mistake of his life was that at any cost or sacrifice he did not go. To have been there must have been to see and feel a great deal that cannot be caught from even the most vivid, sympathetic descriptions. At the same time these are not to be despised, and every missionary worker at least should secure a copy of the two volumes that will contain a verbatim report of all the meetings, the price of which has been reduced to one dollar.

But he was a true prophet who said, "The end of the Ecumenical Conference is the beginning of the ecumenical conquest." Quoting from an exchange:

"The 700 missionaries from every clime have touched shoulders, compared experiences, told their simple, but fascinating stories, sworn fealty anew to a common Master and, as ships that meet and quickly pass, have scattered again to resume their joyous toil in the hard and distant places of the earth. Officials representing more than 200 missionary boards in America and Europe have considered the problems of administration and been quickened to the employment of new and better methods; pastors and substantial laymen from all over the country have seen, as never before, the substantial unity and inherent glory of the foreign work and gone back to their churches to lead them in a fresh crusade. And godly women not a few have been thrilled with a sense of the value and the promise of their part in the colossal undertaking. Many a discouraged mother and sister in Israel is homeward bound this day determined to enlist her indifferent friends in a service which will be sweeter far now that Christ's purpose for the nations seems so close to realization. In a few months, at most, the two bulky volumes containing verbatim reports of the meetings will go out to all lands, increasing and conserving the fruits of this wondrous convention."

THE following exhortation in regard to the devotional life while given specially to ministers is equally good for every devout Christian:

Let the best time of the day be given to communion with God. Prayer requires a clear, unwearied mind, for it is more than a vague, drowsy soliloquy, or a vain, prolix, mind-wandering. Prayer is the "ascent of the mind towards God;" the effort to enter into God's thoughts and to bring God's power and life into ours. If its aim were only to lead us into acquiescence with the divine will, it would require the closest application; but it is also to obtain for human life the promised power and volition of God. And this draws on the strength of both body and mind. That hour, therefore, when we are strongest and freshest, the golden first hour of the morning, may well be consecrated to this, the sublimest and most fruitful exercise of the human soul. For this, let engagements be waived, newspapers and correspondence set aside, and even the serious study of the day be delayed.

Let the time for communion be adequate. We are not heard for our much speaking, and the briefest prayer is sometimes most uplifting. Yet there is truth in the hymn, "Take time to be holy." Some prayers can be offered in a moment. But the themes upon which we must commune with God are numerous and varied. Our lives, with their ever-returning temptations, the members of our church, the unconverted, the various interests of the church, local and general, and special themes that are from time to time forced upon us, connot be satisfactorily presented to God in a few minutes. Yet all these and others call for the highest effort of the minister before God's throne.

Let the call to communion be the first claim. It will come at irregular, unexpected times. But if God speaks, shall we not listen? Have we been responsive to him as he has summoned us to his presence chamber? Have we closed the book and left the paper unread, and turned from the proffered recreation, and risen from sleep whenever we have heard the divine call to communion? When our hearts are open and we are eager to hear at any hour and for any duration what the Lord will say, he will speak, not simply in the morning and at night, but as the need arises, and our lives will be ever charged with the blissful consciousness of his presence.

May we give ourselves to the enrichment and culture of the life of devotion as a duty of great urgency. By prayer and meditation let us secure the more abundant life within. As a necessary consequence, the glory of God's power will be manifested in his church.

CONTRIBUTIONS.

The Young Man's Bible.

BY AMOS R. WELLS.

Other books are for age or youth, for the fireside or the field, for the wise or the unlearned, the active or the leisurely; but the Bible is for all occasions and all classes, alike invigorating to the young and assuringto the old, an incentive in business and a comfort in grief, a friend for this world and a guide to the mysterious future. The veteran in life's workshop thinks of the Bible as peculiarly his; but so do all understanding apprentices. It is held by women to be the woman's book, and by men to be the manliest volume ever written. In this article I, a young man, wish a word with other young men, reviewing some of the reasons for our devotion to the Scriptures, and suggesting a few ways in which we can make the Bible, even more than it now is, the young man's Book of books.

Young men are eager for power, and nothing, that requires equal effort, makes a man so masterful as the mastery of some great piece of writing. "Beware the man of one book!" is a wise old saying. If half the time the average person spends in reading were employed upon three or four masterpieces of literature, the results, in knowledge, strength, and enjoyment, would be more than quadrupled. And in answer to the question, "What book best repays study?" the testimony of men is unanimous: it is the Bible.

The noblest, most fruitful reading for a young man is biography, and the Bible is the noblest library of biography. Indeed, what are the Scriptures, from beginning to end, but the lives of the most magnificent young men the world has seen—Gideon, David, Paul, John, Samuel, Solomon, Joseph, Elisha, Joshua, John the Baptist, Christ Himself?

And the young men, who largely make up the Bible records, were young men that brought things to pass. An ambitious young fellow could not, in his wildest dreams, fancy himself influencing the world more than they. The Bible has been the one accomplishing book of the world; other books, in comparison with it, are only "accomplished." The Bible is the young man's book, therefore, because it is the guide to achievement.

One of the phenomena of recent publishing seasons is the number and large sale of books on success. It would seem that no young man need lack formulæ and directions that will lead him triumphantly to the very summit of prosperity. But the standards thus set up are uniformly material ones—get rich as quickly as possible, push and pull, look out for number one. The Bible is of supreme value to the young man because it thrusts aside these false guides, and bids him accept no will-o'-the-wisp for his life goal. "You are to live forever," the Bible constantly urges upon the young man. "A success that does not reach beyond this fleck of time is a most deplorable failure."

If one has regard to the immediate details of business, here also the Bible proves a very practical manual. The book of Proverbs should be studied in every business college; so should James, Deuteronomy, and Ecclesiastes, and the twelfth chapter of Romans, and the Sermon on the Mount. Honesty, perseverance, courage, good cheer, brotherly kindness, faith in others and in one's self—these fundamental business virtues are nowhere so well taught as in the Bible.

Moreover, it is the book of optimism, of invincible hope and confidence; and therefore it is perfectly in harmony with the natural, God-given temper of youth, and is passionately opposed to the weary, discouraged, pessimistic air so foolishly affected by many young men, who think that they show the wisdom of maturity by imitating its sorrow and defects. The Bible maintains the young man's belief in God, and in the world God has made. It does not dissipate the "illusions" of youth, but it confirms them rather, and builds them up joyfully into the certainties of age. This is no slight service, for it makes life a delight instead of dreariness and gloom.

In a thousand ways,some of them are so fascinating in their crafty seductions that they are almost irresistible, all young men are tempted to impurity. Licentiousness is at the bottom of many a collapse which the world attributes to pardonable causes. Physicians are unanimous, so far as I know, in assuring us that, if the truth were known, we should realize that the "social evil" is not second even to strong drink in the ruin and misery it produces.

Now, "wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" "I have written unto you, young men, because ye are strong." The Bible is the only book that will keep young men strong and pure. There are a host of other books that promise this—the Devil's own books, for the most part, inflaming the very passions they claim to allay; but the Bible is the only medicine for this fierce fever. All portions of the Book are helpful, but Paul's letters go most directly to the evil, and no young man can make them a part of his life without learning to buffet his flesh and keep his body under.

Not one of the sixty-six books of the Bible but can rightly be called a young man's book. Genesis, with the stories of Jacob and of Joseph; Exodus, with its epic of Moses, with Caleb, with Joshua; Judges, with the warning of Samson, the splendor of Gideon; Kings, with their contrast of David and Saul, and "the young man Absalom," and Rehoboam, the witless, who heeded the young men rather than the elders—all the Old Testament, and certainly all the New, is vital to youth; even formal Leviticus, with its insistance on purity; even the lists in Chronicles, with their lessons in orderliness; even Solomon's Song, the apotheosis of love; surely Hosea, the parable of the family; surely Job, the drama of life, surely Amos, the courageous farmer; surely Jonah, the propbet who learned obedience. "All Scripture is profitable" for young men.

Oh to get young men to read the Bible! "No time" is the opposing argument most often heard. If the young men were convinced that the Bible was necessary to his business, he would make time. Tell me how John Smith spends his spare minutes, and I will read you John Smith's character. There are few lives, however busy, that do not possess at least thirty "odd minutes" scattered through every day. That half-hour would make anyone a master of the Bible.

This implies that our young men will carry a Bible with him; ready for use in the spare minutes. How many, that would be proud to be seen with Roosevelt or Dewey, are ashamed to be seen with Moses or Paul! Until you cease to mind a sneer, until you entertain a nobler fear than that you will be thought a "goody-goody," you will get very little good from the Bible, or from anything else that is manly. This article is for young men of sturdier stuff.

A Bible worthily printed and bound should be the basis of every young man's library. For carrying about, get the Bible in parts, as in Moulton's delightful, "Bible for English Readers." Use the Revised Bible, if you want to know what the original writers really said. And add to it all the commentaries you can afford, choosing for each book its leading interpreter. With some of these volumes always at hand—by the bedside, on the dresser, in the overcoat pocket, and with the determination to make the most of the minutes, it will not be long before our young man has won to his hand the sword of the Spirit.

"A man is known by the company he keeps." What better companions than those that leap out of the Bible covers? It is a comradeship to which kings might well be proud to gain admission. The young man will not be long in such converse before it will make him more careful regarding his friends of flesh and blood, and better able to gain and hold the comrades that are worth having.

It will add much interest to any young man's Bible reading if he reads with one eye to the future. Let him name the Bible his Forward Book. With each chapter or incident let him ask: "What bearing has this on the years ahead of me? Will it help me in my business? or if I should fall ill? or meet with some disappointment? or fall under some temptation? Will it aid me at home? among my friends? in my inner life?" A simple system of Bible marking—and the one that you will devise for yourself is best for you—will make the Bible a more familiar and usable book. If, for instance, as you read, you print an S beside every verse that will comfort you in sorrow, you will know just where to turn when the dark days come.

Young men meet many skeptics and hear many infidel arguments that would instantly be hushed in the presence of women or older men. It is especially necessary, then, that a young man who would measure up to his opportunities should be able to give a reason for the faith that is in him should be skilled in the defence of the Bible.

It is not enough to tell a young man that he must believe a thing because it is in the Bible. At once he wants to know why he must believe the Bible; and before you can use "proof-texts" with most young men, you must prove the Book from which the proof-texts come. Parallel with his Bible-reading, therefore, I would urge every young man to master some comprehensive book of Christian evidences, such as Fisher's shorter manual, or Mark Hopkin's, or Robinson's, together with such briefer treatises as Bennett's "The Four Gospels from a Lawyer's Standpoint."

Not that I would have you read the Bible in a critical spirit; far from it. Doubt is weak, and weakening; faith is strong and strengthening. Approach the Bible in the consciousness that here is a book which the world's greatest minds, in overwhelming majority, accept as God's Word to men. But they have had reasons, conclusive reasons, for this belief, and it is every Christian's business to know those reasons and be ready to tell them to any doubter or inquirer.

While it is true, as is often said, that the Bible is its own best commentary, yet it is foolish to attempt, without the help of scholars, to understand a book written so many centuries ago and under conditions so diverse from ours. A good, inexpensive commentary like Jamieson, Fausett, and Brown's, or like Dr. Adam's revision of Gray's Biblical Museum, should follow the Bible as the basis of the young man's library, and should itself be followed, as he becomes interested in any book of the Bible, by the best special writings on that book. The Bibl cannot be loved until it is understood and the Bible range of most readers i wofully small because they are too laz to extend it into territories where a littl study must be their guide.

I have left myself scant space to tal about a most important subject, th young man in the Bible school. His ab sence is almost univerally deplored, bu needlessly. To win him to the school i is not necessary to discard the Interna tional Lessons, but it is necessary t treat them in a broad, scholarly, manl way. The minute dissection of a doze verses, the tiresome discussion of Nebu chadnezzar's motives, questions of casu istry, leading questions too childish fo babes, questions read from a lesson lea long preachments on the slightest o tex'ts and pretexts, the supposed nece sity of "drawing a lesson" from ever verse and "making an application" o every incident—all this is distasteful t the average young man. He wants t deal with facts, and with great funda mental principles. Give him child's pla and he leaves the school to the children propose to him a man's task, and he be comes immediately enthusiastic. I know for I have tried both ways.

And if you can set the young man t teaching, you have begun in good earn est the creation of a Bible scholar. Mak him a defender of faith, and he will ge a faith worth defending. Vivify his pr vate studies and his Sunday-school wor with a noble purpose, to get strength fo service, to become a skilled advo ate o Christianity. He will hardly begin to b helped by the Bible until he begins t help others with it. And indeed, is no that true of us all?

Boston, Mass.

Resurgam.

BY WILLIAM M. SHERRILL.

It may be said that all death ha for its basic foundation a pre suppos tion, a future living again, in some on state or another. All life in our worl is conditioned upon death: that is to say nothing can live a larger and freer lif except it be exercised under the inevita ble crucible of what we usually ter death, though, in reality, "There is n death; what we call death is but th foretaste of that Life Elysian whose po tals we call death."

The proposition laid down is not general one but a universal one.. Gen eral propositions allow of exceptions; un iversal ones do not As to the law o human life, there are absolutely no ex ceptions. What concerns them, our ar gument here is, that all death is th source or fountainhead of life. The lov est forms of natural life know of no ex ceptions. From the lowest order of veg etative vitality to the most exalted typ of animal existence found in the mam type, the law holds supreme sway. S then, life springs out of and is the pre cursor of death; and death is the unive sal gateway to life. Hear Christ: "Ex cept a corn of wheat fall into the groun and die, it abideth alone; but if it di bringeth forth much fruit." This is th law applied to vegetative reproduction The seed must be hidden away that may decay, or else there can be no re production; the law knows no exception is inexorable; must be obeyed if the de sired end is to be attained. In this bod of death the vital life principle begin

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to assert itself. Hence, life is born of death; the old must perish to furnish the life-germ to the new and fuller life. How this is, poor, weak, short-sighted, finite mind cannot now know; infinity alone does discern it as an open book; and may we not suppose that an infinite, immortal, ever-living soul when disencumbered of its load of earthly clay, may then know the full mysteries of life and death? I think we may.

Death is antecedent of life; comes before it, is sustained by it. I repeat, all life, as we know it in this world, is conditioned upon death; originates in death; buds and fattens upon it. Indeed, I cannot, nor can you, kind reader, subsist a moment except you feast on death, as parodoxical as that may sound. Why, sir, have not you and I feasted on death ever since we were born? Acres and acres of harvest have been gathered and destroyed that we might sustain our own lives. It is also true of manifold animal flesh—fish, birds and all manner of beasts—all slain to death that we might live.

The query now seems natural: if natural life is conditioned on death, is not also spiritual life? Let us see. Forget not that "Life by Death" is the order of nature. Life by death is also the doctrine of the Atonement in Christ—"Life by Death." And Life can never be found in aught else. The doctrine of the Atonement and the Resurrection lie fully and completely in the analogies of nature with regard to spiritual things If our spiritual nature is to live the larger life again it must be conditioned, and so only, on the vicarious sufferings and death of Christ, and by the merit of his resurrection. "This is life eternal, to know thee whom thou hast sent."

Resurgam! How the ever-present, and ever-inspiring thought—I had almost said the imprint divinely stamped upon your soul and mine—exults in the thought! My soul and yours is conscious of it; knows it; feels always and ever that it shall rise again. In the immortal words of Victor Hugo: "I feel in myself the future life I am like a forest which has been more than once cut down: the new shoots are stronger than ever. I know of our rising toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is only the result of your bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. Then I breathe at this moment the fragrance of the lilacs, the violets and the roses, as twenty years ago. The nearer I approach the end the more plainly I hear the immortal symphonies of the worlds which invite me. * * * I have tried all, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others, I have finished my day's work, but I cannot say I have finished my life. My days will begin again next morning."

It is the eternal song keeping time to the music in every immortal soul, whose inspiring faith and firm convincing knowledge reaches out and takes hold upon vast and immeasurable infinity. Resurgam! Resurgam!

Denver, N. C.

New York Letters.

New York City is unlike any other city in the United States. It is not like London, and it is not like Paris. Even Chicago is tame compared with New York. No great ocean steamers go into Chicago, but they add a large business to the life of New York. London covers a large territory, while New York is built upon a small island. The people of London live on the earth, and New Yorkers live between the fixed stars and the surface of Manhattan Island. The people of New York are like the Babylonians of old, building up to the heavens above. The next thing they may advertise railway lines to land you up in the heavens somewhere, and in the shortest time. The whole of New York is an Eifel tower. "Getting on" in the world is out of date here. "Getting up" in the world would fit the case much better. It is the natural thing for a New York man to look down on all the rest of mankind. "Building up a city" means something here, and if this upbuilding goes much higher, the people of Paris will be amazed to see the electric lights of New York. Never say to New York any more. That phrase should take its place among the things of the past. Let the man who lives on Pike's Peak, and all others, say, "I am going up to New York." It is beyond the power of present man to predict the great future of this imperial city. Its commerce commands all lands and all seas. Its future will undoubtedly be great. May God who is infinitely great turn the commerce of this city to the furtherance of His Kingdom.

PRESIDENT McKINLEY'S TESTIMONY.

It is not every day when the Christian worker sees a really great audience, but it is not exaggeration to say that it was a truly great audience which faced Pres. McKinley in Carnegie Hall. In that assembly were six hundred missionaries from the foreign field. Some of the most distinguished men of New York and of the United States, were on the platform. President McKinley had weighed his words prepared for this occasion. My young readers will please read them carefully. "I am glad of the opportunity," he said, "to offer without stint my tribute of respect to the missionary effort which has wrought such wonderful triumphs for civilization.

"The story of Christian Missions is one of thrilling interest and marvelous results. The sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude and homage of mankind.

"The noble, self-effacing, willing ministers of peace and good-will should be classed with the world's heroes. Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease, and danger, and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. Away with the word in such a view and with such a throught, says David Livingstone; it is emphatically no sacrifice; say, rather, it is a privilege."

MARCUS L. GRAY.

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Weaverville College.

We invite your attention to and hope to enlist your co-operation, in one of the most worthy of our Conference educational enterprises. When the late war was over we were all in a condition that bordered on poverty. Many of us had children that must either be educated or grow up in ignorance. We were too poor to send them to colleges at a distance, and were not willing to see them in ignorance passing through the world. West of the Blue Ridge at that time there were 25,000 boys from six to eighteen years of age, and about the same number of girls, and while it had been one hundred years since our noble State had fought and gained her independence yet there never had been an institution of high grade established for the education of the males. The Holston Conference had established a female college at Asheville, but the war found the college in debt, and the Conference lost it. Under the pressing needs a few of the citizens determined to make an effort to build a college of high grade. For this purpose, by great sacrifice, for them they erected a building of brick, 30x80 feet, two stories high, with a tea 30x70 of brick, also two stories high. A school was started at once, and has been kept up ever since. Some years after its completion it was presented to the Holston Conference free of debt, and soon there was a frame house with two rooms erected and paid for. After this a portion of North Carolina was cut off from the Holston Conference, the college property with sixteen acres of land attached was deeded to the Western North Carolina Conference free of debt. Five years ago the trustees appointed by that Conference, seeing the growing popularity of the school, borrowed money and erected a still larger building, added to the former one so that a much larger chapel or hall, and some four more lecture rooms were added. The trustees have had to pay over $300 interest on this money for four years, and will have to pay until the debt is settled in full. The whole property belongs to our Conference and as the Twentieth Century is on us, we earnestly beg of all who have an interest in the rising generation to remember Weaverville College, and not forget that unless the debt is paid this property, like the Asheville Female College, will have to go into other hands who are now very desirous to possess it.

Weaverville College is located in a beautiful village of about 400 inhabitants, near the center of Buncombe county, eight miles from Asheville, North, and four miles from Alexander, the nearest depot. It is beautifully located in one of the most enchanting mountain plateaus in North Carolina, with a climate rarely equalled in healthfulness, and surrounded by contiguous and remote mountain scenery unsurpassed by the Monte Rosa or Matterhorn of Switzerland. It is furthermore favored by being surrounded by an enterprising community, mostly Methodist. The college is growing in popularity, has a competent and industrious faculty, who are laboring to make it an honor to the Church and a blessing to the rising generations. It is patronized by students from five States, and if those who are able will turn part of their Twentieth Century offerings to Weaverville, they will in after years have cause to be proud of so doing; if not it may slide into other hands, which may God forbid.

CORRESPONDENT.

Washington Letter.

(From our regular correspondent.)

Washington, May 2, 1900

Notwithstanding the publication of much gossip on the subject, there has been no material change in the relations between Turkey and the United States during the past week. This government is awaiting the reply of the Sultan to its reiterated demand for the payment of the money claimed on account of the destruction of American missionary property, which is expected within a reasonable time. There has been much misrepresentation, both of the general attitude of this government towards American missionary work in foreign lands and of those engaged in foreign missionary work in connection with the claim against Turkey. It has been stated in the secular press that the "American missionary element" was trying to force this government into making war upon Turkey to enforce the payment of this claim, and a New York daily yesterday printed the following as part of a dispatch from Washington: "While recognizing the necessity of protecting the missionaries, both the State Department and the Naval Service would prefer that the missionaries stay at home." These publications are untrue. They slander our missionary workers and our government. President McKinley is not only a believer in but a supporter of foreign missionary work.

The U. S. Supreme Court this week heard arguments in the Kentucky contested governorship case, and a decision will be promptly made which will be accepted as final by both parties to the unfortunate controversy. Representative Boering, of Kentucky, who has just returned from a visit to the State, said: "The soldiers of both parties should disband and go back to their work. There is no need of the soldiers being held under arms. The people of the State have determined to obey the law. Business is at a standstill. This condition of affairs will not last. After the Supreme Court makes its decision, business will pick up. Things will then go on as usual." This statement has reassured those in Washington who feared trouble from the turbulent element in Kentucky.

Observant persons know the powerful influence exercised in social affairs by the President's family. For that reason much regret is expressed among those who believe in the old-fashioned observance of the Sabbath that the President and Mrs. McKinley should have adopted the continental European custom of giving dinner parties and receptions on Sunday evening. True, these entertainments are called "informal," but they are entertainments for all that, and the steady increase of such affairs in other Washington houses is proof that the leaven of the bad example in the White House is working. Last Sunday the President and Mrs. McKinley entertained a dinner party which included members of the Cabinet, Senators, and army officers, and later other guests were received in the Red Parlor. The whole party was comparatively small and was composed of personal friends of the President and his wife, but except in numbers, the affair differed little from any other White House reception, and the general public is not inclined to accept the term "informal" as more than an excuse for entertaining on Sunday, and that portion of the public which has no reverence for the Sabbath is naturally pleased to know of such entertainments at the White House.

The following is taken from the annual report of U. S. Consul Fowler, relating to the missionary troubles in Shangtang and Northern China: "Since Christmas there has been nothing but trouble. Riots, murder, and acts of the most diabolical nature have been committed upon the native adherents of the missionaries. The situation grew so bad that the Germans sent inland a strong military force, burning down one or two villages, and taking back with them several of the leaders of the villages as hostages for future peace. On several occasions Americans and Germans escaped by diplomacy and pluck. The indemnity for these outrages has just been paid, and now the whole western part of the province is in a ferment, and much care will be necessary to pass the winter without the loss of foreign life."

The Moody Bible Institute, Chicago.

"Not as long as I am alive," Mr. Moody used to say when it was proposed to link his name with any of the institutions founded by him; but now, in order to perpetuate his memory, the trustees of his school for training Christian workers at Chicago have changed its corporate name to "The Moody Bible Institute of Chicago."

In the reorganization that has been effected, Fleming H. Revell, the well-known publisher, has been elected vice-president. Twenty-five of the leading Christian men and women of this country and Canada will be invited to serve as a Board of Managers

The general conduct of the Institute will proceed on the same lines so successfully outlined and carried on by Mr. Moody since its organization ten years ago.

Over three thousand students have been in attendance during the decade, coming from thirty-five states and eighteen foreign countries. They have gone to all quarters of the globe, wherever missionaries have penetrated.

The special night classes will run through the month of May. In June the Summer Course, which has proved so popular during the past few years, will begin. Mr. Moody was so highly pleased with the results attained in former years that he secured Dr. James M. Gray, of Boston, last fall to be the principal lecturer during the coming session. The Course commences June 5th and lasts through September, and is complete in itself, so that college students, teachers, Christian Endeavorers and others may take definite courses in Bible study, personal work, music and the other lines of instruction. Arrangements, however, are also made to accommodate those who can make only a short stay, as it was Mr. Moody's idea to have an institution open the year round to which Christian workers might come at small expense at any time for any period.

Twenty-five Institute students have been commissioned by the American Sunday-school Union as student missionaries to represent their Society during the summer months.

From Sept. 19th to 26th a Christian Workers' Convention will be held at the Institute. It is expected that many leading mission workers and evangelists will be present. The extra features will include prayer, Bible study, consideration of methods and general preparation for the winter's campaign.

Since the "Shorter Life of D. L. Moody" was issued in March, in accordance with his Colportage plan, eighty-five thousand copies have been published.

Asheville—in the "Land of the Sky"—let's have a big Conference.

District Conference Directory.

The Statesville District Conference will be held at Lenoir June 28—July 1.

The Winston District Conference will be held at Lewiston August 8th, and continue over Sunday, the 11th.

The Morganton District Conference will be held at Marion, N. C., July 18–22. The first day will be a Missionary Institute.

The Shelby District Conference will meet at Shelby and embrace the 3rd Sunday in July.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Salisbury District Conference will convene at New London and will embrace the 5th Sunday in July.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

The Franklin District Conference will convene at Haysville, N. C., August 1–5, embracing the 1st Sunday.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.

Bishop A. W. Wilson, D. D., Baltimore, Md.

Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R K. Hargrove, D. D., Richland Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D, Spartanburg, S. C.

Bishop C. B. Galloway, D. D., Jackson, Miss.

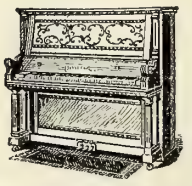
Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O. P. Fitzgerald, D. D, Nashville, Tenn.

Bishop H. C. Morison, D. D., Louisville, Ky.

Bishop W. A. Candler, D. D, Atlanta, Ga.



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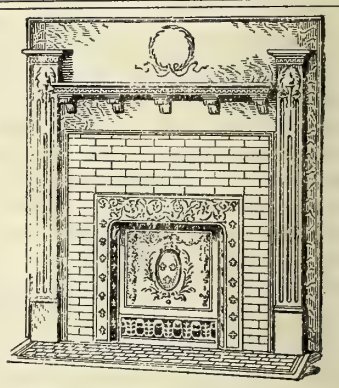
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JOHN A. YOUNG, Proprietor.

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N. C.



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We try to live up to the above paragraphs in our business career. We give you your "Money's Worth" for every dollar spent with us.

Why? Because we study your wants and give all of our attention to one line of business, and the natural consequence is that we are always looking out for improvements in our line, and are constantly getting out new designs and improving on the old ones. Our policy is one satisfied customer is worth a thousand dissatisfied ones for business.

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Messrs. J. T. Haley & Co., of Nashville, Tenn., are among the few Subscription Book Publishers who are absolutely reliable. They are in position to offer paying employment to an energetic man or woman in every section of the country not occupied. Those of our readers who are in position to consider a good offer should write them at once, sending references. They pay salary or commission, and give beautiful premiums with either plan.

Agricultural Handbook.

Tho Agricultural Department of the University of Tennessee has recently issued a handbook on a series of topics related to agricultural and horticultural interests. Unlike most handbooks, this one contains original matter, presents an unusually attractive appearance, and is couched in language that the farmer can understand. The book is handsomely illustrated and the articles are replete with useful information. To the casual reader many new ideas are advanced that must be of importance and interest to the farmer. The subjects are treated in a practical way, while calling attention to the importance of science as related to agricultural and the simplicity of its application when properly understood. The book is free to farmers. Do not miss the opportunity of securing this valuable addition to agricultural literature.

Among the most important articles is one on Agricultural Instruction in the University of Tennessee. It presents in a graphic way the difficulties that beset agricultural instruction, describes the equipment of the agricultural department, and indicates the methods of treating the various subjects discussed in the course. It contains just such information as the farmer should wish to know about the school of agriculture and will be especially interesting to those contemplating taking either the long or the short course offered by the University.

Another valuable article gives an outline of the experimental work of the agricultural department. It indicates that the Tennessee Experiment Station is very much alive to the needs of the agricultural interests of the State and is securing valuable results, both of importance and of practical value to the farmers of the State. The investigations under way cover three lines of work, namely, seed selection, plant breeding, variety tests of grains; animal production; and general farm management, including the cost of crop production and rotations best adapted to Tennessee conditions. It is hoped that all interested in agriculture will give this article careful study and learn what the Station is trying to do for their benefit.

In addition, chapters are given to the feeding and management of dairy cattle, churning of cream, etc., to the pruning and fertilization of orchards, to the soil and its culture, to forage crops and their utility on the farm, and to botanical work and seed selection.

The book can be secured free of cost, on application to the Tennessee Experiment Station at Knoxville. Write at once and secure this valuable work, for while a large edition was published, the demand is so great that it cannot last long.

Press Bulletin, No. 2.

ISSUED APRIL 30, 1900.

The following climatic data for May, issued by the North Carolina Section of the Climate and Crop Service of the Weather Bureau, cover the entire area of the State and are based on records extending from 1872 to 1899.

Pressure.—Normal barometric pressure for May 30.02 inches; highest monthly average 30.10, May 1880; lowest 29.93, May, 1885; highest barometer observed 30.47, May 1, 1892, at Hatteras; lowest observed 29 42, May 1, 1886, at Hatteras.

Temperature.—Normal mean temperature for May 67.0 degrees; warmest May 1896 with a mean of 72 2 degrees; coldest May 1877 with a mean 61.7 degrees; highest monthly mean temperature on record, 76.1 degrees, May, 1896, at Rockingham; lowest monthly mean 52.2 degrees, May, 1897, at Linville; highest absolute temperature on record 104 degrees, May, 30, 1898, at Goldsboro; lowest 22 degrees, May 6, 1891, at Franklin.

Precipitation. — Normal rainfall for May 4.18 inches; the wettest May occurred in 1873 with average 7.11 inches; the driest in 1880 with average 2 03 inches; greatest monthly rainfall 13.99 inches, May, 1888, at Marion; least 0 25 inch, May, 1883, at Highlands.

Wind.—Prevailing direction southwest; average hourly velocity 8 miles; highest wind velocity on record 64 miles from the northeast on May 2, 1883, at Portsmouth

Weather.—The average number of clear days for May is 12, partly cloudy days 32, cloudy days 7, and rainy days 10.

C. F. VON HERRMANN,
Section Director.

Aguinaldo Heard From.

Manila, May 7.—Telegrams from Gen. Young report that Aguinaldo has rejoined General Tino in the North and that they have reassembled in considerable force in the mountains. Young desires to strike before it rains and asks for reinforcements.

Cancer---A Blood Disease and Curable.

PUBLISHER OF THE CHRISTIAN ADVOCATE:

Twenty or twenty-five years ago, old Dr. Gillam, the distinguished specialist of Atlanta, demonstrated that Cancer, in any form, was due to a malignant deadly poison in the blood, and by using B. B. B. (Botanic Blood Balm) this poison was gradually drained from the system, then the sores healed, and a real permanent cure was made. Up to the present time B. B. B. has cured hundreds of cases where the knife, doctors and patent medicines failed to cure. Here is one case. Mrs. E. Story, of Fredonia, Alabama, writes under date of October 15, 1898: "Lately an eating Cancer broke out in my head and ears, and ate all the small bones out of my mouth, and I could scarcely eat and talk. I could eat a little strained soup, that was all. I tried nine doctors, but none could cure me; my case was pronounced hopeless, so I tried B. B. B , and was cured. The disease made me most deaf. B. B. B helped my hearing. Respectfully,

"MRS. E. STORY."

We will give any reader of the ADVOCATE a sample bottle of B. B. B. free of charge, so they may test the medicine and know for themselves that B. B. B. is the remedy for cancer, eating sores, ulcers, persistent eruptions, and all malignant blood troubles. It is remarkable how quickly it heals every sore, improves the digestion, and gives a clear, healthy appearance to the skin. B. B. B. is for sale in large bottles by druggists at $1, or six bottles (full treatment) $5. Complete directions for curing every form of Impure Blood with each large bottle. For trial bottle and other information, address Blood Balm Co., 42 Mitchell St., Atlanta, Ga. Describe your trouble, and personal free medical advice will be given.

The Baptists seem to have a cinch on gubernatorial candidates in North Carolina. They have two—Aycock (democrat) and Adams (republican,) while the Methodists have one, Thompson (populist.)—News and Observer.

CATARRH OF THE STOMACH.

Rabbi David Klein, 526 E. Main street, Columbus, O., writes the following to Dr. Hartman in regard to Pe-ru-na: "It affords me great pleasure to testify to the curative merits of your medicine. Pe-ru-na is a well-tried and widely used remedy. Especially as a specific for catarrh of the stomach it cannot be excelled. Pe-ru-na will do all that is claimed for it."



Rabbi David Klein.

People afflicted with catarrh of the stomach complain of lassitude, all-tired-out feelings, their blood becomes thin, nervous system deranged, food seems to do them no good, continuous and increasing weakness. The unfortunate victim wonders why he should be so weak, why his food gives him no strength, why his blood should be so thin.

Mr. Alex. Carter of Van Buren, Carter Co., Mo., says: "I had been troubled with dyspepsia and indigestion since 1879. The best physicians in the country could do no good.



I visited the Mullanphy hospital in St. Louis and received no benefit. The attending physician told me I had narrowing of the outlet of the stomach, and the only remedy was to have it cut out, which I refused to have done. I then visited West Baden, Ind.; Las Vegas Hot Springs, New Mexico; Sweet Springs, Mo., and Monitou, Col. I also took a great many different kinds of medicine recommended for dyspepsia, but found no relief. Last February I read a testimonial for Pe-ru-na in the Central Baptist that suited my case and I determined at once to try it. I have taken two bottles of Pe-ru-na and four of Man-a-lin, and I feel like a new man. None of my friends believed I would get well. I would not take any money for the good your remedies have done me."

In catarrh of the stomach, as well as in catarrh of any other part of the body, Pe-ru-na is the remedy. As it has often been said, if Pe-ru-na will cure catarrh of one part, it will cure catarrh of any other part of the body.

"Summer Catarrh" sent free by Pe-ru-na Drug M'f'g Co., Columbus, O.



CAN'T SEE

As well as you want to or should. Why neglect and abuse your Eyes, when they are so

PRECIOUS AND VALUABLE

to you? See DRS. R. L. & E. T. MOORE, who use the most SCIENTIFIC APPLIANCES for examinations, and their glasses give

Perfect Satisfaction.

STATESVILLE, N. C., Aug. 18, 1897.

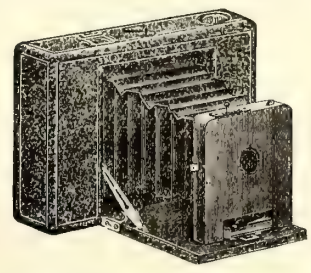
After trying several different glasses for sometime, with no real benefit, I applied to Dr. R. L. Moore, who fitted to my eyes Bifocal glasses, for reading and distant vision and it affords me pleasure to say they are giving PERFECT SATISFACTION.

REV. ROBT. M. HOYLE,
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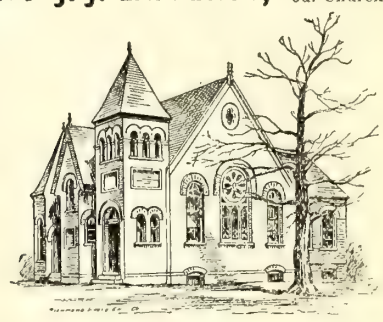
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THE CHRISTIAN LIFE.

For Love of You.

One loves you. He has loved you long.
His love, and its sweet prayer and praise
Were in your mother's cradle song,
And made the music of your days
When flowers were fair, and skies were blue
For love of you.

He told the secret of His love,
When merry laughter answered Him,
By dancing seas, in leafy grove,
Before your childhood's eyes were dim,
When life lay like a sunny view
For love of you.

Now, has the shadow touched your face?
Are the days dark? the prospects grey?
Oh heart, be brave! The time of grace
Can never pass from you away.
Your Friend is tender, wise and true
For love of you.

He walked for you earth's changeful ways,
He bore for you the lonely hour,
He lived for you through toilsome days,
He met for you the tempter's power,
And joy through sorrow this Friend knew
For love of you.

Oh, child of love, be not still sad,
But change the sigh to happy song,
For you can make the Savior glad
By loving Him who loved you long.
So fill with praise the heavens above,
For God is love.

—Marianne Farningham, in London Christian World.

How to Make Religion Winsome.

In the first place, by realizing the need and propriety of making it winsome. Some people seem to think there is no occasion for any effort in this direction, that religion is sufficiently winsome in itself or, if not, that there is something out of taste, if not morally culpable, in trying to make it seem so. But certainly it is our privilege to do what we can to lead others to realize that the religious life is a happy life, a life of gladness and reward. So long as we do not misrepresent the truth and do not put before anyone the rewards of the gospel as the chief incentive to be Christians, we shall do no harm.

How, then, can religion be made winsome? Chiefly in this life by revealing it as a means of doing good. It is in accord with the profoundest philosophy, as well as with the widest experience, that there is no such happiness as that which springs from the effort to benefit others in some particular manner. It is quite true that many people who are laboring to do good do not seem, and perhaps are not, specially happy. That does not alter the fact. He who sees in his neighbor a brother in Christ, and who, for the love which he bears to Christ, puts himself out in order to be helpful to that brother, always finds a spring of gladness bursting out in his heart as out of the rock which Moses smote.

The spirit which imparts self-sacrifice, fellow-feeling, sympathy and outreaching toward others in hearty looking for their best welfare, makes religion seem winsome. It is something which he who lacks it wants to possess. It satisfies his sense of the fitness of things. It is a kind of religion which he believes to be genuine and inviting. To make religion attractive, therefore, cultivate and illustrate all the sweet, gentle, uplifting qualities which Christianity suggests. Let it be seen that Christ is an attractive Master to you, that his service is a perfect delight as well as perfect freedom. That will aid you to win others to join you in serving him.—The Congregationalist.

Unobtrusive Piety.

This is a favorite phrase with some people. They are vary much afraid that it will be said of them that they set themselves up to be better than their neighbors. They have a horror of being accounted singular or peculiar. The applause of men, and to be on good terms with all about them, is the very breath of their nostrils. So they take much satisfaction in the thought that while they are all right with God—for do they not worship Him with all due decorousness in the most approved style and wear becomingly the conventional marks of piety?—it cannot for a moment be charged against them that they are in the least Pharisaic or interfere in the slightest degree with others' spiritual rights.

Let such folks get what comfort they can out of all that may be good in this attitude; but let them also reflect that two very serious dangers are in their pathway. They stand in great peril of moral cowardice, and their light, if put so carefully under a bushel, will be very likely to go out altogether. We are bidden to provoke one another unto love and good works How can we do it if we keep our good deeds sedulously concealed and are extremely solicitous not to give offense by intimating in any way that others are not doing all they should? Be more provoking, is a proper exhortation if we give the right meaning to the word To thrust one's self in any shape —actions, opinions, professions, exhortations—needlessly into public view, is vulgar and offensive; but to stand with boldness, in a manly or womanly way, for truth and right when they are assailed, or to exhibit our earnest, loving interest, in the highest welfare of our freinds, is quite another thing. One may be fervent and yet not forward, aggressive but not repulsive, courageous while not conceited. In order to avoid a failure in charity there is no need of laxity in principle. There is very little danger in these days of undue obtrusiveness in religion, of making our piety too prominent. Most people's peril is quite the opposite. The cross is too much covered up. The dividing lines between church and world are too much rubbed out. Our devotion to Jesus should be pushed more into view rather than less. If we have "no religion to speak of," it may be seriously questioned whether we really have the genuine article.—Zion's Herald.

Scripture Promises Proved.

DR. G. S. BARRETT.

All over the world today there are many who never heard a missionary, but who have been led to Christ simply by the written Word of God; and you can not exaggerate the blessing it has been to many poor, troubled, tempted, sorrowing hearts. I do not know that I ever was more touched in my life than I was a few years ago in a mission station in connection with my own church. My assistant was visiting among the people who attended that church, and he met with an incident which he told me afterward, and I tell it to you simply as an illustration of the blessed work which this Book has done among the lowly and the poor.

There was a poor old laborer of seventy-four years of age who could just read this Book. To use Cowper's words, he "knew his Bible true, but he knew no more." When my assistant entered his cottage, he found the poor old man, bound fast with rheumatism, with his great big family Bible before him, with his horny finger tracing out one by one the words of the sacred Book. My assistant went up to him and spoke to him, and, looking over his shoulder at the book, he noticed writing in the margin of the great Bible. Looking still more narrowly, he found that the old man had written one word continually in the margin. It was the word "Proved."

This is what it meant. 'God is our refuge and strength, a very present help in trouble."—"Proved." "My sheep shall never perish, neither shall any man pluck them out of my hand."—"Proved." "Come unto me all ye that labor and are heavy-laden, and I will give you rest." —"Proved." "Trust in the Lord, and do good, and verily thou shalt be fed." —"Proved." "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief."—"Proved." So he went on. The dear old saint had taken God's Book, and written out his own experience on the margin. Against each blessed promise of the Book, as he had found it come true in his own life, he had written that word "Proved." Many of us today, with devout thankfulness to God, can say the same thing We have proved that Word, and we have found it in very deed to be the Word of the living God.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

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40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1 00 bottles.

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New Life

in your appearance will give you new courage in the battle of life. A handsome suit of hair, well kept, is a badge of gentility.

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PROFESSOR HERTZ'S GREAT GERMAN HAIR RESTORATIVE,

Is the best preparation for the hair in use. Not a dye, but essentially a toilet article, which, by invigorating the roots, restores gray hair to its natural color, produces a rapid and luxuriant growth causes the hair to grow on the thin and bald places, eradicates dandruff, and renders the hair glossy and pliable. Highest testimonials. From Prof. W. E. Abernethy, president Rutherford College, N C., March 14, 1898:

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On errands of love to go;
Tuesday, I wish for a gentle voice,
With tone both soft and low;
Wednesday, I wish for willing hands
Love's duties all to do;
Thursday, I wish for open ears,
Wise words to listen to;
Friday, I wish for a smiling face,
A brightener of home to be;
Saturday, I wish for quickened eyes
God's beauty all to see;
Sunday, I wish for a tranquil heart,
That may to others joy impart.
—Westminster.

The Duty of Dress.

To be well dressed is a duty we owe both to ourselves and to others. The well-dressed person is one clothed in a style becoming to the occasion and to the wearer, and in materials as good and as harmoniously colored as can be attained by such an expenditure of thought and money as can justly be afforded. It certainly deserves a due proportion of both. It is a sort of advance letter of credit. It has been said that "dress is the outward index of an inward order of mind." The world in general judges us by our appearance. It is said that throughout life we are taken largely at our own valuation of ourselves, and one indication of this is found in our dress. A girl who is neat and tasteful in her person and attire, carries with her the external stamp of an orderly, well-regulated mind.

It is not only natural and desirable that every girl should wish to look her best, whether she be pretty or plain, but to do so is a positive obligation. It carries an influence, silent yet speaking, and we owe it to the world to give it the stimulus of all the brightness and helpful cheer that it is in our power to bestow. As a starting-point, she should, of course, consider her own individuality. It is a pleasure to look at a girl who has enhanced the picture into which nature has fashioned her by a tasteful and harmonious setting. It ought to be superfluous to add that it is absolutely essential that she learn and obey the laws of hygienic living. Every girl has it in her power to have the chief attributes of attractiveness, a clear complexion, eyes bright with health, and a countenance alight with the glow of an unselfish spirit.

ITS MORAL INFLUENCE.

There is another phase, too. Dress has a reflex influence on the wearer, as well as on the spectator, in shaping, to some extent, the manners, morals and whole tone of mind. "Do you know," said a bright girl the other day, "dress has a moral influence upon me? If I feel that I am faultless from head to foot, I behave better. I have a sense of dignity and self-respect which acts as a sort of stimulus in helping me to attain a higher plane in all I think or do On the contrary, if I am conscious of being carelessly or unbecomingly dressed, it has a correspondingly demoralizing effect upon me."

Now, you, dear girl, with your lofty ambitions and a mind full of the deeper, and, perhaps, more vital questions of life, don't think this one too trivial for your notice. It is a trial, I know, to have to consider all the little details that go to make the perfect whole in dressing; but no one knows better than you do the importance of the trifles which go to make the perfection which is no trifle. There is emanating from you all the time, whether you are conscious of it or not, a silent influence which is having its effect on other lives, and your dress and manners have their part in determining of what sort this influence shall be.

FROM A BUSINESS POINT OF VIEW.

Besides, carelessness of attire may be an actual stumbling-block in the way of an otherwise clever and ambitious girl. A recent writer tells the following incident: A large-souled woman of wealth had established an industrial school for girls, in which they received a good English education and were trained to be self-supporting. She needed the services of a superintendent, and considered herself fortunate when the trustees of the institution recommended to her a young lady whose tact, knowledge, perfect manners and general fitness for the position they extolled in highest terms. The young lady received an invitation to call immediately upon the founder of the school. She did so, but, without assigning any reasons, the lady absolutely refused to give her even a trial. Long afterwards, when questioned by a friend as to the cause of her seemingly inexplicable conduct in refusing to engage so competent a teacher, she replied: "It was a trifle, but a trifle in which, as in an Egyptian hieroglyph, lay a volume of meaning. The young woman came to me fashionably and expensively dressed, but with torn and soiled gloves, and half the buttons off her shoes. A slovenly woman is not a fit guide for any young girl."

"The king's daughter is all glorious within; her clothing is of wrought gold." The attainment of a beautiful spirit is of first importance, but let there not be an untidy or broken-down portal to the beautiful interior. Let the outer garniture be but a reflex of the well-ordered mind directing and controlling all the actions of life —Christian Guardian.

Hospitality.

Two girls looked about them with eyes of satisfied content. Both earned their living day by day, and both had tastes that the busy lives held scant space to gratify; but they had made a "truly" home here in two rooms, and they were going to try light housekeeping, with cream left at their door like a real house, and coffee in a tin can, and old blue china! And one said impressively to the other, "Eleanor, of one thing I wish to make a point, this shall always be a hospitable house in the best sense."

"What do you call the best hospitality?" said Eleanor.

"Making our friends welcome always, no matter how the room looks, and giving them a chance to rest if they are tired, to tell us their troubles if they are puzzled and discouraged, to have a cup of malted milk if they are very faint and hollow."

"Suppose they come just as we are sitting down to tea, and we have only just enough for ourselves?"

"Oh, you can suppose all sorts of painful contingencies," said Mary, conclusively. "We can always have a few canned things, eggs, and crackers on hand, and, above all, we can make up our minds not to mind that we can't give a course dinner. The trouble about exercising hospitality is that people are really thinking more about themselves than about their guests. They want to appear in a certain light."

"Well, it is depressing," said Eleanor, "that on the one day when you had to hurry down town, and really could not dust, the very nicest housekeeper you know comes to call just as you get home in the afternoon, and receives that impression, which isn't the true one, for usually the room is fresh and orderly."

"You can be so attractive and cordial, and so direct her attention to the pretty glimpse of the garden from our window, that she will enjoy herself so she'll want to come again, and then all may be nice."

"Sometimes we are terribly tired, you know. How can one be glad to see callers when there's no strength left?"

"Oh," said cheery Mary, "probably we shall not both be utterly exhausted at once. The one who is used up can go into the bedroom and shut the door, and the other can make her excuses."

"I think men are more hospitable than women," said Eleanor, meditatively. "Don't you know how Uncle John always says heartily, 'Come in, come in, girls; take off your hats and stay,' and Aunt Florence is apt to be stiffy if it is near tea-time?"

"Yes, I know," Mary answered; "but Aunt Florence gets tea herself, and Uncle John eats it, which may account for the difference."

"Mother used to have," she went on, "what I think is a good rule. First, say, 'I'm glad to see you,' and then think what you'll have for dinner. And there is a story told of a good woman in D——, somewhere up in the woods, who was so poor that she had nothing for her dinner but a large turnip, which was boiling in the pot when her minister came to see her. She was truly hospitable; so, when the turnip was done, she put it on the table with some salt, simply saying, 'Such as I have give I unto thee,' and the good man asked a blessing, which I think must have been most sincere, and sat down with her."

"O, Mary," said Eleanor, anxiously, "don't you suppose they had even a cup of tea to go with it?"

"Only a little salt," said Mary.—Woman's Journal.

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OUR MID-SUMMER CONFERENCES.

The winter has passed. Its biting frosts, its chilling winds, its dreary days, its muddy roads and swollen streams no longer interfere with church work. The spring time has come with its balmy air and bursting buds. The sound of the hammer, the song of the ploughman and the hum of machinery tell that the laborer has gone forth and that progress is marching on. The call comes to the Church, from all directions, to put on new life, regird herself and go forth to fresh conquests.

The year is now nearly half gone. Much has been accomplished, but there is a great deal more yet to be done. Our District Conference season is near at hand. This is an important period. These meetings can be made great rallying occasions where the representative men of many sections come together for the purpose of studying their respective fields, of interchanging views, of developing plans, of imparting knowledge, of kindling enthusiasm, of deepening spiritual life and of winning souls to Christ. Or they may prove occasions of little interest where only a few persons gather, and for three days attend to certain routine business of the church. Where the latter is the case it is needless to say that the great purpose of the meeting is not gained.

For the highest success of a District Conference certain things are necessary and in order to obtain them much preliminary work must be done.

Care must be taken by the different Quarterly Conferences in selecting delegates. They ought to be men of known piety and standing and who have influence at home and who will add weight to a public meeting. If they have speaking ability it will be that much better. They ought to be men who can and will attend the Conference. It does not matter how valuable they are, if not present their influence avails nothing.

Every local preacher ought to be urged to attend the District Conference. The discipline makes it his duty to be there and he ought not to absent himself without a providential hindrance. We have a number of these brethren on every District. They are men of influence and ability. They are capable of adding much to the interest of a public gathering or an official meeting and they ought to be present.

Every pastor ought to arrange his plans to be present at the Conference. We notice that frequently preachers are reported absent in consequence of holding a protracted meeting. It may be in some instances this is unavoidable, but special meetings ought to be so arranged as not to conflict with the District Conference. Every absent pastor causes a gap that cannot be filled.

It is made the duty of the Conference to inquire particularly into the condition of the several charges in the District.

(1.) As to their spiritual state and the attendance upon the ordinances and social meetings of the church.

(2) As to missions within the District, where new ones should be established, and what missions should be raised to circuits or stations; as to the condition and work of the Womans' Foreign and Home Missionary Societies within the several charges of the District.

(3.) As to Sunday-schools and the manner of conducting them and as to education generally.

(4) As to the work done by the American Bible Society in the District.

(5.) As to their financial systems and contributions to church purposes; as to the condition of houses of worship and parsonages, and the necessity for new ones. Besides the District Conferences are to license proper persons to preach, to renew license and recommend suitable candidates to the Annual Conference for admission on trial. Also to give special prominence to preaching.

It will be noted that this regular order of business covers a wide field and may fill several days of most interesting proceedings.

This year is an important. if not a pivotal year in our history as a Conference. If we accomplish our work we must make the most of our District Conferences. We must kindle enthusiasm, generate power, mature plans, project forces and arouse the people to action. Let us begin in time to make each Conference a great rallying point, a memorable occasion, and if possible a Pentecostal season.

ONLY EIGHT DAYS AND WE MEET IN ASHEVILLE.

The program for the fifth annual session of the Epworth League and Sunday-school Conference is now complete. The committee has done its part well. Now comes the grand rally and the actual work of the session. We must make it the greatest young peoples' gathering that has ever been in the State, both in point of numbers and in good accomplished.

Let every one who has accepted a place on the program make thorough preparation for the occasion. It is no time for cheap talk, commonplace utterances, impromtu speeches or wordy essays. Every address delivered and every speech made ought to show reading and research. We want fresh thought, new facts, stirring truths and uplifting efforts.

The Epworth League is the young peoples' organization. Its possibilities for development and usefulness cannot be measured. Already it has proven its efficiency in many places in our Conference. It has a fine future before it. With judicious management and faithful, intelligent labor, it is destined to achieve wonderful results. Let a new impetus be given to the work at Asheville. Let the fires be freshly kindled and fanned into a flame that will sweep through our Conference and result in the organization of a League in every congregation.

The Sunday-school has made its history and every page of it is full of interest. From the days of Hannah Ball and Robert Raikes to the present it has been a great power for good in the world. It has not yet spent its force. It has not yet accomplished its work. It has before it an ever widening field, a work growing in magnitude and importance. Its resources are great and its members are zealous. We would like at Asheville to stir the Conference from centre to circumference in regard to this great interest. If we can bring these two organizations up to the highest point of efficiency we can march to the front rank and lead the van in coming years in our work for Christ.

Every Sunday-school and League should have its representative present. Be sure and look after this. Members count in more ways than one. They are necessary for the highest enthusiasm and greatest results. Indeed there is inspiration in members.

PRESS REVIVAL WORK.

The pastorate is not a sinecure. It is not a position without care and responsibility. It is just the opposite of that. If the pastor accomplishes the greatest amount of good possible to him he must be instant in season and out of season. He must think and read and pray and plan and preach and visit three hundred and sixty-five days in the year. He must improve every opportunity, utilize all available resources and constantly work for results.

But nothing will take the place of special revival effort. Every sermon ought to be so full of gospel truth and so earnestly presented as to make immediate and lasting impressions, produce conviction and lead to reformation. But ordinary means are not sufficient to save many people. There must be seasons for special and concentrated labor. A particular time set apart and looked forward to when the pastor and the church members come together with one mind and heart for united effort, for plain pointed preaching, for spiritual song and for direct personal work in trying to persuade men to decide for Christ.

In this Christian country there are thousands of people who have long been under the influence of the gospel and are already Christians in feeling and sentiment but they have never been brought to the point of decision. They have never made a definite consecration of themselves to God or a public profession of faith in Christ. This they must do.

We do not believe in haphazard efforts in revival work. We would not encourage any brother to undertake a special meeting unless he is measurably prepared for it and unless circumstances favor it. But on the other hand it is not wise to delay too long. It will not do to wait until everybody is ready to join in the work or until a large part of the membership has a leisure season.

If possible fix upon a time before the summer solstice is passed or the hot season has fully come. By personal and preliminary work interest and rally your people and then get such ministerial help as you can and throw your whole strength into the meeting.

We must never forget that the end of all our effort is to win souls to Christ. Whatever else we accomplish if we fail at this point our work falls short of success. Churches are built, congregations are gathered Sunday-schools are organized and Leagues are operated in order to save the people by bringing them into union with Christ.

Brethren, let us spare no effort to make the closing year of the nineteenth century a revival year. O, for an abundant outpouring of the Spirit, a special baptism of the Holy Ghost and a Pentecostal season !

A PERSONAL CANVASS FOR THE ADVOCATE.

We can never have a great Conference without a great organ. Churches, Sunday-schools, Leagues and every-day schools are largely local in their influence, but a great paper goes all through the Conference and waters and fertilizes every part of the field. It goes into each community, it stands alike related to every interest, and it seeks to build up every organization and enterprise and institution.

It is the pastors' co laborer, the stewards' assistant, the parents' confidential friend, the counsellor of the young, the comforter of the old and the helper of all.

We cannot have a really great and strong Conference organ without a large subscription list. Numbers are necessary for its success financially and for the accomplishment of good. It is the only channel through which all the people can be reached. It is the only means we have of reaching every home.

We ask the brethren who have been kind in the past to make a personal canvass this month for the paper. Send on the names of new subscribers as you get them and you can send the money by the first day of June. Already we have had a nice list from Ivy circuit, from Ashboro, Randleman, China Grove, High Point and from Canton. Let the work go on. We know the pastor has many cares and multiplied duties, but hope you can find time to make a general if not house to house canvass during this month. If we can put the ADVOCATE in 10,000 homes every interest of the Church will be helped and success will follow.

PRESIDENT ALDERMAN RESIGNS.

President E. A. Alderman, of the University of North Carolina, has handed his resignation to the Secretary of the Board of Trustees to take effect June 15th.

He has been elected President of Tulane University, which is located in New Orleans, La. It is due to President Alderman for us to say that he has proven himself a most competent and efficient officer of the State's great University and his leaving will be generally regretted.

We suppose his successor will not be elected until the June meeting of the Trustees. We do not know

who they have in mind, but as we suggested last week, we would like to see Prof. P. P. Claxton, of the State Normal and Industrial College, selected to succeed him.

He is finely equipped for the position, is wide and favorably known throughout the State, is recognized as one of our most progressive educators and has been for years untiring in his efforts to build up our schools and advance the great cause of public education.

Death of Prof. Johnson.

Prof. L. Johnson, the first graduate of Trinity College and for thirty years a professor of mathematics in that institution, died of pneumonia at his home in Trinity, April 29th. He was seventy years of age and had been in good health until a few days before his death. Prof. Johnson was a good, true man, and his life was a long and useful one. We extend sympathy to the bereaved ones.

EDITORIAL NOTES.

Asheville—the Land of the Sky—next week, Epworth Leaguers.

Rev. J. C. Rowe, D. D., will preach the sermon at the closing exercises at Farmer's Institute on May 17.

The post-office address of Rev. J. M. Downum for the summer will be Mocksville, N. C., instead of Belwood.

Last week's issue of the Southern Christian Advocate was an excellent Twentieth Century number. It contained a number of finely written articles.

We hope the Presiding Elders will not forget the mid-year meeting in Asheville on next Wednesday, May 16th, and be present. It is important that all attend.

We were glad to have a call last week from Col. J. R. Webster of Reidsville. He is keeping up with matters religious and political. He says Reidsville and Rockingham county are moving forward on right lines.

Mr. C. L. Raper, formerly of the G. F. College faculty, has been elected instructor in History in Columbia University, New York city, and will have charge of the history work in Barnard College, which is now a part of Columbia University.

Mr. W. H. Adams, of Denver, who graduated at Trinity last year, has been appointed Registrar of the College. He takes the place of Mr. D W. Newsom, who has been appointed to a government position in Havana. Since graduation, Mr. Adams has been a graduate student at the College.

A recent letter from Rev. C. W. Byrd, D. D , states that he is quite well again and finds his present charge one of the most pleasant he has ever served. That his new field is an inviting one and that Owensboro Methodism is strong, progressive and loyal. He and his family are happy in their work.

A word to the pastors: Have you seen to it that your League and Sunday-school have elected delegates to attend the Conference in Asheville next week? If you have not please attend to the matter at once and send their names to Mr. Geo. L. Hackney at Asheville Homes will be provided if the names are sent in.

We had a pleasant call from Rev. John G Staples, of Reidsville, a few days ago. He is looking unusually well and is in good spirits. Bro. Staples has long been prominently connected with our Sunday school and Missionary work, and has been largely useful in the church.

The British Government is doing all it can to supply the deficiency in the cavalry department in South Africa. A contract has just been made in New York for the purchase of 30,000 American horses to be sent to Africa as soon as bought. This is said to be the largest contract of this kind ever made in the United States.

A Presbyterian minister of Nashville and a physician of Atlanta recently performed a novel feat in swimming across Echo river in Mammoth Cave, Kentucky. The river is 285 feet below the surface of the earth, and is three and a half miles from the entrance to the cave. The water has the uniform temperature of 52 degrees throughout the year. It is said that this is the first time anybody has ever accomplished the feat

Professor McGiffert, of Union Theological Seminary, and Rev. N. D. Hillis, of Brooklyn, have resigned their positions on account of want of agreement with the doctrines of the Presbyterian Church. How splendidly their conduct contrasts with that of some who can only be ousted from the church which they have outgrown, and from whose doctrines they have apostatized, by a trial for heresy and a great public scandal.—Ex.

Gen. John B. Gordon thinks that the central location of Louisville will make the Confederate Reunion which will assemble in that city on May 30, the most successful in the history of the Confederate Veterans' Association. He says that Louisville is making preparation that no other city ever made to welcome the veterans and will entertain no less than 25,000 veterans and at least 25,000 friends and relatives, or 50,000 visitors in all.

The American Illustrated Methodist Magazine for May contains, among others, an article on "The General Conference of the Methodist Episcopal Church," by Levi Gilbert, D. D. The General Conference is the supreme legislative body of the Methodist Church. Representing about three million constituents distributed over the world in one hundred and twenty-four Annual Conferences, it naturally attracts wide and general attention.

Next Thursday, May 17th, the fifth Epworth League and Sunday-school Conference of the Western North Carolina Conference, meets in the beautiful city of Asheville. The program has been completed and may be found elsewhere in the ADVOCATE in full. It is a strong one. The subjects to be discussed are interesting and practical, and they will be handled by able speakers. The trip will be worth a great deal in many ways. Be sure that your League and Sunday-school is represented. Send the names of your delegates at once to Mr. Geo. L. Hackney, Asheville, N. C., in order that homes may be provided.

It was our pleasure last Friday to hear the closing exercises at Unaka Academy. The school did real well. Rev. J. E. Abernethy, the Methodist pastor at Murphy, had been chosen to address the school. Notwithstanding he was introduced as one of the first pulpit orators of the South, we must say that his discourse far surpassed our highest expectations. He spoke on Character. It was a grand combination of thought and eloquence, fired with religion.—The Western Republican.

The United States Civil Service Commission announces that a special examination will be held by its post-office board of examiners in this city June 2, 1900, commencing at 9 a m., for the positions of clerk and carrier in the post-office in this city. The examination will consist of spelling, arithmetic, letter-writing, penmanship, copying from plain copy, geography of the United States, and reading addresses. The age limitations for this examination are as follows:—Clerk, not less than 18 years. Carrier, between 21 and 40. For application blank (Form 101), full instructions, specimen examination questions, and information relative to the duties and salaries of the different positions, and the location of the examination room, apply to the secretary of the board of examiners at the post-office in Greensboro, N C.

DEAR BRO. CRAWFORD:—Rev. T. H. Pegram, pastor in charge, has just closed an eight day meeting at Oakdale Factory. Nineteen professions, church quickened, a number joined the church.

A FRIEND.

Chinese Belief About Death.

Bishop Galloway says:

"The Chinese believe that a man has three souls; one remains with the corpse, one with the ancestral tablet, and one goes into the spirit world. When a member of the family is very ill they think that one soul has left the body. They then go out and wail, loudly and piteously pleading for the spirit to come back, at the same time, if at night, holding a lantern to show it how to return. Our friends tell me they have often heard these mournful cries in the night, and that they are really heart-rending. I heard of the children in one family going out and begging a little brother to return, crying, 'Little b-r-o-t h e-r! Little brother!' until others were moved to tears.

"When death at last comes the first thing done is to place a cup of cold water at the door for the spirit to take a last drink Then they burn a suit of clothes, that the dead may be presentable, and command proper consideration from the police and runners about the yamen of the spirit world. A quantity of money is burned also, that the dead may not lack for necessary funds. After this bedding, boots, shoes and other personal articles are committed to the flames for the spirit's use and comfort."

Buried 120 Filipinos.

Manila, April 18.—Island Leyle, at Jaro Garrison, twenty-five Americans, received warning of a coming attack of the Insurgents. Lieutenant Estes, of the 43d Volunteers, posted sixteen men to protect the headquarters, took four men himself and four more under the sergeant, they selected fortified positions where they awaited the attack which began at daylight.

It is estimated that there were eight hundred Insurgents, armed with bolos and thirty rifles. Fight lasted all day. Finally the Insurgents were routed. The Americans buried 120 Filipinos that were left killed on the field; they also captured a cannon, silken banner, and a large quantity of equipments and food. All indications show that the Insurgents were confident of capturing the place. None of the Americans were hurt.

Claremont College Commencement.

Following is an outline of the commencement exercises to be given at Claremont College, Hickory, N. C.

Friday, May 18th, 8 p. m.—Oratorical contest for Rev. J. L. Murphy medal.

Saturday, May 19th, 8 p. m.—Delsarte and Elocution entertainment.

Sunday, May 20th, 10 a. m.—Baccalaureate Sermon by Rev. J. L. Parish of Salisbury, N. C.

Monday, May 21st, 8 p. m.—Annual Musical Concert.

Tuesday, May 22nd, 10 a. m —Class Day Exercises. 8 p. m.—Graduating exercises.

Trinity College Notes.

The Historical Society held its regular meeting last Saturday evening. The following papers were presented, "Redshirt Campaign," Jonathan Peele; "Ad Valorem Slave Taxation," W. H. Boyd.

There have recently been presented to the museum some interesting relics, among which were: A knife taken from the grave of Col. Ferguson at King's Mountain; a pipe carried by Capt. Freeman; a Corean pouch and Corean money, all presented by Hon. B. F. Dixon, Shelby, N. C. Mr. James Southgate, Durham, N. C., has presented a valuable collection of Confederate bills. All the different denominations are in the collection, arranged in a large frame.

President Kilgo is in Nashville attending the annual meeting of the Board of Education of the Southern Methodist Church.

It is probable that a party will go from the College to some point near Raleigh to observe the total eclipse of the sun May 28. Arrangements are being made with a view to this.

The final examinations will begin May 21.

The first of next week the track team will have a contest at the Athletic grounds. The contest will be for the college championship. It has also been arranged to have an indoor contest for the championship. Monday evening, June 4, an exhibition will be held in the Angier Duke Gymnasium.

Mr. C. L. Raper, class '92, has been elected Instructor in History in Columbia University, New York City, and given charge of the History work in Barnard College, which is now a part of Columbia University.

Next Saturday there will be held in Durham a meeting of Representatives from the different educational institutions in the State to try to adopt some rules and regulations governing athletics. Dr. W. P. Few, Chairman of the Athletic Committee, will represent Trinity.

The library of the Rev. Isaac Avent, which was bequeathed to the College, has been received. It contains some valuable works.

Beware of Green Fruit.—Now in the heated term people should pay attention to their diet, avoiding unripe fruit and stale vegetables which invariably bring on cramps, cholera morbus, or diarrhœa. Children are particularly subject to complaints of this kind, and no mother can feel safe without having a bottle of Pain-Killer. It is a safe, sure and speedy cure. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c and 50c.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for May 13, 1900.

JESUS AT THE PHARISEE'S HOUSE.

Luke vii. 36 50.

The frequency of Christ's semi-public entertainments show that, notwithstanding his final rejection by the Jews as the Messiah during his public ministry, he enjoyed considerable social recognition. Several such interesting occasions will be generally recollected. There was the marriage feast in Cana of Galilee, when Mary, the mother of Jesus, was there, and both Jesus and his disciples were invited to the wedding. There was also the feast made by Matthew, the publican, given in his own house when he was called to be an apostle. Here we have Jesus at a feast in the house of Simon the Pharisee. Imagine for the banquet hall a large room with ornamental tiling for the floor, resembling the Roman tessellated pavements, with tables set in the form of a square, with one side removed. On the outside of the tables the guests reclined on divans, and on the inside attentive waiters supplied the wants of the feasters. During the feast conversation went on, and uninvited persons came and seated themselves around the room, or talked with the guests or the host at the table, and left at their pleasure. At the feast of the Pharisee, Jesus was an invited guest, but was not treated with marked attention. He was not greeted with a salutatory kiss, nor furnished with water for the purpose of ablution, nor supplied with oil for the anointing of his head. These things were not necessary for ordinary civility, and those not so furnished were not insulted. Jesus was treated as an ordinary guest, without any honor as the Christ, or even a great prophet. This absence of honor was sensitively marked by one who was present. "Behold, a woman which was in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment." How did she know that Jesus was there? Most likely she had looked in and seen him, and marked the stinted honors accorded him, and had left and had come back with her box of ointment. "And standing behind at his feet, weeping, she began to wash his feet with tears, and did wipe them with the hairs of her head, and did kiss his feet, and anoint them with ointment." This proceeding was remarkable, and so was the occasion. The Redeemer had come, and had been made manifest to Israel, was there ignored, and faith in him hindered. This woman, realizing this, did what she could to draw from Christ the veil with which he was wrapped. She was a sinner, fully recognized by the people at the feast, and somewhat rudely referred to by the Pharisee to the discredit of Jesus. He may have been irritated by the actions of the woman. Few persons like to be reminded of their dullness of comprehension, or uncourtliness, and the woman's actions did one or the other, and Simon mentally argued the correctness of his perception. He spoke within himself, saying, "This man, if he were a prophet, would have known who and what manner of woman this is that touched him." This while she was there. Her presence was not considered strange; it was her attention to Christ that made it remarkable. He had been invited as one whose character was undeveloped. He might be a prophet or a pretender. If a prophet, Simon could claim to honor of having entertained him; if a pretender, then he could show that he had not recognized him. He was a religious trimmer, who wished to be on both sides. Seeing the actions of this woman of the city, he imagines his bearing towards Christ fully justified. He is satisfied that Jesus is not a prophet, and should not receive a prophet's welcome.

Jesus knew the thoughts of his host, and brought them out. He said, "Simon, I have somewhat to say unto thee." Then he told the story of the two debtors, one who owed eighty dollars and another eight, both unable to pay, and both forgiven their indebtedness. They might have been thrown into prison, and kept there until the debt was paid. But their creditor forgave them. Then he asked, "Which of them, therefore, will love him most?" Simon said, "I suppose that he to whom he forgave the most." Then Jesus applied the story to the events of the evening—his coming there as a guest, Simon's scant courtesy, and the woman's lavish offering.

Simon and the woman represent two sorts of religious characters; those with little sense of grace and those with a large sense. Simon thought himself a good man, whose sins were few and small. The woman knew herself to be a sinner, and came to be forgiven. She came with tears, and love, and sacrifice. The ointment with which she anointed Jesus was costly; a similar box is said to have been worth three hundred dollars. Though called a box, it was an artistic jar, that Pliny compares to a clysed rosebud. The woman did not expect to merit pardon by her costly oblation, but to show how highly she would esteem the grace. Simon knew her to be a sinner, and Jesus did not vindicate her character, but said to Simon, "Her sins, which are many, are forgiven her." He said to her, "Thy sins are forgiven."

Notice, this woman made no specific confession to Christ; in fact, she made no confession at all. She was a known sinner, and as such she came to Christ, believing him vested with authority to forgive. She believed in Jesus, and in the presence of complainers he said to her, "Thy faith hath saved thee; go in peace."

It is told of St. Nicholas that he got to heaven with soiled garments. He said he had been clean, but had gotten them soiled by helping a poor peasant out of the mud with his wagon. The deed was commended. A deed of kindness will not soil the garments washed in the blood of the Lamb.—Western Christian Advocate.

Getting Something or Doing Something.

How many there are who think of personal religion as desirable because of what it enables them to expect from Christ, rather than because of what it enables them to do for Christ! Yet salvation is a state of soldierly service for every man in the Lord's army, and he who would be a good soldier must give the first place in his thoughts to what he is to do for his Commander, rather than to what he is personally to gain from his Commander. What would be thought of a soldier whose mind was always on his rations and pay and his hope of a pension? Are there no such soldiers now borne on Christ's army rolls?—S. S. Times.

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June 28-1y prm

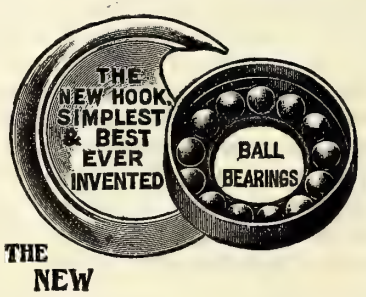
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for May 13, 1900.

VISION AND SERVICE.

Ex. 24: 15-18; 32: 19, 20. Matt. 17: 1-8, 14 20.

For a Good Meeting

Prepare, for the main feature of the meeting, a study of the visions of the Bible. You will be astonished to learn how many they are. Take a concordance and look up all the passages containing the words "dream" and "vision," and you will get on the track of all the Bible instances. Then assign these to the different Endeavorers, asking each to read his passage carefully and come to the meeting ready to give at least one lesson from the story.

In addition to those that have these special topics, choose a number of those that do not often speak, and ask them to answer this question (which you will put in writing): "What is one vision that will help us on our way through the world?" If any one is at a loss, suggest an answer, as, a vision of heaven, of duty, of reward, of honor, of strength, of Christ.—A. R W.

Hints for Talks and Testimonies.

What are some of the ways in which visions come to us?

What difference is there between our own fancies and the visions God gives?

Of what should we most wish a vision?

What can we do to gain greater spiritual insight?

How do we know what God wishes us to do with our visions?

How are we tempted to use visions selfishly?

How do visions strengthen us for our work?

How do visions fit us to help others?

What are the consequences of failing to act on our visions?

Why is prompt service a help to further vision?

Vision and Service.

Some Old Testament Visions —Gen. 15: 1; 28: 10-15; 32: 1, 2; Exod. 3: 1 6, 10; 26: 30; Josh 5: 13 15; Judges 6: 11-14; 2 Kings 6: 15-17; Isa. 6: 1 8; Ezek. 1: 1. 26 28; Dan 7: 13, 14; 10: 1-8; Zech. 4: 1-6; Heb 8: 5.

Some New Testament Visions.—Matt. 1: 20, 21; 2: 13, 14; Luke 1: 8-14, 26 28; 2: 8 14; Acts 10; 1-6, 9-17; 23: 10, 11; 26: 15 20; 27: 22-25; 2 Peter 1: 16-18; Rev. 1: 9-11.

References.

Visions essential. Prov. 29, 18; Gal. 1: 11-18.

Heavenly guidance. Gen. 28: 10-22.

God's appeal in visions. Acts 9: 1-12.

Good results through obedience. Acts 26: 13 20.

The vision of John. Rev. 1: 10-22.

Seeing the Son of God. Dan. 3: 13-25.

TOPIC Vision and service. Exod. 24: 15 18; 32: 19, 20; Matt. 17: 1-8, 14 20.

EPWORTH LEAGUERS!!!

Asheville, May 17-20, 1900.

Will your League be represented at Asheville?

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PROGRAM.

Of the Fifth Annual Epworth League and Sunday-school Conference, to be held in Asheville, N. C., May 17-20.

THURSDAY, MAY 17, 1900.

8:00. Devotional Exercises, conducted by Rev. R. G. Tuttle.

Address of welcome by Frank Carter, Esq.

Response by Rev. H. F. Chreitzberg.

Address by J. R. Pepper, Memphis, Tenn., superintendent of the largest Sunday-school in Southern Methodism.

FRIDAY MORNING, MAY 18.

9:30. Devotional Services conducted by Rev. G. G. Harley.

9:45. Reports from Leagues, led by Rev. J. E. Abernathy.

10:00. The Young Man's Problem, by Rev. G. T. Rowe.

10:30. Social Life in the Church and how to Promote it—Miss Nannie Lee Smith.

10:45. What should we Substitute for the Amusements we Condemn. Rev. H. F. Chrietzberg, D. D.

OPEN DISCUSSION.

11:15. World-wide Methodism, by Rev. T. F. Marr.

FRIDAY AFTERNOON.

2:15. Prayer and Praise Service, conducted by Rev. N. R. Richardson.

3:00. Address by Prof. G. H. Crowell, "The Power of the Bible."

3:30. "The Ward of the League"—Rev. Edwin L. Bain.

4:00. Address by L. W. Crawford, Jr.

5:00. Entertainment of the Conference by young ladies of Asheville College, in College Hall.

FRIDAY NIGHT.

8:00 Song Service conducted by Rev. J. T. Erwin.

8:15. The Infant Work in the Sunday-school—Miss Bessie Jones.

8:30 Address by Rev. Frank Siler, "The Closing of a Century and Its Call to the Young People."

SATURDAY MORNING, MAY 19.

9:30 Consecration Service. Rev. C. G. Little.

9:45. The League from a Presiding Elder's Standpoint—Rev. F. L. Townsend.

10:15. The Literary Feature of the League—Prof. Plato Durham.

10:45. The Junior League—Rev. W. M. Curtis.

11:00. The League and Revivals—Rev. J. A. B. Fry.

11:30. Address—Dr. Jas. Atkins, Sunday-school Editor.

SATURDAY AFTERNOON.

2:30. Devotioual Exercises conducted by Rev. J. W. Jones.

Delegates will be driven over the Vanderbilt Estate.

SATURDAY NIGHT.

8:00. Devotional Exercises. Rev. W. L. Sherrill.

8:15. "The League's First Obligation" —Miss Bessie Allen.

8:30. "Travels in Bible Lands"—Rev. W. L. Grissom.

SUNDAY MORNING, MAY 20.

11:00 Preaching at Central Methodist Church, and at all the city churches by members of the Conference.

SUNDAY AFTERNOON.

3:30. Mass Meeting at Central Methodist Church presided over by Rev. S. H. Hilliard.

"Epworth League and Missions."
Prof. J. A. Bivens.
Rev. E. K. McLarty.

3:30 Mass Meeting at Haywood Street Methodist Church, presided over by Mr. L W. Crawford, Jr.

"Epworth League and Missions."
Rev. J. D. Arnold.
Rev. J. H Barnhardt.
S. P. Graves, Esq.

SUNDAY NIGHT.

8:00. Mass Meeting at Central Church.
C. F. SHERRILL, Secretary.

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Weekly Crop Bulletin.

As the successful outcome of the farmers' labor depends so largely upon thorough preparation of the soil and suitable conditions for planting at this season of the year, it is a satisfaction to record another very favorable week, during which splendid progress was made in farm work everywhere. As a whole, the weather during the period ending Monday, May 7, 1900, was quite favorable; the mean temperature was nearly normal, the amount of sunshine was abundant, and the rainfall light, while the unfavorable conditions, chiefly affecting the growth of vegetation, were of short duration. The only unfavorable features noted were the general thunderstorms on the 2d or 3d, accompanied by high winds and hail over a dozen or more counties, fortunately without much damage to crops, and the cooler weather following on the 4th and 5th which checked the growth of plants. It was cool enough for frost in the mountainous sections of North Carolina on the morning of May 4th, but no positive injury resulted. The amount of rainfall was small, and in many counties the ground has become dry and hard so that warm, gentle showers would now be beneficial. The advancement in plowing and planting has been so rapid that many crop correspondents report farmers well up with their work. The growth of crops, however, is still somewhat slow.

The acreage devoted to tobacco will be smaller than usual; transplanting is nearing completion in eastern districts, but this work is proceeding slowly in central and northern counties, where plants are small and scarce; in a few counties lands prepared for tobacco will be used for cotton; good seasons are needed now for the work of transplanting. The progress in planting corn and cotton has been very great; probably the bulk of both crops will be in the ground within another week; corn and cotton have both come up to good stands; chopping cotton and plowing corn are underway; many farmers are through planting corn, especially in the east, except on bottom lands, where some replanting will be necessary. Irish potatoes are doing very well in spite of considerable trouble from potato-bugs; stands are generally excellent. Sweet potatoes have sprouted well and slips are ready for transplanting. Wheat will be one of the best crops harvested for years; the plants are healthy and vigorous, without signs of disease or damage by insects, and are beginning to head; spring oats need rain. In many counties peanuts have come up to a good stand, though the bulk of the crop is still to be planted. Truck crops have improved. Shipments of strawberries are now heavy; the prospect for all other fruits continues exceptionally fine.

To Wash Table Linens.

Do any darning or mending that is necessary before washing. If stained with fruit, wine or coffee, pour boiling water through the linen where stained; this should be done before washing. Soak over night in clear water; then boil the linens and rub well in hot water. If a little Gold Dust Washing Powder is dissolved in the water in which the cloths are boiled, only a little soap will be needed, and the linens will be beautifully clear and white. Lift out of the boiler with a stick, and drop in a tub of cold water. Rinse well, and ring tightly; dip in tub of cold water to which bluing has been added. Starch lightly, and iron.

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mar 7-2m

QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Gastonia station	Mar.	3 4
King's M't'n and Elbethel, Elbethel	"	10 11
Bessemer City circuit, Concord	"	17 18
Belwood circuit, St. Peters,	"	24 25
Shelby circuit, Salem	March 31, Apr.	1
Shelby station	Apr.	1 2
Cherryville circuit, Laboratory	"	6 7
Lincolnton circuit, Asbury	"	7 8
Polkville circuit, Palm Tree	"	14 15
Lowell circuit	"	21 22
Stanley Creek circuit, Mt Holly	"	28 29
Mt'n Island circuit, Mt'n Island	"	29 30
Lowesville circuit, Hill's Chapel	May	5 6
South Fork circuit, Zion	"	13 13
McAdensville station	"	19 20
Rock Springs circuit Bethel	"	26 27
N Cleveland circuit, Casar	June	2 3

MORGANTON DISTRICT, 3d Round IN PART.

C. G. Little, P. E., Marion, N. C.

Marion station, Snow Hill	May	19 20
McDowell circuit, Murphy's	June	2 3
Table Rock circuit, Linville	"	9 10
East Rutherford circuit, Oak Grove	"	16 17
Henrietta station, Caroleen,	"	17 18
Rutherfordton circuit, Mt Hebron	"	23 24
Silver Creek circuit, Salem	June 30	July 1
Morganton station	"	1 2
Morganton circuit, Gilboa	"	7 8

District Conference at Marion July 18-22. The first day will be a Missionary Institute.

ASHEVILLE DISTRICT---2d Round.

D. Atkins, P. E., Weaverville, N. C.

North Asheville	Mar	3 4
Bethel	"	3 4
Hot Springs, Ottinger's	"	10 11
Marshall, Marshall	"	17 18
Ivy, Ivy	"	24 25
Burnsville, South Tow	Mar. 31	Apr. 1
Bald Creek, Shoal Creek	"	7 8
Swannanoa, Swannanoa	"	14 15
Hendersonville	"	21 22
Cane Creek, Tweeds	"	28 29
Saluda, Edneyville	May	5 6
Old Fort, Providence	"	12 13
Weaverville	"	19 20
Haywood Street	"	26 27
Central	"	26 27

District Conference at Old Fort July 25-29. The first day will be a Missionary Institute. Session will open 9 a. m., July 25.

GREENSBORO DISTRICT---2d Round.

Frank H. Wood, D.D., P. E., Greensboro, N. C.

Liberty circuit, Rehoboth	May	5 6
Greensboro circuit, Lee's Chapel	"	12 13
Centenary station	"	13 14
Randolph circuit, Mount Gilead	"	19 20
High Point (at night)	"	20 21

THIRD ROUND.

Jackson's Hill circuit, Poplar Springs	May	26 27
Asheboro station, Central Falls	June	2 3
Asheboro circuit, Pisgah	"	8
Uwharrie circuit, Concord	"	9 10
West Market St station	"	17 18
Proximity station (at night)	"	17
St Paul station, White Hall	"	23 24
Naomi station (at night)	"	24 25
Wentworth circuit, Bethlehem	July	1 2
Ruffin circuit	"	8 9
Reidsville station (at night)	"	8
Ramseur circuit	"	14 15
Liberty circuit	"	21 22
West Randolph ct, Pleasant Hill, D. C.	"	26 29
Randolph circuit	Aug	4 5
High Point (at night)	"	5 6
Pleasant Garden ct, Bethlehem, C. M.	"	10 12

FRANKLIN DISTRICT—3d Round.

C. M. Campbell, P. E., Franklin, N. C.

Franklin station	May	5 6
Whittier circuit Ocona Lufta	"	12 13
Cullowhee circuit, John's Creek	"	19 20
Webster and Dillsboro sta, Dillsboro	"	26 27
Bushnell circuit Almond	June	2 3
Bryson City station	"	9 10
Robbinsville circuit, Tuskegee	"	16 17
Andrews circuit, Peachtree	"	23 24
Macon circuit Salem	June 30	July 1
Glenville circuit, Big Ridge	"	7 8
Highland circuit, Highland	"	14 15
Franklin circuit, Watauga	"	21 22
Hiwassee circuit, Harris Chapel	"	28 29
Haysville circuit, (D. C.) Haysville	Aug	1 5
Murphy station	"	11 12

Let all exhorters and local preachers be present; bring your license, they are to be renewed.

Prepare dinner at the church for members of the quarterly conference on Saturday on all the circuits.

STATESVILLE DIST.—2d Round.

J. E. Thompson, P. E., Statesville, N. C.

Pisgah circuit, Olin	Mar. 31,	Apr. 1
Taylorsville, Liledoun	"	7 8
West End	"	14 15
Statesville	"	15 16
Troutman circuit, Knox Chapel	"	21 22
Lenoir circuit, Pleasant Grove	"	28 29
Lenoir station	"	29 30
Statesville circuit, Bethel	May	5 6
Stony Point circuit at Stony Point	"	6 7
Newton circuit at Marvin	"	12 13
Hickory station	"	13 14
Catawba circuit, Concord	"	19 20
Caldwell circuit	"	26 27
Granite Falls station	"	27 28
Maiden circuit, May's Chapel	June	2 3

MOUNT AIRY DISTRICT--2nd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb.	25
Elkin station	Mar.	4
Pilot Mountain circuit, Little Yadkin	"	10 11
Mount Airy circuit, Zion	"	17 18
North Wilkesboro ct, Union	"	24 25
Wilkesboro circuit, Shiloh	Mar. 31,	Apr. 1
Rockford circuit at Pleasant Ridge	"	7 8
East Bend circuit at Booneville	"	14 15
Stokes circuit, Antioch	"	21 22
Sparta circuit, Mount Zion	"	28 29
Healing Springs circuit	May	5 6
Jefferson circuit, Transon	"	12 13
Creston circuit, Thomas Chapel	"	19 20
Watauga circuit, Valle Crucis	"	26 27
Boone circuit, Fairview	June	2 3

COUNTRY HAMS

Nice Lot of Smoked Country Hams. Almost any Weight You Wish.

G. W. Denny

111 E. Market St.

WINSTON DISTRICT.—2nd Round

P. J. Carraway, P. E., Greensboro, N. C.

Thomasville station	Mar	24
Kernersville circuit, Kernersville,	Mar. 31,	Apr
Walkertown station	Apr.	7
Madison circuit Ladford	"	14
Mocksville circuit, Oak Grove	"	21
Mocksville station (night)	"	22
Winston, Burkhead and Grace	"	28
Davidson circuit, Midway	May	5
Farmington circuit, Advance	"	12
Winston circuit, Pine Grove	"	19
Summerfield circuit, Gethsemane	"	26
Forsythe circuit, Union	June	3
Danbury circuit, Danbury	"	9
Jamestown circuit, Morehead	"	16
Winston, Centenary	"	23

CHARLOTTE DIST.—2d Round

S. B. Turrentine, P. E., Charlotte, N. C.

Polkton circuit, Polkton	Apr.	
Waxhaw circuit, Bond's Grove	"	
Charlotte, Belmont, Big Spring	"	28
Charlotte, Trinity	"	
Derita circuit, Trinity	May	5
Charlotte Tryon Street	"	
Monroe circuit, Bethlehem	"	12
Monroe station	"	13
Morven circuit, Pleasant Hill	"	26
Lilesville circuit, Olivet	June	9

WAYNESVILLE DIST--2d Round

F. L. Townsend, P. E., Canton, N. C.

Clyde circuit, Fincher's Chapel	Mar.	10
Sulphur Springs circuit, Pisgah	"	17
French Broad, River View	"	24
Mills River circuit, Mills River,	Mar. 31,	Apr.
Brevard station, Oak Grove	"	7
Transylvania circuit, Conestee	"	14
Leicester circuit, Dick's Creek	"	21
Canton, Bethel	"	38
Haywood, Lower Fines Cr'k, S. S and L. Conference	May	4
W. Haywood (———)	"	12
Waynesville station	"	20
French Broad circuit (———)	"	26
Spring Creek circuit (———)	June	2

SALISBURY DISTRICT—2d Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Bethel	March	10
Salisbury, Main St	"	11
Concord ct, Rocky Ridge	"	17
Concord, Forest Hill	"	18
Concord, Central	"	24
Concord, Epworth	"	24
Albemarle ct., Stony Hill	March 31	April 1
Albemarle station,	April	1
China Grove ct., Shiloh	"	7
Linwood ct, Bethel	"	14
Lexington station	"	15
Gold Hill circuit, Wesley Chapel	"	21
Salem circuit, Big Lick	"	28
Salisbury, Church Street	May	5
Mount Pleasant circuit, St. Paul	"	12
East Salisbury station	"	19
Spencer station	"	19
Norwood circuit, Cedar Grove	"	26

Pastors will please hold fast-day services at pa of Q. Meeting, on Friday preceding Q. Meeti wherever practicable. Stewards please be on ha with full reports.

Let us one and all push collections for "tw tieth century fund," during April and early par May. Pastors please all appoint active, effici committees for this twentieth century fund. all our people arouse to this great work.

"The ROYAL SCROLL."

For the entertainment and instruction of the young, for the moral, social and intellectual advancement of the home. Would you save a boy from street vices? Let the home abound with every possible means of amusement and instruction. We can help you.

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Special Representative.

☞ Quite a number of high-toned Christian men are wanted to introduce the work in North Carolina.

(Those wanting further information will address the above name at Roaring River, N. C.) Novi-tf

W. B. McCASLIN, Southern Manager, Memphis, Tenn



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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Departure of a Noble Woman.

The sad news came to us last Sunday that on that day Miss Laura Haygood had taken her departure from her home in Shanghai, China, to her home above. The news was not unexpected to her many friends in Atlanta and Georgia, and yet it was a no less sorrowful culmination of the sad anticipation. The life of this good woman in Atlanta was such as to draw the admiration of all people, and the same devotion to the interest of human salvation in the mission field of China since 1884 has largely extended and increased the admiration of her self-sacrifice and consecration. The life and example of Miss Haygood allure all lives to the higher walks of this world and to the mansions above. She lived not for herself and she died for others. There is no question in the mind of any who knew her that all such lives as hers are worth living.

We sincerely sympathize with her bereaved relatives; but she belonged so completely and so long to the church and the public good as to cause our state to be almost as sad as theirs. When one so entirely lays aside all selfish aims, as she did, and gives all to the salvation of mankind, then death becomes an individual calamity to all humanity, whether all realize it or not. There are thousands, however, in two great nations who will mourn the departure of Miss Haygood as the termination here of a public benefaction for which it will be hard to find a substitute. She has gone to her reward above, while her works and her reward here will follow her.—Wesleyan Christian Advocate.

Corresponding Secretary's Notes.

The Woman's Board of Missions will convene in Paris, Texas, May 24. It has been customary for the Board to appoint a certain day for united prayer among all the auxiliaries for God's blessings upon this meeting. The May Missionary Advocate, which has not been received at this writing, will doubtless give notice of such an appointed prayer-service, and it is hoped that it will properly be observed. Let us also remember in our prayers at this time our own annual meeting at Waynesville, June 22-25.

As we all know, it was earnestly desired that our Twentieth Century Thank-Offerings be made or pledged at the Easter services. Doubtless, it has not suited all auxiliaries to carry out this plan. We are also impressed that many of our members have not yet grasped the full significance of this extraordinary call. A good woman recently remarked, I thought this was one of our usual thank-offerings, but now that I see what it really means I shall certainly increase my gift." Another, "I did not notice the little slip in my envelope and simply put into it the change I happened to have when I started to our meeting." And still another, "My impression was that we were all assessed two dollars apiece—it did not occur to me that such a privilege was accorded us of honoring the Master in this extraordinary way."

While opportunity to make and to increase these offerings will be open till Jan. 1, 1901, and while we hope they will continue to come in up to that time, there are urgent reasons why they should be made at once. We are anxious to report at the Board Meeting the full amount of this offering. Again, it is important that we begin at once to plan the work of the present fiscal year, one quarter of which is nearly gone. We must not overlook the fact that the Twentieth Century Fund is pre-eminently a thank-offering—the grateful response to a call that will never come to us again, and that it must not in the slightest degree lessen our gifts to the regular work. Indeed the enlarging, inspiring influence of the self-sacrificing liberality it has developed, should be felt in the accomplishment of greater things than we have ever undertaken before.

No one can fail to see the importance of each auxiliary keeping a record of the names of all givers, if we are to carry out the plans proposed some time ago. Surely no member of any auxiliary will fail to have her name put on the great historic roll of the Society in token of her profound gratitude to God for the rich spiritual inheritance that has come down to her through the centuries, and her earnest desire to help forward the interests of the Redeemer's kingdom.

Forest Hill Concord.

Forest Hill, Concord, reports that this auxiliary held a very attractive Easter service, and that the Twentieth Century Thank-offering was $116 62. Of this amount Mrs. W. R. Odell gave $100.00 which places her name on the honor roll. This is the fifth name—shall there not be many more?

Woman's Foreign Missions.

The year just closed has been one of the busiest and most telling in the history of the Woman's Board of Foreign Missions. Thirty-one of the thirty-five Conference Societies have reported an increase over the collections of last year. The greatest increase is in the Baltimore Conference Society; the next in the Arkansas, next in South Georgia. While much of the $97,164.94, which has been brought in during the past year, must be credited to our Twentieth Century Thank Offering, and is appropriated, and the most has been used in meeting the demands of the work during the year, the results show that our noble women have not lost their love for the work, and stand pledged to their Lord to meet their obligations. As enlargement in the foreign fields demands larger means, they will meet the demand, and be able to lay down their labors, when God calls them to their reward, with great joy. The needs in the field will not permit us to be satisfied with our past year's record. The crown of life will be given to those only who are faithful unto death. In far-away China one dear to all hearts still suffers in body, but all is well with her soul. Her acceptance in Christ is as bright and beautiful as the clear sky at noontide. Prayer goes up without cessation that health of body may be restored, and long life may be given her, for the sake of the work as well as for the sake of those who love her so well.—Nashville Advocate.

Day of Prayer and Fasting.

BY MRS. M. D. WIGHTMAN.

A special significance attaches to the meetings to be held this year, and the Woman's Board of Foreign Missions appeals to its members to enter into their places of secret prayer and to wait before the Lord.

Our beloved Church needs to be awakened to a higher apprehension of its great privilege and responsibility this memorable year. The whole Society needs to feel its vital bond of union with the Church, and to be moved as never before to respond to the call of the Church to a larger, richer service. The members of the Board, in their meeting, should have but one motive, one spirit, one aim—the best possible work in the best possible way, and to do all in the name of the Lord Jesus.

Will you, dear reader, not pray for this meeting of the Board in Paris, Tex., for an awakening among our membership, for the touch of God upon our whole Church? Let Friday, May 11, be a day of fasting and united prayer for these most indispensable requisites to any real success in our work, or to any well pleasing of God in our service.

"Housework is hard work without Gold Dust"

Washing Dishes

To wash dishes in half the time, and do it well, follow this recipe: Always use hot water — not warm, but hot. It is best to use mops with china and glass, and, to have a nice lather, instead of using soap use

Gold Dust Washing Powder

Dissolve a tablespoonful in the hot water and wash quickly; have plenty of nice, dry towels to wipe with; have a drainer that will allow the water to run off the dishes into receptacle below, when you will have highly polished glass and china.

The above is taken from our free booklet "GOLDEN RULES FOR HOUSEWORK." Sent free on request to

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GRAND DISPLAY OF NEW GOODS.

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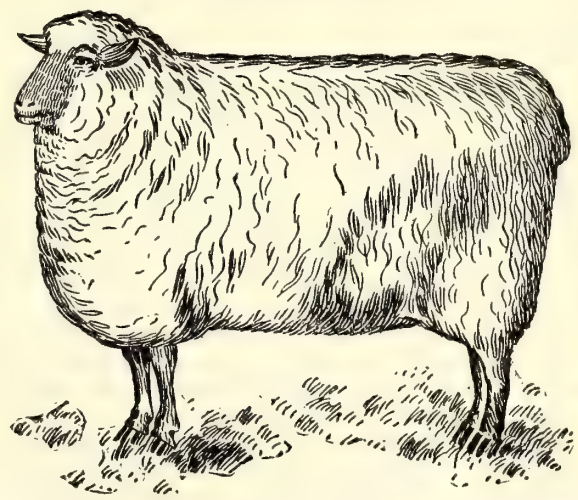
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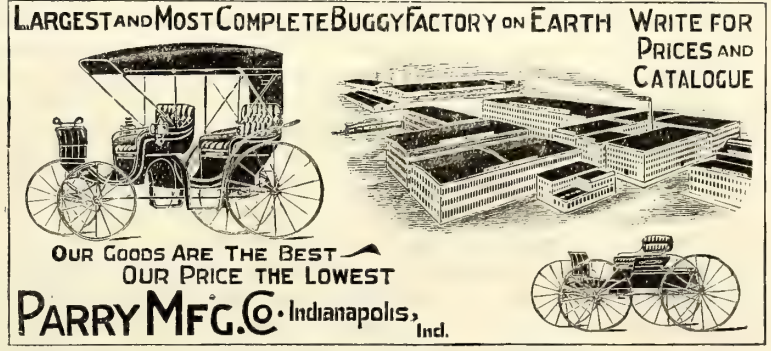
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A Wilkes county friend, who says he is an attentive reader of these letters, asks the following questions: "I have some north hillside land, steep and rocky, but fresh dark loam which I wish to put in permanent pasture next fall. What grass or grasses will be best? When should I seed it? Should I sow it alone or with some grain crop? I have some old field set in cinquefoil sedge and Japan clover, which I would like to set in something better. Soil light gravelly upland. What would you advise? Would Bermuda grass do here, and would you advise sowing it? I also have some low creek bottom land sand in part and the remainder old creek runs filled up so that the mowing machine can run over them. This makes fine red top, but the meadow is mixed with wild rough grass, and the land is too low to make good corn. How shall I manage this, and what kind of grass to sow?"

On your rocky upland the best grass you can sow will be a mixture of Orchard grass and the so called English Blue grass, Poa Compressa, the Virginia mountain blue grass. Sow in September and sow the grass alone using 20 pounds of the orchard grass and 10 pounds of the Poa Compressa per acre. The old field land I would plow this spring and sow in cow peas in June. Mow them for hay and prepare the stubble and sow in rye and crimson clover in early September. Mow the clover as soon as in bloom, and sow peas again for hay, adding each time the peas are sown 300 lbs. per acre of acid phosphate. After the second crop of peas is cut prepare the land and sow again in rye or wheat, and seed to red clover and orchard grass, 20 lbs. of orchard grass and 5 lbs. of red clover per acre. The low wet meadow will do best sown in Red top, Foul Meadow grass and meadow Feseue mixed, 10 lbs. Red top, 5 lbs. of each of the others per acre. Sow in the early fall when the land is in the best condition for working.

A lady at Brevard sends a few young pear tree leaves with reddish brown blisters on them, and asks what is the matter with them. The leaves are affected with what is called the "pear leaf blister." This is not a fungus disease, but is caused by a minute mite which lives in winter under the scales of the leaf buds, and when the leaf expands in the spring it burrows into it and causes the reddish blisters, which later on turn black. As the insect is inside the leaf now, no treatment can reach it. They can be easily gotten rid of by spraying the trees before the leaf buds swell, with kerosene emulsion, which will destroy the mites before they have a chance to burrow into the leaves. The kerosene emulsion is made by dissolving half a pound of hard soap in boiling soft water. Then add two gallons of kerosene. I should have said one gallon of boiling water for the soap. Then churn the water and kerosene till the soapsuds and oil unite in a creamy emulsion. Keep it all the time as hot as possible. Dilute this with 20 parts of soft water well warmed and it is ready to spray with. One spraying will banish the mites if done at the proper time, but it is useless to attempt anything this season as the mites are now well inside the leaves.

A Forsyth county correspondent wants to know the value of barley as a crop and its feeding value. Barley will make about the same crop as oats on the same land, and like oats in this latitude is not worth much if sown in spring. The straw is not worth much for feeding, while the oats straw is very good. Barley is dangerous straw to feed on account of the sharp beards on the chaff. We would vastly prefer the winter turf oats in this climate.

A Ramseur friend has a lot he wishes to keep in forage crops. He sowed it in rye in 98 in rye and clover, and it paid well in 1899 from two crops of clover. The clover is now well advanced again, and he proposes to cut two crops this summer, plow again in the fall, and sow again to clover and rye, using acid phos phate on it. Wants me to advise him what is best for the land and the cow. I think you can get more and better feed for the cow by only cutting the first crop of clover. Then at once turn the sod and sow the land in peas with a good dressing of acid phosphate. Mow the peas for hay and get three times as much as you would from the second crop of clover. Then as soon as the peas are cut work the land well with a disc harrow and put it in order for sowing rye or wheat and clover again, if you prefer the clover. But if the bulk of cow feed is what you most desire, do not sow the wheat and red clover, but sow, in early September, rye and crimson clover. This will give you a hay crop to cut the last of April, and you can then prepare the land for peas and apply a little more acid phosphate and make another big crop of pea vine hay, the best cow feed in the world. You will thus get more feed than you can possibly get from red clover. You can get a far greater amount of food and food of as good quality out of the peas as you can with clover and you can get it in less time.

Another friend writes that he has been keeping Poland China hogs and does not like them, and wants to change. Wishes advice as to breed. I do not wonder that you do not like the Poland China pigs. I do not like them myself. The main objection to them is that they make so few pigs, and another is the wooly character of their hair which makes them hard to scrape after killing. Then too they are not as good rustlers as some others. The Berkshires are the best breed of hogs I am acquainted with. They are very prolific and hardy, and will rustle as well as the piny wood rooter. Then too they make a beautiful round ham, and the best of hams too. There is a notion that the best hams must be made from the old razor back, and it is true that some fine hams are made from these. But the talk about the "gamey flavor" of the razor back is all nonsense, for the finest of hams can be made from the Berkshires, and far better looking than the slab sided hams made in Virginia and North Carolina from the woods rangers. The ham is mainly in the curing, and a well cured Berkshire ham is not only better looking but it is better eating than the ham made from a two year old razor back hog. Farmers should raise hogs for profit, and the profit is not in a hog that must be kept till two years old. Never winter over anything but breeding stock or fall pigs that are to be slaughtered in the spring. Berkshires can be made to weigh an average of 200 pounds at nine months if well attended to, and the young pork made in this way is far more profitable and better in every way than the older.

A Virginia friend writes that he has a field in orchard grass. He proposes to cut the grass for hay, and wants to know our opinion of the following: Plow the grass sod and sow it in rye, pasture the rye all winter with sheep and plow it under in the spring for corn, giving the land a coat of lime. Well I think that you will be doing a good deal of work for no pay. If the land is in a good orchard grass sod I would let it get all the growth after cutting the hay that it will, and I know that orchard grass makes a strong aftermath. Then in the late fall turn the sheep on it and you will get more feed than two such fields would give you in rye and feed of far better quality. Then turn the sod deeply in the spring and spread the lime and plant corn. The way you propose will give you the labor of turning the sod in hot weather, and the getting of poorer feed than you already have growing on the land. A waste of labor and nothing else. The same friend has a half acre he says he wants to plant in strawberries next year. He proposes to sow the land this month in peas, plow the peas under late in the fall and lime the land and plant the strawberries in the spring, fertilizing at time of planting. We think the better plan will be to sow the peas as proposed, giving them a heavy dressing of acid phosphate. Cut the peas for hay as soon as the first pods turn yellow, and then plow the stubble, fertilize heavily with acid phosphate, cotton seed meal and muriate of potash, 450 pounds of the first, 300 pounds of the second and 200 pounds of the last per acre, and set the plants in September or October as the weather is best for the purpose. We do not care for spring planting of strawberries here.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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SOUTHBOUND.

	No. 402.	No. 41.
Lv. New York, P.RR.	*1 00 a m	*9 00 p m
Lv. Washington, "	5 00 p m	4 30 a m
" Richm'nd, A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.	*5 45 p m	*2 a m
Ar. Weldon	11 10 p m	11 43 a m
Ar. Henderson	12 56 a m	1 35 p m
Ar. Raleigh	2 22 a m	3 38 p m
Ar Southern Pines	4 27 "	5 10 "
Ar Hamlet	5 14 "	7 00 "
Lv. Wilmington, S. A. L.		3 30 p
Ar. Monroe, S. A. L.	*8 55 a m	*9 12 p
Ar. Charlotte, S. A. L.	*8 00 a m	*10 25 p
Ar. Chester, S. A. L.	*8 [illegible] a m	*10 55 p
Ar. Greenwood	10 45 a m	1 2 a
Ar Athens	1 24 p m	3 45 a
Ar. Atlanta	3 40 p m	6 15 a
Lv		

NORTHBOUND.

	No 402.	No. 3
Lv. Atlanta, S. A. L.	*1 00 p m	*8 [illegible] p
Ar. Athens	3 18 p m	12 05 p
Ar. Greenwood	6 40 p m	1 46 a
Ar. Chester	7 58 p m	4 08 a
Ar. Monroe	9 30 p m	5 45 a
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a
Ar Hamlet, S. A. L.	[illegible] p m	*7 45 a
Ar. Wilmington		*12 35 p
Ar. Southern Pines, S. A. L.	*12 03 a m	*9 [illegible]
Ar. Raleigh	2 03 a m	11 15 a
Ar. Henderson	3 26 a m	12 45 p
Ar. Weldon	4 55 a m	2 50 p
Ar. Portsmouth	7 25 a m	5 20 p
Ar. Richmond, A. C. L.	*6 15 a m	*7 20 p
Ar. Washington, Penn. RR.	12 31 p m	11 20 p
Ar. New York	6 23 p m	6 53 a
Lv		

*Daily. †Daily except Sunday

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V. E. McBee, General Supt.
L. S. Allen, Gen. Pass'r Agent.
General Offices, Portsmouth, Va.

MARRIAGES.

DALLIS—BURTON.—At the residence of the groom, on Sunday morning, April 29th, Mr. John F. Dallis and Miss Nanny Burton were united in matrimony, Rev. E. J. Poe officiating.

BARNHARDT—MISENHEIMER.—Rev. J. H. Barnhardt and Miss Hattie Misenheimer were married this p m., at 3 o'clock, and left for their home at Burnsville, N. C. The prayers and kind wishes of a host of friends in this community follow them to their field of labor.

L. T. CORDELL.

Mt. Pleasant, N. C., May 1st, 1900.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

LEACH. — Pollie Leach died near Trinity Saturday, April 21, and her sister, Martha Leach, died Monday, April 23. They had been sick for sometime with lagrippe, and both passed over into the other world near the same time. They were quiet, peaceable Christians, and members of the church.

May the Holy Spirit comfort those who are bereaved.

JNO. M. PRICE.

KETRON.—Rev. R. G. Ketron was born July 8, 1813, and departed this life April 11, 1900. He was converted and joined the church at the age of eighteen, and lived a consistent life till death.

At the age of 22 he obtained a license to preach, joined the Holston Conference and traveled about five years. He then located and served as a local preacher. He was a faithful Christian; served his church well as a local preacher, and was held in high esteem by all who knew him.

Two days before his death he was in the field at work, when a stroke of paralysis brought him down, from which he never recovered. He leaves a wife and eight children. Their loss is his gain.

E. N. CROWDER.

FLOWERS.—Mrs. Elizabeth J. Flowers died at the home of her daughter in the town of Rockingham, N. C., on the 14th day of December, A. D., 1899, in the 79th year of her age. She was the wife of Joseph Flowers and sister to T. E. Diggs of Richmond county. She was a member of the Methodist Church, and had been for many years. Her home was the home of the itinerant preacher of Christ's gospel, and with loving hands did she extend hospitality to these servants of her Master.

This writer was her pastor from 1886 to 1890, and it was his privilege to enjoy the hospitalities of this good mother during these years. A sense of bereavement comes into my heart when I am told she is gone. But I learn "she died trusting in Jesus." This is no surprise, yet it is a great comfort. An old man when dying was asked if he trusted in God. His prompt reply was: "There is nothing else to trust in." Thank God, he does not desert his children in that dark hour! He is true who has said, "I will never leave thee nor forsake thee!'

F. L. TOWNSEND.

HAMPTON.—George Hampton was born May 17, 1865, and died April 16, 1900.

He was formerly a citizen of Asheville, but for the last several years he has resided at Sylva, N. C. The writer first met him at Sylva, and has felt for several years that he had a friend in him.

During the Spanish-American war he volunteered as a soldier, and while in Florida contracted the disease that resulted in his death.

He had been sick for several weeks at Sylva, and came to Asheville hoping to improve by the change. He died at the home of his brother, Mr. Charles Hampton.

He did not claim to be religious, but near the end he claimed to have pardon, and his last utterances proved that he was triumphing over the enemy.

The writer can assure the mother, sister and brother of the sympathy of their friends at Sylva.

The funeral took place from the home of his brother on East street April 19. We laid him to rest in the family graveyard at Sulphur Springs.

J. J. GRAY.

A Beautiful Tribute.

At her home, on East Inniss street, about 9 o'clock last Saturday evening, the beautiful, self-sacrificing life of Miss Carrie Crawford came to its earthly close. Long, bravely and patiently had she been waiting the death angel's call. Till near the last she hoped that this call would be delayed, and that she might remain on earth awhile. She did not cherish this desire because she was afraid to die; but because she wanted to live to help others to be ready to die. Having learned in girlhood the joys of an unselfish life, she would gladly have borne the burden on, till at the end of three score and ten years her mantle naturally fell upon others. But alas for earthly hopes! A noble life is cut short in the midst of its days, and a career ends when the open gateway of opportunity, the calls of friends and of nature seem to beckon it on to greater usefulness. But God knows best; and His faithful children, though bowed with grief, in implicit trust can say, "Thy will be done."

Born June the 8th, 1859, she was but a small girl when her father, the late Capt. Wm. H. Crawford, returned from the "Civil War." It may be that the impressions of the pathetic scenes of the reconstruction days had something to do with developing in her that interest in others, which was such a distinguishing mark of her character. Though she grew up in the days of hardship to all our Southland, yet she was blessed with the benign influences of a Christian home, and with the best social and educational advantages of the day and section. How thoroughly she appropriated these advantages, her standing at school, her many friends, and noble life all attest. She was an honor graduate of Greensboro Female College in the class of 1878. It is said by those who know her history and that of the institution, that she was one of the most popular and thoroughly accomplished young women ever graduating at this old historic college. But her young life, so happy, so full of the joys and hopes of young womanhood was soon crossed and saddened by the dark shadows of her father's death. This dark hour marked the date of her death to the entrancing calls of social, as well as the sacred and delicate claims of the more tender relationships; and the consecration of her life to the unselfish purpose of helping her widowed mother in raising her younger brothers and sisters. The life then laid on the altar remained there till death. She did not lose her love for the enjoyments of this life. No one loved all that is good in life more than she. But what she loved she willingly gave up that others might have the benefit of her thought and effort. Hand in hand with her mother she bore the burden of the home for nearly seventeen years, till the widowed mother was called to join the father on the other shore; then she assumed all the responsibility which both had borne, and cheerfully went forward in her life of loving service. But notwithstanding her devotion to home, she kept in such close touch with the church and community as to be a general favorite with both.

In 1894 when it was known she would accept a position as a teacher in the graded schools of Salisbury, she was at once and unanimously elected to that place, and, when a few months before her death, her illness compelled her resignation, the school board accepted it with hearty expressions of regret.

The secret of her life of victory and triumphant death is found mainly in her relation to Christ. In girlhood she gave her heart to Christ and joined the Methodist Church; and in all the battles and trials of life she held on to Christ and the church. It was her faith in Him that enabled her to declare her willingness to die, when God should call her, and gave her strength to give directions about her affairs and her burial.

A brave and faithful Christian woman, a successful and much loved teacher in the graded schools, a devoted and useful church member, and one of the most self-forgetful of relatives and friends, has been taken from our midst. How appropriate to sing, "Asleep in Jesus, blessed sleep," at her funeral, which was conducted from Church street Methodist church Easter Monday.

Written by her pastor,

H. L. ATKINS.

Salisbury, N. C., April 18, 1900.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and §1.00 bottles at druggists.
Prepared only by Dr. H Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED.

Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

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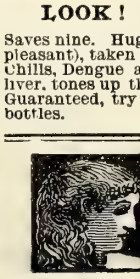
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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
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Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1 00 bottles.



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And Atlantic Coast Line Rail Road Company OF SOUTH CAROLINA.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 14, 1900.	No. 23 Daily.	No. 15 Daily	No. 108, Daily ex. Sunday	No. 41, Daily.	No. 43, Daily.
	A M.	P.M	P.M.	A.M	P. M.
Leave Weldon..	11 50	8 58	....	...	.....
Ar. Rocky Mount	12 55	9 52	.....	....	.....
Leave Tarboro....	12 21	...	6 00	....	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 52
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma.....	2 55	11 03	....	....	.....
Lv. Fayetteville..	4 30	12 20	....	....	.....
Ar. Florence....	7 25	2 24	....	....	.....
	P. M.	A M.			
Ar. Goldsboro.....	.....	.....	7 55	...	.....
Lv. Goldsboro..	.....	.....	.....	7 01	3 25
Lv. Magnolia.....	.....	.....	...	8 09	4 23
Ar. Wilmington...	.....	.....	.....	9 40	6 00
			P.M	A.M	P.M.

TRAINS GOING NORTH.

	No 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
	A.M		P. M.		
Lv. Florence.....	9 45	.....	7 45	....	.....
Lv. Fayetteville...	12 20	.....	9 45	....	.....
Leave Selma.....	1 50	.....	10 56	....	.....
Arrive Wilson.....	2 35	.....	11 33	....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...	....	.....	....	6 50	9 45
Lv. Magnolia.....	....	.....	.....	8 20	11 16
Lv. Goldsboro....	.....	5 00	..	9 27	12 26
	P. M.		A M.	P.M.	P.M.
Leave Wilson.....	2 35	5 43	11 33	10 30	1 16
Ar. Rocky Mount..	3 30	6 25	12 09	11 11	1 53
Arrive Tarboro	.....	7 04	.....	....	.....
Leave Tarboro..	12 21	.....	.....	...	.....
Lv. Rocky Mount.	3 30		12 09	.....	.....
Arrive Weldon....	4 32		1 04	.	.....
	P.M.		A.M.	P. M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning, leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Nashville Branch leave Rocky Mount 10:00 a m, 3:40 p m.; arrive Nashville 1:10 a m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:55 p m Nashville 12:15 a m, 5 25 p m., arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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NEWS OF THE WEEK.

Tuesday, May 1st.—Mr. Dole will be the first governor of Hawaii.———There is a big strike on the Baltimore and Ohio Southwestern railroad———The comptroller of the currency calls for bank statements as of April 26th———Five of the defendants in the Goebel murder case are granted a change of venue——Old bonds to the amount of $260,000,000 have been exchanged for the new 2 per cents———The president signs the joint resolution amendatory of the Porto Rican government bill ——The government's weekly crop report gives an account of the damage done to cotton by the heavy rains———Munkacsy, the celebrated painter, died in an asylum at Bonn Tuesday. He will be buried at Budapest——By a mine explosion near Colton, Utah, 250 men are killed. Eighty-five dead bodies have been recovered———Secretary of State Reitz says all foreigners who are not willing to join the Boer army must leave the country———Gen. Otis issues an order restricting Chinese immigration into the Philippines. He also makes many modifications in the procedure under the Spanish criminal code———The demands of the allied building trades in Philadelphia for shorter hours and more pay have been granted by a great many of the employers. Only about 3,000 men have gone on strike and it is thought the demands of these will soon be granted.

Wednesday, May 2.—On account of the small attendance the Alabama populist convention makes no nomination——The senate naval committee makes several amendments to the naval appropriation bill as passed by the house———The Alabama Daughters of the Confederacy decides to purchase the Jefferson Davis residence in Montgomery———The Virginia Democratic convention endorses the call for a state constitutional convention. It instructs for Bryan———At Atlanta and surrounding towns the stone cutters and the garment makers go on strike. The carpenters give notice of demand for higher wages———At 10:30 o'clock Wednesday 201 bodies had been taken from the mine at Schofield, Utah. Between 300 and 400 men went into the mine before the explosion———General Merritt is granted leave of absence with permission to go abroad. He will be retired in June, which will create a vacancy in the list of major generals———The American garrison of thirty soldiers at Tubig, island of Samar, are attacked by Filipinos and twenty killed. The others are rescued by an officer and eight men ———President Alderman returns from New Orleans, where he has been in conference with the trustees of Tulane University. He has not yet come to any decision on the matter———On the hearing for bail in the Goebel murder case W. H. Culton testified that Youtsey told him Goebel was to be shot and he told Governor Bradley. Youtsey proposed that it be done from the secretary of state's office.

Thursday, May 3rd.—The Boers report British defeats in several skirmishes——There are more rumors of a compromise of the railroad tax case———The president of France cables to President McKinley his condolences for the Schofield mine disaster———The state election board is considering the question of appointment of the county board for New Hanover ———The North Carolina Pine Association decides to reduce the output of the mills 33⅓ per cent. for thirty days——The naval appropriation bill is reported to the senate, with amendments by the naval committee of that body———The town of Burlington is being guarded at night by the citizens to protect it against the threats of negroes———The trials of the men for the murder of Goebel are set for a special term of court to begin the second Monday in July———Olga Nethersole has brought suit for $20,000 damages against the pastor of a Washington City Presbyterian church———The Standard Oil Company, heeding the mutterings of a labor storm, has raised the salary of its 25,000 employes 10 per cent. ———An American has been arrested, charged with complicity in the recent blowing up of the iron works at Johannesburg———The Florida Southern and Peninsular notifies the Southern that on and after the 10th instant it will use its own bridge and tracks connecting with the Seaboard Air Line at Columbia——W. H. Culton testifies that Governor Taylor told him to give Youtsey any amount of money to get him out of Kentucky. He does not know where Youtsey or Powell were when Goebel was shot.

Friday, May 4th—The British have captured Bradfort, and the cavalry have advanced to the Vet river, above Bloemfontein. In the west Hunter has crossed the Val river———General Otis reports that during April the American loss was forty killed and wounded; the Filipino killed, wounded and captured numbered 1,721———In the debate in parliament on the Spionkop dispatches, the government gets decidedly the worst of it. Lord Lansdowne may have to retire from the war office———At the national Republican convention Senator Wolcott will be temporary and Senator Lodge permanent chairman. Senator Foraker will nominate Mr. McKinley———At Bamberg, S. C., Rev. W. E. Johnson, a Baptist preacher, kills a young man named W. T. Bellinger, using a shot gun, in a quarrel about painting the parsonage fence———St. Louis' reception to Admiral Dewey was the most enthusiastic and most unique of any he has yet received. He surrendered to the children taking part in the ceremonies——Among the nominations sent to the senate by the president is that of S B. Dole, of Hawaii, to be governor of that territory, and S. C. Lemley, of North Carolina, to be judge advocate of the navy———Congressman Brosious makes a statement to the house, giving figures from the treasury department showing the successful results from the financial bill recently passed———The British steamship Virginia went ashore off Hatteras last Wednesday. Six of the crew were drowned and fifteen got away in a boat. The remaining five were rescued by life saving crews———In the Goebel investigation yesterday some important evidence was brought out in the examination of Assistant Secretary of State Matthews, McKenzie Todd, private secretary to the governor, and Wade Watts, a bootblack.

Saturday, May 6th—Bishop H. M. Jackson, of Montgomery, Ala , died Saturday———Two hundred and fifty bodies were taken from the Scofield mine———The North Carolina Athlectic Association of colleges and schools meets at Durham———Senator Pritchard says he is in no sense a candidate for nomination for vice president———Until Turkey pays the indemnity demands of our government the latter will send no minister to Constantinople———At Waycross, Ga., while a number of children are at play under a shed it falls in. One is killed and several injured———Butler and other leading populists start for Sioux Falls, where their national convention will be held next Wednesday——A treaty has been signed at Washington extending for seven months the time for ratification of the Hay-Pauncefote treaty.

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Don't allow yourself to be talked into buying a shoddy job to save a dollar or so when the best is on sale in every town in the South. Did you ever think how easy it is for some people to be talked into a thing?

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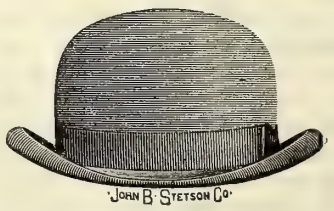
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., MAY 16, 1900. VOL. XLV., NO. 20.

College Message

TWO THOUGHTS.

When I reflect how small a place I fill
In this great teeming world of laborers,
How little I can do with strongest will,
How marred that little by most hateful blurs,
The fancy overwhelms me, and deters
My soul from putting forth so poor a skill;
Let me be counted with those worshipers
Who lie before God's altar and are still.
But then I think—for healthier moments come—
This power of will, this natural force of hand,
What do they mean, if working be not wise?
Forbear to weigh thy work, O soul! arise
And join thee to that noble, sturdier band
Whose worship is not idle, fruitless, dumb.

—E. C. Lefroy, in the Congregationalist.

PRAYER moves the Hand that moves the world, but the fingers of that Hand are earnest men —A. M. Mackay of Uganda

I CONFESS to you that if I can but live and die serving and honoring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms.—John G. Paton.

I CANNOT conceive of any course in life in which to pass my days that would prove so pleasant as to go and communicate the gospel of salvation to the poor heathen.—Samuel J. Mills, at nineteen years of age.

SKEPTIC to Robert Morrison, first missionary to China: "So you expect to make an impression on the idolatry of the Chinese empire?"

Morrison's reply: "No, sir; but I expect that God will."

IT IS my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man.—Dr. S. C. Calhoun.

MORE workers, was the tremendously earnest plea of Bishop Thoburn, of India. The demand for them he said, is unspeakably urgent. All classes of workers are needed—"the apostle to enter newly opened doors, the New Testament prophet to speak of God, the successor of Luke, the beloved physician, to heal the body as well as the soul." Especially are women workers needed, for the reason that more than half the women of the world are precluded by the customs of their country from such liberty as would enable them to attend meetings where they could hear the missionaries preach the Gospel, and to get at these women it is necessary to reach them through Christian women.

IMPRESSIVE indeed must have been the thrilling words of Rev. J. Hudson Taylor, of the Central China Mission, whose silvered hair and long gray beard told eloquently of long years of service in the foreign field. He spoke on "The Source of Power," and among other things said: "Power belongs to God and He manifests it according to His sovereign will. The living God alone is almighty. It is the duty of all Christians to go out and work and accomplish things. You can search the Scriptures in vain for a command to attempt to do anything. There is no such command. His command is, 'Do this.' The command has always been, 'Go ye out into all the world and preach the Gospel,' and yet in China a million persons are dying every month! Dying without God! Only those who know the darkness of a heathen death bed can realize what that means—the horror that fills the heathen mind. They know that they are sinners. They have a fearful expectation of the future. What it is they do not know, and they die without hope. They know no God, and they know no power to save them."

THE recent death of Miss Laura Haygood, who has superintended the work of the Woman's Board in China with such marked ability and success for the last fifteen years, brings deep sorrow to the heart of the home church. Her dying message comes with peculiar inspiration just now, and cannot fail to awaken fresh interest in the cause for which she gave her valuable life. A short while before making the great change she wrote: "To be given to the Board after my death." "I want to express to the Board my deep sense of gratitude to them for their uniform kindness to me during all the years of my association with them. I hope they will never for a moment think of my time in China as years of sacrifice, but as years of glad and loving service. Had I known the end from the beginning it would have been all joy to give these fifteen years of service for God in China. If I have been enabled to accomplish anything it has been because of the faithfulness of our God, and claiming this faithfulness for those that follow me, I lay down the work which he for a time entrusted to me without a fear for its future. He has fulfilled to the uttermost to me all his promises to those who leave home and friends for His sake and the gospel—not one of all his promises for good has failed me. In His name I beg the Board to be strong and very courageous, for I am sure He has yet very much land for them to possess in China."

WE ARE told that with the exception of a few of the old guard like Cyrus Hamlin, John G. Patton, William Ashmore and Jacob Chamberlain, who are veritable links with pioneers like Judson, Carey and others, the personnel of the seven hundred missionaries in attendance was calculated to dispel one's childish conception of them as men with flowing white hair and battle scarred features. There was so little to differentiate them in appearance from other people, it was difficult to recognize them as missionaries. The fact was made clear that their religion is of a vital, genuine sort—that their great concern is to save souls and not to trouble themselves with speculative problems; also that they are the world's greatest workers, the great civilizers of the age in that they must not only be preachers but teachers, physicians, mechanics, farmers, nurses, etc. That for this world-wide educational and humanizing process they need the very best possible equipment is self evident.

The converts present were most effective object lessons of the power of the Gospel of Christ wherever properly presented. Prominent among them was Miss Lilavati Singh, a native Hindu woman, who is now Professor of English Literature in Lucknow College, founded by Miss Isabella Thoburn. She was first a pupil in this College, and afterwards graduated from the Calcutta University where, with five other women, she took the prizes in a classs of six hundred men. Her able addresses made a profound impression, and General Harrison in one of his public speeches remarked that if he had given a million dollars for missions he would have felt repaid in the conversion and education of this one woman.

A NEWLY imposed responsibility rests now upon the Church of God. The Ecumenical Missionary Conference has laid it upon her. If she open not her mind and heart to the great facts, truths and lessons there so forcibly brought out; if she fail to heed its message of encouragement and of warning as well; if she do not conserve the spiritual impressions so deeply made, and thrill to her heart's care with the intense enthusiasm that pervaded the occasion throughout; and if, as the result of it all, she hasten not to fulfill her fresh commission to take the world for Christ, surely she shall, sooner or later, be weighed in the balance and found wanting. And all this means that every individual official, delegate, visitor or onlooker must realize his on her obligation to use tongue, pen and personal influence to the utmost to disseminate the light and inspriation with which his own soul has been illumined, in order to quicken the zeal of those already interested, and to overcome the apathy that is making so much needed power unavailable. It also means, dear reader, that you must try to inform yourself more thoroughly concerning missionary operations, to catch more of the true missionary spirit, to actually do and give more—in other words to add your own little increment of power to the mighty forces that have been marshaled before your eyes in their onward march to victory over sin and heathen darkness.

Missionaries in the foreign fields are looking with eager anticipation to a great forward movement on the part of the home workers The converts all over the world, says one of them, are asking, "what will be the result of these wonderful meetings; will the churches be quickened to the needs of workers in the field, will the pastors be roused to preach as never before, will all rise to the necessity of sending young men and women, of preparing teachers for missionaries? If so let the glad tidings of this consecration be sent over the sea or flashed under it, to those we love, those we have brought from ignorance and death, who look to us for comfort and enlightenment."

WE find cause for gratitude in the fact that those who occupy the highest place in the nation, a president, an ex president, and, as some would have it, a president that is to be, have given the weight of their official and personal influence and of their inspiring words to the cause for above all civic or political issues—the evangelization of the world. This of itself will go far towards curing the skepticism of a certain class of people as to the real value of foreign missions. Those were notable words of President McKinley: "The story of the Christian missions is one of thrilling interest and marvelous results. The sacrifices of the missionaries for their fellow men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude and homage of mankind." Still more impressive by reason of the evident depth of thought, moral conviction and spiritual certitude back of them were the words of General Harrison. His address is characterized as "passionate in its plea for an outpouring of God's Spirit on the world, in its insistence that all material prosperity of the nations, all inventions, all intellectual acquisitions, must be made subservient to spiritual ideals, or the race is doomed. It was full of rebuke for the dominant current competitive spirit in diplomacy, industry and trade, which he believes naught but 'Christ in the heart and his gospel of love and ministry in all the activities of life can cure."

GOVERNOR ROOSEVELT'S epigrammatic praise of missionaries was characteristic of the man who is said to have "a passion for righting all wrongs between sunrise and sunset." "They are a class of men," he said, "who have not only preached but have done, who have made action follow pledge, who have made performance square with promise "

CONTRIBUTIONS.

Christian Growth---Like the Lilies.

BY REV. THEODORE L. CUYLER, D. D.

On the northwestern shores of the Lake of Galilee, and beside the waters of Merom may still be seen a gorgeous flower of luxuriant softness, with three inner petals, which is known as the Hulch lily. There is a strong probability that in the time of our Lord, when the soil of Palestine was under high cultivation, this brilliant flower abounded, and may have been in sight when He said to His auditor in the Sermon on the Mount, "Consider the lilies of the field, how they grow." If they were an object lesson to His hearers then, they are equally so to all Christians in these days. No subject can be more thoroughly practical than growth in grace; it is finely illustrated by the growth of the lily

The first lesson to be learned is that the flower to which Jesus pointed grew by the action of the vital principle within it. A bit of white marble is the same thing today that it was a century ago; it has no life. But there is a subtle mysterious principle in the lily which slowly lifts it from the ground and expands it into an exquisite cup of white and gold Life, in the natural world, is never self-produced The first lily was the creation of God; all the rest have been its propagated successors. Spiritual life is never self-originated. It is born of the Holy Spirit. It begins with the entrance of the Lord Jesus into a converted soul; that is regeneration. He that hath the Son of God hath life. The Apostle Paul meant just this when he said, "I live, yet not I; it is Christ that liveth in me."

This is a profound mystery; but there is not a genuine Christian on the round globe but has a certain measure of his divine Master in his inmost soul. Our only anxiety need be whether we were truly converted and whether we really have Christ within us; if we were sure of that, then we may dismiss anxiety just as the lilies do, and grow just as they grow without any worry. Some good people distress themselves needlessly.

We are not required to furnish the growing principle or agent; the Spirit of Christ furnishes that. The mariner is not required to provide the wind; he has but to set his sails to the breeze and his ship floats onward. Saving faith is receiving the Christ-life into the soul; while that divine life is there, growth may go forward Precisely this did the Master teach when He said, "If ye abide in Me, and I in you, ye shall bear much fruit." Heart union to HIM is the only source of the Christian life.

A true servant of Jesus draws his motives of action from his deep loyalty, his deep heartlove to his Redeemer. These are his roots. Up from these hidden roots springs his daily obedience and devotion to those things which are pure and honest and holy and of good report. These are the motives which keep him self denying and steadfast. They hold him firm in times of sudden temptation as stout roots hold a tree against the assaults of a gale. The reason why Paul never fell from grace is that he was rooted and grounded in Christ. Jesus held him and Jesus fed his strength. That is the double office of a root; it holds and it feeds. Here is the test question with all my readers who profess and call themselves Christians. Are our hearts in all their motives, desires and affections so united to Jesus Christ that we draw Him up into our daily lives? Do we keep the connection close by secret prayer? Is Jesus actually in us? Is His law our law, are His interests our interests, do we give conscience the casting vote, and always say honestly to our Saviour, "What wilt Thou have me to do?"

There is a second fact about the growth of the lily that must not be lost sight of by the person who desires to grow in grace. The lily grows not only by its inward principle of life, but by the help of its surroundings. Put a lily into an exhausted receiver, and it dies for want of air. Put it into a dark cellar and it perishes for want of life; send it off to Greenland and it dies for want of warmth; stick it into a dry sand-bed, and it dies for want of moisture. Air, light, warmth and moisture are indispensable. When these conditions are fulfilled, observe how busily the flower assimilates into itself the required particles out of the atmosphere, out of the soil, out of the sunshine, and out of the rain drops.

A similar provision is made for us that we may develop our Christian character, and enlarge our Christian lives. God's holy Word is our light; we must open our souls and let it in; "The entrance of Thy Word giveth light", said the old-time Psalmist.

God's Book is soul food also; the strongest Christians are hungry feeders on the Bible, and the want of accounts for the emaciated skeletons in the churches. Christ's love is "shed abroad" in the hearts of His loyal followers—as sunshine is shed abroad in a garden—and that supplies warmth. The gift of the Holy Spirit, which cometh down like the dew and the rain, supplies the moisture. And so God giveth the increase. But if we neglect God's Word, steep our hearts in the frigid atmosphere of worldliness, and quench the vital fire of the Holy Spirit, we are cast out and withered. If growth doesn't kill sin, sin will kill growth! Brethren and sisters, if you are declining in godliness, if you are losing the joy, the sweetness, the strength and the fragrance of a fruitful life, it is entirely your own fault. It is not possible for us to create spiritual life, but it is awfully possible for us to produce spiritual death!

Those lilies which spring up among the marshes of Lake Hulch (the ancient Merom) grow from the mud, and yet they grow clean. Pure as a lily is a proverb. We inherit a foul depraved nature and live in a very dirty world, but Jesus Christ can give us purity of heart. Thence comes purity of living. There must have been a rare loveliness in the flowers which our Lord described as surpassing the royal attire of Solomon.

Before all of us Christ sets an ideal which we are to aim after; it is the "beauty of holiness." Our prayer must constantly be that the beauty of the Lord our God may be upon us. Jesus enjoined upon all his disciples to study Him, to learn of Him, to keep His commandments and to seek His Spirit. A Christian is the representative of Christ; how all important that we make our religion winsome!

The lives of such men as Spurgeon and Moody are the most eloquent sermons in behalf of the Bible they fed upon. No group of lilies in the gardens of Bermuda show fairer in the sunshine than Florence Nightingale and Clara Barton in the hospital of suffering, or Mary Lyon training her pupils to "go for Jesus Christ and perishing souls where nobody else was willing to go" All the solid piety is not as attractive as it might be. There are thousands of sincere Christians who would be wonderfully improved if they would add a little more of the beauty and fragrance of the lily to their characters. An attractive Christian is the one who hits the golden mean between a too liberal laxity and a sanctimonious severity. He is strict, but not censorious—sound in heart, yet mellow as one who dwells in the sunshine of love. He understands how to do right in the right way.

Look at the lilies!' said the Master. Our neighbors will look at us, and with sharp eyes too. They expect to discover moral beauty in the conduct of those who profess to be followers of the divine Jesus. A follower of Him ought to be worth looking at. Short-lived at best in any human life; as a flower of the field so it flourisheth Death is but a transplanting to a higher clime "My Beloved is gone down into His garden to gather His lilies."

Brooklyn, N. Y.

Fireside Sermon.

BY GEO. G. SMITH.

SOURCES OF DISCORD.

"Follow the things that make for peace."—Rom. xiv. 19.

There are few good men who love discord, and few men who would bring it about willingly, and yet there are some very good men who invariably produce it wherever they happen to be They are really puzzled to know why these antagonisms and animosities follow their shadows. They are very apt to lay the entire blame upon others and attribute the hostility with which they are regarded as resulting from their lofty virtues. They are persecuted because they are faithful. They call to mind the fate of the old prophets and complacently put themselves in their category. Now I do not deny, but I sadly recognize it to be a fact, that universal popularity is a sure evidence of unfaithfulness, and there is in all churches, and in all parties, a persecuting spirit for which every true man must prepare himself. I also say as sadly that I fear that any man who stands firmly for the general rules and the old discipline of Methodism will be unwelcome to the pulpits of the wealthiest churches where the parsonages are the most elegant and the salaries the largest, but I am glad to say that all things being equal as a rule, those who are faithful if they are discreet are acceptable to most of our churches, and when one finds he is not so at any time or anywhere, he may well look carefully to himself and see whether he may not be to blame.

Sometimes one renders himself obnoxious by his insufferable egoism. I say egoism, not egotism. The great I is so prominently and continually paraded that good people get weary of hearing it. My wife, my children, my son John, my daughter Sarah, my little baby Lula, form a topic of great interest to the good man who loves his folks, but the matter doesn't interest the people generally. It is an affectation when one never speaks of himself and it shuts a man off from one of the best methods of doing good to forbid its being done, but a modest allusion to oneself and a constant parade of oneself are very different things. I do not remember that I ever heard that great man, Jas. H. Carlisle, ever speak of himself at all, but I have heard some little men so constantly speak of themselves that I grew tired. Especially is this offensive when it takes the direction of egotism—when one not only speaks continually of himself, but leads every one to see that he has the loftiest opinion of his attainments, his usefulness, and his success in his work. Marvin was once asked by a professor of entire sanctification, why he never professed it, and he quietly remarked in substance, that he had not attained it, for he felt too often sinful emotions and self was too much mingled with what he did for him to claim such excellence. "Mr. Andrew," said Bishop Andrew's wife, "is a mystery to me; he is so much better than I am, and yet I profess entire sanctification and he does not." Bishop Pierce was one of the best men I ever knew and yet how modestly he spoke of his own attainments. John Wesley said long after he had written his tract, "Christian Perfection," that he no more believed himself to be perfect in love than he believed himself to be in the third heaven—and yet mere boys and girls and men and women compassed about with infirmity, will become almost indignant at one who has been trying to serve God for fifty years should he hesitate to claim for himself what they continuously claim for themselves perfection. They may not be, but they appear to be spiritually proud. Then there are some men who have an education ahead of those about them, who, because they are college bred, are insufferably arrogant in their treatment of those whom they deem their inferiors in culture. They write no article in which they are not loud in their detracting remarks concerning an uneducated ministry by which they mean one which has not at least had college training and loud in their assertions of superiority. These things are naturally offensive to those who have had no such advantages, and leads to retaliation, and then there are flings at men who have culture, and comparisons always odious are drawn. As I never passed through college I can sympathize with the feelings of those who are thus unintentionally reflected upon, and as I have always been connected with educated men and women, I can see how absurd they are who seem to think a man's piety must be good because his grammar is bad. Ought we not to be more careful in our speech and avoid reflecting even unintentionally on others? Another cause of irritation is found in an apparent boastfulness with reference to ones own achievement, and in detracting remarks of the work done by our predecessors. "The preachers did not preach a full gospel. I came and declared the whole counsel of God and God honored my work, and a hundred souls have been converted and sanctified. Men and women who have been in the church for fifty years without religion were awakened by my preaching and sought salvation at the mourners' bench and were saved!" If this is not religious bragging, it certainly sounds like it. It at least always arouses hostility. It leads those who hear it to make search into the records, and as we have unduly praised ourselves, these parties take pleasure in depreciating us. We are all unprofitable servants and we have all entered into the labors of others and we have none of us done anything worthy of high praise.

I have heard so much loud boasting by Methodists in these few years past that I am not surprised at the painful discovery that there had been decline in all sections of the Church. The positive way in which men speak of so many justified, so many sanctified in MY meetings causes one sometime to ask whether there may not be carelessness as to strict accuracy and a bold assertion which teaches close on to false statements. I know an evangelist under whose ministry, according to his account, there has been such a number of conversions that

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CONSUMPTION

one would think if there were only a few like him there would be an entire exhaustion of the supply of sinners. Nothing arouses more indignation than this apparent effort to secure human glory, at the expense of truthfulness, and then to piously ascribe all to God. Another writes that "He has had a good meeting, the old people say the best they ever had in that community, that he did all the preaching, had no evangelist, etc., etc." Another speaks of the pains-taking, hard-working, poorly-paid pastors, of which he is one and the slick, well-fed, over-paid, self-seeking evangelist, who is seeking out the richest pastures whom he shuts out of his field. All this covert way of praising oneself produces discord and arouses antagonism.

The needless parade of our differences is another cause of this result. There are differences among all Christians and among Methodists which are not vital. Well bred Episcopalians will not among Methodists precipitate a discussion on "The Succession," and well bred Presbyterians will leave the Confession alone, and well bred Baptists will say little about Immersion when in company of Pedo Baptists, and how much more should well bred pious Methodists avoid a needless parade of their differences on points of doctrine. Dr. Brooks wrote a book which receives almost universal praise from those who did not accept his views because of its spirit, but if Dr. Brooks took every occasion in quarterly meeting, public assemblies, annual conferences, and when preaching to attack Dr. Hoss, Dr. Mudge and scores of others who doubt the correctness of his conclusions, how offensive he would be.

We must agree to disagree and as far as possible give prominence to points of argument rather than points of differences. Let us cultivate the spirit of harmony and as much as in us lies let us live peaceably with all men.

"In Perils in the City. In Perils in the Wilderness."

Rev. Jackson B. Cox, presiding elder of the Guadalajara District, writes from Cuidad Guzman, Mexico:

"I came to this place yesterday after two days staging. The first day out from Guadalajara I had a light chill, but am about all right again. I suppose that I was a little bilious so that the loss of sleep, the cold morning and the hot sun during the day, together with the jolting of the diligence made me a little sick. I thought possibly I was taking small-pox. In parts of my district there has been a terrible scourge of that horrible disease. I have never been exposed to it in all my life before like I have since the first of February of this year. In our district Conference Bro. Portugal and I baptized a baby whose face was strutted with small-pox. I did not know that it was sick until after they had presented it for baptism. After the service I asked what was the matter with the baby and was quietly informed that it had 'nothing but small-pox' A short time after that, a little girl came up and was standing in two feet of me, when I noticed her, and her face was literally full of scabs. Then a few days later I visited a family of one of our members, shook hands with all the family, as is the custom, and after sitting down I noticed that one of the children was full of sores just drying up. Again I was informed that he had 'nothing but viruelas.' I know of several other times that I have been exposed. Now I have not been reckless, as good Bishop Duncan would say, for I have taken all the precautions I know how to take, unless it be to neglect the work the Church has put in my hands. And when I say the Church I also believe the Lord has given me this opportunity of working for him. These four years have been the sweetest years of my life. I do not mean by this that I have not had my bad moments, for I have wept over my work at times, but the Lord has been most gracious to me and protected me through all the dangers, and permitted me to work for these poor people.

That our Mexican brethren have been put to the test during my four years in this district, there is no doubt in my mind. There has been a general upheaval, as you well know, but we are in better condition than we have been since I came here. Those who have stuck to us are more in earnest than ever. What we need now is a genuine revival all over the district. For this we are working and praying. I ask all the brethren not to stop praying for us until you hear that showers of blessings have fallen on Guadalajara district. Just today I received a letter from one of my pastors in which he tells me that he is holding revival services and that his congregations are larger than ever before. He is a young man, born and reared in the town where he is pastor and is doing excellent work in this his first year's ministry. God bless Isaac Rebollo, the boy preacher.

He has been put to two serious tests this year. Once as he went to visit an appointment, he saw a soldier sitting by the path. He gave him a tract, and went his way. The soldier read the tract and got up and went on following after him. A man who knew Rebollo stopped him and began to abuse him and at last drew his pistol to kill him. At this juncture the soldier sprang from the other side of the fence and hit the man such a blow with the butt of his gun that he fell from his horse senseless, and but for the pleading of Rebollo would have killed the culprit outright. Another time he was going to another appointment when he met a drunken man. Without any provocation whatever he told Rebollo that there and then he was going to kill him. He asked the man one favor, that he let him pray so that he might commend himself to God anew. He fell on his knees with not a hope of living. He prayed with all his soul asking pardon for his own sins first and then prayed fervently for the other. He arose from his knees expecting nothing but to be killed, when he found the other with eyes filled with tears and ready to ask that his sins be forgiven. Who could deny the goodness of God?

At Ahualulco, where twenty-six years ago they killed Rev. Jno. Stevens, I was holding services last week, and just as I had taken the bread and wine, and arose and invited the brethren to come forward, two strange men walked rapidly forward and as they came near me one of them put his hand under his clothes evidently to draw a knife, when quick as a flash two of the brethren sprang behind them ready to expose their own lives for me. Seeing that I was in front and the other two men behind them, they at once began to protest their innocence, and backed off and sat down. In less than fifteen minutes the police had them locked up for safe keeping. I most likely owe my life to those two brethren who forgetting their own danger came to my rescue.

The work here has been very hard, not because of direct persecution but because of the strong grip the Roman church has on the people. The pastor, F. G. Perez, is gradually making friends and getting a few new persons to help him. The new railroad now being built south from Cuadalajara is to pass by this place. By the grace of God we must hold our grip on what we have gained and work and pray and plan for the future salvation of this city.

Brother Portugal is gold, twenty-four karats at that. Our Sunday school at Caudalajara together with our Epworth League is doing excellent work. His preaching is genuine gospel preaching, and will undoubtedly give good results. Brothers Villalobos and Sandoval are doing faithful hard circuit riding. So far they have been faithful in their work and bid fair to do a good year's work. I know you will be pleased to know that Bro. Luis Acosta is doing well in Tepic. Up to date he has been moving things down there as they have not been moved since I have been on the district. At Santa Maria Bro. V. Aguayo is doing well. The work there was on a stand-still for two years on account of Watkins, but is beginning to take on new life. To sum up, I regard the work on the entire district, with the exception of Tequila, to be on a slow but genuine forward move. I have not a word to say against the work of a single man in my district.

Miss Case and Miss Wright are working nobly in the college in Guadalajara. They are a genuine help in evangelical as well as in educational work. They have twenty girls in the house. Five more than have ever been there before, if I mistake not. They could have forty or fifty just as easily if they had the money to support them. Two poor girls walked a hundred and twenty-five miles in order to enter college, and there are two others in the same town who would be glad to walk to Guadalajara, if only they had the means to pay their board. For five dollars each a month, Mexican money, Miss Case would gladly take them.

The Finest Set of Chimes.

At the Pan American Exposition in Buffalo in 1901 will be seen and heard the largest and finest set of Church bells in this country, in fact they are little, if any, inferior in size or musical quality to the most famous European chimes of Copenhagen, Westminster, Chen or Amsterdam. These carillons, as they are termed by their French originators, which will delight the visitors to the all-American Exposition next year, have a peculiar history. Although they have been in this country more than thirty years and their fine qualities are well known, their superb tones have never been advantageously heard. For over a quarter of a century they have hung with dumb tongues in the silence and gloom of the tall tower of Buffalo's big cathedral of St. Joseph. They were produced by the noted French bell makers, "Bolle et Fils," having been contracted for by Bishop Timon in 1865 at a cost of about $25,000. They were cast in 1866 and exhibited at the Paris Exposition in 1867, being there awarded a gold medal. They reached Buffalo in 1868 and were then hung in St. Joseph's tower which, however, proved a very unsuitable receptacle, being damp and of very limited area. Attempts were made to sound the chimes, but the result was ineffectual and since 1875 the bells have been mute. There are forty-three bells in this splendid carillon, ranging in weight from the small tenor of 25 pounds to the ponderous and sonorous monster weighing 5,069 pounds. Each bell is artistically ornamented and each bears an inscription in Latin with some religious phrase such as "Deo Uni Trio Laus et Gloria Sempiterma." "Laudate Dominum Omnes Gentes," "Gloria in Excelsis," etc. The metal of the bells is a composite of 775 parts copper and 225 parts tin.

It was originally intended that these chimes should be rung by clock work, but the more modern methods of keyboard manipulation and electrical power will be used.

At the Pan American Exposition the bells will be hung in a graceful campanile especially constructed for the purpose, erected on elevated ground in a location which permits their melodious voices being heard with due effect whenever they are sounded. The importance of

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Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.

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this group of bells and the volume of harmonious sound they will produce may be in a measure realized when it is remembered that the fine chimes of St. Patrick's Cathedral, so much admired in New York, consists of only 24 bells; a little more than half the number of those which constitute the carillon of St. Joseph.

New York Letter.

AN ELEPHANT STORY.

One of the missionaries on the platform is the Rev. Jacob Chamberlain, of India. Six blind men, so he began the story, were asked to examine an elephant and give their idea of the animal. Accordingly a great elephant was led in to the village where the six blind men lived. One blind man felt the elephant's tusk, one his ear, one his trunk, another his leg, another his side, and the last the tail. The examination ended, the six blind men met to give their description of the elephant. The first one said that an elephant is smooth, hard and round like a bamboo poll. The second said that an elephant is soft like a great big leaf. The third said he was round and about the size of a big snake. The fourth said an elephant was large as a tree. The fifth declared the elephant to be like a wall. The last man contended that an elephant was no larger than his wrist. Whenever my young readers hear all sorts of objection to foreign missions, because they are a failure, cost too much, and so on to the end, tell them the story of the six blind men and the elephant. A blind man cannot see the whole elephant.

EX PRESIDENT HARRISON'S WORDS.

The presence of Ex-president Harrison added real strength to the Ecumenical Conference on Foreign Missions. A man who has achieved great success, he also possesses scholarly ability. The great audience before him always showed him the utmost respect. His address was thoughtful, clear and forcible. He set forth Jesus Christ as the only and final hope of the world. He was heartily cheered when he declared that all the leading nations should combine to suppress the liquor traffic.

ALL ALONG THE LINE.

The last World's Conference on Foreign Missions was held in London in 1888. Since that time much missionary labor has been done in the solitary places of the earth. In a happy illustration Mr. Harrison set forth the helpfulness of this Conference. His words were heard distinctly from platform to balcony, and the effect was fine. "A view of the whole army," he said, "is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the brush the sense of numbers is lost. It greatly strengthens the soldier and quickens his pace when he advances to battle, if a glance to the right or left reveals many pennons, and a marshaled host moving under one great leader to execute a single battle plan. During the Atlanta campaign of our civil war the marching and fighting had been largely in the brush. Sometimes in an advance the commander of a regiment could see no more than half of his own line, while the supports to his right and left were totally hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith.

"But one day the advancing army broke suddenly from the brush into a savannah—a long, narrow natural meadow—and was revealed. From the center, far to the right and left, the distinctive corps, division, brigade, and regimental colors appeared, and associated with each of these was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step. What the savannah did for that army this World's Conference of Missions should do for the Church."

MARCUS L. GRAY.

New York.

Ecumenical Mission Conference.

For four years the Church has been making arrangements for this great gathering. The best talent and a large amount of money were used in perfecting arrangements to make it a success.

Carnegie Hall was secured in which to hold the principal meetings. It is very large, comfortable and convenient, being near Broadway on 57th street, New York city. The Conference was formally opened on Saturday afternoon April 21st, 1900. Delegates were seated in the main auditorium while the four galleries were filled with interested visitors. There were about 2,500 delegates from all parts of the globe present at the opening. Such a gathering with such an object before them made a most thrilling scene. These from every land united in singing: "All hail the power of Jesus name."

Ex-president Harrison presided and delivered the opening address which was evangelical and full of inspiring utterances. He uttered one sentence which should be sounded in the ears of every church member in America: He said: "The greatest need of the foreign field is a revived, reconsecrated and unified home Church." Every meeting during the Conference gave evidence to sustain this statement. Again he said: "The great nations have combined to surpress the slave trade. Is it too much to ask that they shall combine to prevent the sale of spirits to men who less than our children have acquired the habits of self-restraint? If we must have 'consumers' let us give them an innocent diet."

This was followed by an address of welcome by Dr. Judson Smith, chairman of the General committee, who has done more perhaps than any one man, to make this Conference a success. His address was an inspiration to all present. President McKinley delivered an address of welcome on behalf of the nation, Governor Rosevelt on behalf of the state and City of New York. These were replied to by General Harrison, Dr. Wardlow Thompson, Dr. Schreiner of Germany, and Dr. Jacob Chamberlain, of India.

We have had other Ecumenical Conferences—four similar to this one, but in many respects none of them equal to this. It seems fitting that we should have had such a gathering in the metropolis of the western world at the close of the 19th century after a hundred years of toil and effort in mission fields. Here is the head of the greatest and most progressive nation on the face of the earth, giving a Christian greeting to the Missionary of the Cross from every land, who have met not only to review the heroic deeds and victories of our Missionaries of the past, but to plan for the further conquest of the world. The review is most encouraging to every Christian heart. Encouraging reports have come to us from every field. Triumphant faith seemed to fill every heart. Providence is directing the movement. The fields are open to us at last. God has given us the printing press, steam ships, railroads, telegraph and telephone lines, all to be used in carrying the news of salvation to every land.

The conference, though composed of men and women from different nations, and of different denominations, yet their object was one, that of the triumph of our Lord in all the world. Hence there was unity throughout the Conference. The victory of one will be the victory of all.

I am sorry that more of our preachers could not attend. The results would have been far greater if more could have witnessed these exercises. But the results will be far reaching any way. The church of the whole world will feel its influence. A full report of the Conference will be published in two volumes, and scattered largely through the church. This will do good. And it is to be hoped that the whole church will be quickened with missionary life and move forward to greater victories.

W. L. GRISSOM.

Trinity College Notes.

Numerous accessions have recently been made to the College library. These books come from various sources. There is a library fund for the purchasing of books and the purchases are made twice a year, one in the autumn and the other in the spring. The library of the late Rev. Isaac Avent has lately been received. A considerable number of books has been added to the collection in Biblical literature from the Avera fund. But the bulk of the new books are for the collection in English literature. Most of these were got through the agents of the library in England and on the continent. An effort is being made to get for the library the best edition of every text of Old English every published text of Middle English and every piece of Elizabethan literature. It is hoped that in the collection, when finished, may be found a copy of every piece of English literature that has ever been published from the beginning of our literature to the middle of the seventeenth century. Many of these books are rare and hard to get. About a thousand volumes have already come to the library and orders are outstanding in London and Germany.

The collection will be particularly full in the fourteenth century, the seed time of English literature and institutions, and in the Elizabethan age the flowering period of English poetry. The collection will not only contain the texts themselves, but will be rich in antiquarian writings, affording students access not only to the sources but also to books on folk lore and literary history. Facilities will be complete for the study of Chaucer, the first great English poet; and Shakespeare, the greatest of all English poets. Orders have been given for editions of every book of any real literary value or interest in the seventeenth or eighteenth centuries, not already in the library, and the collection in the prolific nineteenth century will be made as complete as possible.

Some of the more important of the new books include the publications of the Early English Text Society and the Chaucer Society, both founded and promoted by the famous English scholar, Dr. F. J. Furnivall. These two sets in over four hundred volumes contain critical editions of the pieces of literature written in the fourteenth and fifteenth centuries. Another valuable set of books is the monumental edition of English and Scottish Popular Ballads, in ten parts, edited by the late Prof. F. J. Child, of Harvard. One other set that deserves mention is the Dictionary o National Biography, edited by Leslie Stephen and Sidney Lee, containing sixty-three volumes. These three sets o books perhaps represent the three greatest achievements of English Scholarship in the nineteenth century.

This collection of books will very likely be the most complete collection on this subject in the country south of Baltimore. Advanced students of English can find access to all necessary library facilities now without going to Northern Universities, if they choose to come here.

Boy's Combination Suit

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Made of strictly all Wool fancy Cassimere—a regular $5 00 garment! Will wear like iron. The patterns are new and nobby, and made up by 1900's most skilled tailors. State age of boy, whether small or large for age; size of cap desired, and enclose us $3 95, and we will ship you the best value you ever saw in a boy's suit; or, if preferred, we will send it to your nearest Express Office, C. O. D., with privilege of examination and trying on, and if not instantly impressed by its appearance, fit and make up, return it at our expense.

Consists of Jacket, Two Pair Pants and a Golf Cap.

Our Handsomely Illustrated Spring and Summer Catalogue, with samples of this and many other Men's and Boys' garments, free, upon application.

O. H. BERRY & CO.,
Richmond, Virginia.

mch21-3m.

A Golden Wedding Celebration.

Mr. and Mrs. J. F. Kennett celebrate their fiftieth marital relationship Ma 7th. Bro. Kennett now near his 72n year and sister Kennett her 66th year.

They were married by Mr. Giberth Esq., on a pleasant May day in 1850.

They have had a pleasant and agreeabl sojourn for half a century. Their hom was blessed with eleven children. Nin are living, two died at the age of nine They have thirty-three grand childre and fifty-nine descendants, six of whor are dead.

Their children present on this occasio are as follows: Messrs. Jas. A. and C O. Kennett, Mrs. Jane Berguman, Mrs Nannie Slack, Mrs. Mollie Ivey and Mrs Eldridge Lamb. Eleven grand childre were present. Others present were Mrs Jas. A. Kennett, Mrs. Laura Kennett Mrs. Emma Eldridge, Mrs. Elvira Parson Rev. J. F. Austin, Mr. W. F. Ivey, Mr N. H. Slack, Mr. John Lamb and th writer.

Their daughters married men of bus ness tact and energy, who are engage in the various worthy and honorabl callings in life.

Their boys hold positions of trust an honor in the manufacturing, commercia insurance and clerical world.

At noon the parlor was crowded t overflowing. Rev. J. F. Austin rea the thirty-third Psalm and invoked th continuance of divine grace upon thes aged veterans of the cross of Christ an implored the Father that parents an children might have a reunion in th kingdom of heaven. After this w marched into the dining room where wa found a long table laden with all th good things the appetite could desir The most beautiful scene was the eleve grand children at the table.

They received some nice presents an some of the precious metal. The da was beautiful and conduced to the goo feeling of those present.

May the Father of us all keep thei and at last take them to His heavenl mansion. "Whoso findeth a wife findet a good thing, and obtaineth favor of th Lord."

W. K. HARTSELL.

Washington Letter.

(From our regular correspondent.)

Washington, May 9, 1900.

An address prepared by Dr. Charles Dudley Warner, president of the American Social Science Association, which was read by Dr. Joseph Anderson at the opening of the annual meeting of the Association, on "The Education of the Negro," has attracted much attention in Washington and will doubtless attract more elsewhere. Dr. Warner contends that the education of the negro has been all wrong; that he has been offered a higher education when what he needed was an industrial education, and that the only way to undo the evil already done is to start over again and start right. Speaking of negro colleges, Dr. Warner's address said: "Have these colleges, as a whole, stimulated industry, thrift, the inclination to settle down to the necessary hard work of the world, or have they bred idleness, indisposition to work, a vaporous ambition in politics, and that sort of conceit of gentility of which the world has already enough? If any one is in doubt about this he can satisfy himself by a sojourn in different localities in the South. The condition of New Orleans and its negro universities is often cited. It is a favorable example, because the ambition of the negro has been aided there by influence outside of the schools. It is my belief that the condition of the race in New Orleans is lower than it was several years ago; and that the influence of the higher education has been in the wrong direction."

A number of Washington ministers, all of whom were personal friends of the late Dwight L Moody, held a conference this week to discuss the best methods of securing generous contributions towards the memorial endowment fund of $3,000,000 which is to be used to perpetuate the schools founded by Mr. Moody. One of the methods decided upon was to ask every Protestant minister in Washington to make an appeal from his pulpit for contributions to the fund, but this will not be done until fall.

The seventy-second anniversary meeting of the Washington City Bible Society was held in Metropolitan M. E. Church, this week. Among those who spoke were Justice Brewer and Hon. John W. Foster.

Senator Teller, speaking for his resolution of sympathy for the Boers, which is not likely to get beyond the committee on Foreign Relations, said: "We ought to declare our sympathy for the Boers, a kindly, brave, wise, and Christian people. I have said nothing against the government of Great Britain: and I do not intend to, except to say that I think the best sentiment of Great Britain and the United States is against this war. I believe that if the great and noble woman who presides over England had had her way, there would have been no war."

The Y. M. C. A. gave a reception last night in honor of Mr. H. F. Macfarland, the newly appointed Commissioner of the District of Columbia, which was attended by many of the most prominent professional and business men of Washington, as well as almost the entire membership of the association, glad to honor their fellow-member. Mr. Macfarland is second vice-president of the Y. M. C. A. and chairman of the committee on religious work, and has been one of the most active workers in the association for years, and great things are hoped from his influence in his new sphere.

The good people of St. Paul's Church, Randleman, gave their faithful pastor, Rev. J. B. Tabor, a generous pounding last week. He and sister Tabor are worthy the best treatment.

Programme.

Twentieth Century Mass Meeting May 25–27 at Denver.

FRIDAY MORNING.

10:30. Song service conducted by O. F. Howard.

11:00. Prayer service, conducted by F. W. Howard.

11:30. Christian Giving, the Thank-offering, by Rev. H. F. Chreitzberg, D. D.

FRIDAY AFTERNOON.

3:00. Song service.

Song.

3:30. Essay, Loyd L. Sherrill.

3:45. Recitation, Miss Anthea Bost.

4:00. Recitation, Miss Josephine Ballard.

FRIDAY NIGHT.

7:30. Preaching, W. R. Ware.

SATURDAY MORNING.

10:30. Song service, rendered by Mt. Pleasant and Rehobeth Sunday-schools, conducted by Manson L. Beatty.

11:00. Education, by Rev. L. W. Crawford, D. D.

SATURDAY AFTERNOON.

3:00. Songs.

3:30. Recitation, by Miss Laura Howard.

Song.

3:45. Recitation, by Miss Erie Allen.

Song.

4:00. Essay, W. M. Sherrill.

4:15. Recitation. Miss Stella Mundy.

SUNDAY.

Services, conducted by Rev. W. R. Ware.

M. D. GILES.

Littleton Female College Commencement Program.

Tuesday evening, May 29th, Elocution Recital.

Wednesday morning, May 30th, Annual Sermon by Rev. Dr. W. W. Bays.

Wednesday, Art Exhibit.

Wednesday evening, Anniversary address before the Missionary Society, by Rev. R. F. Bumpass.

Thursday morning, May 31st, Graduating exercises.

Thursday, noon, Literary address, Dr. S. A. Steele.

Thursday evening, Annual Concert.

District Conference Directory.

The Statesville District Conference will be held at Lenoir June 28—July 1.

The Winston District Conference will be held at Lewiston August 8th, and continue over Sunday, the 11th.

The Morganton District Conference will be held at Marion, N. C., July 18–22. The first day will be a Missionary Institute.

The Shelby District Conference will meet at Shelby and embrace the 3rd Sunday in July.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Salisbury District Conference will convene at New London and will embrace the 5th Sunday in July.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

The Franklin District Conference will convene at Haysville, N. C., August 8–12, embracing the 2nd Sunday.

CRITICAL PERIODS

In Woman's Life Are Made Dangerous by Pelvic Catarrh.



Mrs. Mathilde Richter.

Mrs. Mathilde Richter, Doniphan, Neb., says:

"I suffered from catarrh for many years, but since I have been taking Peru-na I feel strong and well. I would advise all people to try Pe-ru-na. As I used Pe-ru-na and Man-a-lin while I was passing through the change of life, I am positively convinced your beneficial remedies have relieved me from all my ills."

Pe-ru-na has raised more women from beds of sickness and set them to work again than any other remedy. Pelvic catarrh is the bane of womankind. Peru-na is the bane of catarrh in all forms and stages. Mrs. Col. Hamilton, Columbus, O., says: "I recommend Pe-ru-na to women, believing it to be especially beneficial to them."

Send for a free book written by Dr. Hartman, entitled "Health and Beauty." Address Dr. Hartman, Columbus, O.

STATEMENT

Mutual Life Insurance Company,

OF KENTUCY

Condition December 31st, 1899, as Shown by Statement Filed.

CAPITAL STOCK—Authorized, 3100,000; Subscribed, $100,000; Paid in cash, $100,000 00

Income—From Policy holders $565,684.45; Miscellaneous $154,738 75; Total,	$ 720,423 21
Disbursements — To Policy-holders, $425 693 22; Miscellaneous, $210,155 34; Total,	635,853 56
Business in force—Number of Policies 9,701, Amount,	15,526,150 00
Written during year—Number of Policies, 2,589, Amount,	$4,685,014 00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$ 393,192 38
Value of Stocks and Bonds (United States, State, etc., owned)	629,798 25
Loans on Real Estate (first lien on fee-simple),	1,276,328 35
Loans on Stocks, Bonds and other security,	100,370 96
Interest and Rents, due and accrued,	121,650 57
Cash in Home Office and deposited in Banks,	56,911 10
Premiums unpaid,	49,505 91
All other Assets, detailed in statement	326,607 92
Total,	$ 2 954,365 44
Less Assets, not admitted,	45,,12 97
Total admitted Assets,	$2,909,352 47

LIABILITIES

Net reserve,	$ 2,793,668 00
Net policy-claims,	16,500 00
Unpaid dividends, etc., due policy-holders,	395 34
All other Liabilities as detailed in statement,	58,184 22
Total Liabilities as to Policy holders,	$2,868,717 56
Capital Stock paid up,	100,000 00
apital stock impairment, $59,465 09.	
Total Liabilities,	$ 2,968,717 56

BUSINESS IN NORTH CAROLINA IN 1899

Policies in force—Number, 378; Amount	$ 448,635 00
Policies written and revived in 1899—Number, 54 Amount.	108,113 00
Policies ceased in 1899—Number, 74; Amount,	135,110 00
Total amount premiums collected and secured,	13,382 71
Amount of losses and claims—Incurred, $1,494.00; Paid,	1,494 00

President, Geo W. Morris.
Secretary, David Meriwether.
Home Office, 5th and Market Streets, Louisville, Ky.
Ghneral Agent for service, Samuel G. Neville, Charlotte, N. C.
Business Manager for North Carolina, S. G. Neville, Charlotte, N. C.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 2, 1900.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Mutual Life Insurance Company, of Kentucky, filed with this Department, showing the condition of said Company on the 31st day of December, 1899.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

STATEMENT

The Travelers Insurance Company,

OF CONNECTICUT

Condition December 31st, 1899, as shown by Statement Filed.

CAPITAL STOCK—Authorized, $1,000,000.00; Subscribed, $1 000,000.00; Paid in cash, $1,000,000.00

Income From Policy-holders, $6,089,810.45; Miscellaneous, $1,,74,768.95; Total,	$ 7 351,579 41
Disbursements—To Policy-holders, $2,751,362 33; Miscellaneous, $2,406,085 65; Total,	5 157,647 98
Business in force, Life Number of Policies, 39,311; Amount,	100 334 574 00
Written during year, Life Number of Policies, 6,401; Amount,	17,412,204 00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$ 2,049.222 72
Value of Stocks and Bonds (United States, State, etc., owned),	14,270,263 79
Loans on Real Estate (first lien on fee-simple),	5,981,842 52
Loans on Stocks, Bonds and other securities,	1,197,175 51
Interest and Rents, due and accrued,	245,983 39
Cash in Home Office and deposited in Banks,	1 810,269 96
Premiums unpaid.	600,446 40
All other Assets, detailed in statement	1 317 422 19
Total,	$ 27,777,626 48
Less Assets, not admitted,	12 114 92
Total admitted Assets,	$ 27,760,511 56

LIABILITIES

Net reserve,	$ 21,938,703 22
Special reserve—Liability Department,	1 0,000 00
Net policy claims,	806,353 18
Unpaid dividends, etc., due policy-holders,	33 178 11
All other Liabilities as detailed in statement	861,593 00
Total Liabilities as to Policy holders,	23,739,827 61
Capital Stock paid up,	1,000,000 00
Gross divisible surplus,	3 020.683 95
Total Liabilities,	$27,760,511 56

BUSINESS IN NORMH CAROLINA IN 1899.

Policies in force—Life—Number, 401: Amount.	$ 1,264,489 00
Policies in force—Accident—Number, 1,08.; Amount.	2,266,929 00
Policies written and revived in 1899—Life—Number. 191; Amount,	494,500 00
Policies written and revived in 1899—Accident—Number, 1,886; Amount,	3,845,325 00
Total amount premiums collected and secured—Life, $27 637 21; Accident.	27,0?2 62
Amount of losses and claims—Life—Incurred, $5,075 00 Paid,	3,075 00
Amount of losses and claims—Accident—Incurred, $10 312 52; Paid,	9,712 52

President, James G Batt mon.
Secretary, John E Morris.
Home office, 56 Prospect Street Hartford, Conn
General Agent for service, Walter Brem, Charlotte, N. C.
Business Manager for North Carolina, from Home Office

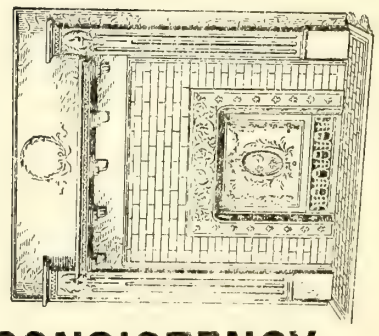
STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 9, 1900

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Travelers Insurance Company, of Connecticut, filed with this Department, showing the condition of said Company on the 31st day of December, 1899

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

apr15-2t



CONSISTENCY

Is the Gem of .... Business Philosophy

"By Their Fruits Ye Shall Know Them."

We try to live up to the above paragraphs in our business career. We give you your "Money's Worth" for every dollar spent with us.

Why? Because we study your wants and give all of our attention to one line of business, and the natural consequence is that we are always looking out for improvements in our line, and are constantly getting out new designs and improving on the old ones. Our policy is one satisfied customer is worth a thousand dissatisfied ones for business.

Yours to satisfy,

McClamroch Bros.

219 SOUTH ELM ST

..Frosted Enameled Tiles..

DO NOT CRAZE.

THE CHRISTIAN LIFE.

Thy Will be Done.

I shaped a plan,
A cherished, fair design—
It was to charm and glorify
This life of mine.

God shaped a cross,
And laid its rugged weight
Athwart my plan; in ruins it
Lay desolate!

With stormful soul
And sullen steps I trod—
Slighting the hand of love—beneath
That cross of God,

Crushed by its load,
Upward I looked at length;
Through the thick dark reached out,
and grasped
His hand of strength.

In contrite shame
I breathed, "Thy will be done."
And, lo, illumed with gems, my cross
Became a crown!

—Selected.

The Divine Care.

REV. W. T. WORTH.

A friend of mine, more than eighty years old greatly desired to visit the Great Northwest, including Alaska, with one of the Raymond excursion parties. His son was fearful that, because of his age, he would not be able to endure the journey. But the old gentleman thought he was perfectly able, and determined to take any little risk. The son gave an apparently unwilling consent; but he took a splendid precaution. He employed a young man, paying his traveling expenses, and an additional compensation, giving him instructions to keep constant watch over his father, and to minister to his comfort in every possible way. Arrangements were made for entertainment en route, so that they had adjoining and connecting rooms, in order that the young man might have access to the old gentleman's apartment at any time.

So they started on the journey of more than ten thousand miles; and, at the scheduled time, returned in safety. I met him a few days after he reached home, and he came toward me with uplifted hands, and face all aglow; and with all the enthusiasm of a youth, he cried: "Only think! I have been all the way to Alaska and back again, and have been well all the time No harm of any kind came to us. And, most wonderful thing of all, I went alone! We had a very pleasant party. There was one young man who was especially attentive, and tried his best to make me comfortable. He looked out at every hotel to have a room opening into mine; and he would frequently come in in the night to see how I was getting along. But I went alone!" He never knew until his dying day the harmless and loving plan which gave him, not only companionship, but much-needed care.

Are we not sometimes as ignorant of the gracious Providental oversight which holds our steps so that we do not stumble; or lifts us up when we fall; or breathes cheer when we are discouraged and disconsolate; and affords help when we are at our wit's end? We believe in the Divine care over other people in a general way, and in particular cases; and we are not without faith in the same care over the very important crises in our own lives. But do we recognize God in near and loving relationship to us, watching against little things, staying by us while we are in the crucible, leading our tired feet to grateful and restful shade, covering our heads in the storm and thunder of battle, lifting us to mountain-tops of vision when we grow faint-hearted, and "making us to triumph in every place?"

From the history of devout men in both dispensations, as well as from the experiences of living disciples, and from our own past lives, we can gather abundant proof of God's faithful care. I saw a special proof of it at the hospital in our own city not long ago. A young man, afflicted with rheumatism in one of its worst forms, had been lying in intense pain for months. The distress pervaded his whole system He could move neither hand nor foot. Besides this, the fiery eczema tormented him. In the conversation he said, after I had asked him as to his faith and comfort, "It sometimes seems as if God was not looking our way at all; but after a little we find out that he is."

Our common life will blossom into joy if we only realize that He who swings the spheres in their orbits cares for His feeblest followers with a most intimate and condescending love. And as we breathe our wish for inspiration and quiet, conquering faith, may we get replies which shall make us "more than conquerors." Shall we pray this believing prayer?

O faithful Lord, Almighty Friend,
Our Sun in shade, our Shade in sun,
Guide thou our steps unto the end,
And crown us when our work is done!

Through the strange paths our feet must tread;
Through biting blasts which we must face;
Through floods whose depth and chill we dread—
O bring us to thy dwelling-place!

We know thy rod will smite the sea;
Thy cloud and fire our way will guide
Thy staff brace our infirmity;
Thy heavenly bread thou wilt provide.

If long and bleak shall be our way,
Or short and bright with steady shine,
'Twill be enough to hear thee say,
"I brought thee home, and thou art mine"

And in that clear and blessed light,
Which shines for aye about the throne,
We'll see thy leadings all were right,
And revel in the bliss of home.

—Western Christian Advocate.

Reception of Power.

When a lecturer on electricity wants to show an example of a human body surcharged with fire, he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct fire, the electric fluid. Were it not for this, however much might be poured into this frame, it would be carried away by the earth; but when thus isolated from it, he retains all that enters him. You see no fire, you hear no fire; but you are told that it is pouring into him. Presently you are challenged to the proof, asked to come near and hold your hand close to his person. When you do so, a spark of fire shoots out toward you. If thou then wouldst have thy soul surcharged with the fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, you must draw nigh to the source of that fire, to the throne of God and the Lamb, and shut thyself out from the world—that cold world which so swiftly steals our fire away. Enter into thy closet, and shut thy door, and there, isolated before the throne, await the baptism. Then the fire shall fill thee; and when thou comest forth holy power will attend thee, and thou shalt labor, not in thine own strength, but with demonstration of the Spirit and with power.—Selected.

Temperance gives nature her full play, and enables her to exert herself in all her force and vigor.—Addison.

Its on the Inside.

While walking down the street one day, I passed a store when the proprietor was washing the large plate-glass window.

There was one soiled spot, which defied all efforts to remove it. After rubbing hard at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to some one in the store.

Many are trying to cleanse the soul from its stains. They wash it with tears of sorrow; they scrub it with the soap of good resolves; they rub it with the chamois of morality, but still the consciousness of it is not removed. The trouble is, "It's on the inside." It is the heart which is bad. If the fountain is bitter, the stream will not be sweet.

Nothing but the blood of Jesus, applied by the mighty hand of the Holy Spirit, can cleanse the inside, for God's Spirit alone can reach the "inside".

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

SUCCESS—WORTH KNOWING

40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1 00 bottles.

ALWAYS KEEP ON HAND

Pain-Killer

There is no kind of pain or ache, internal or external, that Pain-Killer will not relieve.

LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME,

PERRY DAVIS & SON.

Carolina Shoe Co.

DEALERS IN

MEN'S, LADIES' AND CHILDREN'S

Fine Footwear.

Undoubtedly the FINEST LINE OF MADE TO ORDER SHOES IN THE SOUTH. Our

"Foot-Form" Shoes

are the acme of comfort and elegance in shoe-making.

Special Attention Given to Mail Orders.

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We Forget.

So many tender words and true
We meant to say, dear love, to you;
So many things we meant to do,
But we forgot.

The busy days were full of care;
The long night fell all unaware;
You passed beyond love's pleading prayer
While we forgot.

Now evermore through heart and brain
There breathes an undertone of pain,
Though what has been should be again,
We would forget.

We feel, we know, that there must be
Beyond the veil of mystery
Some place where love can clearly see
And not forget.

—Ada Foster Murray, in Harper's Magazine.

Concerning Love and Matrimony.

The fourth and last article by Cornelia Atwood Pratt regarding The Young Girl appears in the April number of The Delineator. It is a wise and careful discussion of this interesting period of a young girl's life when she becomes conscious that the company of a young man is at times more interesting to her than the company of her sisters. Mrs. Pratt had been approached by her young friend, Grace Ann, with the question, "Before a girl decides to marry should she wait until her absolute ideal appears?" It is the question all girls ask sooner or later, openly and mentally, and this is the way Mrs. Pratt answers it:

"The truth seems to be that the point for two young people to consider, when they think they are quite sure to lead a happy life together, is not so much whether they love each other more than they could love any conceivable person, but whether they can continue in the face of obstacles to care as steadily and devotedly for each other's comfort and happiness as they care now. This much is certain; while there are doubtless, a great many people in the world who deserve to be happier than they are, the majority make their own fates. I know one woman who accuses Heaven for her misfortunes daily. What she did was to marry an easy-going, good-natured fellow of whom she might have made very much what she chose. She did not love him deeply, but she thought he would be kind and what old-fashioned people call a "good provider," and she was tired of facing the world alone. Unfortunately, she thought that because she might have cared for some other man more, this one owed her every luxury the world contains, and as she had a sharp tongue and the gift of tears, as well as a convenient faculty of invalidism, he gave her everything she demanded. To do so he speculated, embezzled trust funds, and his life ended in the penitentiary. His wife bemoans her unhappy marriage as the one ill-advised step in her early life and utterly refuses to see that his blood is upon her hands. Anyone who has lived long in this world has seen so many lives wasted, like these, that they begin to think the outcome of all but the most unfortunate marriages depends far more upon the character than upon the strength of the initial affection. I even knew a sensible woman who thought the discipline of married life and, in particular, of learning to make the best of things so necessary to the development of the individual that she maintained an unhappy marriage was better than a happy single life; but it must be confessed that this is dangerous doctrine!

The writer furthermore emphasizes the blessing which comes from the fact that love is proverbially blind. She says:

The salvation of the world and the hope of the race lies in the fact that women see men as they are not and that men return the compliment abundantly. When we idealize people we may not have a basis for the beautiful vision of them which is projected upon our consciousness, but I sincerely believe that when a woman loves a man she sees him, not, perhaps, as he is, but certainly as he might be. We are all imperfect enough, heaven knows, rude sketches for an unfinished drawing, but there exists somewhere—and the philosophers say it is in the Divine Mind—the completed picture of which we are only the rough draught. It is this vision of the-man-who-might be that a girl sees when she looks at her lover, that a woman worships in her husband. And so strong is the creative belief of others in us that we often become, at least to them, something of what they believe us to be. And so the race rises slowly to its appointed height, for the children of parents who believe in each other are born more or less in the image of that beautiful belief—a little farther on the upward way than are the children of the cynical and disillusioned.—Selected.

"Me Can't Love You Now."

A little girl two and a half years old was accustomed to kiss her father, hug him, and then gently stroke his cheeks with her hands. This stroking of his cheeks she called loving him. One day she climbed the stairs and came pattering into his study to tell him about some wonderful event in her little baby world. Of course he laid aside his work and listened with rapt attention to her recital. When the little speaker was through and ready to go back to her play, she kissed her father and hugged him, but declined to "love" him. Her explanation was simple and suggestive. She held up her two fat little hands and said, "Me can't love you now; my hands dirty." There was no mistake as to the dirt. The hands were in evidence against her that she had been handling the coal scuttle, fire poker, or some other sooty object. "Me wash my hands; den me love you," she quickly added, and ran away to execute her purpose.

The father mused upon the incident and the words, and this was the substance of his musing: Of course, he thought my child loves me—loves me continuously and uninterruptedly. There has been no abatement of her love. When she says, "Me can't love you now," she speaks only of the outward manifestation, not of the inward reality. The soiled hands interfered only with the usual manifestation, not with the existence of love in her heart. And yet that father could not but miss the usual manifestation and regard its withholding as a loss. He missed the soft strokes of the little hands upon his cheeks, and could have endured the dirt for the sake of the strokes.

Let us carry this lesson a little higher. In maturer years it is the usual manifestation that we miss and count among our losses. We do not doubt the existence of the love of husband or wife or brother or sister or friend, but we miss the manifestation of that love when it is withheld. It is a loss in our lives. The withholding of the strokes upon the cheeks is a painful procedure whether purposely or carelessly. In the spiritual family, the Great Father doubtless yearns for the love of his children and feels—can we doubt it?—the loss when the usual and proper manifestation is withheld. And is it not true that the stain or sin interferes with the manifestation of love in adult life just as it did in this little child? The child felt instinctively that it was not the proper thing to stroke her father's face with her soiled hands, hence she withheld the manifestation of her love in the usual way. In maturer life we act from the same motive. We are fretted, worried, put out. We decline to manifest our love to dear ones. They miss it and suffer loss. We have neglected duty, yielded to temptation, succumbed to evil. Our hands are soiled. We withhold the usual manifestation of our love to God.

Clean hands, consistent lives, these constitute the condition of sincere manifestation of love to God and to man. Repentance and confession secure cleansing. It is a straight way, but it is good and sweet to walk there. "Me wash my hands; den me love you."—Rev. P. M. Riley, in Cumberland Presbyterian.

A Few Riddles Solved.

Feet have they, but they walk not—stoves.

Teeth have they, but they chew not—saws.

Eyes have they, but they see not—potatoes.

Noses have they, but they smell not—teapots.

Mouths have they, but they taste not—rivers.

Ears have they, but they hear not—corn stalks.

Hands have they, but they handle not—locks.

Tongues have they, but they talk not—wagons

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THE NORTHERN GENERAL CONFERENCE.

The twenty-third Delegated General Conference of the Methodist Episcopal Church convened in Auditorium Hall, Chicago, Illinois, on Wednesday morning, May the second.

Bishop Bowman, now in his eighty-third year, called the Conference to order and conducted the religious exerices.

After the roll call and organization the Conference concurred unanimously in the Rock River amendment to the constitution, which provides for equal lay representation in the General Conference, and after a few speeches, the provisional lay delegates were admitted to their seats, and equal representation was an accomplished fact. After waiting a full generation our sister branch of Methodism has moved forward to the position we took in 1866. The Conference membership is now seven hundred.

On the second day Bishop Andrew read the Quadrennial Episcopal address. The reading occupied one hour and three-quarters and it is said such are the character and merit of the paper that the interest in its reading never flagged but rather increased to its close. The whole Conference and a large audience listened with wrapt attention and applauded at a number of points most enthusiastically. The address is a lengthy document, comprehensive, timely, elevated in style and tone, bold and fearless, yet prudent in statement and almost faultless in rhetoric.

The statement of the doctrinal position of the church was very happily expressed as follows: Loyalty in fundamentals and liberty in non-essentials. This is indeed a living question at this time with them. Radicalism in either direction would prove perilous. It needed a calm, sound statement.

On the temperance question the address is particularly strong and happy. The Church must stand firm on the principal of total abstinence for the individual and the total prohibition of the manufacture of strong drink to be used as a beverage. The emphatic and ringing allusion to the inexcusable miscarriage of the anti canteen law was strong and timely.

Dissatisfaction with the five year pastoral limit is expressed and it is said unless we can go back to the three year rule with careful provision for exceptional cases the limit should be taken off entirely.

But a matter of still greater interest to our readers is that the question of co-operation between the two great Methodist Churches of America will come before the Conference for discussion and formal action.

The committee on federation, appointed by the last General Conference will report, recommending that steps be taken for the joint administration of the publishing interests of the two churches in China and Japan; that the whole matter of the whole co-operative administration of missionary work be carefully considered by the Conferences of the two bodies; that a common catechism hymn book and a common order of public worship be prepared, and that the other Methodist bodies be invited to share in this task; that ministers in good and regular standing be exchanged without formal examination and last, but not least, that both churches agree that where either church is doing the work of Methodism, the other shall not organize a society or erect a church building until the bishop having jurisdiction in the case shall have been consulted and his approval obtained. Here is a long step towards amity recommended by the committee on federation.

There are many vital questions to come before this session of the Conference and by every token it is to become a memorable one in the history of American Methodism. May they have divine guidance.

THE MAY MEETINGS.

May is a favorite month with Southern Methodists for religious gatherings. It is the time when General Conferences, Boards, Committees and the College of Bishops meet. The wise men of the Church spent the first ten days of the month in Nashville, Tennessee, going over, with care, the work of the past year and arranging for the future. All the meetings were well attended and much work was done.

The Book Committee met at the Publishing House on the second instant. The following report of the work for the fiscal year closing March 31st, 1900, and of the present condition of the Publishing House was submitted by the agents Barbee & Smith:

SUMMARY.

DEPARTMENT SALES.

Sales from merchandise department	$132,888 62
Sales from Christian Advocate	25,972 63
Sales from Sunday school periodicals	130,313 24
Sales from "Quarterly Review"	2,472 02
Sales from "Epworth Era"	8,693 81
Sales from miscellaneous sources	74,446 69
Total business from all departments, Nashville	$374.787 01
Total sales, Dallas	60,579 83
Gross sales, Nashville and Dallas	$435,366 84
Less sales from Nashville to Dallas	51,620 90
Net sales, Nashville and Dallas	$383,745 94
Net sales last year	343,298 43
Increase in sales over last year	$ 40,447 51

PROFITS.

Gain in assets, Nashville		$ 39.265 46
Gain in assets, Dallas		4,121 00
Total gain in assets		$ 43,386 46
From which deduct		
Loss on "Methodist Review"	$2.228 98	
Loss on "Epworth Era"	8,600 54—	10,829 52
Net gain in assets		$ 32,556 94

PROFITS LAST YEAR.

Gain in assets		$ 40,114 19
From which deduct		
Loss on "Methodist Review"	$ 781 75	
Loss on "Epworth Era"	5,442 92—	6,224 67
Net gain in assets		$33,889 52

If the net gain is seen to be less in proportion to our operations for the year than heretofore, the reason for it is at hand. The loss on the "Methodist Review" and "Epworth Era" this year is $4,604.85 greater than the previous year, and everything we have to buy as manufacturers has advanced in price, while our prices remain as they were. The increased cost of paper has effected this report much less than it would have done but for the stock in hand and outstanding contracts when the advance in prices came.

BOARD OF EDUCATION.

The Board of Education of the Methodist Episcopal Church, South, met in annual session in the office of the Corresponding Secretary, Dr. J. D. Hammond, May 2nd and 3rd. It held three sessions, two the first day and one the second day.

The President, Bishop Galloway, took the chair and opened the first session. The first business taken up was the hearing of the report of the Corresponding Secretary. After it was read the President, on motion, referred it to a committee of three, consisting of R. J. Bigham, A. C. Millar, and W. F Tillett, to be considered and reported upon at a later session. The report of the Corresponding Secretary showed that over $800,000 has been raised to date on the Twentieth Century Movement, and that the prospects were bright for raising the entire amount—namely, a million and a half dollars—by the opening of the twentieth century.

The Board showed itself to be in a better financial condition, taking everything into consideration, than it has ever been. The President, Bishop Galloway, and every member of the Board expressed great joy at the progress of the Century Movement up to date, and all joined in the belief that the agitation of this movement has done more to arouse enthusiasm upon the subject of education, and enlighten the people on educational matters generally, than anything that has ever been done heretofore in the Church. The Board believes that the million and a half dollars called for will most certainly be raised before the beginning of the new century, and stated that it wanted every preacher in the Church to feel that it was his duty to do what he was going to do by that time. The Board then adjourned sine die.

EPWORTH LEAGUE BOARD.

The Secretary submitted his annual report, from which we make the following extract:

The Epworth League year closes with some discouragements, but with more than counter-balancing evidences of growth and accumulating life of the movement. As at former meetings, I submit . . . a table of comparative statistics:

NUMBER OF CHAPTERS MAY 1, 1899.

Senior	4,536
Junior	495
Total	5,031

MEMBERSHIP MAY 1, 1899.

Senior	204,120
Junior	17,325
Total	221,445

NUMBER OF CHAPTERS MAY 1, 1900.

Senior	4,977
Junior	606
Total	5.583

MEMBERSHIP MAY 1, 1900.

Senior	223.965
Junior	21,210
Total	245,175

SUNDAY-SCHOOL BOARD.

The Sunday-school Board met in the office of the Sunday-school Editor, May 3, 1900, with the following members: Dr. James Atkins, Chairman; J. O. Willson, John R. Pepper, B. M. Washburn, B. M. Burgher. Absent, Robert Magruder.

Dr. Atkins made a full report of the year's work to the Board, the details of which would not interest the majority of our readers. There are some facts, however, of general interest which we herewith present. We note the circulation of the literature:

Sunday-school Magazine	44.000
Children's Weekly Visitor	58,700
Children's Monthly Visitor	11.500
Senior Quarterly	302,000
Intermediate Quarterly	300,000
Home Department Quarterly	7,000
Illustrated Lesson Paper	133,000
Our Little People	210,000
Olivet Picture Cards (sets)	57,600
Total circulation	1,131.800
Net gain for the year	32,100

OUR FRATERNAL DELEGATES FAREWELL.

Rev. E. E. Hoss, D. D., fraternal messenger from the Methodist Episcopal Church, South, to the Methodist Episcopal Church in his farewell speech speaks in the highest terms of the cordial reception and courteous treatment he received from the reception committee and the Conference at large. He assures the brethren that every moment of his stay had been made plea ant.

Having been requested to express his views upon the negro question he closed his remarks as follows:

"Now, Mr. President, there is only one man in the universe that has been more discussed than the Southern colored man, and that is the Southern white man, and I was reticent upon that subject, not because I was unwilling to speak, or ashamed or afraid to speak, but simply because I hesitated to touch a question

which I knew was a serious one in your hands, and I did not wish to even seem to be injecting any impertinent suggestions into the midst of your debates. Two things I will say now, and say them very briefly. First of all, nothing is less true than that the Methodist Episcopal Church. South, at the close of the civil war, deliberately and intentionally threw up its job in connection with the colored people. We had 227,000 communicants among them when the war closed, but before we could get a General Conference together in 1866, 165,000 of them had gone out of their own motion, and in order to save the rest at all, it was necessary for us to organize them into a separate church. Personally I have always been profoundly sorry that circumstances which at least seemed to be beyond our control made it impossible for us to engage directly in the further work of evangelizing the colored people, and I know that this sentiment is shared by a great many representative men of our church.

Having said that, I wish to say, in the second place, that the time has come when there ought to be the fullest and most cordial and most generous recognition of the superior quality of the work which you have done among the colored people in the Southern states since the war. As a matter of course, in an undertaking so vast as that, there have been some men not altogether wise, for I doubt not that even in your church there are some men who lack something of perfect wisdom. Certainly the conditions are very exceptional, if that is not true. But while that is true, it is nevertheless true that in your schools and colleges, your literary and theological and medical and other institutions, you have done a work for the colored people the value of which eternity alone will reveal. And such men as Braden and Wilbur Thirkield and their associates and companions are fit to have their names written alongside of William Capers, on whose monument in the cemetery at Columbia, S. C., is this simple inscription: "William Capers, Bishop of the Methodist Episcopal Church, South, Founder of Missions to the Slaves." Under hard conditions, under adverse circumstances, they have labored faithfully, ofttimes without due appreciation, ofttimes in the face of stern criticism, severe and censorious comment and remark—but I speak out of my heart, without any reserve or any qualification at all when I say that I pray the time may never come when you shall lose your grasp upon the colored people. For it is only the truth to add that, take them man for man and Conference for Conference, the colored Methodists in the South, who have had the advantage of your supervision and your training, are far in advance of any other colored people in that section."

A Generous Gift.

Rev. J. M. Rhodes, president of Littleton Female College, has given his entire interest in that property to the North Carolina Conference. This institution is now owned wholly by the church. President Rhodes has made the building up of this school his life work and after a remarkably successful administration he turns it all over to the church. Certainly he deserves the thanks of all who are capable of appreciating the spirit of generosity.

The Epworth League Gen. Mngrs have determined to hold a Southern Members League Conference, either at Atlanta or Memphis in the latter part of this July. They think that from 5,000 to 10,000 leaguers will attend.

EDITORIAL NOTES.

Rev. S. B. Turrentine will deliver the literary address at the close of the Salem Boys' School on May the 24th.

Dr. Atkins' Sunday-school report shows gratifying gains in Sunday-school membership and attendance, and large gains in the circulation of the literature and a most hopeful condition of affairs in his special field.

Dr. Tigert, Book Editor, shows that the M. E. Church, South, in 1898 lost 8,498 members In 1899 the net gain in members was 6,549. Official returns of the M. E. Church show a decrease in membership for 1899 of more than 20,000.

The Southern Methodist delegates attending the Ecumenical Conference in New York held a meeting in that city and proposed that our church officials be requested to hold in some central city a Southern Methodist Missionary Conference at an early date. A good suggestion.

We are indebted to Mrs. George A. Gray of Gastonia, for an invitation to the marriage of their daughter, Miss May to Prof. Joseph H. Separk, on Wednesday evening, May 23, in the Presbyterian church. We extend, in advance, congratulations to Professor and Mrs. Separk.

Our young friend Dr. J. A. Roach, of Madison, called last week at the office. It was quite a pleasure to see him. After graduating in dentistry he spent three years in the practice of his profession in Baltimore and then settled in Madison. We predict for him a successful career.

The following young ladies will graduate at Greensboro Female College at the Commencement May 29-30 Minnie Aurora Best, Mamie Clement, Martha Sarah Dozier, Lura Gibson, Marie Elizabeth Hamer, Eugenia Adella Rowe, Gertrude Wagg. The above young ladies will accept our thanks for an invitation to attend the graduating exercises

We were glad to have a visit last week from Dr. H. N. Hester, of Reidsville. He spent a few days in Greensboro with Mrs. Hester, in attendance upon the annual meeting of the State Dental Association. Dr. Hester has a fine reputation as a dentist and is also a gentleman of highest standing. We are always glad to meet him.

We publish elsewhere from the Insurance Commissioner a statement of the Mutual Life Insurance Company, of Kentucky. Mr. S. G. Neville is the gentlemanly business manager for North Carolina. The condition of this company as set forth in the statement is evidence of its prosperous condition. All persons who want insurance will do well to confer with the clever general manager or some of his local agents.

Rev. F. D. Swindell, D. D, of the North Carolina Conference, spent Tuesday afternoon in Greensboro on his way home from Nashville, Tenn., where he had attended the meeting of the Board of Missions, of which he is an active member. He reports a pleasant session and a great deal of work done. Dr. Swindell is one of the truest men and most prominent members of his conference, and a man who has rendered most efficient service in many responsible positions. We were glad indeed to see him.

We have received invitations from the following schools to attend their commencement exercises: Weaverville College May 20-22. Rev. S. B. Turrentine will preach the sermon on Sunday, May 20, and Gen. Julian S. Carr will deliver the literary address on the 22d instant. Oak Ridge Institute, May 21-22 The sermon will be preached by Rev. T. F. Marr on the 20th, and Gen. John B. Gordon delivers the address on the 22d at 8 p. m

We had hoped to give our readers in this issue the full Plan of Episcopal Visitation for 1900, but received it too late. It will app-ar next week. Bishop J. C. Morrison will preside at the two North Carolina Conferences. Ours will meet November 21 and the Eastern December 5. Bishop Morrison is favorably known to many of our preachers and will be warmly welcomed to our State. We shall have more to say of him next week.

You will find in this issue the annual statement of the Travelers Insurance Company of Connecticut. This company writes more kinds of insurance than any other in the State. Life, Accident, Health, Employers and Liability. Mr. Walter Brem, of Charlotte, is the energetic business manager for North Carolina, is up-to-date in his methods and entirely reliable in his dealings. It will pay you to confer with him or some representative of his company before you take out a policy.

Rev. J. P. Rodgers; of Wilkesboro, Western North Carolina Conference, was a delegate to the Christian Endeavor Convention which met in Raleigh last week. He preached in Edenton Street at eleven o'clock on Sunday a sermon that was marked by great spiritual and mental force. Brother Rodgers is a young preacher of great usefulness and force of character. He hides under a quiet, passive demeanor great energy and consecrated ambition. The Edenton Street people would gladly hear him again.—Raleigh Advocate.

The State Republican Convention met in Raleigh on May the second and nominated a full State ticket as follows: Governor, Spencer B. Adams, of Guilford county; Lieutenant Governor, Claudius Dockery, of Richmond; Secretary of the State, James F. Pascott, of Lenoir; Treasurer, L L Jenkins, of Gaston; Auditor, Thos. L. Rollins, of Madison; Attorney General, Z. V. Walser, of Davidson; Superintendent of Public Instruction, N. C. English, of Randolph; Chr. Cor Com. C. A. Reynolds, of Forsythe; Cor. Com., J A. Francks, of Swain; Com. of Agriculture, Abner Alexander, of Tyrell; Com. of Labor, Thomas M. Wallay, of Rockingham.

The Memorial Exercises, for the Confederate dead, in Greensboro on May 10th, were elaborate and appropriate. They were held under the auspices of the King's Daughters. The Academy of Music was tastefully decorated; the Gate City band discoursed music, and Maj. C. M. Steadman delivered a fine oration on the life and character of Gen. McCray, of Wilmington. A quartette of male voices sang very sweetly, "Tenting on the Old Camp Ground." This was followed by a beautiful recital by Miss Susie Stone. After the exercises at the Academy closed a procession was formed headed by eighty veterans who marched to Greene Hill cemetery and decorated the soldiers graves. On returning a dinner was spread and greatly enjoyed by the brave survivers of the Lost Cause.

DEAR BRO. CRAWFORD:—Please publish that the Charlotte District Conference will be held at Wadesboro beginning Thursday morning at 9 o'clock, July 5th, and will embrace the second Sunday following.

Mr. R. B. Weddington, who has made liberal donations to the Methodist Church, including Weddington Academy, Sandy Ridge church, and other valuable property, has also made a thank-offering of $500 to the Twentieth Century Fund.

Cordially,
S. B. TURRENTINE.
Charlotte, N. C., May 15, 1900.

The Democratic, Republican and Populist parties have held their conventions and have nominated full tickets. The gentlemen named for governor are all good men. Hon. C. B. Aycock is from Wayne county; stands high as a lawyer and as an orator, is a member of the Missionary Baptist Church and is held in high esteem by those who know him best. Mr. Spencer B. Adams is a citizen of Greensboro. He is not a communicant in any church, but is a man of fine moral character, made a good judge while on the bench, has a large law practice and is held in high esteem in both his native and adopted county. Dr. Cyrus Thompson, present Secretary of State, is a gentleman of exceptional ability, has been a member of the Methodist Church for many years, has administered the affairs of his office efficiently and successfully and is a man of cultured force and unquestioned integrity.

Sam Jones in Reidsville.

DEAR DR. CRAWFORD:—Please say in the Advocate that Rev. Sam. P. Jones, the far-famed orator and evangelist, will lecture in Reidsville on Wednesday evening, May 30th, for the benefit of the Parsonage for the Wentworth circuit. The admission fee will be 50 cents. Children at half price. Mr. Jones has never preached or lectured in Reidsville, and we confidently expect a good audience.

E. J. POE.

Davenport College.

MY DEAR BROTHER:—As corresponding secretary of the Board of Trustees of Davenport Female College I take pleasure in handing you hereby a folder concerning said institution which I hope you will give a careful reading. I also hand you a blank pledge, upon which you may place such amount as seemeth good unto you. When you have filled it out please return to me, so that I may make a record of it, then it will go to Conference Treasurer. Since the organization of our Conference $17,525.97 has been collected for education. Almost none of this amount has been directly appropriated to the help of girls. Doubtless it has been wisely placed but is it now time for us to look after our girls? Any amount in this direction will be a help. With much love I beg to remain

Yours candidly,
C. M. PICKENS.

And when, in the evening of life, the golden clouds rest sweetly and invitingly upon the golden mountains, and the light of heaven streams down through the gathering mists of death, I wish you a peaceful and abundant entrance into that world of blessedness where the great riddle of life will be unfolded to you in the quick consciousness of a soul redeemed and purified.—J. G. Holland.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON

Lesson for May 20, 1900.

PARABLE OF THE SOWER.
Matt. 13: 1-8; 18-23.

We have been studying some of the miracles of Christ that followed the Sermon on the Mount. In this lesson we find the people anxious to hear more of what Jesus would teach them. It is well for us when we are as ready to receive the truths of the kingdom of God as we are to receive the miracles of help and the loaves and fishes that supply our daily needs.

Multitudes gathered to learn of Jesus as he sat by the side of the sea of Galilee. Ever willing to give instruction Jesus entered into a fishing boat, probably lying in one of the arms of the lake which there indent the shore, so that the people were on both sides of him, all around; and from the shore sloping up toward the hills, even those who stood farthest from him could easily see him and hear all that he said. Jesus always makes it easy for us to hear him, easy for us to see him, and he is always close by.

"He spake many things unto them in parables." By the simple pictures in which he presented the great truths of salvation and eternal life, all who wanted to be taught could the more readily understand—the ignorant as well as the learned—while the haughty and self-righteous failed to see the beauties of the kingdom reserved for the broken-hearted and the meek.

"A sower went forth to sow." Jesus himself was the greatest of all sowers; the seed that he scattered has borne abundant fruit, and many are they that rejoice in the blessings of his grace. "The seed is the word of God" (Luke 8: 11). This is the only seed whose crop shall never perish, but shall bear fruit forever. The soil is the hearts of those who listen, hearts by nature bare of joy and love and righteousness, but by grace capable of honoring and serving God, and bearing the fruits of truth and goodness. There is no more noble work, no work more valuable than that of being a co-laborer with Christ in scattering the seeds of divine revelation into the dark, cold hearts about us. It is a work that Jesus gives to all his followers—called to various occupations, this is our common work, our greatest work for others: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).

Jesus still scatters the seeds of truth by the work of the Holy Spirit whom he has sent to convince the world of their sins, of their need of righteousness and of the judgment after death; and the great mission of his Church is to teach all nations.

In this parable of the sower, the Master points out the four great classes of listeners, and the four ways in which the word affects them.

One class of hearers are like the beaten road or pathway through the field, not plowed up, into which the seed never enters, though it may fall upon it. Hearing the Gospel is not enough, it is only the beginning, but many who go to church never think about the sermon afterwards, many a Sabbath-school scholar forgets the lesson as soon as received. These hearers have hard hearts. They are not always the worst in their ways, nor the vilest in their thoughts; carelessness makes us hard as well as sinning, pride makes us hard. Evil habits pass over the life until the heart is trodden hard beneath their steps. Satan takes the truth away from such hearts as easily as the birds pick up the seeds that fall upon the roadside, and as quickly. Perhaps Jesus was thinking of the ruin of the hard-hearted, though they hear the truth, when he exclaimed, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3). Some people have hard hearts, they live hard lives, and unless they be given a regeneration like the plowing up of a beaten pathway, they never receive the truth.

The next class that Jesus points out is made up of shallow people—soil on the surface and rock close below. They think that they are much better than those hard hearted wayside hearers who reject the truth. They look so much better; see how they receive the word with gladness. Alas for them! It is not a real reception; they may be hypocrites deceiving others, or they may be those emotional but not earnest hearers that deceive also themselves It is a false reception of the truth. They are all joy. The good heart may be chilled by its sorrow for sin and deeply distressed that its repentance shall be genuine and unto life. Not so the stony-ground hearer; the truth springs up all at once in all sorts of good promises and good resolutions. We wait. Afflictions, distress, calamity are sure to come; the enemy will pursue, persecution will arise for all who wear the name of disciple; and when these things befall, we look in vain for the false pretender, "he is offended." He is vexed, he is scandalized, he is entrapped by some alluring bait that sin has presented; he is gone, scorched by the rays of the sun, withered away.

The third class are those hearers that try to serve God and mammon at the same time. They want heaven, but they want earth more; they want the joys of salvation, but they insist on retaining the pleasures of sin. No human heart can bear at the same time devotion to God and service of selfishness. Thorns spring up; how beautiful they are! And they grow rankest in the best soil. Satan chooses those that have the best minds and the most privileges to do his greatest work.

See what the thorns are. "Care of this world," anxiety about what we shall eat and wherewithal we shall be clothed; not "care for the next world," but "care for this world," a choking, deadly thorn. "The deceitfulness of riches." Riches say that they will make us great; they can do so only in the eyes of men, not in the decision of the Great Judge. They say that they will make us happy, and the soul still hungers and thirsts and perishes. Riches are always filled with disappointment. Mark in his narration of this parable adds as some of the thorns, "the lusts of other things" (Mark 4: 19) and Luke adds "pleasures of this life" (Luke 8: 14) What a choking growth for any soul that harbors them—care, riches, envy, dissipation. Beware of the thorns—root them up, as you value your peace and prosperity.

Another class of hearers, 'the good ground." This is good soil for two great reasons: the quality is good; it is not rock, and the preparation is good; it is plowed, and the thorns and briars are removed. Here we see what needs to be done for us; we must be given a view of our sinfulness, and we must be enabled by added power to receive the truth. Here we see what we must do to receive the truth that shall bear fruit. We must be cleared of thorns by repentance; even the rocks can be crushed into good soil, and, like plowed soil, we must be open-hearted, in faith accepting God's word.

Matthew says here that the good-ground hearer is one that understandeth; may we have that understanding which is a "well-spring unto life" (Prov. 16:22). Mark records our Master's word that it is those who "receive" the truth, that is, fully accept it, and Luke says it is those "which in an honest and good heart, having heard the word, keep it (Luke 8:15). Such hearts may we possess, open, earnest, honest, faithful; such lives, taught of God, always bear fruit, each one "according to his several ability."

The same seed, the same rain, light and heat; only the good ground yields any fruit; all else is barren, or full of briars and thorns. May we be kept from hard hearts, shallow hearts, worldly hearts, and given hearts of faith and love.—Christian Observer.

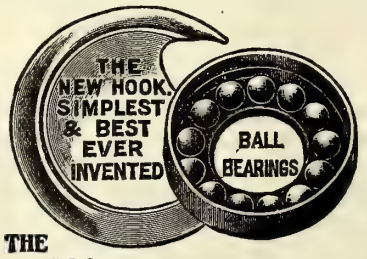
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for May 20, 1900.

THE POWER OF A TEMPERATE LIFE.

Dan. 1:1-17.

(Temperance Meeting)

The word power is one of very extensive signification. As used in our topic, it means the latent or inherent faculty of doing or performing something good or useful. All are not equally endowed, nor have equal opportunities for exerting their abilities; but all can do something which will glorify God and promote the welfare of humanity. If all cannot be Daniel at the court of Babylon, all can aim to be like him in purpose, spirit and fidelity to the principles of righteousness; and each can stand at his allotted post fully equipped for service.

Temperance is simply the secret of maintaining the normal or healthy condition of the body and mind. So far as the bodily organs are concerned it involves due attention to the laws of physical waste and replenishment; the proper regulation of the passions and appetites. Dietetically, it is the science of eating and drinking to live or to maintain good health. Such temperance is physiological righteousness. God will honor it, because it honors his laws. We can therefore glorify God in eating and drinking, or we can greatly dishonor him by eating and drinking amiss. (See 1st Cor. 10:31) True temperance secures to those who practice it the "summum bonum" or chief good of this life—a sound mind in a sound body. It secures to us the perfect use of all our mental and bodily powers, and tends to fit us for any honorable service.

What is in the way of all enjoying this inestimable boon? Nothing but sin, and sinful customs. Depraved human nature has forsaken the fountain of life and true happiness, "and hewed out cisterns, broken cisterns that can hold no water" (Jer. 2:13). Our moral estrangement from God has rendered us "wine-bibbers and riotous eaters of flesh, "tending to fill the world with drunkards and gluttons" (Prov. 23:20.) Could the facilities for sensuous gratification, which the sciences and arts of modern civilization have furnished, exist without the counteracting influences of religion and moral truth, the world would soon become a vast lazarhouse filled with loathsome diseases and dying mortals. True temperance is the normal condition—hence has the approval of the universal reason of men, while intemperance in every form, though common, is universally condemned by men of reason.—Epworth Herald.

Clippings.

Temperance keeps the senses clear and unembarrassed, and makes them seize the object with more keenness and satisfaction. It appears with life in the face, and decorum in the person; it gives you the command of your head, secures your health, and preserves you in a condition for business.—Jeremy Collier.

Every temperate life has about it a halo of power and beauty that outshines the royal diamonds in kingly crowns. Its lustre fades not in time, nor lessens its brilliancy during eternity. Its power is now, and evermore.

Temperance is a bridle of gold; he who uses it rightly is more like a god than like a man.—Burton.

PROGRAM.

Of the Fifth Annual Epworth League and Sunday-school Conference, to be held in Asheville, N. C., May 17-20.

THURSDAY, MAY 17, 1900.

8:00. Devotional Exercises, conducted by Rev. R. G. Tuttle.

Address of welcome by Frank Carter, Esq.

Response by Rev. H. F. Chreitzberg.

Address by J. R. Pepper, Memphis, Tenn., superintendent of the largest Sunday-school in Southern Methodism.

FRIDAY MORNING, MAY 18.

9:30. Devotional Services conducted by Rev. G. G. Harley.

9:45. Reports from Leagues, led by Rev. J. E. Abernathy.

10:00. The Young Man's Problem, by Rev. G. T. Rowe.

10:30. Social Life in the Church and how to Promote it—Miss Nannie Lee Smith.

10:45. What should we Substitute for the Amusements we Condemn. Rev. H. F. Chrietzberg, D. D.

OPEN DISCUSSION.

11:15. World-wide Methodism, by Rev. T. F. Marr.

FRIDAY AFTERNOON.

2:15. Prayer and Praise Service, conducted by Rev. N. R. Richardson.

3:00. Address by Prof. G. H. Crowell, "The Power of the Bible."

3:30. "The Ward of the League"—Rev. Edwin L. Bain.

4.00. Address by L. W. Crawford, Jr.

5:00 Entertainment of the Conference by young ladies of Asheville College, in College Hall.

FRIDAY NIGHT.

8:00 Song Service conducted by Rev. J. T. Erwin.

8:15. The Infant Work in the Sunday-school—Miss Bessie Jones.

8:30 Address by Rev. Frank Siler, "The Closing of a Century and Its Call to the Young People."

SATURDAY MORNING, MAY 19.

9:30 Consecration Service. Rev. C. G. Little.

9:45. The League from a Presiding Elder's Standpoint—Rev. F. L. Townsend.

10:15. The Literary Feature of the League—Prof. Plato Durham.

10:45. The Junior League—Rev. W. M. Curtis.

11:00. The League and Revivals—Rev. J. A. B. Fry.

11:30. Address—Dr. Jas. Atkins, Sunday-school Editor.

SATURDAY AFTERNOON.

2:30. Devotioual Exercises conducted by Rev. J. W. Jones.

Delegates will be driven over the Vanderbilt Estate.

SATURDAY NIGHT.

8:00. Devotional Exercises. Rev. W. L. Sherrill.

8:15. "The League's First Obligation"—Miss Bessie Allen.

8:30. "Travels in Bible Lands"—Rev. W. L. Grissom.

SUNDAY MORNING, MAY 20.

11:00 Preaching at Central Methodist Church, and at all the city churches by members of the Conference

SUNDAY AFTERNOON.

3:30. Mass Meeting at Central Methodist Church presided over by Rev. S. H. Hilliard.

"Epworth League and Missions."
Prof. J. A. Bivens.
Rev. E. K. McLarty.

3:30 Mass Meeting at Haywood Street Methodist Church, presided over by Mr. L W. Crawford, Jr.

"Epworth League and Missions."
Rev. J. D. Arnold.
Rev. J. H Barnhardt.
S. P. Graves, Esq.

SUNDAY NIGHT.

8:00. Mass Meeting at Central Church.

C. F. SHERRILL, Secretary.

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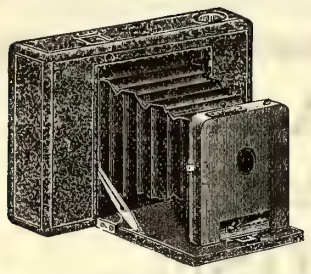
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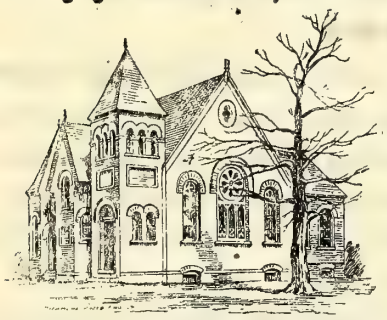
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GENERAL AGENT FOR N. CAROLINA,
Morganton, N. C.

mar 7-2m

QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P E, Shelby, N. C.

Gastonia station	Mar.	3 4
King's M't'n and Elbethel, Elbethel	"	10 11
Bessemer City circuit, Concord	"	17 18
Belwood circuit, St. Peters,	"	24 25
Shelby circuit, Salem	March	31, Apr. 1
Shelby station	Apr	1 2
Cherryville circuit, Laboratory	"	6 7
Lincolnton circuit, Asbury	"	7 8
Polkville circuit, Palm Tree	"	14 15
Lowe l circuit	"	21 22
Stanley Creek circuit Mt Holly	"	28 29
Mt'n Island circuit, Mt'n Island	"	29 30
Lowesville circuit, Hill's Chapel	May	5 6
South Fork circuit, Zion	"	13 13
McAdensville station	"	19 20
Rock Springs circuit Bethel	"	26 27
N Cleveland circuit, Casar	June	2 3

MORGANTON DISTRICT, 3d Round IN PART.

C. G LITTLE, P E., Marion, N. C

Marion station, Snow Hill	May	19 20
McDowell circuit, Murphy's	June	2 3
Table Rock circuit, Linville	"	9 10
East Rutherford circuit, Oak Grove	"	16 17
Henrietta station, aroleen,	"	17 18
Rutherfordton circuit, Mt Hebron	"	23 24
Silver Creek circuit, Salem June 30	July	1
Morganton station	"	1 2
Morganton circuit, Gilboa	"	7 8

District Conference at Marion July 18-22. The first day will be a Missionary Institute.

ASHEVILLE DISTRICT---3d Round.

D ATKINS, P. E., Weaverville, N. C.

North Asheville	June	2 3
Bethel	"	2 3
Marshall, Rector's,	"	9 10
Hot Springs, Antioch	"	16 17
Ivy, Laurel	"	23 24
Burnsville, Concord June 29, 30	July	1
Bald Creek, Deatoe's Bend June 30	"	1
Hendersonville	"	7 8
Swannanoa, Tabernacle	"	14 15
Saluda, Saluda	"	21 22
Cane Creek, Skyland	"	28 29
Old Fort	Aug	4 5
Weaverville,	"	11 12
Haywood Street	"	18 19
Central	"	25 26

GREENSBORO DISTRICT---2d Round.

FRANK H WOOD, D.D., P E., Greensboro, N C.

Liberty circuit, Rehoboth	May	5 6
Greensboro circuit, Lee's Chapel	"	12 13
Centenary station	"	13 14
Randolph circuit, Mount Gilead	"	19 20
High Point (at night)	"	20 21

THIRD ROUND.

Jackson's Hill circuit, Poplar Springs	May	26 27
Asheboro station, Central Falls	June	2 3
Asheboro circuit, Pisgah	"	8
Uwharrie circuit, Concord	"	9 10
West Market St station	"	17 18
Proximity station (at night)	"	17
St Paul station, White Hall	"	23 24
Naomi station (at night)	"	24 25
Wentworth circuit, Bethlehem	July	1 2
Ruffin circuit	"	8 9
Reidsville station (at night)	"	8
Ramseur circuit	"	14 15
Liberty circuit	"	21 22
West Randolph ct, Pleasant Hill, D C.	"	26 29
Randolph circuit	Aug	4 5
High Point (at night)	"	5 6
Pleasant Garden ct, Bethlehem, C. M.	"	10 12

FRANKLIN DISTRICT—3d Round.

C. M Campbell, P E., Franklin, N. C,

Franklin station	May	5 6
Whittier circuit Oconaluftа	"	12 13
Cullowhee circuit, John's Creek	"	19 20
Webster and Dillsboro sta, Dillsboro	"	26 27
Bushnell circuit Almond	June	2 3
Bryson City station	"	9 10
Robbinsville circuit Tuskegee	"	16 17
Andrews circuit Peachtree	"	23 24
Macon circuit Salem June 30	July	1
Glenville circuit, Big Ridge	"	7 8
Highland circuit, Highland	"	14 15
Franklin circuit, Watauga	"	21 22
Hiwassee circuit, Harris Chapel	"	28 9
Haysville circuit, Haysville	Aug	8 12
Murphy station	"	11 12

Let all exhorters and local preachers be present; bring your license, they are to be renewed.

Prepare dinner at the church for members of the quarterly conference on Saturday on all the circuits

STATESVILLE DIST.—21 Round.

J. E. THOMPSON, P. E., Statesville, N. C.

Pisgah circuit, Olin	Mar. 31,	Apr 1
Taylorsville, Liledoun	"	7 8
West End	"	14 15
Statesville	"	15 16
Troutman circuit, Knox Chapel	"	21 22
Lenoir circuit, Pleasant Grove	"	28 29
Lenoir station	"	29 30
States ville circuit, Bethel	May	5 6
Stony Point circuit at Stony Point	"	6 7
Newton circuit at Mar in	"	12 13
Hickory station	"	13 14
Catawba circuit, Concord	"	19 20
Caldwell circuit	"	26 27
Granite Falls station	"	27 28
Maiden circuit, May's Chapel	June	2 3

MOUNT AIRY DISTRICT--2nd Round.

J. J. Renn, P. E., Mount Airy. N. C.

Mount Airy Station	Feb.	25
Elkin station	Mar.	4
Pilot Mountain circuit Little Yadkin	"	10 11
Mount Airy circuit Zion	"	17 18
North Wilkesboro ct, Union	"	24 25
Wilkesboro circuit, Shiloh	Mar. 31,	Apr. 1
Rockford circuit at Pleasant Ridge	"	7 8
East Bend circuit at Booneville	"	14 15
Stokes circuit, Antioch	"	21 22
Sparta circuit, Mount Zion	"	28 29
Healing Springs circuit	May	5 6
Jefferson circuit, Transon	"	12 13
Creston circuit, Thomas Chapel	"	19 20
Watauga circuit, Valle Crucis	"	26 27
Boone circuit, Fairview	June	2 3

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WINSTON DISTRICT.—2nd Round.

P. J. CRAWAY, P. E., Greensboro, N. C.

Thomasville station	Mar	24 25
Kernersville circuit, Kernersville,	Mar. 31,	Apr 1
Walkertown station	Apr.	7 8
Madison circuit Ladford	"	14 15
Mocksville circuit, Oak Grove	"	21 22
Mocksville station (night)	"	22 23
Winston, Burkhead and Grace	"	28 29
Davidson circuit, Midway	May	5 6
Farmington circuit, Advance	"	12 13
Winston circuit, Pine Grove	"	19 20
Summerfield circuit, Gethsemane	"	26 27
Forsythe circuit, Union	June	3 4
Danbury circuit, Danbury	"	9 10
Jamestown circuit, Morehead	"	16 17
Winston, Centenary	"	23 24

CHARLOTTE DIST—2d Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pokton circuit, Union	Apr.	21
Waxhaw circuit, Bond's Grove	"	28
Charlotte, Belmont, Big Spring	"	28 29
Charlotte, Trinity	"	29
Derita circuit, Trinity	May	5 6
Charlotte Tryon Street	"	6
Monroe circuit, Bethlehem	"	12 13
Monroe station	"	13 14
Morven circuit, Pleasant Hill	"	26 27
Lilesville circuit, Olivet	June	9 10

WAYNESVILLE DIST- 31 Round

F L TOWNSEND, P E., Canton, N. C

Clyde circuit, Edzabeth	June	9 10
Sulphur Springs circuit, Sardis	"	16 17
Brevard station, Pine Grove	"	24 24
Transylvania ct Greenwood,	June 30,	July 1
Mills River circuit Horse Shoe	"	7 8
Leicester circuit Little Sandy	"	14 15
anton circuit Canton	"	21 22
Haywood circuit, Pine Grove	"	28 9
West Haywood circuit	Aug	4 5
Waynesville station	"	12 13
Spring Creek circuit	"	18 19
French Broad circuit	"	25 26

SALISBURY DISTRICT—2d Round

W. W Bays, P E., Salisbury, N. C.

Salisbury ct, Bethel	March	10 11
Salisbury, Main St	"	11 12
Concord ct, Rocky Ridge	"	17 18
Concord Forest Hill	"	18 19
Concord, Central	"	24 25
Concord Epworth	"	24 25
Albemarle ct Stony Hill	March 31	April 1
Albemarle station,	April	1 2
hina Grove ct., Shiloh	"	7 8
Linwood ct, Bethel	"	14 15
Lexington station	"	15 16
Gold Hill circuit, Wesley Chapel	"	21 22
Salem circuit, Big Lick	"	28 29
Salisbury, Church Street	May	5 6
Mount Pleasant circuit, St. Paul	"	12 13
East Salisbury station	"	19 20
Spencer station	"	19 20
Norwood circuit, Cedar Grove	"	26 27

Pastors will please hold fast-day services at place of Q. Meeting, on Friday preceding Q. Meeting, wherever practicable. Stewards please be on hand with full reports.

Let us one and all push collections for "twentieth century fund," during April and early part of May. Pastors please all appoint active, efficient committees for this twentieth century fund. Let all our people arouse to this great work.

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There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor.
Greensboro Nurseries,
Greensboro, N. C.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Woman's Work.

In the great Ecumenical Missionary Conference recently held in New York, Woman's Work received special emphasis. From several exchanges we glean items that will be of special interest to the readers of this column.

Women shared with men the platform and rostrum as well as the floor at the general meetings. There was no sex line drawn in discussion of missionary work any more than there is in its practice. At the same time the work which Christian women alone can do for heathen women and children was recognized by special sectional meeting and by the setting apart of one day of the Carnegie Hall meetings to the presentation and honor of this work. The large attendance of men at these gatherings and the expressions of admiration for their arrangement and subject matter were a spontaneous tribute to their value. Even those members of the Conference who were most in sympathy with Woman's Work, and who had made some study of both the extent of her missionary progress, and the wisdom of her missionary methods, were surprised more than once during the Thursday whose hours were devoted to the consideration of the work of the one thousand women's missionary societies, which were in some way represented on platform or in audience, at the results made evident by the missionaries and their converts. Unbelievers, the ignorant and those who were doubtful of the value of separate organizations for woman's missionary service, were quite swept off their feet, and converted out of hand by the continuous and progressive revelation given in the three great meetings, with their brilliant and tender addresses, their complete and effective organization, their presentation of great bodies of missionary women, and of girls and women who owed their enlightenment to the Christian missionaries of England and America. Several sectional meetings, treating of woman's educational work, woman's financial work, woman's medical work, woman's literary work, and the work for young women and children had been previously held, and brief and notable reports of all these were presented at the first gathering of the day.

Mrs. Moses Smith, in a brilliant address on the value of women's societies among evangelizing forces, described the earlier work of women for missions; that of Mary Lyon in America, and the rousing of the women of England in 1834. The entry of women into this larger service for women marks an epoch in mission history, for no people can rise higher than its mothers and its homes. Over one-half of the mothers of the world live in veiled seclusion, under ethnic religions, which are responsible for the degradation of women, their physical suffering, their sensual debasement, their intellectual darkness. They are shut off from the only power which can rescue homes and nations, the Gospel, unless Christian women break to them the Bread of Life and carry the message to their homes.

The results of Woman's Work in the home churches was emphasized by Mrs. M. N. Waterbury, of Boston. She told of 1,500,000 women working in 150 missionary societies, of 1,000,000, children in training for missionary service, of the Student Volunteer Movement, of the $2,600,000 a year raised by subscriptions of two cents a week, of the 150,000,000 printed pages which annually enter the homes of the people, of the prayers of consecrated mothers, of the great heroic spirit roused by service, worth more to the church at home than all it has given abroad. At the Parliament of Religions there were none to tell what Buddhism and Confucianism had done for women. There is no other name under Heaven by which woman can be saved than that of the one Saviour of the world, who has ever loved and pitied woman.

The most inspiring feature of all was the welcome to over four hundred women missionaries at Carnegie Hall in the morning. It came after the formal addresses were over. White-haired women, the greater part of whose lives in many cases have been spent in the mission fields, were marshaled on the platform in groups by Mrs. A. J. Gordon, of Boston, amid the clapping of eight thousand hands, the waving of thousands of handkerchiefs, and the smiles and tears of a host of religious women in the highest pitch of enthusiasm. Mrs. Gordon would not let the missionaries go until she had told some touching or heroic little tale of their personal sacrifices or of the success which has crowned their years of toil and teaching.

For a long time the parade went on. Over four hundred missionaries, summoned from all parts of the house, came forward and bowed their acknowledgments. They represented, Mrs. Gordon said, 29 American, 9 British and 3 Continental societies, and through it all the applause and waving of handkerchiefs continued. Finally, at the end of the service, the women all over the house joined hands, and sang "Blest be the tie that binds our hearts in Christian love." Five minutes of silent prayer followed, that brought to a close the most remarkbale day of the Conference.

The high water mark of the day, and possibly of the Conference, was reached in the evening meeting in Carnegie Hall. For depth of thought, concentration of purpose, clearness of reasoning and tender, womanly enthusiasm, the speakers of this session were surely remarkable. The opening paper was a vigorous presentation of the great need of heathendom, from the able pen, brain and heart of Mrs. Isabella Bird Bishop, that veteran traveller and explorer in Eastern lands. It was read by Mrs. Joseph Cook. Mrs. Bishop has been brought from indifference if not opposition to foreign missions to "an earnest sense of the needs of Christless Asia," none of whose religions have regenerative power, but are instead engines of oppression. The unthinkable horrors of system, polygamy and polyandry, where no man trusts any woman, and all belief in purity and innocence is lost, were described with power, while the fact that women, despised as they are, wield an enormous influence against Christianity, was demonstrated. Mrs. Duncan McLaren, of the United Presbyterian Church of Scotland, spoke of the responsibility of women in foreign missions, and Miss Isabella Thoburn, the founder of the first Christian college for women in Asia, described her work and made a plea for educated womanhood and the power that comes of skilled service.

The sensation of the evening was the address of Miss Lilavati Singh, B. A., a native Hindu woman, a former pupil of Miss Thoburn's, who had graduated at one of the men's colleges in India, and had with five other girls taken the highest honors among 600 men. Words can hardly give an impression of the rare force and dignity with which Miss Singh described the condition of her countrywomen, nor the eloquence with which she plead, in a foreign tongue, for the higher education of which the Christian girls, trained already in the missions, are ready and waiting. Everywhere girls who have had special training are the leaders of the people, and Miss Singh is herself professor of English Literature in Lucknow College, India. A born orator, a trained reasoner, and an enthusiastic believer in the future of Christianity in India, the speaker wielded a power and created an impression in favor of foreign mission work which will not soon be obliterated.

Mrs. Montgomery, of Rochester, gave a hopeful outlook into the future of woman's foreign missionary work, and spoke of the societies as special John the Baptists, making a way in the darkness of the wilderness for the advancing missionary boards. Several reasons for the continuation of separate women's missionary societies were given, the most important being that they do a work for women by women that can be done by no other agency. The last citadel of heathenism is in the homes of heathen lands, and the women's societies, with their thousand kindergartens, one thousand trained nurses, one thousand physicians, and one thousand missionary mothers, are offering the Christian home as the best gift of Christianity to heathen women.

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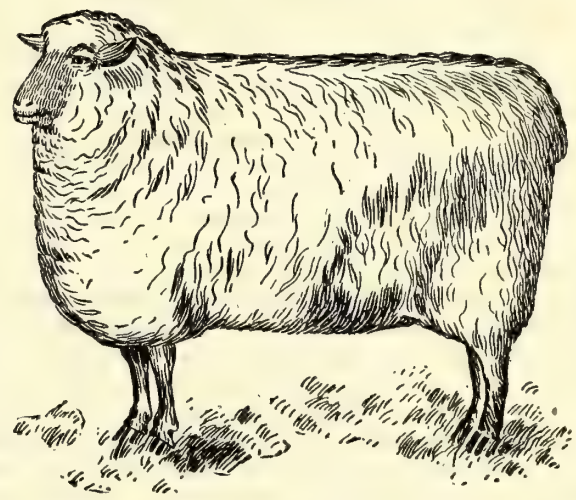
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THE FARM.

Items For The Farm.

BY. W. F. MASSEY

A subscriber asks when is the best time to cut red clover. He says that some tell him the time is when a large part of the heads have turned brown, but he thinks that he has seen somewhere that the time is just before blooming. Well neither is right. If we were to cut the clover just before blooming, we would lose a large part of the crop, and what we would get would be in an immature condition, and not as good food as a little later. We would not wait for the large part of the heads to turn brown, for then there is some loss of value. Many farmers cut it in this state because it is easier to cure at that time. The same men would let Timothy grass get dead ripe before cutting. Forage plants of any kind should be cut when they have the largest amount of digestible food in them. In the case of clover, analysis shows that its nutritive value is greatest just when in full bloom, and experience has shown that this is the time to cut it for the best results in the hay.

A farmer wrote me recently that he had been advised to save his clover hay by cutting it and letting it lie for twenty-four hours, and then put it in large cocks and let it remain for ten days. Then to put it into the barn and if it began to heat to open it out and air it to cool it off. I wrote him that this was as good a plan to spoil hay as I ever heard of. Clover hay left in cocks in the field for ten days will be certain to heat somewhat in the cocks, and will be almost certain to get some rain on it, and rain on clover hay is about as certain to spoil it as anything else. Clover hay that has been allowed to stand and heat in the cocks and then taken to the barn, will be certain to mould and if it heats again in the barn, and you open it out to the air it is still more certain to mould.

The making of good clover and pea vine hay is so easy and simple that I have wondered how any one could fail if they go about it right. Clover and pea vines should be cured in the same way, except that the pea vines should remain out doors longer than the clover. In very hot and sunny weather I have by the use of the tedder to throw the hay up loose after the mower, raked and stored clover hay in the barn the same day it was cut. But this is seldom possible, and few of our farmers have a tedder or ever saw one. Hence the best way to manage the clover is to mow it when it is all in full bloom, and only a brown head here and there. If the weather is hot and sunny, rake the morning mowing into winrows the same evening. Next day open it out and dry it off, and if that afternoon you can take a handful and give it a hard twist and can see no sap run to the twist, it will do to go into the barn. Pack it away tightly and then let it strictly alone. You will be certain to mould it if you open it to cool it off while heating. Let it alone and it will cure all right. Never let it stand in windrow or shock long enough to begin to heat, but get it into the barn as soon as the twisting test is all right. The same method is the one to use with the pea vine hay, but here there must be some variation because in some land the peas grow much stouter than on other land and peas that are not very thick grow with more sappy stems than peas that are very thick on the ground. But both clover and peas should be cured with as little exposure to the sun as possible, and should go in the barn while still limp, so that the leaves, the most valuable part of the hay, will be retained. The twisting test applies to peas as well as to clover. One farmer wrote that he tried my plan of barn curing pea vines with much misgiving, but it was all right and last season he cured in my way without any doubt of the result and has the finest of hay. We are always glad when farmers write about hay making with clover and peas, for when a man gets interested in this he is on the road to success on the farm, for he intends to feed that hay and make a profit from the stock fed. He is getting out of the ruts and beginning to farm.

We find that there is a constant inquiry in regard to the sowing of various things like sorghum, millet or corn alone with the peas. The general impression seems to be that these things grown along with the peas and cut with them will make the hay more easily cured. The fact is that they rather interfere with the curing and make the hay worth less than it would be if the peas were grown by themselves. To make the best of pea vine hay the peas should be sown very thickly, so that the stems will not get too stout and sappy. If the peas are sown as thickly as they should be there will be no room for sorghum or anything else, and clean cow pea hay has a far greater feeding value than the mixture. If you want hay of a different character from that made from peas, then sow the seed by itself, for the sorghum will make a better hay grown without the peas and the peas will be far better without the sorghum.

A Union county correspondent says that he has been farming, in connection with other business for several years. He has raised almost everything needed for stock on the farm, but cannot see that he is clearing any money, and am overtaxed with work to enjoy life. He has become satisfied from reading these articles that there is something in farm life better than he has hitherto been able to get out of it. He wishes answers to a few questions. Has bought two barrels of unslaked lime, which he slaked and mixed with pine straw and surface mold. When pretty well rotted, he scattered it in the drill for cotton on a redclay soil. There was about 100 lbs. of lime to each ten or twelve one horse loads of pine straw. "Can I expect pay for my labor and the cost of lime in this year's crop? I also have some of same prepared for bottom land corn, and have a lot of good stable manure which I wish to use with it, and some acid and kainit. How should I mix it for best results in present crop. On another piece of land that was in wheat last year, peas were sown, and mown for hay and the land prepared and sown to wheat. Shall I sow peas again after this wheat is cut? Used about 125 pounds of a mixture of 14 per cent. acid phosphate and about 4 per cent. potash per acre on the wheat." If the woods litter and lime were piled together long enough to have gotten rotted, there should be some results from the use of it on the present crop. But you will find that with any such half way measures there will always be little profit and plenty of hard work on the farm. You cannot get something out of nothing on the farm or in your store. Dribbling a little stuff in the furrow for cotton or corn and being concerned solely as to the results in the present crop is not the way to make farming any more profitable or the work any lighter. While a mixture of woods earth and lime laid up together over winter is not bad stuff to go on the land, you can get better results with far less labor by growing the vegetable matter already spread on the land in the shape of peas. The pine straw furnishes only organic matter, and has to be laboriously hauled and piled and turned. By the sowing of peas you get a better quality of organic matter and do not have it to haul on the land except after you have fed it and made a profit out of the stock, and then have the manure to go back on the land. My advice is to spread anything you may have in the shape of manure liberally broadcast on the land as far as it will go, and then on the remainder apply a good mixture of commercial fertilizers also broadcast and in a liberal manner. An application of acid phosphate and potash at rate of 125 pounds per acre on a wheat crop can have very little effect even on the immediate crop, and none whatever in the improvement of the soil. It is this dribbling of a little fertilizer in the furrow that has made our southern farms in the cotton belt poor. If you had put about 400 lbs. per acre of the mixture on the peas preceding the present crop of wheat, you would have had a far heavier crop of peas and a far better chance for wheat than by putting a little fertilizer on the wheat direct. A good application in the right place in a rotation will do far more good than two dribblings in the furrow for the sole purpose of squeezing a little more crop out of the soil You will always find the cultivation of the soil unprofitable and the work hard until you realize that the important thing is the future of the soil rather than getting back at once all that you put into the soil. It is this parsimonious dealing with the soil that has kept it poor and its owner poor too. I have written a bulletin on Farming in North Carolina. I have in that bulletin given the best results from my own experience and observation, and have detailed what I believe to be the true policy for the farmers in the different soils of the state. This bulletin is sent free to any farmer in the State, and I believe that it will pay you to read and study it and farm towards an ideal farm.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.
25c. a bottle at Druggists.
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SEABOARD AIR LINE S.A.L.
VESTIBULED LIMITED TRAINS
DOUBLE DAILY SERVICE
TO ALL POINTS
North, South and Southwest

IN EFFECT NOVEMBER 5th, 1899.

SOUTHBOUND.

		No. 402.	No. 41.
Lv. New York,	P.R.R.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A. L.	*6 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 27 "	6 10 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*3 50 a m	*9 12 p m
Ar. Charlotte,	S A L	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No 402.	No. 38.
Lv. Atlanta, S A. L	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar Chester	7 53 p m	4 08 a m
Ar Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L	*11 10 p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S A L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 15 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A C L	*3 15 a m	*7 20 p m
Ar. Washington, Penn.RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

Nos. 403 and 402.—"The Atlanta Special," Solid Vestibuled Train of Pullman Sleepers and Coaches between Washington and Atlanta, also Pullman Sleepers between Portsmouth and Charlotte, N. C.

Nos. 41 and 38.—"The S. A. L. Express," Solid Train, Coaches and Pullman Sleepers between Portsmouth and Atlanta.

Both trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon and Florida.

For tickets, sleepers, etc, apply to

G. McP. Batte, T. P. A., E. E. Kirby, C. T. A., 23 Tryon Street, Charlotte, N. C.

E. St. John, Vice-Pres. and Gen'l Mgr.
H. W. B. Glover, Traffic Manager.
V. E. McBee, General Supt.
L. S. Allen, Gen. Pass'r Agent.
General Offices, Portsmouth, Va.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rul e please. Do not put in original poetry.

The above applies also to Tributes of Respect.

JOHNSON.—Prof. L. Johnson was born Jan. 13, 1828, and died April 29, 1900, being 72 years, 3 months and 16 days old.

He was a professor in Trinity College for a number of years. He was a Christian and a member of the Methodist church. He left most assuring testimonies in his last hours that all was well with him spiritually. He leaves many relatives and friends to mourn, but, by faith, they look beyond this vale of tears to the glorious reunion in heaven.

A fuller account of his life and works will probably be written by a committee appointed for that purpose.

JNO. M. PRICE.

WHITE.—J. Lyndon White was born March 13, 1815, and died May 4th, 1900, being 85 years, 1 month and 21 days old. He was converted and joined the church at Ebenezer in 1858 or 1859, and remained a member until his death. He had been in bad health for a number of years, but for the past few months his health had seemed to be better until he took lagrippe, and then he soon passed away. His religious experience seemed brighter and clearer during his last sickness, and his loved ones have a hope of meeting him in heaven.

He was buried at Ebenezer last Sunday; a large crowd attended the burial service.

JNO. M. PRICE.

CARTNER.—Mrs. Francis E. Cartner was born Nov. 19th, 1830, and died May 3rd, 1900, age 69 years, 5 months and 14 days. She was the wife of Wm. A. Cartner, and a consistent member of Salem M. E. Church, South, for many years. The writer, assisted by Rev. H. H. Jordan, buried her in Salem cemetery on Friday, May the 4th.

Sister Cartner was a good woman, kind mother, dutiful wife, and obliging neighbor. The writer was impressed with her kindness, and her great charity towards her neighbors. She leaves a husband, three sons, two daughters, and a number of grand-children to mourn their loss. Peace be to her ashes.

W. H. L. MCLAURIN.

TURNER. — Mrs. Dorcas Turner, daughter of John and Tabitha Tomlinson, died at her home in Turnersburg, N. C., April 24th, 1900, being 86 years, 8 months, and 4 days old.

She was married to the late Wilfred Turner August 16th, 1832, and to this relation were born 12 children, 6 of whom are still living, and, with one exception, were with her when the end came.

In girlhood sister Turner gave her heart to God, connected herself with the M. E. Church, South, and lived a faithful, consistent member of the same till death. She was a good woman, a true and helpful wife, an affectionate mother, and an obliging neighbor. She has left the impress of her life on the hearts of many, and, therefore, though dead, she still lives. Verily, a mother in Israel has fallen.

"Lo! the pris'ner is released,
Lightened of her fleshly load;
Where the weary are at rest,
She is gathered into God."

W. F. ELLIOTT.

SPRINKLE. — Mrs. Mary Holton, daughter of the late Thos. Jefferson and Mrs. Rachel Holton, was born in Charlotte, N. C., March 29, 1837; born from above, 1852, and united with the Methodist Episcopal Church, South, in the fellowship of which she consistently and devotedly remained for forty-eight years, until the 14th of March last, the heavenly messenger summoned her home.

Mrs. Sprinkle was educated at Davenport Female College; married Capt. William J. Sprinkle December 24, 1860, of which union were two sons and two daughters, one of whom preceded her to the home above; the others, Thomas Holton, Augustine Walker and Mrs. Mary M. Taylor, together with her husband, survive to mourn her departure. William Sprinkle Taylor, her little four-year old grand-son, to whom she was most lovingly attached, followed her in a few brief days, saying, "I want to go where Ma is," and lifting up his little hands, as was his custom for her to take him, he was gone.

Her life was spent in Charlotte, a community dearly beloved, the attachment strengthening with the years. Her devotion to Tryon St. Methodist Church was beautiful to behold, having connected herself with it when Methodists were few in number and less influential, she lived to see it advance into the front rank of denominations in her native county, in numbers, influence and spiritual, if not in material, wealth.

For twelve years she gradually declined in health, until eight weeks previous to her demise, she had to give up and lie down for the "peaceful rest, whose waking is supremely blessed." Her faith in her Savior never wavered, and her love waxed warmer, till on His breast she leaned her head, and breathed her life out sweetly there.

Her husband, children and other loved ones ministered to and comforted her in her last hours. All that skill and care and affection could do was done to detain her here a little longer. May the God of all grace, who is rich in mercy to all who call upon Him, comfort and guide the sorrowing ones, and re-unite them in the sweet beyond, where

"Those who meet shall part no more,
And those long parted meet again."

HER PASTOR.

Charlotte, N. C., May 8th, 1900.

McCUISTON.—Mrs. Elizabeth Catherine McCuiston, daughter of John and Nancy Williams, was born in Rockingham county, N. C., Oct. the 11th, 1840, was married to W. R. McCuiston May 8, 1860, and died at her home in Greensboro on East Bragg Street April the 17th, 1900.

Her remains were interred at Rehoboth where her name was enrolled on the church records as one of its faithful members, and her life in the hearts of the people of the community as one of God's faithful children.

The funeral services were conducted by her pastor and Rev. T. E. Wagg of Greensboro.

Sister McCuiston was a good woman, a good wife, a good mother, a good neighbor and a good Christian.

She gave her heart to God in early childhood and joined the Methodist E. Church, South; grew up, lived and died in its faith. She loved her fellow creatures and was ever ready to give relief to needy and suffering humanity. In return she received the love and homage of all.

She loved her family, her pastor, her church, and her Lord and Savior.

While in health she expressed a perfect confidence that when death came she would not be afraid to die, she had no fear of death. Her faith was well grounded, for when the summons did come she was not alarmed, but ready to go.

In trying to comfort her husband and children she said, "Don't be alarmed, for I am not."

Calmly and peacefully as if yielding to repose she passed away, and the vacant chair and lonely hearts are left to testify of her departure, while her Christian testimony points to the haven of eternal rest and happiness to which her spirit has flown.

She leaves a husband and seven children, four sons and three daughters. May God bless and sustain them in this the greatest bereavement that can befall any family circle. The husband and father has lost his best earthly friend, the companion who walked by his side for thirty-nine years. There is no balm for such a sorrow, but in the hope that looks forward to a meeting in the sweet by and by.

To the children we would say that there are no sweeter thoughts than those which contain mother, home and heaven. Yes, to know that mother is at rest in heaven.

R. F. BRYANT.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.
Prepared only by Dr. H Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED.

Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

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is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM,

Salem, N C

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

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Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.

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WILMINGTON & WELDON R. R. AND BRANCHES.

And Atlantic Coast Line Rail Road Company
OF SOUTH CAROLINA.

—CONDENSED SCHEDULE—

TRAINS GOING SOUTH

Dated Jan 14, 1900	No 23 Daily	No. 5 Daily	No. 108, Daily ex. Sunday	No. 41 Daily	No. 49, Daily.
	P M	P M	P M.	A.M	P.M.
Leave Weldon.	11 50	8 58	...	...	.....
Ar. Rocky Mount	12 55	9 52	...	....	.....
Leave Tarboro	12 21		6 00	...	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 52
Leave Wilson.	1 58	10 25	7 16	6 20	2 40
Leave Selma..	2 55	11 05		...	.....
Lv. Fayetteville.	4 30	12 20		...	.....
Ar. Florence..	7 25	2 24		...	.....
	P. M	A M.			
Ar Goldsboro.....	....		7 55	..	.....
Lv. Goldsboro.	.....	....	....	7 01	3 25
Lv. Magnolia.	....			8 09	4 23
Ar. Wilmington...	....	....	....	9 40	6 00
			P.M	A. M	P.M.

TRAINS GOING NORTH.

	No 78. Daily	No. 108, Daily ex. Sunday	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence.....	9 45	....	7 45	....	.....
Lv. Fayetteville...	12 20	....	9 45	.....	.....
Leave Selma.....	1 59	...	10 56	.....	.....
Arrive Wilson.....	2 35	.....	11 33	.....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...				6 50	9 45
Lv. Magnolia				8 20	11 16
Lv. Goldsboro....	....	5 00		9 27	12 26
	P. M.		A. M.	P.M.	P. M.
Leave Wilson..	2 35	5 43	11 33	10 30	1 16
Ar. Rocky Mount..	3 30	6 25	12 09	11 11	1 53
Arrive Tarboro		7 04		.....	.....
Leave Tarboro	12 21	....	...		.....
Lv. Rocky Mount	3 30		12 09	.....	.....
Arrive Weldon...	4 32		1 04	..	.....
	P.M.		A.M.	P. M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 4' p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning. leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Ashville Branch leave Rocky Mount 10:00 a m, 3:40 p m.; arrive Nashville 1:10 a m., 4 08 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:55 p m Ashville 12:15 a m, 5 25 p m. arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m. and 2:5 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
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NEWS OF THE WEEK.

Tuesday, May 8th.—There is a rumor in London of a plot to assassinate Lord Roberts. The war office has no confirmation of the report———Ignatius Donnely announces himself a candidate for nomination for president by the middle-of-the-road populists———The chief subject of discussion among the populist leaders assembled at Sioux Falls is who to nominate for vice president ———Twenty American soldiers at Baratac, island of Panay, are attacked by 400 Filipinos. They are relieved after two days' fighting———Prominent cotton mill men from the north and the south are arriving in Charlotte to attend the southern cotton spinners' convention———The Morgan Liner, El Paso, picks up at sea the fourteen men of the Virginia, who left that vessel in an open boat when she stranded off Hatteras—— The person under arrest on charge of blowing up the works at Johannesbeg, is a colored American citizen named Richards. He says he was offered £5,000 to do the deed———A serious clash occurs near Cumberland, Md., between union and non-union miners, who have been on strike, on the latter attempting to return to work———The Montgomery conference for discussion of the race problem at the south convened yesterday. Ex-Secretary of the Navy Herbert delivered the opening address———It was stated to the senate in secret session yesterday that a naval officer had invented a shell which upon test is found will penetrate and fracture the best and heaviest armor plate now made, including the Krupp armor———The secret service men secure, the plates from which Taylor and Bredell made the $10, $20, $50 and $100 counterfeit notes. Chas. Taylor is the eleventh man arrested for connection with the conspiracy———The defalcation of C. W. Neeley, of the Cuban postoffice service as ascertained so far amounts to about $75,000. The cabinet decides that our government is responsible to Cuba for this loss. Neeley will be returned to Cuba for trial.

Wednesday, May 9th —Colonel Clinton A. Cilley, of Hickory, is dead———Delegates to the Southern Baptist convention are arriving at Hot Springs, Ark. ——— The annual report of the American Tobacco Company shows net earnings of $5,202,384———The Methodist general conference at Chicago rejects a resolution declaring for the kneeling attitude in prayer———The American Peace Society holds its seventy-second annual session. The Philippine and South African wars are denounced———The war between the allied trades council and the brotherhood of carpenters in Philadelphia will be fought to the bitter end———The house ways and means committee votes against the proposition to admit free sugar and molasses from Cuba and Porto Rico———The war department says it has nothing to do with the Cuban postal service, all appointments being made by the postmaster general———Senator Hawley introduces an amendment to the sundry civil bill providing for the burial in a plot at Arlington of 264 Confederate dead.

Thursday, May 10.—At Buffalo 275 car repairers of the Leghigh Valley rail road join the strikers———The populist convention nominates Bryan and Towne for their presidential ticket———At St. Louis a woman is hit by a brick thrown by a striker at a street car and killed ———Lambert and Gates have resigned their offices in the American Steel and Wire Company———In a fight with 1,000 Filipinos a company of the Forty-Seventh regiment kills many of them ———The Southern Cotton Spinners' Association begins its session at Charlotte with 500 delegates present——— The British cross the Zand river, having driven the Boers from their fortifications at that point———The body of Dr. R. S. Tabb, of Savannah, who disappeared last Monday, has been found in Bonaventure cemetery———On account of the lateness of the season the government's May crop report does not contain an estimate of the cotton acreage———The middle-of-the-road populists nominate Wharton Barker, of Pennsylvania, for president, and Ignatius Donnelly for vice president ———The Pearson-Crawford contest from the Ninth North Carolina district is decided in favor of the contestant by a majority of two votes———The Democratic state committee met Thursday night. Duncan McEachern having resigned as representative from the Sixth district, W. H. Bernard was elected to the position. The committee elected a central committee.

Friday, May 11.—Efforts are being made to get up a base ball league in this state———The House of Representatives yesterday passed 180 private pension bills———Our troops in the Philippines continue to slaughter the inhabitants ———The Tennessee Democrats nominate Governor McMillin for a second term———The Ashantis in their revolt against England can raise an army of 50,000 warriors———The porte sends a representative to Washington to endeavor to settle the indemnity demands in an indirect way———A Camp of Confederate Veterans has been organized among the Cherokee Innians in the western part of this state———Troops were ordered to Martinsville, Va., last night to protect from lynching a negro in jail there for criminal assault on a white woman———Agents of the departmet of justice are at Raleigh, investigating the charges of cruelty against the penitentiary authorities made by federal convicts ———The project of the Southern and West Indian exposition to be held at Charleston next year is laid before the house committee on appropriations and favorably received———The solicitor general will take steps in the federal supreme court for recovering from the states of North Carolina, South Carolina, Florida and Louisiana the amounts due to the "Indian trust fund."

Saturday, May 12 —Proceedings have been begun in New York against the ice trust———The Spanish war claims against our government now aggregate $142,555 —— Insurance Commissioner Young reports $22,300 collected during the month of April———General Gatacre arrives in London. There is no demonstration made on his arrival———Frank C. Rierson, a member of the junior class at the state university, dies there of pneumonia———The American pavilion at the Paris exposition was formally turned over to the exposition authorities yesterday afternoon———The postoffice department and war office are taking active steps to completely unearth the postal frauds in Cuba———The Filipino junta at Hong Kong has been receiving large amounts of money and war munitions of late, the latter from Germany ———The school children of the United States have contributed $50,000 toward the LaFayette statute to be unveiled in Paris July 4th———The British army entered Kroonsstad at 1:30 o'clock yesterday afternoon, without receiving any resistance from the Boers———The first letter mailed in the American postoffice at the Paris exposition was from Commissioner Pick to President McKinley.

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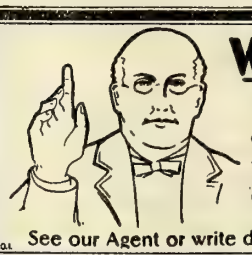
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Surplus and Profits - -	13,000 00
Total Assets over - -	500.000 00

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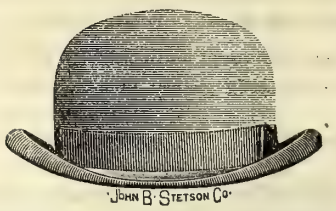
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

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BETTER.

BY S. JOHN DUNCAN-CLARK.

Toil and worry and haste,
And the ceaseless passing of feet;
Every moment its burden brings
Of duty and care to meet.
Never a space for rest,
Nor a quiet moment for thought;
Ever and only the toilsome round
With constant weariness fraught.
All for the glint of gold,
Or the praise of the fickle crowd;
Is it worth the cost while I wrap my soul
In the folds of a sordid shroud?
Nay, but 'twere dearly bought!
Let me flee from the stifling mart
Ere I sell myself to the Mammon God—
A stone in change for a heart.
Better the loss of all
That the frenzied world calls worth
Than the barter of soul and life and love
And the right of a God child's birth!
Better a life of want,
And raiment of coarser guise,
With the soul unshackled to walk with God,
And the dust of earth from my eyes!
Better to be unknown,
And misunderstood by man,
Than to lose the friendship and trust of God,
And to miss my place in His plan.
—Christian Endeavor World.

EACH church should support two pastors, one for the thousands at home, the other for the millions abroad. —Jacob Chamberlain, D. D.

THERE is no use of living if our lives do not help other lives. They must help other lives if in themselves is the power of God.—Phillips Brooks.

EVERY young man and every young woman should be a junior partner with the Lord Jesus for the salvation of the world.—Jacob Chamberlain, D. D.

A MAN who failed in business reckoned among his losses the $10,000 that he had not subscribed to build a church. He said, "If I had carried out my intention while I could, so much would have been saved." Brother, if you have a generous impulse live up to it at once. That which is put into the Lord's work is the best of all investments.

MEASURING yourself by this standard, could you call yourself a Christian? "To be a Christian means to be loaded with a sense of the needs of the world, with an experience of the holy ownership which Christ has over us, and with a sanctified ambition to make the thought-power, the heart-power and the money-power entrusted to us with all the means of brightening the world, recovering, comforting and sweetening the lost."

THE world seldom estimates a man rightly as to his benefactions. If he denies himself or even gives proportionally and systematically, he is set down as possessing more than he really does. If he is known to have large means and chooses not to let his left hand know what his right hand doeth, he is regarded as altogether stingy. If he is rich and generous he can seldom satisfy the applicants for help and receives scant gratitude for what he does because it is not more. Paul was eminently wise when he urged that we do all things "as unto the Lord and not unto men." It is said that Miss Helen Gould, within the space of one week, received 1,308 requests for aid, the beggars desiring a sum total of $1,500,000 There were forty-three requests to aid churches, thirty-four requests to aid religious and charitable institutions, and one for the wherewithal to purchase a church organ. And doubtless each beggar felt aggrieved that he did not receive the full amount of his request.

GOOD suggestions are always in demand. We clip the following from the Evangelist:

A valued pastor in one of the first prayer meetings after his coming to us, with many other new and profitable suggestions, gave us this, that "we offer special prayer for the next one of our number who shall be called to exchange worlds." Is not the idea beautiful and comforting, and in keeping with our covenant vows? As only our heavenly Father knows for whom he will next call, each one who offers the prayer is praying for himself or herself, as well as for every other one, that they may be made meet for the "abundant entrance." In one instance the one who offered the audible prayer for the congregation was the next one to whom the joyful message came, "Child, come home."

Would it not be well if every church would adopt the custom of offering special prayer, not only for the next one of our own immediate church family, but for the next one in the congregation? It might be the arrow piercing the heart and sending to the great Healer.

CONVICTIONS that are wrought out of a life long experience are those by which we most profit. Such are these given by a veteran missionary in a home letter written just before his death:

"We talk a great deal of attainments in the Christian life. My own view is that what we are to attain is not so much increase as diminution. The more we become as a little child, the more we shall be perfected. The unconverted man is a usurper. Everything connected with himself he regards as his own instead of God's; his wisdom is his own, his power of thought, his means of influence, his money, and the power to will. We approach perfection the more we get rid of these claims; and if at the same time there be a vast development of power, knowledge and everything excellent in our own life, it will be God's and not ours. In genuine Christian attainments there is nothing whatever tending to exalt the individual and tempt him to pride. The aspirations of a true Christian are to this effect, not that he may be exalted, or his work, but God in him. And it seems to me that the most reasonable and humble of all petitions is that we may be filled with all the fullness of God.

SPEAKING of the need which every professional man, and especially the minister, feels of a quickening influence to enable him to fuse, organize and make alive in his soul the knowledge obtained from dictionaries, cyclopedias, histories and other works in which information is embodied, the Central Christian Advocate very wisely says:

"While there are various sources from which different types of mind receive awakening and stirring impulses, there is one Book to which every man should constantly turn for quickening. This Book is said to be 'quick and powerful, sharper than a two edged sword,' and those who study it in the right way soon realize that its claims in this respect are true. It possesses a power to arouse and electrify the mental and spiritual faculties which belongs to no other work. The man whose powers are sluggish, whose intellect has begun to flag, who needs to be invigorated and elevated in his thoughts, has but to turn to the Word to find his needs provided for. Let him take up Saint Luke's gospel, or the book of Isaiah, or the Epistle to the Romans, and, using modern resources and methods, let him study one of these books prayerfully, zealously, and assiduously. If possible, let him make himself acquainted with the book in the original, taking notes as he goes of the fresh, new and suggestive truths which open to his view. Soon he will find his mind tingling with new life, his heart thrilled with fresh visions of the King and the kingdom. Texts, homiletic outlines, themes for prayer meeting talks, illustrations by the score, will flame all along the new horizons which his studies will reveal day by day. His intellect will take on a new lease of life, as he learns the supreme worth of the Bible as a source of awakening power."

ONE OF the most encouraging features of the Ecumenical Missionary Conference was the prominence given to the work of the young people of the Church and especially of the Students' Volunteer Movement. The addresses made on the day given to this work were of a highly spiritual and inspiring character, and the discussion of practical methods, ways and means tended to arouse a deeper spirit of consecration and a wider identification on the part of the young with the great cause of missions. Mr. Mott, Secretary of the World's Student Christian Federation, speaking of the aim of this Federation to evangelize the world in this generation, among other excellent things said:

"There is a large and increasing number of Christians who believe not only that it is the duty of the Church to evangelize the world in this generation, but also that it is possible to accomplish the task. Evangelization of the world in this generation means to give every person an adequate opportunity to know Jesus Christ as personal Saviour and Lord. Every reason for doing the work of evangelization at all demands that it be done not only thoroughly, but as speedily as possible. It is well to be on our guard against the tendency to magnify unduly difficulties and to minimize the providential opportunities, the promises of God, and the resources of the witnesses of Jesus Christ The evangelization of the world in this generation appears possible in view of the achievements of the Christians of the first generation, of recent achievements, of the resources of the church, and the fact that such evangelization is not man's but God's enterprise. The Holy Spirit is as able to shake whole communities now as in the days of Peter and Paul. Macedonian visions are yet vouchsafed unto men. Faith is the victory that overcomes the world."

John Willis Boer doubtless voices the feeling and intense desire of every attendant upon this Conference when he writes to the Christian Endeavor Society: "I have received from God inspiration and accept it as a trust. Woe is me if I do not pass along to others less fortunate, who were unable to be in New York, the incentives to service that came to me as I listened to the men and women of God called to present His messages. Time and time again as my heart was stirred and my soul lifted onto a higher plane, I coveted for all Christian Endeavorers the blessing and privileges with which I was being favored. I never can be as I was before the Conference, never again the same. The path to doors of opportunity was pointed out many and many a time, and purpose after purpose was inborn, and unless I open those doors, and am true to the best within me, I shall be recreant to my trust Hear me; more than ever do I now see the need of the world; more than ever do I now see why Christian Endeavor, with its missionary and evangelistic spirit, is raised up of God to have a mighty part in winning the whole world for Jesus Christ. It would have made your heart leap, and your blood run more quickly, could you have been where I was and have seen what I saw. Believe me, there is a great day ahead for the church of God; and we, the young people of it, are to have our place well in the front.

CONTRIBUTIONS.

In a Sure Place.

BY REV. HUGH MACMILLAN, D. D.

You have often seen a joiner, when seeking to put a nail in the wall of a room on which to hang a picture, tapping with his hammer the plaster, until he hears a particular sound which tells him that he has struck one of the solid beams of wood on which the laths and plaster are fixed. When has he found this he immediately drives his nail into the place, confident that it will not come out, and that that picture hung on it will not fall. A young or inexperienced person would drive the nail into the wall in any place that suited his fancy, into the thin lath or plaster by preference, for that material is much easier to penetrate than thick solid wood; and there the picture might hang for a short time, but its weight would at last drag the nail from the thin lath, or so crumble the plaster about the nail that it would fall out, and the picture would tumble down and be destroyed.

Thoreau very pithily said that "he would not be as one who drives a nail into mere lath and plaster"; that is, he would not care to do work that would be certain to fail. And yet that is what multitudes of persons young and old are doing every day. A great deal of the work of the world is like driving a nail into plaster which crumbles about it, and lets it fall. But we must seek to drive our nail into solid substantial wood; and then the wood, by the wonderful properties which nature has given to it, will swell around it, and keep it secure as long as it lasts. In our oldest castles, built nearly a thousand years ago, pieces of undecayed oak have been found with the nails still fastened to them as firm as ever; and the Egyptian coffins in which the mummies were buried, which were made of sycamore wood, because it was the most durable, were put together with nails which have held them firm for more than four thousand years.

On one occasion I went to see an Etruscan tomb in the neighborhood of Rome. It consisted of two chambers. In the outer one the bodies of the dead were laid; in the inner, the articles which the dead had used and prized most in life were stored up. I noticed below the roof of the inner chamber small holes in the wall. These were the places in which the nails had been put in order to hang upon them some of the most precious and fragile things that belonged to the dead when living. The nails had long ago fallen out, and rusted away into dust; and when the tomb was opened the visitor who first entered it found the floor strewn with fragments of the beautiful Etruscan vases that had tumbled to the ground. All earthly hopes and helps are like nails in the walls of a tomb. In the course of time they all rust and fall out; the air of change and death breathes upon them and they perish, and the precious things of life that were suspended upon them are broken and destroyed. The earth is strewn with the wrecks of things that have fallen from insecure earthly supports.

And if the nails in the tomb on which we hang our hopes of eternal life, of reunion with our beloved ones beyond the graves, if they rust out and give way; if our faith, which we have been told should conquer death and the grave, should prove a failure, then of all God's creatures we are the most miserable. It would indeed be a dreadful thing if the nail upon which all our interests for time and eternity are suspended should give way, if Christ were not to prove the Saviour we think He is, and all our hopes regarding Him should fall to the ground. "If Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. Everything depends upon this nail being strong enough in itself, and fastened in a sufficiently sure place, to hold what is hung upon it. If it breaks or comes loose out of its place then all is lost, and

Earth is darkness at the core,
And dust and ashes all that is.

But we need not fear for the stability of the nail upon which our salvation depends. All God's nails hold. Having loved His own which were in the world, He loves them to the end; and neither death nor life, nor things present, nor things to come can separate us from the love of God which is in Christ Jesus our Lord, or from the love of one another in Him. Nothing can pluck us out of the Father's hand, Christ says to us; and He says further, "I and the Father are One." The everlasting stars themselves shall fall from the sky like ripe figs from a tree when it is shaken by a mighty wind, and the seas and the mountains shall flee and there shall be no room found for them; but the righteous who hang their hopes upon this nail shall not be afraid, knowing that their redemption draweth nigh, and Christ shall present them before God, and say: "Those that Thou gavest Me I have kept, and none of them is lost."

In one of the great churches of Rome —the Church of Santa Croce in Gerusalemme—I saw what the people believe to be one of the nails of our Saviour's Cross; and anyone can buy in the church for a small sun a nail fashioned exactly like the original one and made to touch it, with a written voucher for its genuineness stamped with the seal of the church. Great efficacy is supposed to belong to this nail, and anyone who possesses it will be forgiven his sins, preserved from all evil, and finally saved. The hope that hangs upon this nail hangs upon a broken reed that will pierce the hand that leans upon it. It is not by worshiping a relic that we are saved, but by trusting in the Lord Jesus Himself; not by possessing a nail of Christ's Cross, even if that were possible, but by making Christ Himself the living nail on which our faith and hope hang.

Thomas said, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, I will not believe." He wanted the evidence of sight and touch. But when Jesus appeared to Thomas he did not require this sensible evidence; he did not put his finger into the print of the nails. He was convinced at once by his Lord's appearance and manner, and, carried away with an overpowering impulse of love, he cried out, "My Lord and my God!" And so we do not require to see with our eyes, and handle with our hands, the nails of Christ's Cross. We can have the greater blessedness of those who can say, "Whom, having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory."

He reveals Himself not to our senses, but to our faith; and when we have got such a revelation, we too shall break out in adoring gratitude and love with the exclamation: "My Lord and my God!" That is in reality to touch the print of the nails, for that is to bear in the spirit the marks of the Lord Jesus; and we shall know Him whom we have believed, and shall be persuaded that He will keep that which we have committed to Him against that day.

Greenock, Scotland.

Out on Our Circuit.

Dr. Hardie and I have just returned from a twelve days trip on our circuit and the thought comes to me that the readers of the ADVOCATE might like to know what "riding a circuit" is like in Korea.

The first step is to make preparation for the trip. Preparation here does not consist in harnessing a good horse to a top buggy, blacking one's shoes and dusting "Prince Alberts." But it is in packing boxes with books to sell and food to eat while on our journey. Then too all the bedding which we hope to use must be put in shape for transportation with all of the above named goods on the back of a scrub pony. But how about ourselves? How shall we travel? Well here we are on "wheels" which are by far the best horses obtainable in this country. They are ready for the road and soon we shall be wheeling along at a good rate with our hearts as happy and light as if we were travelling with a coach and four. In the United States Methodism has been called the Gospel on horse-back; here it may just as appropriately be called the Gospel on Wheels.

Now doubtless all of this preparation for a trip around a circuit, will seem strange to the circuit riders at home. But there he goes thinking of the spring lamb and fried chicken which are to be thrown in his pathway and the great fat feather beds on which he is to rest his weary limbs. Or better still perhaps he goes taking no thought for any of these things knowing that there are dozens of good homes on his circuit where he will receive a most cordial welcome and be given the best of everything at hand. But none of that here, it is carry all you eat or take chances at living on rice and kimchie, the smell of which is enough to make a hungry man wish he was not hungry. As for a bed he will find nothing better than a stone floor covered with a straw mat and a block of hard wood for a pillow. It may seem strange to some people but somehow or other missionaries do not take to such beds.

In addition to all of our supplies, pans and kettles for cooking must be carried, for we are not to drink any water till it has been thoroughly boiled. The water in this country ought to be as pure and good as in any part of the world, for the whole country is made up of mountains and there are plenty of springs gushing out of their sides and flowing down through the valleys in streams as clear and sparkling as ever gladdened the heart of mortal man. Yet it is considered very unsafe for foreigners to drink of these streams till the water has been well boiled. In one of the villages where we spent two nights we used the water from a beautiful brook which flows hard by the house in which we rested, and in the morning we took a walk up the brook and saw many women washing the clothes for the family in the brook. I saw also where a dog had been dressed for the table, and much of the hair had been thrown into the brook.

The people here build their houses in the low, flat places; so that it is an unusual sight to see a Korean house on an elevated place except it be a temple dedicated to devil worship. For thousands of years the hills and mountains, the most beautiful sites, have been given up to graves while the people are content to live in the low lands. Then too it is not a grave yard on this hill and another on that as may be found in the States, but everywhere graves are to be seen on the hills and mountains, sometimes one in a place and then again a half dozen or more near together. Except just outside of the cities there is nothing like a grave yard where many graves are found in one place. The people are usually buried without coffins, the body being wrapped in straw mat and not buried very deep. But a large mound is made over the grave in shape not at all like those in the States, but a large, round mound in appearance somewhat like a farmer's potato hill. If the grave be that of a rich man the mound will contain several wagon loads of dirt and have two stone images and an altar in front on which offerings of food are made to the spirit of the departed. It may be seen at once that it is not safe to drink unboiled water which finds its way through such a mass of dead men's bones.

The system of ancestral worship which is in force here and has been for thousands of years, is one of the greatest hindrances to the spread of our religion. Many mothers wish for no better heaven than to have plenty of sons to worship at their graves after they are gone. While on this trip an old woman heard the gospel and asked if her sins could be forgiven and if there was salvation for her. On being answered in the affirmative she said she had three sons to worship at her grave when she was gone and what more salvation did she need than that. A person is supposed to have three souls. One goes into the grave with the body, and for this one a chair in which the spirit is supposed to ride is carried in front of the corpse to the grave. Soul number two goes into the clouds, while number three enters the ancestral tablets which are carried back to the home of the eldest son and kept as objects of worship for five generations, after which they are carried to the grave and burned. These tablets are made of wood unless the family be very poor and then they are made of paper.

Perhaps you would like to attend one of our services in a village chapel. Come with me and do as I do. There, see that flag flying yonder over the little straw covered house. That is our chapel and the flag hoisted to give the people notice that the hour for service has arrived. At the door we take off our shoes, also our hats, but our Korean brethren keep their hats on while in the house. There are no seats so we will sit "tailor fashion" on the floor. The room is 8x16 feet with a curtain drawn to separate the women—perhaps I had better say hide—from the men. Some of our chapels have two rooms instead of the curtain. The service begins by singing, don't be too critical just at this point, our people are not the best singers in the world, but they throw their souls into it even if the harmony is not all one would like to have it be. The singing is followed by prayer, the people all prostrating themselves on the floor. Then follows the reading of the Scriptures, after which Dr. Hardie preaches. Or it may be that I speak while Dr. Hardie interprets for me. After the benediction has been pronounced we all prostrate ourselves on the floor for a few moments silent prayer before leaving the room. This is a beautiful custom and might well be followed by our people in the home land.

The people have bid us good night by saying "pyeng-anichu-new-si-o," which being interpreted is: May you sleep in peace. Now we find ourselves alone in the chapel which is also to serve as our bed room. I have told you before that we have our bedding, so it is unrolled

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and our bed is soon made upon the stone floor which, if the weather is cold, has been well warmed by a fire in the flues underneath it. In the morning we are up early and the bed room is changed into a cook room and the breakfast, such part of it as must be prepared, is soon made ready over a brazier of burning charcoal. The meal being over the people gather in and we have a morning service and after receiving the hearty farewells of our native brethren we are soon on our wheels speeding away towards our next appointment.

On this trip we visited many villages and held many services, making a trip of 135 miles as the cyclometer on my wheel showed when we returned home. It was my pleasure while on this trip to baptize nineteen people, in age ranging from three months to seventy-five years.

One of the men had heard of the Gospel for only a few months, but he was so clear in his answers and gave such evidence of his conversion that we did not hesitate to baptize him. The next morning, in company with some native Christians, we called at his house and saw a sight not soon to be forgotten. It was the burning of all the articles about the house that had been dedicated to devil worship. There was a good supply, so we had quite a bon-fire. There were bits of cloth, old and new, some rice, old gourds and a covered basket which contained a lot of new garments for women. There was a heap of straw somewhat larger than a shack of wheat which was the guardian of the house site. All these things went up in the flames in the presence of a number of the villagers. The man entered into this work of destruction with such a hearty good will that it did me good to stand and look on.

It is wonderful how any people can fall so low as to be devil worshipers; and yet it is impossible to travel in this country without seeing everywhere places dedicated to his satanic majesty. By the roadside and especially just where the road crosses a mountain pass will be seen a great heap of rocks, sometimes many wagon loads, these have all been brought by people coming to worship at this place. They are piled under a tree, on the limbs of which will be seen many bits of rags and strips of cloth, straw shoes, etc. Early in the morning we often see food which has been offered at these places; of course it remains no longer than the coming of the first hungry dog or bird that happens to pass that way. We saw some food covered up in vessels so the dogs and birds could not get it, and Dr. Hardie remarked that food had been offered to the devil and covered up so he could not get it.

J. R. MOOSE.

Seoul, Korea, April 9, 1900.

A Visit to the Brevard School.

Taking the train at Hendersonville one afternoon I found myself speeding along up the Frenchbroad valley.

The road follows the winding valley for 21 miles until you reach Brevard. Nowhere have I found such rich forming soil and such enchanting scenery as along this vale. It was green with clover and wheat, while sloping far away to the top of the highest mountain peak the dark green of the forest was flecked with the white of the dog-wood bloom. The little town of Brevard is surrounded with just such scenery. Nothing rested me more than to sit and gaze upon the scene. There is instruction in it for me, more than in books and crowds and orations—an instruction that settles the nerves and brings peace. I do not wonder that this section is filling up with Northern people.

I found Bro. Taylor busy arranging for the closing exercises of his school. This is the fifth year of the school. During the year over one hundred pupils have been enrolled. The session closes with seventy-five pupils, seventeen of whom are girls boarding in the school and are dependent for financial aid; three are preachers' daughters.

Bro Taylor is trying to conduct his school on the best modern methods. I found the pupils very responsive to the Greek stories told them from Homer. Many of these stories they had been using in their language and composition work.

Bro. Taylor and his wife make the school a home. I was delighted with the spirit of it. The girls are taught domestic science and practice it daily in the school. Only one servant is hired, the pupils do the balance, and are happier and better educated by it.

In his classes Bro. Taylor gives the Bible a prominent place in the school. I saw some most excellent examination papers from this department.

Bro. Taylor has had flattering offers to go elsewhere and establish a similar school, but I am glad to say he has decided to remain.

But his staying is conditional on the Conference giving him a new building by next fall. The present building is totally inadequate to the growing patronage. A building costing $5,000 has been promised and a suitable plot of six and one-half acres selected.

There is a fine opening for the Brevard Epworth School. Brevard needs it, and in all the surrounding country for 30 or 40 miles around there is no school of the kind. Yet there is no lack of rosy cheeked children in this section.

Let us bring this school before the young people of our Church and establish a relation between it and the Sunday-schools and Epworth Leagues. We cannot find a better field in which to work.

I found Bro. Hailey, pastor in charge, making many improvement in church and parsonage. I was helped by the spirituality of his home, like mountain air it was strengthening.

R. T. WYCHE.

Shielded by God.

An inspired writer refers to God and a class of men in saying, "He is a shield to them that walk in integrity." The Bible never represents God as being a shield to those who walk in the ways of evil, of deceitfulness, of lawlessness. Under a mask of righteousness a man may secretly pursue a course of duplicity, of fraud, of meanness, and by much shrewdness he may succeed for quite a while in escaping the exposure which he deserves; but God never shields him in such a course; he never protects him in his wickedness. But why does not God somehow expose the real character of a false professor, and do so very promptly, as soon as he enters upon such a career? I do not know the reason, unless it be that God would exercise great forbearance toward such wicked men. There always were false professors of religion and hypocrites in the world, and God permits them to live, to the amazement of many good people and for purposes which he deems wise and good. But he refuses to shield them. He never approves of them. They receive blessings from him in a general way, but no such blessings of grace and care and protection and salvation as he bestows upon those who honestly seek his face and walk before him in integrity of heart. God has taken great pains to show in his Bible that the greatest blessings to men, both in this world and the heavenly world, are in behalf of those that love him and keep his commandments, and he makes it exceedingly plain that a life of sin, of dishonesty, of hypocrisy, is a badly losing life, a hard life, a self-damning life. And, besides, God warns all bad men that he will not shield them in the day of their calamnity. They may weep in their anguish, they may bewail their losses, they may regret their folly, but so long as they remain unrepentant they will remain unshielded and unsaved by God. O, there is a very wide contrast between the unshielded wicked and the divinely shielded children of God! And greatly thankful God's children should be to him for his shielding grace. This shielding does not exempt them entirely from sufferings, sorrows, losses and disappointments, but they are blessedly shielded from real harm while experiencing such things. "As the mountains are round about Jerusalem, so the Lord is round about his people," a shield of grace, of light and of glory, even forever more.

C. H. WETHERBE.

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A Visit and Some Reflections and Lessons.

DEAR ADVOCATE AND READERS:—I am now completing a trip from a present pastoral charge through Pilot Mountain and Dobson circuits into the Sparta circuit and back to the Danbury circuit again.

At Pilot Mountain we met Bro. Coburn who seems to be in great favor with his people as he deserves to be, having taken charge there this year, he has already by his untiring zeal and persistent effort built and about completed a very handsome church. The Primitive Baptist, there as well as others, but especially the Primitive, have taken great interest in, and have contributed largely to the work of building. He is now engaged in revival work there, having begun the fifth Sunday. One conversion so far, good congregations and the best of attention. The meeting will likely go on through Sunday night into and through next week.

As we pass through Rockford circuit, apart of the "Old Dobson," which we served in '91 and '92 we meet many old friends who gave us tokens of their appreciation of our former services. At Siloam on this work they have built a nice new church and have a successful high school under the care of Prof. Allen and Wm. Cundiff, who are bringing things to pass. In Rockford we hope to have met Bro. Taylor, their popular pastar, for such I find he is, but he had taken the advantage of a fifth Sunday and the intervening time to visit relations in Alleghany and Watauga, having started Monday after the fourth Sunday, the same day we left Danbury. But we were glad to meet some of our old friends and parishioners here and to hear good things about their pastor and his work. It is a good sign on reaching Alleghany, where I spent three years on the Sparta circuit, with my good lady, whom I found, wooed and wedded in the Laurel Springs section. I see there are signs of progress under the pastorate of Professor and Reverend S. W. Brown. A neat, new Methodist church is nearing completion. It is quite a gem of a country church or will be when seated and painted. The Missionary Baptists have also built a new church here which has been completed a year or two ago I judge.

I was quite sorry, however, to learn that while the Christian people of the above named churches were engaged in a glorious revival of religion in which many souls were being converted something like a year age, that satan also, zealous of his cause which was losing ground, began his deathly work by stirring up strife through jealousies, etc.

The Baptist pastor began his work, (I am told) of proselyting for which some of them as well as some others, have quite a reputation, though in the main they are good men, earnest and zealous for the Master, but not always according to knowledge. The meeting commenced by our pastor had been going on successfully and harmoniously and they had worked side by side day and night. The Baptist pastor, unthoughtful or unmindful of the Christian charity and courtesy that should have been shown, in his zeal for his own church, made a house to house canvass and not only took the advantage of our having no church building there, but threw it up that we were few, and weak, and not able to build a church. But whether he knew it or not, he actually misrepresented the Methodist Church falsifying by stating "that we had no church, were only a society or class and that the preacher had the power to turn anybody out of the church when he pleased etc., etc ," (so I was informed on leaving the community). This, of course, was resented by the Methodist pastor and people and war set in. Fortunately the best of feeling it seems had existed between the Methodist and Baptist up to this time. Finally better judgment prevailed, things calmed down, and a better state of things we trust is being brought about, and we trust that Christian love and charity will finally prevail. God in his mercy is over-ruling and making even the wrath of men to praise him, and as an outgrowth we have a new church, and the prospects are much brighter for the future.

We attended brother Renn's Quarterly Conference at Mount Zion on Saturday and Sunday where we met many old friends, heard many kind and appreciative words of our former labors, heard brother Renn preach two good, strong sermons, and had the privilege of preaching myself Sunday evening. While all had a good time and a feast of love at the last, yet the church here seems to be in a measure cold, and they need a revival of genuine, old time religion that will build up the church and convert sinners, so that members of the church will never go out into the whiskey business, selling fruit for, or making and selling liquor and have to be expelled as was the case here with some a few years ago, from the effects of which the church does not seem to have recovered.

By earnest persuasion we consented to go out of our way and preach at Shiloh Tuesday night after preaching at Laurel Springs Sunday night, where we had quite a good congregation and a good time. Here as well as elsewhere we received many tokens of appreciation. Here also a revival is needed to uproot certain feelings which have existed for years among some of the people, and to bring about that state of union and co-operation with the pastor and with each other that should exist in every church.

We passed through Sparta Wednesday where we met brother Brown as well as brother Doughton and others. Here we found many signs of material growth and development and we trust the church is keeping abreast with the material prosperity. We learn that they have a most excellent Sunday-school under the superintendency of brother Greek, assisted by brother Kemp Doughton.

Brother Brown is a good, earnest man, has the cause at heart, and is a strong preacher and deserves the sympathy, prayers and support of his people which we trust he will receive. May God abundantly bless him and his labors of love as well as his people.

Having left Mrs. Perry to spend a month among her people and friends we proceed on our return, reaching Dobson Thursday and preaching that night to quite a good little congregation. Dobson has built up considerably since my pastorate there about eight years ago. The population has possibly doubled and thribled. From there we proceed to our work reaching Danbury on Saturday evening. From this trip I am impressed with the fact that what the good men may do lives after them. (1) That the more earnest and zealous we are the more permanent and lasting good will be accomplished. (2) That we should be instant both "in and out of season" [2 Tim. 4:2.] (3) That do all the good we can there will be a falling off somewhere. (4) That he who thinketh he standeth should take heed lest he fall. [1 Cor. 10.] (5) That when God reviews His work satan reviews his. (6) That satan will use the Church and professing Christians to help him do his work if he has a half a chance. (7) That if we will give an enemy or an opponent enough rope and mind our own business he will hang himself. (8) That the best way to kill an enemy is to love him to death. (9) That God will take care of those who trust and serve him. (10) That God often makes the wrath of men to praise Him. (11) That all things work together for good to them who love him.

Franklin District.

We are now beginning the work of the third round on the district. Some things did show improvement as we reviewed the work during the second round. First we have heard more talk about revival work in the saving of souls during this quarter than we did all last year. Second, our people are contributing to the support of the church more cheerfully now than heretofore. The Franklin, Cullowhee and Haysville circuits deserve to go on the roll of honor for the way they are caring for their pastors Bro Bradley on the Andrews circuit, is building a new parsonage. The frame is up and it is weather-boarded. Bro. Myers is building a new church on Whittier circuit. He had a good revival during the second quarter. Bro. Crowder on Haysville circuit has just closed a very good meeting; 12 or 15 professed to have been converted. Bro. Cordell is making a hard and earnest fight on Robbinsville circuit; he is moving things over there. The other eleven men are doing fine work. This district embraces a large territory. Six counties. Much of the territory is not covered by our pastors; they have their hands full. Many communities where our church could be planted, the people want us to come and preach to them. We need a special visitation of the Divine Spirit to enlarge the views, quicken the zeal. Multiply the work of our local preachers, think of it. Seventeen whom the Lord has called to seek, and save the lost; these seventeen the Church has commissioned to do this work as little as could be expected of these, is seventeen new classes organized each year. If these brethren would consecrate their energies and efforts on one of these communities where we have no churches, their efforts would yield a thousand fold more good than following round in the well beaten paths of our faithful pastors. May the Lord open the ears and hearts of these men that they may hear the Macedonian cry from the regions beyond, and may each reply, "Here Lord, send me."

Brother Gay has rendered us a valuable service in showing in his tabulated statement of our missionary collection "where we are at." We of the Franklin district are distributed through the five classes. Two of us in class A, one in class B, two in class C, three in class D and five in class E. This is one time that misery does not love company. I trust all of our charges will move up and be found in class A next year. This means that we are going to be good for one hundred cents in the dollar and not dollar folks selling out for fifty cents in the dollar.

Men of the district, we must remedy this; we can. Put the failure of the past behind you, put your eye on "faithfulness" unto the Lord's intent and press the fight. See Deut. 20 : 2, 3, 4.

Our Twentieth Century collection has not been pushed yet. We are not neglecting it, we are not indifferent to it, we are talking it, praying over it, trying to give the people light that will be helpful to them. I trust when we press the battle all will respond to the call with an offering, a thank offering unto the God who has so wonderfully led us as a church during the past one hundred years. Oh that our people would think about this movement; what it means to each individual, each community, State, nation and church. Equip all for more and better work for the Lord's kingdom during the years to come. What an opportunity is now given us to help the generation following us. Thus saith the Lord: "Behold, I set before you an open door.

C. M. CAMPBELL.

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Our Handsomely Illustrated Spring and Summer Catalogue, with samples of this and many other Men's and Boys' garments, free, upon application.

O. H. BERRY & CO.,
Richmond, Virginia.

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ALL WHO USE ....LAMPS....

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Our Commencement Speakers.

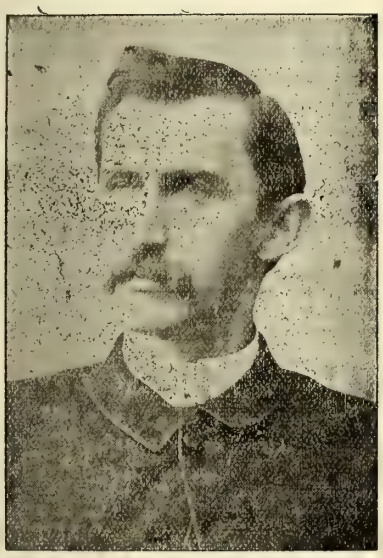
We present in this issue half-tone cuts of Rev. James Atkins, D. D., who is to preach the baccalaureate sermon at the commencement of Greensboro Female College on the 29th instant, at 11 a. m , and Colonel John R. Bruton, who is to deliver the literary address at 8 p. m. Dr. Atkins, our Sunday-school Editor, is so well and favorably known to our readers, that it is unnecessary for

us to introduce him through the columns of the ADVOCATE. We assure him a cordial reception.

Col. John R. Bruton is the son of the late Rev. D R. Bruton of the North Carolina Conference. After finishing his education he began the practice of law and located at Wilson, N. C., where he has since resided.

By close application, unremitting labor and inherent force, he has achieved fine success in his chosen profession, and is now held in high esteem by the leading members of the bar of the State, and all others who know his ability and worth.

For a number of years his father was pastor of West Market street Church, Greensboro, and his sister, Miss Ella, a member of the faculty of the College. Col. Bruton will receive a warm welcome to the city in which he passed a part of his boyhood days.



REV. JAMES ATKINS, D. D.

Notes From Belwood.

MR. EDITOR: A few notes from Belwood I trust will not be amiss. We come home from Conference and began our work the next Sunday and have not missed a Sunday since. We have not held any special meetings, but think this work is moving off right well. We count all of our collections ordered by the Annual Conference secured in subscription. Our Sunday-schools have all run through the winter and are now taking on new life. We are praying for great revivals and ingathering during the year. Some of our people were at Shelby to hear Bishop Galloway, and subscribed to the Twentieth Century Fund, and then on the second Sunday in April we had at Kadesh, a Bishop that does not wear the title, in Rev. G. H. Detwiler and under the influence of his great address we raised enough to make about fifty dollars more than one dollar per member on my work—counting what was raised at Shelby from my work. I do not want to say that, to me, Bro. Detwiler's address was the finest I have heard on the subject. He drives the facts right home to the hearts of his hearers, and then tells them if they do not want to give they will be left out. We have subscribed more than a dollar per member for this work, and have not reached one third of the members and a great many that are able to give more than any have subscribed. We hope to increase our subscription considerably before conference. The small pox scare caused Belwood Institute to close earlier than was intended, and without a commencement. Rev. J. M. Downum has resigned as principal and the Trustees have accepted his resignition. Bro. Downum is a fine teacher, and one of our best men and I did not want to give him up. I heartily commend him to any community to which he may go to teach. He leaves a savory influence here in the school, and has caused a vacancy in our excellent Sunday-school that will be hard to fill. Some changes are being made that will help the school and we expect a large number of boarders here next year. The faculty will be announced right soon and advertisement made as to terms. I know of no better place for children to be prepared for college than in this community and school. The property has been deeded in fee-simple to the Church and will be greatly improved by this community during the year. These people believe in Belwood Institute and any one who may see fit to direct his "gift" here will aid a school that bids fair to enroll two hundred pupils next year.

We will say no more now until we can announce our faculty, but then you may expect more.

Yours in Christ,
J E WOOSLEY.

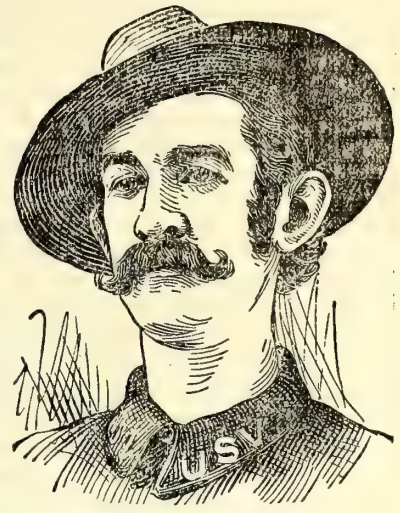
Weekly Crop Bulletin.

The first half of the week ending Monday, May 21, 1900 was characterized by continued warm, dry weather, with maximum temperatures above 90 degrees and the daily mean averaging over 10 degrees above the normal; in fact the drought was becoming quite serious; grains, meadows and gardens were considerably injured, the growth of staple crops was checked, and the soil in many sections rendered hard and unfit to plough However, where possible, farmers utilized the period of fair weather to finish the planting of corn and cotton, especially on lowlands, and to cultivate growing crops, which were thoroughly cleared of weeds and placed in excellent condition to receive the full benefit of the rainfall when it should occur.

A most desirable and satisfactory change in the weather conditions took place Thursday evening, when clouds collected and showers began which continued until Sunday, accompanied by a moderate change to lower temperatures. In portions of only four counties, namely, Randolph, Davidson, Gaston, and Iredell, was the rainfall excessive and injurious to lands and crops by washing; elsewhere it came in gentle showers and averaged about an inch for the State at large. The rains broke the drought just in time to prevent serious damage to crops, revived vegetation wonderfully, and was undoubtedly of inestimable benefit to agricultural interests. The soil was softened and fitted for working; meadows and clover were refreshed; the moisture was extremely necessary for wheat and oats, which are heading and plump grains are now assured; late planted corn and cotton have germinated and come up nicely, and all small plants have started into vigorous growth. Crop prospects have greatly improved during the past few days and farmers are much encouraged.

Transplanting tobacco advanced more actively in northcentral and western counties during the favorable seasons the latter part of the week; plants seem still to be scarce, though of sufficient size; early transplanted tobacco has started into vigorous growth, with only slight injury by insects so far; the delay in transplanting caused by the drought has operated to further diminish the acreage, as cotton was planted instead. There is still some corn to be planted, chiefly on lowlands in the western portion of the State; the stand of corn is somewhat irregular, but most of the crop has received its first cultivation and the plants look well. Cotton is coming up fairly well now, but the failure of a good deal to sprout during the drought will necessitate some replanting.

"I KNOW PERUNA IS THE BEST CATARRH CURE ON EARTH."



Rough Rider Sergeant Buck Taylor.

Sergeant Buck Taylor, one of the famous Rough Riders, is a personal friend of Governor Roosevelt, of New York. He accompanied Governor Roosevelt on his great stumping tour through upper New York state. He was promoted through gallantry in the field during the late war.

The Sergeant has the following to say of Pe-ru-na: "I think there is no better medicine on earth than Pe-ru-na, for catarrh. It has cured me. It would take a volume to tell you all the good it has done me. Pe-ru-na is the best catarrh cure on earth, and I know, for I have tried nearly all of them.

Respectfully, Buck F. Taylor.

Send for book of testimonials, sent free by The Pe-ru-na Medicine Co, Columbus, O.

STATEMENT
Mutual Life Insurance Company,
OF KENTUCY

Condition December 31st, 1899, as Shown by Statement Filed.

CAPITAL STOCK—Authorized, 3100,000; Subscribed, $100,000; Paid in cash, $100,000.00

Income—From Policy-holders $565,684.45; Miscellaneous. $154,738 76; Total,	$	720,423 21
Disbursements — To Policy-holders, $425 698.22; Miscellaneous, $210,155 34; Total,		635,853 56
Business in force—Number of Policies 9,761, Amount,		15,526,150 00
Written during vear—Number of Policies, 2,589, Amount,		$1,685,014 00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$	393,192 38
Value of Stocks and Bonds (United States, State, etc., owned)		629,798 25
Loans on Real Estate (first lien on fee-simple),		1,276,328 35
Loans on Stocks, Bonds and other security,		100,370 96
Interest and Rents, due and accrued,		121,650 57
Cash in Home Office and deposited in Banks,		56,911 10
Premiums unpaid,		49,505 91
All other Assets, detailed in statement		326,607 92
Total,	$	2 954,365 41
Less Assets, not admitted,		45,112 97
Total admitted Assets,		$2,909,252 47

LIABILITIES

Net reserve,	$	2,793,668 00
Net policy-claims,		16,500 00
Unpaid dividends, etc., due policy-holders,		365 34
All other Liabilities as detailed in statement,		58,184 22
Total Liabilities as to Policy holders,	$	2,868,717 56
Capital Stock paid up,		100,000 00
apital stock impairment, $59,465.09.		
Total Liabilities,	$	2,968,717 56

BUSINESS IN NORTH CAROLINA IN 1899

Policies in force—Number, 378; Amount	$	448,655 00
Policies written and revived in 1893—Number, 54 Amount.		108,113 00
Policies ceased in 1899—Number, 74; Amount,		136,110 00
Total amount premiums collected and secured,		13,382 71
Amount of losses and claims—Incurred, $1,494.00; Paid,		1,494 00

President, Geo W. Morris.
Secretary, David Meriwether.
Home Office, 5th and Market Streets, Louisville, Ky.
Ghneral Agent for service, Samuel G. Neville, Charlotte, N. C.
Business Manager for North Carolina, S. G. Neville, Charlotte, N. C.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 2, 1900.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Mutual Life Insurance Company, of Kentucky, filed with this Department, showing the condition of said Company on the 31st day of December, 1899.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

STATEMENT
The Travelers Insurance Company,
OF CONNECTICUT.

Condition December 31st, 1899, as shown by Statement Filed.

CAPITAL STOCK—Authorized, $1,000,000.00; Subscribed, $1 000,000.00; Paid in cash, $1,000,000.00

Income—From Policy-holders, $6,089,810.45; Miscellaneous, $1,271,768.96; Total,	$	7,361,579 41
Disbursements—To Policy-holders, $2,751,362 33; Miscellaneous, $2,406,085 65; Total,		5,157,647 98
Business in force, Life Number of Policies, 39.31; Amount,		100 334 574 00
Written during year, Life—Number of Policies, 6,401; Amount,		17,112,234 00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$	2,649.222 72
Value of Stocks and Bonds (United States, State, etc., owned),		14,270,263 79
Loans on Real Estate (first lien on fee-simple),		5,981,842 52
Loans on Stocks, Bonds and other securities,		1.497,175 51
Interest and Rents, due and accrued,		215,983 39
Cash in Home Office and deposited in Banks,		1 810,269 96
Premiums unpaid.		600.446 40
All other Assets, detailed in statement		1 317 422 19
Total,	$	27,772,626 18
Less Assets, not admitted,		12 114 92
Total admitted Assets,	$	27,760,511 56

LIABILITIES

Net reserve,	$	21,938,703 22
Special reserve—Liability Department,		1 0,000 00
Net policy claims,		800,353 38
Unpaid dividends, etc., due policy-holders,		33 178 11
All other Liabilities as detailed in statement		861,593 00
Total Liabilities as to Policy-holders,		23,739,827 61
Capital Stock paid up,		1,0.0,000 00
Gross divisible surplus,		3 020.683 95
Total Liabilities,	$	27,760,511 56

BUSINESS IN NORTH CAROLINA IN 1899.

Policies in force—Life—Number, 401; Amount.	$	1,204,489 00
Policies in force—Accident—Number, 1,08.; Amount.		2,266.929 00
Policies written and revived in 1899—Life—Number, 191; Amount,		494,500 00
Policies written and revived in 1899—Accident—Number, 1,888; Amount,		3,815.325 00
Total amount premiums collected and secured—Life, $27 637 21; Accident.		27,052 62
Amount of losses and claims—Life—Incurred, $5,075 00 Paid,		3,075 00
Amount of losses and claims—Accident—Incurred, $10 312 52; Paid,		9,712 52

President, James G Batterson.
Secretary, John E Morris.
Home office, 56 Prospect Street Hartford, Conn
General Agent for service, Walter Brem, Charlotte, N. C.
Business Manager for North Carolina, from Home Office

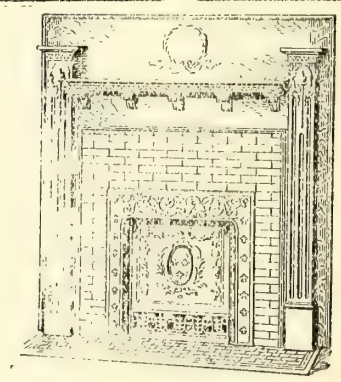
STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 9, 1900

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Travelers Insurance Company, of Connecticut, filed with this Department, showing the condition of said Company on the 31st day of December, 1899

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

apr15-2t



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Is the Gem of . . . . . Business Philosophy

"By Their Fruits Ye Shall Know Them."

We try to live up to the above paragraphs in our business career. We give you your "Money's Worth" for every dollar spent with us.

Why? Because we study your wants and give all of our attention to one line of business, and the natural consequence is that we are always looking out for improvements in our line, and are constantly getting out new designs and improving on the old ones. Our policy is one satisfied customer is worth a thousand dissatisfied ones for business.

Yours to satisfy,

McClamroch Bros.
219 SOUTH ELM ST

..Frosted Enameled Tiles..
DO NOT CRAZE.

THE CHRISTIAN LIFE.

The Divine Plan.

BY JENNIE T. HILES

Ah life, thou puny thing,
Why beat the bars
Of earth, with restless wing,
To gain the stars?

Thou'dst be, though fetterless,
Too frail for flight,
So fold thy wings in peace
And rest to-night.

Mayhap, in morningtime,
Renewed by sleep,
Thou'lt breast the weary climb
To-night too steep.

The darkness and the light
Are God's to give—
The weakness and the might
To die or live.

Give What You Can.

G. CAMPBELL MORGAN.

People say to me: "Well, what can I do for the crowd? I haven't anything. I cannot preach, and I have no gift." Well, will you give the Master what you have?

I well remember, in some special service some years ago at home, a woman came to me at the close of the first Sunday-morning service and said: "Oh, I would give anything to have some living part in the work which is going on here next week in winning men and women for Christ, but I don't know what to do."

I said: "My sister, are you prepared to give the Master the 'five loaves and two fishes' you possess?" She said: "I don't know that I have five loaves and two fishes." I said: "Have you anything which stands out at all in your life? Have you anything you have used in any way specially?" No, she didn't think she had.

"Well," I said, "can you sing?" "Well, yes," she said, "I sing at home, and I have sung before now in an entertainment." "Well, now," I said, "come away. Let us put our hands on that. Will you give the Lord your voice for the next ten days? You shall settle with him at the end as to what you do then, but will you let the Master have your voice for the next ten days?" She said: "I don't think I can." I said: "You can sing at an entertainment—can't you sing in order to fill hungry men?" She said: "I will." And I shall never forget that Sunday evening I asked her to sing, and she sang. She sang a gospel message with the voice she had, feeling that it was a poor, worthless thing, and that night there came out of that meeting into the inquiry room one man. I had been staying with that man within the last three months. That man said to me afterward that it was the gospel that was sung which reached his heart; and from that day to this—that is now eleven or twelve years ago—that man has been one of the mightiest workers for God in that city and that country I have ever known.

How was it done? A woman gave the Master what she had, and he put his hand upon it and blessed it, and then she had to take it, and used it, and the harvest was reaped right there, and has been going on ever since. Will you give him what you have? You business men, you have your business ability. Oh, that the business men in the church of Jesus Christ would bring to bear upon the things of God the same business capacity they put into their own affairs all the days of the week! Will you give what you have to the Master?

When the flail of affliction is upon me, let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet. Fuller.

The Influential Life.

BISHOP BROOKS.

A man's place is made ready for him in the mind of God; the man's life is set here as a positive, clear fact; and what comes next? There is no doubt what ought to come. That life must tell. It must go out beyond itself. It must have influence. It must testify and supplement the mere fact of its existence by making other existences be something which they would not be without it. This seems so plain. This is so clearly set forth in the great typical life of Jesus. * * * * Can you picture to yourself God coming into this world and then living a perfectly self-contained life—one that recognized no relations with and exercises no power over other lives about Him? No! The epiphany followed immediately on the advent and the nativity. * * * * He let His life go forth on other lives. He let His great light shine before men. But how many there are who realize their advent and their nativity who have never conceived of an epiphany for themselves; * * * never have dreamed that they were put here where they are, and made to be what they are, in order that other men might be something through them!

There are theories of self-culture which are printed in books, given as very gospels to our children as they grow up, which would be just exactly the same that they now are if no such dream as a possible duty of usefulness and influence from that child to other people had ever entered into the thought of God or man. * * * * "Be strong, be rich, be wise, be good." What for? "Why, so that you may be wise and rich and strong and good." The endless circle, with its bright monotonous round! No wonder that so many young men are asking in the bottom of their hearts questions of most terrible skepticism: "What is the use? Is it worth while to be wise and strong and rich and good?" Ah! you must find the use outside yourself. You must let your light shine before men, that they may see your good works, and glorify your Father which is in heaven. You must complete your advent and nativity with an epiphany of yourself. Then it will seem well worth while to light your human light most brilliantly and keep it trimmed most vigilantly.

Only shine toward your brethren's lives, only be your best in their direction.

Meditate on These Thoughts.

SICKLY CHRISTIANS.

The reason why we are such sickly Christians is because we do not feed on the Lamb. We have a wilderness journey before us, as the children of Israel had, and if we do not feed upon Christ, we must starve by the way. We have not only to look to the blood for safety, but we must feed on Christ for strength. How much the soul needs to be fed! Feeding upon Christ is feeding on His Word. There is no book that will feed the soul, but the Bible. If I feed on the Word of God, I get spiritual strength and power. Some people think if they get one glimpse of Christ, it is enough. We must live by faith as well as be saved by faith. Each day we must gather the manna afresh. A good many people seem to be living on stale manna—manna that they got months or years ago, when they were converted. We should no more think of laying in spiritual food to last for ten years, than we should of bodily food.

WATER-LOGGED CHRISTIANS.

A friend of mine said that he was in Liverpool sometime ago, and there was a vessel coming into the harbor. It sailed right up the Mersey under full sail, and a little while after, another vessel came in towed by a tug and sunken so the level of the water. He wondered it did not sink; and he went down to the water's edge and saw that they got it into the harbor with a great deal of difficulty, and he inquired and found that it was loaded with lumber. It had such material on board that it could not sink, and it had sprung a leak and it had got water logged. My friends, I think there are a good many of God's people that have got water logged, and it takes all the strength of the church to look after those Christians that are water logged, and so water-logged that they cannot go forth and do good to others—help the unfortunate and lift up the poor drunkard, because they don't know whether they are saved themselves. The fact is, they are off with the world, mingling with the world; acting, speaking, as though in the world, and they don't know whether they are saved themselves.—Exchange.

Dr. John Watson says, "There are four lines of proof (that Jesus is alive forevermore). The first is to cite reliable evidences that Jesus rose from Joseph's tomb—this is for a lawyer. The second is historical—the existence of the Christian Church—this is for a scholar. The third is mystical—the experience of Christians—this is for a saint. The fourth is ethical—the nature of Jesus' life—this is for every one. He is alive because he could not die".—Selected.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Lines for a Guest-Room.

Sleep sweetly in this quiet room,
O thou, whoe'er thou art,
And let no mournful yesterdays
Disturb thy peaceful heart;
Nor let to-morrow scare thy rest
With dreams of coming ill;
Thy Maker is thy changeless friend;
His love surrounds thee still.
Forget thyself and all the world;
Put out each glaring light;
The stars are watching overhead;
Sleep sweetly, then. Good night.
—Selected.

Wanted God to Hear Both Sides.

The family were at their devotions the other morning in the home of a West End clergyman. Master six year-old thought his papa's prayer was rather long when breakfast was waiting, and he undertook to beat a quiet retreat to the kitchen. Suddenly there was a crash and a table with its contents fell to the floor, with the young deserter from the family altar beneath it. Prayers were interrupted temporarily, and when they were resumed the father prayed for the naughty boy. A short time later the lad's mamma found him in a closet upstairs. He was sobbing bitterly.

"Oh, mamma!" he exclaimed indignantly, "papa tells God of all the bad things I do, but never tells him a word about the good that's in me."—Cleveland Plain Dealer.

The Secret of Happiness.

"I can truly say that I have much to be thankful for and that I have discovered the secret of happiness in this sad world. It is to cultivate a love for some honorable work. I am in my eighty-second year, and I never could have attained such an age, or kept such perfect health, if I had folded my hands idly sixty years ago and yielded to despair.

Fighting against odds is a wonderfully inspiring thing. Some people would say my life has been wrecked, that it is of no value because, the day that I became a bride, I was left a widow and blind. Yet I can truthfully say life has been worth living. All the hours have been winged, for employment is the charioteer of the soul."—Mrs. Helen DeKroyft, in "Success."

"You look worried, my dear," said Smithers, when he came home from the office the other day. "What is the matter?" "The children have been very tiresome to-day," replied Mrs. Smithers, wearily. It seemed as if they would make me distracted." "Don't let 'em," said Smithers, with considerable energy. "Don't let 'em ride over you. Just—Willie, don't talk when papa's talking—just deal with them gently, but firm—did you hear me, Willie?—firmly and you'll get along all—silence, Willie, this instance!—all right. As for letting 'em worry—don't pull my pockets, Dick—letting, 'em worry—Dick! don't pull my pockets, I said—worry—will you take your hands out or not? Now keep them out. You've broken a couple of cigars for me now—you—what's Willie making such a noise about, Annie? Great Scott! He's got my silk hat. Take it—hang it up high. Now, Dick, if you cry, you'll have—now they've both commenced. It does seem, Annie, 'sif the minute I come into the house—I can't think—I can't think. Won't you take 'em off to bed? My gracious! I bet if I was at home I'd—" But, as the boys clattered away upstairs with their tired mamma, Smithers sat down and gazed gloomily into space, without saying just exactly what he would do if he was at home.—Collier's Weekly.

Feeding the Wolf.

"There stood on the kitchen-shelf in the old farmhouse where I was born," said a New York business man, "a stone wolf with a slot in its back. Into this slot went the savings of the family, cent by cent. Once a month my father unscrewed the wolf's back and took out the money. It all went to buy land to add to our farm. He had an ambition to be known as a large landholder, and everything was sacrificed to that. The milk, the vegetables and the beef which the farm produced were sold and we children were fed upon the refuse. We grew up pale, weak and sickly and the money saved went into the wolf's stomach. My father had a good income, but my mother did all the work without help. At forty she was an old woman. Once or twice she asked for a week's holiday or little trip to the city. Father would consent and then he would convince her of the extravagance of the plan. She begged that we might be sent to college, but father talked so much about the expense that she dropped the matter. She used to long for a magazine or book to read; for a chance to hear music; for some escape from the deadly barrenness of our life, but it was never given to her. The cost always had to be reckoned first and the wolf got the money. The home-life, which might have been wholesome and attractive, was hard, greedy and cruel. My mother died, worn out with working to feed that hungry wolf. By-and-by a railroad was built which helped other parts of the country at the expense of our own neighborhood. The value of the land decreased and father was left with a lot of worthless land on his hands. We had sacrificed all that was best in life for it and we got no return."

There are few American families in which petty avarice is a marked characteristic, but there are many in which thrift is misdirected, and what should be only a means is allowed to become an end. The frugality which looks toward a realization of nobler aims and the attainment of a broader and richer life is worth every effort and self sacrifice; but the hoarding which starves body and soul merely to add acre to acre or to pile one useless dollar upon another is a pinnacle of folly to which no creature but man has ever risen.—The Interior.

Keeping the Heart Young.

BY FRANCES H. KIRBY.

Charles Kingsley in one of his letters said: "People smile at the enthusiasm of youth—that enthusiasm which they themselves secretly look back at with a sigh, perhaps unconscious that it is partly their own fault that they ever lost it." Never was a greater truth uttered, that it is not only "partly" but almost wholly one's own fault ever to lose enthusiasm for all that is worthy the name.

In other word's keep the heart young. The brow may be furrowed with care, the threads of silver far out-vying the "bonny brown lock," the alert step of youth gone forever. But, as the body, that wonderful mechanism, grows less active, is there necessarily a corresponding inactivity of the mind? We know this is not so. Many of the greatest minds have only arrived at the full fruition of their powers when well on toward middle life. And if this be so, how can one lose his enthusiasm, or in other words the same intense interest and earnestness which he felt in his youth? I have no patience with those who say:

"I am getting old; you cannot expect me to take the same interest or to feel the enthusiasm for anything that I used to when I was young; that belongs to youth."

Yes, my friend with the long drawn sigh, it does belong to youth if you will not share it with them; but you are the loser thereby. The secret of keeping the heart young is to keep in touch with youth. By this I do not mean to indulge in all the amusements and frivolities of youth; but, with all the sweetness and sympathy of a truly womanly nature, to enter with ready sympathy into all the interests of youth, mental, moral and physical. Not only may one help toward the character-building of some young, ambitions soul, but it will react upon oneself and will quicken the dormant powers of mind and heart.

One of the sweetest, loveliest women I ever knew, was an old lady nearing the eighties, who was never so happy as when she had gathered about her several young people, entering with perfect tact and sympathy into all their pleasures, studies or whatever interested them, and whose far-reaching influence in their lives will never be forgotten or lost. Then let us who have reached the meridian of life, keep our hearts young; open to the reception of all that makes life worth living; and ever open like the sunlight toward the young, those who are to follow in our footsteps. So may life become one harmonious whole. For in the eternal verities there is no stagnation, but perpetual growth and activity.

Doctors Say;

Bilious and Intermittent Fevers which prevail in miasmatic districts are invariably accompanied by derangements of the Stomach Liver and Bowels.

The Secret of Health.

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A HIGHLY SUCCESSFUL CONFERENCE.

The fifth annual session of the Epworth League and Sunday-school Conference convened in Central church, Asheville, May 17th,at 8 o'clock p. m. During the day delegates arrived in large numbers on every train and over two hundred and fifty were reported present at the opening session. The personnel of the members was good and the Conference represented the flower of the Church—a fine body of young people.

The first Epworth League ever organized in the State was in Central church, March, 1891, during the pastorate of Rev. C. W. Byrd, D. D.

It is said to be a remarkable fact, that this League has never failed to hold its devotional meeting weekly except when it was deemed best to give way to some meeting of the church thought to be of more importance. This is a record of which any League can afford to feel proud.

The Conference was called to order by Charles H. Ireland, of Greensboro, who presided during the evening. Religious exercises were conducted by Rev. R. G. Tuttle.

THE ADDRESS OF WELCOME

was delivered by Frank Carter, Esq. Among other things he said:

"It is a curious fact in the history of man's search for knowledge that the most obvious truth is generally the last discovered. The human mind, like the mole, has always preferred to carry on its operations underground, and has, therefore, been largely oblivious to the light and the truth and the beauty that lay upon the surface.

"The discoveries that have blessed mankind have not been made by looking downward and inward, but rather by looking upward and outward. They have not revealed hidden things; they have laid hold of revealed things.

"For 1800 years the Christian world concerned itself principally with the mysteries of religion The Ages were Dark, because the Lamp of God was hid under theology's bushel. Sin ran riot while theologues discussed the nature and origin of sin. Men forgot God while the schools were setling the difficult question as to the inspiration of Hebrew vowel points.

"The polemic Christians of that earlier day were consecrated men and earnest seekers after truth, but in searching for hidden things they burrowed under and around the plainest truths of the Master's teaching. They missed the significance of Christ's tender solicitude for the young and of his repeated declaration that the kingdom of God was for those only who could receive it as little children.

"Near the close of the 18th century Robert Raikes found the germ of truth thus taught lying, still dormant, on stony ground. He fructified it in his little Sunday-school at Gloucester, and it germinated into a tree of life, 'and the leaves of the tree are for the healing of the nations.'

"The Sunday-school idea was projected into a world wallowing in sin and infidelity. Before it had gained strength to cross the English Channel, France had by formal resolve abolished God and the Sabbath, and had proceeded by quick strokes to paint upon the canvass of history, in colors of the license and the strife and the blood of the great revolution, a picture of the world without God that seared the eyes and sickened the heart of mankind. Unbelief and error were ascendant in England and America, and there was not elsewhere in the world any religious sentiment worthy of the name.

"A century of evangelical work on lines laid down by Raikes has effected a change in conditions, not only spiritual, but intellectual, social and political, the like of which the world has never known. Religion has been rationalized and popularized. Again the gospel is preached to the poor—preached, not in unctuous phrases alone, but as Christ preached it. It is preached in healing of the body and emancipation of the mind from the thrall of ignorance and superstition. It is preached in better wages and shorter hours and more sanity tenements. To rich and poor alike it is preached in blessings of justice and judgment and mercy.

"Speaking of the results accomplished in England, John Bright said: 'There is no field of labor, no field of Christian benevolence, which has yielded a greater harvest to our national interests and national character than the great institution of Sunday-schools.'

"Green, the historian, says that the Sunday schools were the beginning of popular education in England.

"The event has fully realized the prediction of Adam Smith,the great political economist, a contemporary of Raikes, who said: 'No plan has promised to effect a change in manners with equal ease and simplicity since the days of the apostles.'

"The influence of this work has been even more important in America than in England. We have in the United States half the Sunday-schools and half the Sunday-school teachers and scholars of the world. And we are still farther in the lead in Epworth league and Christian Endeavor work.

"We may, I trust, be pardoned for indulging in a little sectarian pride in the reflection that the great founder of Methodism instantly recognized the value of the Sunday-school and incorporated it into his religious work, at a time when the archbishop of Canterbury was assembling a council of bishops to consider the best means of checking the innovation.

"The first Sunday-school in America was organized by our own Bishop Asbury, of sainted memory, in Hanover county, Virginia; and the first general council of any church to approve and adopt the movement was the Methodist conference held at Charleston, S. C., February, 1790. It ought to be a source of peculiar pride to us that both these important events occurred within the bounds of Southern Methodism.

"Glorious as is the past of this movement, its future should be still more glorious, and our pride in what has gone before may well be sobered by a sense of the responsibility that rests upon us for the carrying forward of so momentous a work. Much has been accomplished, but still there are millions in our own land who know not God; and the voice of the Shepherd is yet scarcely heard in the east. The work must go on until the prayer, 'Thy kingdom come,' is answered in every land among every kindred, and in every human heart.

"I hail you, delegates, as laborers in the Master's most fruitful field! I rejoice in the opportunities here afforded you and us for the ingathering of new inspiration for the duties that lie out ahead. I bid you drink deeply of the living waters that well up about you! Open the windows of your souls and behold the beauty of God, as manifest in His Handiwork! Let your imaginations take wing in the thought that your mountain environment is such as God has always chosen for high communion with His people! Hearken to the Law as delivered to Moses amid the quakings of Mount Sinai! Renew your faith as you listen to the Sermon on the Mount! See, yonder, afar off, the Mount of Transfiguration! And behold, on Calvary's hill, the Son of Man lifted up, that all men, being drawn unto Him, may live!

"We welcome you to our church and city, to our hearts and homes, to the delight of labor, to the joy of service.

THE RESPONSE.

Rev. Dr. H. F. Chrietzberg, of Tryon street church, Charlotte, former pastor of Central Methodist church, responded to the address of welcome in a very happy manner. Dr. Chrietzburg is a fluent, easy speaker, and he was perfectly at home in his old pulpit last evening. The doctor commenced by saying: "The warm words of welcome to your beautiful city, your churches and your homes which you have given us stir our hearts and re assure our confidence. I know what they imply and that you mean every word you say. As one who has enjoyed your hospitality and friendship, I would say to the strangers—those here for the first time—that your hospitality is unbounded. Asheville is the greatest India rubber town I have ever seen. You may stretch it until it seems that the last limit is reached, and still there is room for more.

[CONTINUED ON NINTH PAGE.]

PLAN OF EPISCOPAL VISITATION FOR 1900.

First District—Bishop A. W. Wilson.

Japan Mission Conference	Hiroshima	July 25, 1900
Korean Mission	Seoul	Sept. 15, 1900
China Mission Conference	Shanghai	Oct. 18, 1900

Second District—Bishop J. C. Granbery.

Western Conference,	Atchison, Kans.,	Aug. 29, 1900
Missouri Conference,	Fulton, Mo.,	Sept. 12, 1900
St. Louis Conference,	St. Louis, Mo.,	Sept. 19, 1900
Southwest Missouri Conf.,	Kansas City,	Sept. 26, 1900
Holston Conference,	Chattanooga, Tenn.,	Oct. 10, 1900

Third District—Bishop R. K. Hargrove.

Western Virginia Conf.,	Ashland, Ky.,	Sept. 5, 1900
Memphis Conference,	Martin, Tenn.,	Nov. 14, 1900
South Carolina Conf.,	Chester, S. C.,	Nov. 28, 1900
North Mississippi Conf,	West Point, Miss.,	Dec. 6, 1900
Mississippi Conf,	Brookhaven, Miss.,	Dec. 13, 1900

Fourth District—Bishop W. W. Duncan.

Montana Conf.,	Stevensville, Mont.,	Aug. 30, 1900
East Columbia Conf.,	Dayton, Wash.,	Sept. 13, 1900
Columbia Conference,	Albany, Oregon,	Sept. 20, 1900
Pacific Conference,	Oakland, Cal.,	Oct. 4, 1900
Los Angeles Conference,	Phoenix, Ariz.,	Oct. 17, 1900
Virginia Conference,	Norfolk, Va.,	Nov. 14, 1900

Fifth District—Bishop C. B. Galloway.

Tennessee Conf.,	McMinnville, Tenn.,	Oct. 24, 1900
Arkansas Conf.,	Fort Smith, Ark.,	Nov. 14, 1900
Little Rock Conf.,	Hot Springs, Ark,	Nov. 21, 1900
White River Conf.,	Jonesboro, Ark.,	Nov. 29, 1900
Louisiana Conference,	Baton Rouge, La.,	Dec. 12, 1900

Sixth District—Bishop E. R. Hendrix.

Brazil Mission Conf.,	San Paulo, Brazil,	July 26, 1900
Kentucky Conference,	Nicholasville, Ky.,	Sep. 19, 1900
Louisville Conf.,	Elizabethtown, Ky.,	Sep. 27, 1900
North Georgia Conf.,	Atlanta, Ga.,	Nov. 21, 1900
North Alabama Conf.,	Decatur, Ala.,	Nov. 28, 1900
South Georgia Conference,	Cuthbert, Ga.,	Dec. 6, 1900

Seventh District—Bishop J. S. Key.

N. W. Mexican Mis. Conf.,	El Paso, Tex.,	Oct. 11, 1900
Central Mexico Mis. Conf.,	City of Mexico,	Oct. 25, 1900
Mexican Border Mis. Conf.,	Monterey, Mex.,	Nov. 1.
German Mission Conf.,	Castell, Tex.,	Nov. 8, 1900
Indian Mission Conf.,	Vinita, Ind. T.,	Nov. 15, 1900

Eighth District—Bishop O. P. Fitzgerald.

Alabama Conference,	Ozark, Ala.,	Dec. 5, 1900
Baltimore Conference,	Roanoke, Va.,	April 3, 1901

Ninth District—Bishop W. A. Candler.

West Texas Conf.,	Gonzales, Tex.,	Nov. 1, 1900
N. W. Texas Conf.,	Georgetown, Tex.,	Nov. 14, 1900
North Texas Conf.,	Denton, Tex.,	Nov. 22, 1900
East Texas Conference,	Pittsburg, Tex.,	Nov. 29, 1900
Texas Conference,	Rockdale, Tex.,	Dec. 5, 1900
Florida Conference,	Bartow, Fla.,	Dec. 13, 1900

Tenth District—Bishop H. C. Morrison

Denver Conference,	Trinidad, Colo.,	Aug. 30, 1900
New Mexico Conference,	White Oaks, N. M.,	Sept. 6.
Illinois Conference,	Marion, Ill.,	Sept. 20, 1900
Western N. Carolina Conf.,	Greensboro, N. C.,	Nov. 21
North Carolina Conf.,	New Berne, N. C.,	Dec. 5, 1900.

"Such a gathering as this would have been impossible 100, or even 50, years ago, What a wonderful time we live in! While you, sir, were speaking, I felt sorry, as you referred to the origin of the Sunday school movement, that I had not refreshed my memory along the lines of the wonderful improvements of the closing century. What advancement in art, science, in every avenue of activities. Why the Sunday school boy or girl today knows more by far than father or mother knew when they were youths, and some even think today that they know more than father does now, for that matter."

[To be concluded next week.]

EDITORIAL NOTES.

Fidelity to the trust imposed is the direct and surest way to permanent position and continued usefulness. No man is strong or happy who has an accusing conscience. Besides a man's sins will find him out.

Rev. A. W. Plyler, of Asheboro, N. C., brightened our office last week. He is in good health, fine spirits, and gives an encouraging report of the outlook for Methodism in Randolph county. It does us good to see and talk with him.

Mrs. L. W. Crawford left for Paris, Texas, on Monday to attend the meeting of the Woman's Board of Foreign Missions which meets there on tomorrow. She was joined in Greensboro by Mrs. F. D. Swindell, of Goldsboro

The time for rejoicing is not when one puts on the sword, but when he takes it off. One victory does not make life a success, for the conflict goes on through the years. The crown of life is promised to him who is faithful unto death.

Ambition proved a dangerous thing for Julius Cæsar and it has proven equally dangerous to many others. One can better afford to let merit go unrewarded than to use improper means to get recognition and gain position.

Rev. H. H. Jordan, of Mocksville, spent a few days last week with his old parishioners in Ramseur and Franklinsville. He honored the ADVOCATE office with a call on his return. He is one of our most faithful and efficient ministers, and has the love and confidence of the people wherever he is known.

While in Asheville attending the recent Conference we were entertained by Mr. and Mrs Fred Hull. It has seldom been our privilege to have a more delightful home. There is a charm in that family circle. Our pleasure was enhanced by the companionship of Rev. J. W. Jones.

Rev. H. K. Boyer, our pastor at Mount Airy, passed through Greensboro last week on his way to Asheville to attend the Epworth League Conference. We were glad to have a visit from him. He has done a fine work at Mount Airy. Is now on his fourth year and is greatly beloved by his people. His place will be hard to fill.

Rev. J. B. Tabor, pastor of St. Paul's Methodist Church, Randleman, N. C., was visited the other evening by friends and parishioners, who left many tokens of love and appreciation. These expressions were not in words only, but in sugar, coffee, flour, meat, fruit, &c. May the Giver of every good gift reward each giver abundantly; and may they realize the truth that it is more blessed to give than it is to receive.

Rev. W. W. Rose, of the North Carolina Conference, spent a day in Greensboro last week and dropped in to see us. He is building a new church in Troy, and came up to close a contract for doors, window frames, sash, blinds, &c. Few men have been more successful in building up the church materially, numerically and spiritually than brother Rose.

The General Conference of the Methodist Episcopal Church, now in session in Chicago, elected two Bishops on yesterday—Rev. John W. Hamilton of Boston, and Rev. David H. Moore of Cincinnati. The former was secretary of the Freedman's Aid Society and the latter editor of the Western Methodist. The Conference also adopted a new Constitution as submitted by a special committee on Organic Law. The long disputed question was settled and the law so changed as to admit women as mem bers to the General Conference.

We have received invitations to attend the commencement exercises of the following institutions of learning. The North Carolina College of Agriculture and Mechanic Arts at Raleigh, May 27-30. Baccalaureate sermon by Rev. Charles E Taylor, of Wake Forest College. Allumni Address by G. W. Gold, Wilson, N. C. The Scarritt Bible and Training School, Kansas City, Missouri, May 15th. Liberty Normal College May 20-22. Sermon by Rev. J. C. Rowe, D. D. Literary address by Prof. J. Y. Joyner. Trinity Park High School, Durham, June 1-2. Oakland High School, Gastonia, May 16-18. Sermon by Rev. G. H. Detwiler, and literary address by Rev. S. A. Steel, D. D.

The Coming Eclipse.

The first phase of the eclipse is when the moon begins to appear on the disk of the sun; and this stage lasts for about a couple of hours, after which we have the light of the sun cut off entirely. Totality, that is, the period during which the sun is totally invisible, lasts only for something like two minutes generally, so that in the two minutes everything which is revealed by this shielding of our upper air from the light of the underlying photosphere of the sun has got to be seen. The moment this stage is reached we get a halo, the so-called corona, round the sun, with its prominences and with the underlying parts including a lower envelope, called the chromosphere on account of its brilliant coloring.

PATH OF THE MOON'S SHADOW.

A map of its path shows that at a certain point in the Pacific Ocean the sun rises totally eclipsed. The shadow crosses Mexico, enters the United States in Texas, stretches across the country to Norfolk, crosses the Atlantic and ends in northern Africa. For each of the places along this narrow streak the time of mid totality is different. As astronomers begin a new day when the sun is on the meridian, that is, when he is highest in the sky, there will be places which have the time of mid-totality before noon and some after noon. At all the American stations the eclipse will be visible on May 27th, before noon, but on that part of the track which passes through Portugal, Spain and Algiers, observers will see the eclipsed sun after noon of May 28th.

WHERE THE ECLIPSE CAN BEST BE SEEN.

A perusal of the Weather Bureau Report so carefully prepared by Prof. H. Bigelow, on the probable state of the sky, shows that the meteorological conditions are likely to be excellent at many stations, but that the conditions in the interior of Georgia are probably better than those in North Carolina, South Carolina or Louisiana. It would thus be apparently safer to observe in central Georgia or Alabama, upon the southern end of the Appalachian Mountains, where the eclipse track crosses the elevated areas, than nearer the coast-line in either direction.

Trinity College Notes.

Mr. W. W. Flowers leaves today to visit his father's family at Taylorsville. After a short visit there he leaves for Europe, sailing from New York May 26. He goes abroad on extended leave of absence to continue his studies at Northern and foreign Universities.

Mr. Flowers was graduated from Trinity in the class of '94. He was afterwards connected with the Durham Graded Schools, as teacher, principal, and finally superintendent. A year ago he resigned the superintendency and returned to the college to give instruction in German and pursue his own studies. He has been a bright student and an unusually successful teacher. He is a young scholar of great promise and those who know him predict for him a brilliant career.

The local Alumni of the college held a meeting on Wednesday, and appointed committees to take charge of the different interests of the Alumni for commencement. The prospects are that there will be a very large attendance of the Alumni and old students. The attendance at commencement this year promises to be very large.

The Athletic Association has elected officers as follows: President, J. K. Wood, Asheboro; Vice-president, G. H. Flowers, Taylorsville; Secretary and Treasurer, L H. Gibbons, Wilmington; Manager Base Ball Team, L. A. Rone, Goldsboro; Assistant Manager, Fred Odell, Concord.

A large party from the college will go to Auburn, N. C., to view the eclipse May 28. The party will go well supplied with all necessary apparatus for viewing and for photographing the sun at the different stages of eclipse.

The Sunday-school of Edenton Street Church, Raleigh, will have a pic-nic at the Park on Saturday. There will be a very large crowd. Several other Sunday-schools are contemplating holding their pic nics here. It would be hard to find a more suitable place.

Prof. P. T. Durham is away to fill engagements at the closing exercises of the Cary High School, and the High School at Farmington, N. C.

Mr. Lewis Elias, class '99, spent some time at the Park, on his way home from Columbia Univesity, where he has been taking work in the Medical School.

Mr. H. E. Newberry, of Magnolia, N. C., has donated to the College a large collection of choice flowers. A large plot has been devoted to this collection and the plot named for him.

The May issue of the Archive is out. The table of contents is: A Study of Kipling, Isabel Elias, Abram's Conversion, W. X. Y. Matthew Arnold's Conception of Culture, M. B. C. The Red Shirts, J Peele. Literature Essential to Individual and Race Perfection, S. A. Stewart.

President Kilgo is now in his new residence. The house is a very handsome one and adds very much to the appearance of the campus.

Danbury Circuit.

DEAR BRO. CRAWFORD:—Have just closed a glorious tent meeting in a backwoods mountain border community. About 30 professions; 15 candidates or more; to organize there next month. I go from here to Mayodan with tent to begin with Bro. Paris to-night. I hope to be able to use the pastor's tent to great advantage where there are no churches in needy and promising fields. Pray for the good work.

W. H. PERRY, P. C.

May 19, 1900.

Programme of Commencement at Trinity College.

Sunday, June 3, 8 p. m.—Baccalaureate Address, President John C. Kilgo.

Monday, June 4, 4 p. m.—Annual meeting of Board of Trustees.

Tuesday, June 5, 11 a. m.—Baccalaureate Sermon, Dr. Lyman Abbott, New York City.

Tuesday, June 5, 4 p. m.—Alumni address and annual meeting of Alumni Association.

Tuesday, June 5, 8:30 p. m.—Annual address, Hon. John Temple Graves, Atlanta, Ga.

Wednesday, June 6, 10:30 a. m.—Graduating Exercises.

Wednesday evening.—Reception to Graduating class.

Reduced rates on all railroads.

District Conference Directory.

The Statesville District Conference will be held at Lenoir June 28—July 1.

The Winston District Conference will be held at Lewisville August 8th, and continue over Sunday, the 11th.

The Morganton District Conference will be held at Marion, N. C., July 18–22. The first day will be a Missionary Institute.

The Shelby District Conference will meet at Shelby and embrace the 3rd Sunday in July.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Salisbury District Conference will convene at New London and will embrace the 5th Sunday in July.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

The Franklin District Conference will convene at Haysville, N. C., August 8–12, embracing the 2nd Sunday.

It is worth a visit to Greensboro to see the large number of beautiful mantles and fire places carried in stock by McClamroch and brothers. If you build a house by all means see them before you finish it. Nothing adds so much to the appearance and comfort of a room as these hearths and fire places. If you can't come to Greensboro write for descriptions and prices.

Occoneechee Farm is the place to buy anything you want in the way of fine Jersey Cattle, poultry of all kinds and Poland China and other noted breeds of hogs. Gen. J. S. Carr has spent thousands of dollars on his stock farm and can supply your wants at reasonable prices. Address Occoneeche Farm, Durham.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON

Lesson for May 27, 1900.

PARABLES OF THE KINGDOM.
Matt. 13: 24 33.

GOLDEN TEXT.—The field is the world. —Matt. 13: 38.

Another parable (v. 24). Our Lord does not weary of teaching; let us remember His example. Let us keep on in keeping at it.

The kingdom of heaven (v. 24). The Messianic reign of Christ.

Good seed (v. 24). Christ in His interpretation of this parable (Matt. 13: 36–43) tells us that the man who sows is Himself, and that the good seed is the "children of the kingdom"; that is, those who personally accept Christ's reign in their own hearts. The initial source of goodness is Christ, and Christians are in the world to grow in His likeness, illustrate Him, bring forth harvests of holy living and helpful, gracious service to others, to their Lord's glory. Are we feeling, acting, speaking, living, as if we really were good seed? Remember, too, that a quality of seed is growth; are we actually growing into better likeness to our Lord?

While men slept (v. 25). The enemy came during the natural sleeping-time. That was his chance. He seized it. Our Lord tells us that the enemy is the devil. Notice how clear is our Lord's statement of the devil's personality and reality. And the personal devil is alert to seize his chance. Young men's nights, when they hang about street-corners and saloons, and gloat on vicious plays, are the devil's times for sowing his bad seed.

Tares (v. 25). Dr. Robinson says:—"Our path now lay through fields of wheat. . . Among these splendid fields of grain are still found the tares. . . They are not to be distinguished from the wheat until the ear appears. The seed resembles wheat in form, but is smaller and black. . . When this is not separated from the wheat, bread made from the flour often causes dizziness." So the tares are not only unfit for food, but noxious. That is the sort of seed the devil sows; beware of him and it.

Then appeared the tares also (v. 26). You cannot hide and cherish a secret sin; somehow and at some time it will announce itself. Notice, too, that "went away"; tares do not need cultivation; nor do sins; they grow as weeds do.

An enemy hath done this (v. 28) Dark as the problem of evil is, there is this comforting light about it: it does not spring from God as cause, but from the devil. All sorts of questions perplex, but this fact stands forth. The ultimate source of evil is neither God nor myself, but is the devil. I only make the devil's evil my own when I consent to it. Let me, then, refuse consent. Let me also gird my will with this other Scripture certainty, "Resist the devil, and he will flee from you."

Let both grow together until the harvest (v. 30). In His own interpretation of this parable our Lord distinctly tells us that the field in which he himself sows the good seed and the devil the tares is "the world." So this parable does not refer to the church; does not teach that there is to be no church discipline, that notoriously wicked men are to be allowed in the church, as some have affirmed. Our Lord is teaching about the world; he is affirming that under his Messianic reign good men and bad will exist together; that we are not to attempt, by religious persecution, by killing those whom we think bad, as the Romish Church has done, to thrust them from the world. But learn that there is to be an adjudicating end, the judge of that end is Jesus Christ himself, there is to be a lasting separation between the good and the bad, no most hidden evil shall miss its doom; there shall be punishment for evil, there shall be reward and safety for the good—"gather the wheat into my barn." Let us make personal application; are we wheat or tares? We can be wheat through self surrender to Jesus Christ.

Less than all seeds (v. 32). "The round kernels passed in Jewish phrase as an emblem for a small, insignificant object, being the smallest seed commonly gathered in Palestine, although not literally the most diminutive known." Trench says, "The Lord in his popular teaching adhered to the popular language."

The birds of the heaven come and lodge in the branches (v. 32) Dr. Hackett "saw stalks of mustard seven and nine feet high, and before his eyes a bird came and perched on a branch and sung." This is a parable of hope concerning the external and extensive spreading of Christ's kingdom. Its main teaching is, Do not despise small beginnings. History is full of illustrations.

The kingdom of heaven is like unto leaven (v. 33). The pervasive, interpenetrating quality of the leaven is the point here. So Christianity introduced into a heart, into a community, pervades and changes to the sort of itself. Our duty is to introduce Christianity by the word of our testimony, by kindly service. By beautiful living put Christianity into your family, neighborhood, etc. Have great faith in the contact power of Christianity; put into touch with others, it will produce effect. Have great faith in the secret, unseen power of Christianity; you cannot see the working of the leaven in the dough. Be hopeful; these two parables are parables of hope; never despair; somehow God's cause is moving on. Let us ask ourselves this question: Are we in our homes, business, companionships, leavening for God, really, by what we are and do, spreading the kingdom?—Wayland Hoyt, D. D.

Question Points.

What was the purpose of the parable of the sower? What further teaching was given in the parable of the tares? What does that teach about the sources of evil? How can the good and the bad be told apart? What is it natural to seek to do on discovering the evil? What attempts of that kind have been made? What have the results shown? What does Jesus teach as to God's plan about separating the good and the evil? Why is it best that the two should be left together for a time? How far are we to understand that evil is to be let alone? What kind of separation is to be made, and when?

In what two ways did Jesus futher illustrate the growth of His kingdom? What point is the same in both parables, and what are the differences? What need was there for these truths at that time? What need is there now? What is the secret of the growth of the kingdom of heaven? What have we to do with the extending the growth?

What further parables are given in this chapter? What are the different characteristics of the kingdom of heaven as set forth in all of the series? In what respects does experience prove the truth of these teachings?

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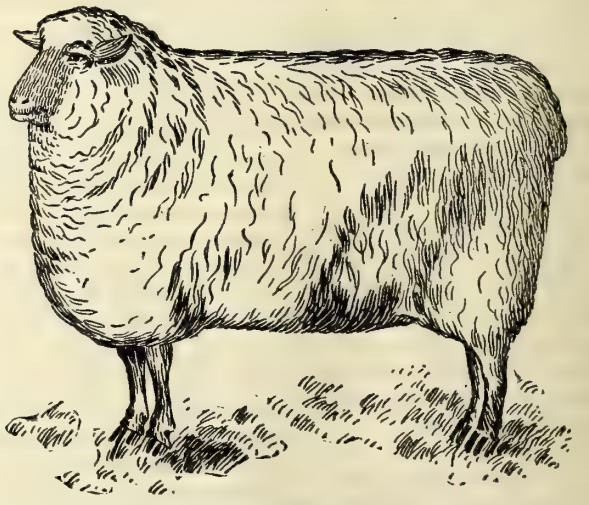
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for May 27, 1900.

HAVE PATIENCE.
Matt. 18: 21 35.

BY BELLE M. BRAIN.

The words of the topic occur twice in the parable assigned for our study. They are used in the first place by a servant who owes his lord the enormous sum of ten thousand talents—about $12,000,000 in our money. Having nothing to pay he prays, "Lord, have patience," and at once obtains an answer exceeding abundantly above all he asked or thought. Moved with compassion, his lord looses him and forgives him his whole debt!

Regaining his freedom, he soon appears not in the role of debtor, but of creditor. A fellow servant who owes him the small sum of one hundred pence —about $15—has nothing to pay, and falls at his feet, crying, "Have patience." But he will not. Utterly devoid of compassion, he unmercifully casts his fellow servant into prison. What a pitiful spectacle! He whose debt of $12,000,000 has been cancelled at a stroke, deals harshly with one who owes him the beggarly sum of $15.

Yet we must be careful how we criticise this unmerciful servant, for we ourselves are so often guilty of this selfsame sin. We plead with God to have patience with us, and for Jesus' sake He freely forgives our inconceivably heavy debt of guilt. Then we go from His presence and exact from our fellow men, and even from dumb brutes that have offended us, the full penalty of their transgressions. We refuse to have patience with them, yet the wrongs they have done us, in comparison with our offences against God, are but as a drop of water to the boundless ocean.

"YE HAVE NEED OF PATIENCE."

We have need of patience in our daily intercourse with our fellow men, for the lack of it casts shadows over homes, bruises tender hearts, blights precious lives. Yet, as a rule, we do not regard impatience as a very serious sin. We think of it more as a weakness, excusing it in ourselves on the score of nervousness and ill-health, or perhaps attributing it to our environment, forgetting that we are to "run with patience the race that is set before us," no matter how trying the circumstances, and to "be patient toward all men," no matter how exasperating they may be.

We have need of patience in our work for the Master—patience with those for whom we work, patience with our fellow workers, and patience in waiting for results. The seed-sower in the physical world does not reap an immediate harvest—"the husbandman waiteth for the precious fruit of the earth, and hath long patience for it." Neither do we, as a rule, reap quickly in the spiritual realm. Many a child of God must work long and faithfully with no apparent results. For all such there is a precious word of comfort in the epistle to the Hebrews: "Cast not away, therefore, your confidence which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

We have need of patience in prayer, for God does not always give a speedy answer to the petitions of His children. George Miller tells of continuing in prayer ten, twelve, and even twenty years for specific blessings that eventually came. The psalmist says, "I waited patiently for the Lord, and He inclined unto me and heard my cry."

HOW TO CULTIVATE PATIENCE.

Patience is a virtue that can be cultivated; intemperance a vice that can be overcome. How can it be done? Here are a few practical suggestions:

1. In the quiet hour, alone with God, confess your fault, and ask for strength to overcome it; study the subject in your Bible; meditate on the infinite patience of Christ; strive to realize that your failings and defects are as trying to others as theirs are to you.

2. Whenever you are under special provocation, lift your heart silently but quickly to Jesus, and claim His promised help and strength.

3. If at any time you "fall from grace" and give way to impatience, at once confess your fault to your heavenly Father, and promptly ask His forgiveness. If possible, retire to your prayer-closet and lay the whole matter before Him. Perhaps nothing is more helpful to overcoming besetting sins than the habit of instantly confessing them. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

4. Use your daily trials as a means of grace. Rightly borne, they are helps, not hindrances, to the attainment of a patient spirit. James says, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." And Paul writes to the Romans, "We glory in tribulations also; knowing that tribulations worketh patience."

Springfield, Ohio.

A Prayer for Patience.

Write this upon the board, that the society may read it in concert.

God of all patience, by whose long-suffering love alone we are permitted to to continue in the opportunities of life, keep us in the quiet of Thy presence all day long, that we sin not in hasty word or deed. Be swifter than our provocations, stronger than our easily besetting sins, and kinder than our thought of others. In impatient hours, when anger burns within us and cries out for utterance, give us courage in the memory of Thy love for self-restraint. In the reflection of Thy mercy may our faces shine. In cheerful hours may we await the ripening of Thy purpose. So teach us to weigh the hopes and fears, the joys and disappointments, of this mortal life that we may know the worth of the enduring treasure of Thy grace. And glorify Thyself in us through Jesus Christ our Lord. Amen.—From "Closet and Altar."

References.

Adding to temperance. 2 Pet. 1: 1-11.

Which are the common virtues? Mark 10: 17-22.

How does one help all? Rom. 5: 1-5.

Minor vs. the major virtues. 2 Kings 5: 1-13.

What patience secures. Rom. 15: 4-6.

The victorious and patience. Jas. 1: 1-4.

Topic.—Have patience. Matt. 18: 21-35.

"Bide a Wee."

"Be patient," said a Scotchman, reprovingly, to his little son.

"What is it to 'be patient,' father?" inquired the child.

"Bide a wee and dinna weary," replied the father, with a loving pressure on his shoulder.

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Washington Letter.

(From our regular correspondent.)

Washington, May 16, 1900.

Mr. Clark's voluntary resignation of his seat in the Senate removed the necessity for the adoption by the Senate of the resolution reported unanimously from the committee on Elections, declaring him not entitled to the seat he has occupied since the opening of Congress. Most of the Senators would have been pleased with this ending of the unfortunate case, had it not been followed by Mr. Clark's appointment to the vacancy.

Rev. Charles S. Wilson, who was the first white missionary to Unaganda, Central Africa, and who is now a resident of Jerusalem, has been telling Washington audiences some of his wonderful African experiences. He went to Uuaganda with two other missionaries. His two companions were murdered, and he worked for a year and a half alone, the only white man in that section of the world. Today, in the villages about Lake Nyanza, upon the shores of which he worked, there are 500 churches with thousands of members, all converted heathen. He predicts that within ten years every human being in the world will have heard the gospel.

Senator Daniel made a short speech while the Naval appropriation bill was under consideration in which he stated a platform, in a few words, that might with appropriateness be adopted by the Christian Statesman of America. He said: "This is a peaceful nation, and I would preserve in the hearts of our people the conservative doctrine that would keep it a peaceful nation. The object which leads me to vote for liberal appropriations for the navy is simply that we may have necessary weapons of defence, and not that we may have a vast navy, which shall go about the world seeking whom we may devour."

Rev. James McNaughton and Mrs. McNaughton, for a period of years connected with American missionary work at Smyrna, Turkey, are visiting Washington relatives.

Mr. Eugene Stock, of London, England, who attended the recent Missionary Conference in New York City, delivered an address on Foreign Missions, in Washington this week. Of missionary work in general, he said: "What use was it for God to suffer death and again live, if the people are not to be told of it? This telling is the missionary labor. Every man in the world has a claim to hear about Christ, and he must hear it from those who know." Referring to the disposition in some quarters to slur at foreign missionary work, Mr. Stock said: "A little while ago one of your great daily newspapers said that no follower of the Mohammedan religion had ever been converted to Christianity. One of the greatest honors of my life was when I was permitted to shake the hand of a Mohammedan divine, who had renounced his faith and accepted the word of God as the living truth. One of his friends had been converted to Christianity and thinking to save him from this, the Mohammedan official sought to write him letters refuting the truths of the Christian religion. He secured a new testament in his own language and began to read the Scriptures of Luke, and was himself converted to Christianity."

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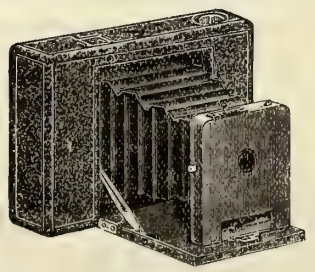
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QUARTERLY MEETINGS.

SHELBY DISTRICT—3rd Round.

W. R. Ware, P. E., Shelby, N. C.

Bessemer City circuit, Tate's Chapel	June	9 10
King's Mountain & Elbethel, K M	"	10 11
Gastonia station	"	11
Polkville circuit, Polkville	"	16 17
Belwood circuit, Falston	"	17 18
Shelby station, Wednesday night	"	20
Cherryville circuit, Lander's Chapel	"	23 24
Lincolnton circuit, Pisga	"	23 24
Shelby circuit, Beulah	June 30, July	1
Mt'n Island circuit, River Bend	"	7 8
District Conference Shelby	"	11 15
Lowe l circuit Bethesda	"	21 22
McAdensville station	"	22 23
Lowesville circuit, Hill's Chapel	"	27
Stanly Creek circuit, Iron station	"	28 29
N Cleveland circuit	Aug	1
South Fork circuit Bethel	"	4
Rock Springs circuit	"	5 6

SALISBURY DISTRICT—3d Round

W. W. Bays, P. E., Salisbury, N. C.

Concord ct, Olivet	June	2 3
Concord, Epworth	"	3 4
Salisbury ct, Providence	"	9 10
Salisbury, Main St	"	10 11
China Grove ct., Harris Chapel	"	16 17
Concord Forest Hill	"	23 24
Concord, Central	"	23 24
Linwood ct, Centre	June 30, July	1
Lexington station	"	1 2
Gold Hill circuit, Zion	"	7 8
Salem circuit, Pine Grove	"	14 15
Salisbury, First Church	July	21 22
Albemarle ct Gold Hill, (D V)	"	28 29
Albemarle station	"	29 30
Mount Pleasant circuit Cold Spring	Aug	4 5
Norwood circuit	"	11 12
Spencer station	"	18 19
East Salisbury station	"	18 19

District Conference will convene at New London at 9 a m., Wednesday July 25.

Let all pastors be ready to report subscriptions for missions and all other collections in full if possible, at District Conference

MORGANTON DISTRICT, 3d Round IN PART.

C. B. WATTS, P. E., Marion, N. C

Marion station, Snow Hill	May	19 20
McDowell circuit, Murphy's	June	2 3
Table Rock circuit Linville	"	9 10
East Rutherford circuit, Oak Grove	"	16 17
Henrietta station, Caroleen	"	17 18
Rutherfordton circuit, at Hebron	"	23 24
Silver Creek circuit, Salem June 30	July	1
Morganton station	"	1 2
Morganton circuit, Gilboa	"	7 8

District Conference at Marion July 18-22. The first day will be a Missionary Institute.

ASHEVILLE DISTRICT---3d Round

D ATKINS, P. E., Weaverville, N. C.

North Asheville	June	2 3
Bethel	"	2 3
Marshall, Rector's	"	9 10
Hot Springs, Antioch	"	16 17
Ivy, Laurel	"	23 24
Burnsville, Concord June 29, 30	July	1
Bald Creek, Deatoe's Bend June 30	"	1
Hendersonville	"	7 8
Swannanoa, Tabernacle	"	14 15
Saluda, Saluda	"	21 22
Cane Creek, Skyland	"	28 29
Old Fort	Aug	4 5
Weaverville	"	11 12
Haywood Street	"	18 19
Central	"	25 26

GREENSBORO DISTRICT---2d Round.

FRANK H. WOOD, D.D., P. E., Greensboro, N. C.

Liberty circuit, Rehoboth	May	5 6
Greensboro circuit, Lee's Chapel	"	12 13
Centenary station	"	13 14
Randolph circuit, Mount Gilead	"	19 20
High Point (at night)	"	20 21

THIRD ROUND.

Jackson's Hill circuit, Poplar Springs	May	26 27
Asheboro station Central Falls	June	2 3
Asheboro circuit, Pisgah	"	8
Uwharrie circuit, Concord	"	9 10
West Market St station	"	17 18
Proximity station (at night)	"	17
St Paul station, White Hall	"	2 24
Naomi station (at night)	"	24 25
Wentworth circuit, Bethlehem	July	1 2
Ruffin circuit	"	8 9
Reidsville station (at night)	"	8
Ramseur circuit	"	14 15
Liberty circuit	"	21 22
West Randolph ct, Pleasant Hill, D C.	"	26 29
Randolph circuit	Aug	4 5
High Point (at night)	"	5 6
Pleasant Garden ct, Bethlehem, C. M.	"	10 12

FRANKLIN DISTRICT—3d Round.

C. M Campbell, P E., Franklin, N. C.

Franklin station	May	5 6
Whittier circuit Ocona Lufta	"	12 13
Cullowhee circuit, John's Creek	"	19 20
Webster and Dillsboro sta, Dillsboro	"	26 27
Bushnell circuit Almond	June	2 3
Bryson City station	"	9 10
Robbinsville circuit Tuskegee	"	16 17
Andrews circuit Peachtree	"	23 24
Macon circuit Salem June 30	July	1
Glenville circuit, Big Ridge	"	7 8
Highland circuit Highland	"	14 15
Franklin circuit Watauga	"	21 22
Hiwassee circuit Harris Chapel	"	28 9
Hayesville circuit, (P O) Hayesville	Aug	8 12
Murphy station	"	11 12

Let all exhorters and local preachers be present; bring your license, they are to be renewed.

Prepare dinner at the church for members of the quarterly conference on Saturday on all the circuits

STATESVILLE DIST.—3d Round. IN PART.

J E. THOMPSON, P. E., Statesville, N. C.

Mount Zion station	June	9 10
Mooresville station	"	10 11
Turnersburg circuit, Eagle Mill	"	16 17
Trenell circuit Cross	"	17 18
Mooresville circuit & Centenary	"	23 24
Woodleaf circuit, Ebenezer	"	24 25
Lenoir station, D C	June 28, July	1
Statesville station	"	7 8
West End	"	8 9

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WINSTON DISTRICT.—2nd Round

P. J. CRAWAY, P. E., Greensboro, N. C.

Thomasville station	Mar	24
Kernersville circuit Kernersville,	Mar. 31,	Ap
Walkertown station	Apr.	7
Madison circuit Ladford	"	14
Mocksville circuit, Oak Grove	"	21
Cooks ille station (night)	"	22
Winston, Burkhead and Grace	"	28
Davidson circuit, Midway	May	5
Farmington circuit Advance	"	12
Winston circuit, Pine Grove	"	19
Summerfield circuit, Gethsemane	"	26
Forsythe circuit, Union	June	2
Danbury circuit, Danbury	"	9
Jamestown circuit, Morehead	"	16
Winston, Centenary	"	23

CHARLOTTE DIST.—2d Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pokton circuit Pokton	Apr	
Waxhaw circuit, Bond's Grove	"	
Charlotte, Belmont, Big Spring	"	28
Charlotte, Trinity	"	
Derita circuit, Trinity	May	5
Charlotte Tryon Street	"	
Monroe circuit, Bethlehem	"	12
Monroe station	"	13
Morven circuit, Pleasant Hill	"	26
Lilesville circuit, Olivet	June	9

WAYNESVILLE DIST.—3d Round

F L TOWNSEND, P. E., Canton N. C

Clyde circuit, Elizabeth	June	9
Sulphur Springs circuit, Sardis	"	16
Brevard station, Pine Grove	"	24
Transylvania ct Greenwood,	June 30, July	
Hills River circuit, Horse Shoe	"	
Leicester circuit, Little Sandy	"	14
Canton circuit Canton	"	21
Haywood circuit, Pine Grove	"	28
West Haywood circuit	Aug.	4
Waynesville station	"	11
Spring Creek circuit	"	18
French Broad circuit	"	25

MOUNT AIRY DISTRICT--2nd Round.

J. J. Renn, P. E., Mount Airy, N. C

Mount Airy Station	Feb.	
Elkin station	Mar.	
Pilot Mountain circuit, Little Yadkin	"	10
Mount Airy circuit Zion	"	17
North Wilkesboro ct, Union	"	24
Wilkesboro circuit, Shiloh	Mar. 31,	Apr
Rockford circuit at Pleasant Ridge	"	7
East Bend circuit at Booneville	"	14
Stokes circuit, Antioch	"	21
Sparta circuit, Mount Zion	"	28
Healing Springs circuit	May	5
Jefferson circuit, Transon	"	12
Creston circuit, Thomas Chapel	"	19
Watauga circuit, Vale Crucis	"	26
Boone circuit, Fairview	June	2

THANKFUL DAYS

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GREENSBORO, N. C.

nov 15-tf

AN INFANT'S **Catechism**

I have just received a new edition of my "Catechism." All who have used it say it is what they need. The price is only 3 cents a co if youhave not examined it write for a specimen copy (free) to REV. GEO G. SMITH, Macon, G

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Twentieth Century Offerings

The Young Peoples' Society of Central Church, Monroe, reports $13.50. This society has only nine members, but they hope to increase this amount ere the year closes.

Only eight societies have reported to us as yet. Of course this does not mean that those who have not done so are less interested in this great movement—they are only waiting to increase their offerings. It is very desirable, however, that what has been done up to date be reported by the Annual Meeting that we may know then exactly how we stand. Oh that we might be able to rejoice at this meeting that our offering has far exceeded the $2,800.00 we set out to give. I dare not say what will satisfy my own heart. How much will satisfy yours, dear sister? Are you sure you have prayed over the matter as much as you should and have given all that you might give? Are you sure you have done all in your power to make your own society feel and measure up to its duty and privilege?

The following communication from Concord Central should be an inspiration to every other auxiliary. Its continued growth in numbers, zeal and enthusiasm is well worthy of emulation.

The Central M. E. Church Auxiliary of the Woman's Foreign Missionary Society of Concord was organized about 13 years ago and is moving onward and upward. An enthusiastic spirit seems to have been kindled in our women in the last year and our society is becoming more zealous and useful every day. We have almost 44 members with five life members on our roll. We have a very earnest and efficient president, Mrs. D. B. Coltrane, and are trusting and praying ere this year comes to a close that we shall have made greater progress in our work than ever before.

We raise our assessments in full and all the dues promptly paid. We have already raised by cash and subscription over $200 00 on the Twentieth Century fund and I have no doubt that we will greatly increase that by 1901.

I am glad the Womans' Missionary Society has been organized for Christianity has no argument more persuasive or more nearly irresistible than the love of Christian women for the unfortunate of the human race.

E. B. BROWER.

A Thank-Offering Plea.

Suppose that a message should come flashing across the sea saying that our dear Lord had appeared in bodily form in Korea, not as a conquering king, but once more as the Man of Sorrows who "had not where to lay his head," and was claiming shelter and hospitality at the hands of our missionaries! How eagerly we would inquire about the accommodations they could offer him. Is the new building finished, for which the estimates have been sent so often, and for which the missionaries have pleaded so earnestly? No, it is not finished. What then? Are they still occupying the old house at the peril of their lives from crumbling roofs and falling beams and plaster? Alas for the answer! They are still in the comfortless and dangerous old building, their pupils huddled together in space too small for them, the sanitary conditions a peril alike to health and morals and no room for new comers, longing to escape the sorrows of heathenism and learn the blessed Jesus doctrine. And have they no room to receive Him? No—without shelter for themselves and their pupils, how can they offer a refuge to Him? Is it the fault of the missionaries that such a state of things exists? Oh, no! They have sent their estimates year after year with earnest pleading for relief. Is it the fault of the Executive Committee? No, a thousand times no! They have studied the estimates and have seen that they were just and reasonable, but after calculating the sums at their disposal, have laid them away with aching hearts because there were no funds. What then? Whose duty is it to provide these funds? Ah! dear sisters of the W. F. M. S., and of the Methodist Church, it is for us to answer this question. In the sweet cleanliness and security of our own luxurious homes have we forgotten to provide even the plainest shelter for our toiling missionaries? Have we forgotten that a well-ordered Christian home in the midst of the degradation of heathenism is a silent preacher of the "Jesus doctrine" only second in power to the spoken word? Have we been guilty of the injustice of asking our dear girls, reared in comfortable homes, to do our work in the far-off lands and then refused them the common comforts of life, nay, the necessaries of decent living? We have never thought of it? Let us think now! Let us imagine how we should feel if the message should come announcing our Lord's arrival at our mission in Seoul. Which of us would say: "I have paid my dues and my twenty-five cent contingent money and take the Missionary Advocate and now I really can give no more." Imagine it, dear sisters! The opportunity to contribute directly to our Lord, and by our gifts express something of our hearts' love and loyalty to his sacred person! What woman of us all has ever read the story of His wandering footsore and weary on His errands of love and mercy, without envying the Martha who "received Him into her house," even though her excessive zeal in much serving brought her a gentle rebuke? And now the opportunity is offered us? The Master is in our missions, seeking home and comfort and care in the person of "the least of these." Let us make hast to furnish them—not with cold calculation, fearing to give too much, but with lavish outpouring as to our dearest friend and benefactor; vying one with another in the promptness and fulness of our gifts. So may we never have to hear His mournful cry, "I was hungry and ye gave me no meat, I was thirsty and ye gave me no drink, I was a stranger and ye took me not in. Inasmuch as ye did it not to these ye did it not to me."—Selected.

Notice to Auxiliaries.

As the annual meeting of the W. F. M. Society of the Western N. C. Conference will convene in Waynesville, June 22-25, just a month from now, it behooves the Auxiliaries and Light Bearer bands to elect their delegates to that meeting not later than the June meeting of their respective societies. Let this matter receive prompt attention, and let the names be sent at once to Mrs. H. G. West, Waynesville, N. C., as it is very important that the number of those who expect to attend should be known.

Presidents of Auxiliaries and Lady Managers are ex officio members of the Conference, and do not take the place of a delegate, each Auxiliary and Band being entitled to elect one delegate. Any Auxiliary having more than seventy-five members may send two delegates, in addition to the president. Those who attend the meeting should go up to Waynesville on June 21, in order to be in time for the opening session. Some announcement will be made as to railroad rates in a later issue of this paper. This meeting will be one of great importance to us as an organization, as well as to the interests of the great work in which we are engaged. May it be the object of our daily prayers that God's blessing may rest upon the work and upon the workers; and that His guidance may be vouchsafed in all plans and efforts for the advancement of the Redeemer's kingdom throughout the world.

LUCY H. ROBERTSON.
Pres. W. F. M. S., W. N. C. Conf.

Embroidered Articles.

Wash in warm water, and instead of using soap, dissolve a teaspoonful of Gold Dust Washing Powder in warm water—a quart of water—and avoid rubbing as much as possible. Rinse in clear cold water, and while damp iron on the wrong side, not lifting the embroidered piece until perfectly dry; put a thickness of flannel under it to press it on; you need no starch or bluing.

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There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
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THE FARM.

Items For The Farm.

BY. W. F. MASSEY

A Randolph county correspondent writes: "I take the CHRISTIAN ADVOCATE and you do not know how I love to read your letters, for they have been of much help to me. I am a very poor man. Began farming 18 months ago with nothing but one hand, which luckily was my right hand. Of course I have to go slow. Fortunately I have good health. I bought two horses, 5 head of cows and two fine Poland China sows, and am trying so far as in my power to follow your advice. Sowed peas last summer after wheat, and cut two acres for hay, and find it excellent. I want to make a success of farming. I examined the roots of the peas and found plenty of the little knots on the roots that get the nitrogen from the air. Never knew this before. I do not own the land I till, but have come to the conclusion that I can buy it and pay for it. So I am going to make the venture. I want to sow three acres in peas this spring and fertilize them especially for hay. I am making a good pasture and think that if I get more feed I can get more cows and make more manure. I write this simply because I consider it my duty to tell you how much help you have been to me since I began to farm. Last fall a year I sowed 17 acres in wheat and got 81 bushels. I now have ten acres in wheat that looks as though it would beat the 17 acres. It is after peas. I want to sow some clover the coming fall and would like you to tell me what kind to sow, and when I must sow my first peas this spring to make the best hay?"

Letters like this, from the plain toilers on the farm, encourage one to keep on working for the uplifting of the farmer. If I can help one struggling man into independence and a better use of the soil I shall feel that my labor has not been in vain. You are on the right track my friend. Your land may be poor now, but peas and cow manure will bring it out with the aid of hard work and good culture. You can probably get your land at a low figure now, and you are right in determining to buy, instead of renting it, for if you go on as you have begun, the land will be getting more valuable, and you would after a while be obliged to pay more for it because of your own improvement. Keep on diligently with the cows and the peas and you will get there and own the land clear shortly. Now as to sowing the peas. As you want to make hay of them, you should sow a variety best adapted to hay. I should sow either the "Clay" or the "Unknown," as both are strong growers. Early sowing is best for hay making, as the pea seems to make a heavier vine growth than when sown after a grain crop. Therefore if I wanted to make the best hay I would sow in May as soon as the ground is warm, say about the middle of the month. Prepare the land well and sow one bushel of seed per acre. Sown at this time the peas should be ready to cut by the last of July. Then if you give the peas a good dressing of acid phosphate and a little potash, say six parts acid phosphate to one of kainit, and use 300 lbs. per acre, you will get a good crop of pea hay. Now run a disc harrow over the pea stubble and get it in fine order but try to keep the stubble on top as much as possible, and about the last of August sow 15 lbs. of Crimson clover seed per acre with a thin sowing of winter oats to shade the young clover plants from the sun. This clover is an annual and will give you a very early crop in the spring. It will be in bloom and ready to mow for hay in time to plant the land in corn, or you can turn the whole under for corn in March or April, and you will have a chance for a big crop of corn. However, if you do not wish to sow the clover on this land, you can keep it for wheat. If you use it for wheat it will be best to let it be pastured after the peas are cut to prevent its growing up in weeds. Then in the fall work it up fine with the disc harrow and make the surface as fine as possible as a preparation for wheat. Sow the wheat after the first frost to prevent the fly from getting into it. The land now in wheat can be sown too in peas after harvest and these peas too can be cut for hay, and the stubble sown in Crimson clover. Until you get your land up into good heart I would not attempt to grow the ordinary red clover. In fact I do not know that I would ever grow it in this climate on a small farm, for you can do with the peas and the winter growing Crimson clover all that you can do with the perennial red clover and can do it in one fourth the time. If you will write me all about your land, the size of the farm, and the character of it more fully, I will be better able to help you, and will always be glad to offer any suggestions in my power on any point about which you wish help.

A preacher writes: "I am deeply interested in the raising of Celery, and have been remarkably successful in getting most excellent crops to grow but have failed to devise or to get from the books a successful way for blanching what I have grown. I had a beautiful plot of celery last year which I lost in bleaching. I covered it with boards by building a rough sort of close shed over it towards the end of October. It simply wilted away. Was this due to its getting overheated or to the lack of air? If so why is not celery affected the same way in trenches covered over with boards as recommended in the books? I put some in trenches, but it refused to bleach properly, and a good deal of it became hollow and worthless. Could this have been due to the lack of moisture or to the lack of air? The celery referred to was covered with boards and was put into the trenches towards the last of November. I believe the old plan of earthing up is the best, but where it is three feet high as mine was it is hard to get the earth to stay there." The chief trouble with our friend is that he has been reading books written for Northern conditions, and which detailed plans utterly valueless in our climate. From Baltimore southward, the best way to grow celery is in beds six feet wide and all earthened up as they grow, and let remain where they grow all winter or until used. We plant such beds by stretching a line along one side of where the bed is to be. I then have a board cut one foot wide and six feet long and made perfectly square at the ends. Notches are cut in this board six inches apart beginning six inches from the end. To plant, the board is set square with the line and plants are set at each notch on both sides of the board. The board is then moved another width and another row set and so on as long as the bed is desired, always keeping the end of the board square with the stretched line. This will result in a bed with rows one foot apart, and eleven plants in the row six inches apart. The planting is done the first of September, preferably on land that has been heavily manured for some early crop. As it now stands the bed is five feet wide. Nothing more is done but to keep it well cultivated and to avoid touching it when wet with dew or rain. By the middle of October the plants will have grown considerably and will need straightening up. We now use two pieces of ordinary cotton cord with a wooden peg in each end. Beginning at the first row we stick a peg in the ground a foot from the end of the row, and then gather the leaves of each plant in the row together and give one turn of the string around it and finally stick the other peg in the ground at the further end of the row. The second row is treated in the same way with the other string and pegs. Now having the plants held upright I shovel in the earth between them to about half their height, and six inches beyond the end of the rows on each side, and then press it down firmly to the plants. Then remove the strings and treat the next two rows in the same way. After all the rows have been gone over the celery is what the gardeners call "handled," as the packing of the earth between the rows must be done with the hand. Do not put any more earth in till the nights get cool and frosty. Too early earthing up is not desirable. About the first of November begin the regular earthing. Fill in earth between the rows nearly to the top of the plants, leaving it in ridges between the rows. As the tops stretch above the ridges pack them down to the plants and ridge up again between the rows, always keeping a ridge of earth between the rows as tall as the celery, and pack down and renew it as the celery gets above it. At the same time carry up the outside of the bed six inches beyond the end of the rows so as to make the bed full six feet wide. Always avoid getting the earth into the centre of the plants by grasping each plant together as the earth is packed down. This process can be continued till about Christmas, by which time it will be cold enough to cover the bed over. Then earth it all over six inches deep, and cover with pine straw to exclude frost, and you will have celery worth eating. Celery lifted and stored in trenches or in any other way is never so crisp nor so solid as that left where it grows. The Northern gardeners use the trench system because their climate compels them to lift the celery. The late Peter Henderson once told me that he would be glad to use our bed system of growing celery if his climate allowed it, for he knew that it was far the best. When celery is grown on a large scale it can be planted in the same way and eight feet space left between the beds for earthing. These eight foot spaces can be kept plowed and mellow so as to be easily shoveled. Just as many plants can be grown on an acre by this method as by the single row method in rows three feet apart.



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SOUTHBOUND.

		No. 403.	No. 41.
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A. L.	*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 58 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 27 "	6 10 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*6 52 a m	*9 12 p m
Ar. Charlotte,	S. A. L	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*3 15 a m	*7 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	8 53 a m
Lv		

*Daily. †Daily except Sunday.

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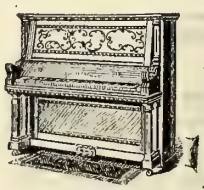
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MARRIAGES.

HANEY—HALLYBURTON—On May the 8th, 1900, at the Methodist parsonage in Marion, N. C., Mr. James Haney and Miss Eva Hallyburton were united in marriage, Rev. R. D. Sherrill officiating.

BUTT—WEAVER.—At the residence of the bride's father, near Marion, N. C., May the 9th, 1900, Dr. V. I Ruth of Blairsville, Ga., was united in marriage to Miss Ida Weaver, Rev. R. D. Sherrill officiating.

RANKIN—ABERNETHY.—Today at my home I united in marriage my daughter, Tula, and Rev. James D. Rankin, of the W. N. C. Conference, now P. C. of the Transylvania circuit, Waynesville District. They left on the west-bound mail for Carson's Creek, their home.

R. S. ABERNETHY.

Rutherford College, N. C., May 16.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

GAITHER.—William Burgess Gaither was born November 14th, 1872, and died at his home in Statesville, N. C., April 4th, 1900; was therefore 27 years, 4 months, and 20 days old. On the 15th of October, 1896, he was married to Miss Lacy Gaither, who survives him. Bro. Gaither was kind and generous to all, a loving and devoted husband. He bore his last sickness very patiently, and, though not a member of the church, he expressed a willingness to die and was ready when the summons came. His last words were: "Lord have mercy on my people—I am gone—meet me in heaven."

"Blessed are the pure in heart, for they shall see God."

W. F. ELLIOTT.

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For rates, through tickets and other information call on any agent Souther Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

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For biliousness, constipation and appendicitis.
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Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.
Prepared only by Dr. H Mozley, Atlanta, Ga.

At the Capitol.
I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.
L. J. ALLDRED.
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

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is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.
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The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

LOOK! A STITCH IN TIME
Saves nine. Hughes' Tonic (new improved taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.


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Lassiter's
Combination -:- Hammock Elevator.
In 1898, June 4th, I filed application papers, through Mr. V. D. Stockbridge, my attorney at Washington, D. C., to protect and secure a patent on said apparatus, which he succeeded in securing March 29th, 1899.
It is the only Hammock Elevator in the United States, surpassing everything in giving exercise and comfort to the sick and to the healthy. No home should be without this indispensable article. Especially the Hospitals, Hotels, Doctors, United States Troops, &c. This Elevator can be converted into several objects. First, a bed; second, a wash stand; third, a table; fourth, a book shelf; fifth, a stool; sixth, a three-foot cradle without rockers; which is quite an advantage to infants who have been subject to the headache from jarring cradles, with rockers. It does away with mothers applying narcotics, thinking their children are suffering with colic when the poor little sufferers have only their brains upset by such jars as rockers produce, in many cases destroying their mental faculties. The beauty of this improved style of cradle is any one can hoist the baby only two or three inches from the floor, and if the child should roll off it will not break its arm or neck. By spreading mosquito netting over canopy, it will do away with flies und mosquitoes.
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—CONDENSED SCHEDULE—

TRAINS GOING SOUTH.

Dated Jan 14, 1900	No. 23 Daily.	No. 15 Daily.	No. 163, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A M	P M	P M.	A.M	P.M.
Leave Weldon.	11 50	8 58	....	.....	.....
Ar. Rocky Mount	12 55	9 52	....	.....	.....
Leave Tarboro	12 21		6 00	.....	.....
Lv. Rocky Mount	1 00	9 52	6 37	5 40	12 52
Leave Wilson.	1 58	10 26	7 10	6 20	2 40
Leave Selma..	2 55	11 03	....	.....	.....
Lv. Fayetteville.	4 30	12 20	.	.....	.....
Ar. Florence...	7 25	3 24		.....	.....
	P. M	A M			
Ar. Goldsboro.....	....	.	7 55	.....	.....
Lv. Goldsboro.	.....	...	....	7 01	3 25
Lv. Magnolia.....	....	..		8 09	4 23
Ar. Wilmington...	.....	....	...	9 40	6 00
			P.M	A.M	P.M.

TRAINS GOING NORTH.

	No. 78, Daily	No. 102, Daily ex. Sunday	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A.M		P.M.		
Lv. Florence.....	9 45	....	7 45	.....	.....
Lv. Fayetteville..	12 20	....	9 45	.....	.....
Leave Selma.....	1 50	....	10 58	.....	.....
Arrive Wilson....	2 35	.....	11 33	.....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...	.	...	...	6 50	9 45
Lv. Magnolia		....	....	8 20	11 16
Lv. Goldsboro....	....	5 00	..	9 27	12 26
	P.M		A M	P.M.	P.M.
Leave Wilson...	2 35	5 43	11 33	10 30	1 16
Ar. Rocky Mount.	3 30	6 25	12 09	11 11	1 53
Arrive Tarboro	.	7 04	....	.....	.....
Leave Tarboro	12 21	....	....	....	.....
Lv. Rocky Mount	3 30		12 09	.....	.....
Arrive Weldon...	4 32		1 04	.....	.....
	P.M.		A.M.	P.M.	

†Daily except Monday ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 4' p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 35 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning, leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

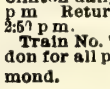
Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 00 a m.; arrives at Goldsboro 10 25 a m.

Trains on Nashville Branch leave Rocky Mount 10:00 a m., 3:40 p m.; arrive Nashville 1:10 p m., 4 03 p m., Spring Hope 10:40 a m., 4:25 p m. Returning leave Spring Hope 11:03 a m., 4:56 p m Nashville 12:15 a m, 5 25 p m. arrive at Rocky Mount 11 45 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:02 p m Returning leaves Clinton at 7:00 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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feb 15-4m. Raleigh, N. C.

NEWS OF THE WEEK.

Tuesday, May 15th.—The Colombian insurgents have been defeated———The Methodist General Conference is unsuccessfully balloting for Bishops———The state of revolt in the African Gold Coast colony remains unchanged———The house judiciary committee orders favorable report on an anti-trust bill——— The London press criticisms of the reception of the Boer envoys in New York are quite severe——— Senators differ as to the results of the resignation and appointment of Senator-elect Clark, of Montana———General Baden-Powell reports from Mafeking that the fever is decreasing and the provisions will last until about June 10th———The house judiciary committee reports an amendment to the Federal Constitution giving power over trusts to Congress———At Martinsville, Va., troops guard the court house while the negro Hariston is on trial for criminal assault on Miss Gauldin. He is to hang June 20th———Senator-elect Clark, of Montana, resigns and the acting governor appoints him senator to fill the vacancy, the governor of the state being beyond its limits———Gov. General Wood says the Postoffice Department of Cuba is in a high state of efficiency. No further arrests on account of the Neeley stealing have been made.

Wednesday, May 16th.—President McKinley vetoes bill for the relief of W. L. Orr———The number of voters registered in Havana is about 24,000——— The Senate committee presents its report on the inter-oceanic canal. It takes strong ground against the Panama route ———Chairman Butler says both Bryan and Towne were opposed to the Populist Convention nominating a candidate for vice-president——In the Methodist General Conference the friends of President McKinley are defeated in committee on the subject of the army canteen———A party of drunken negroes go to the town of Four Oaks, Johnson county, where they undertake to take the town, threatening to kill every white man. A bloody fight ensues in which about twenty persons are injured———A Jesuit Manifesto is distributed among the Filipinos which condemns religious tolerance, liberty of thought and all progress. It is a thrust at the American administration———A cable message to the war department from General MacArthur confirms the previous press dispatches of the battle of Catubig in which nineteen of our soldiers are killed———A movement is on foot to have the Confederate Veterans' Association participate in the ceremonies of unveiling the Grant statue on Saturday.

Thursday, May 17th.—The United Lutheran synod is in session in Charlotte, N. C.———Russia continues her aggressive course in Korean matters———The Industrial Tobacco Company has been organized, with a capital of $25,000,000. The Republicans of the Eighth North Carolina Congressional District nominate Spencer Blackburn———The Southern Industrial Convention discusses the question of compulsory arbitration of labor troubles———Census Supervisor Smythe appoints eighteen negro enumerators. three of them negroes from Augusta, Ga ———Mayor Van Wyck and the other officials of New York gave an official welcome to the Transvaal commissioners ———A resolution is introduced in the House of Representatives calling for information as to the expenditures in Cuba ———An unknown man runs amuck with pistol and knife on board the Norwegian steamer Prins Carl, killing seven persons. He then escapes in a boat ———In several counties of Mississippi the Democrats refuse to hold primaries to vote for delegates to the national convention and presidential electors——— The anti-foreign feeling in China is increasing and in some sections the situation has become very serious. Seventy native Christians have been killed recently in one district———Charles McCabe, discharged in New York on charge of postoffice robbery, is rearrested on charge of bank breaking in Virginia. He is said to be an escaped convict from Tennessee———Wharton Barker, the middle-of the-road Populist candidate for president, calls at the white house to see the president. He says his nomination makes the nomination of Bryan by the Democrats impossible.

Friday, May 18th—The secretary of the treasury calls for $25,000,000 of the 2 per cent. funded loan of 1891——— The Havana newspapers are now asking for an investigation of the engineering department——Attorney General Griggs sends to the house judiciary committee his bill for extradition with Cuba——— The heads of labor unions in St. Louis recommend that all labor unions in the city go on strike today———Merely as private citizens the envoys of Transvaal will be presented to the president by Secretary Hay———Governor Smith, of Montana, appoints Martin Maginnis as United States Senator, to succeed Mr. Clark———Deputy Auditor Reeves, of Havana, makes a confession and surrenders $4,500 placed in his hands by Neeley———There was a great deal of rioting in St. Louis yesterday by the striking street car employes. Several persons were shot———The South Carolina naval militia will not go cruising on the Prairie. The naval reserves of North Carolina will follow those of Georgia—— House committee on elections No. 1 orders a report in favor of the sitting member (democrat) in the contest from the Ninth Virginia district———The secretary of war furnishes the senate, in accordance with a recent resolution, with an itemized statement of the receipts and expenditures of public funds in Cuba———The Boer peace envoys reach Washington and are given an informal reception at their hotel. Later a large reception will be given at which several prominent public men will speak ———The general assembly of the Southern Presbyterian church, in session at Atlanta, held its first business session. A number of overtures were read and the report on foreign missions was made.

Saturday, May 19th.—Mafeking was relieved May 16th———The yellow fever has become expedient at San Salvador ———Ambassador White denies that he is a candidate for the vice presidency. St. Mary's college at Belmont, N. C., was burned at an early hour yesterday morning———The conference of the two houses agree upon the fortifications appropriation bill———The Democrats of General Joe Wheeler's district will hold a convention July 3rd to nominate his successor———The board of health of San Francisco say by resolution that the bubonic plague exists in that city. There are no cases now, but have been six deaths from that disease———Senator Kenney introduces a resolution, asking for full particulars as to the condition of the American troops in the Philippines, how many have become insane, how many have committed suicide, etc ——— A resolution is introduced in the Senate to investigate the North American Trust Company, in Cuba, which has a monopoly of the banking business, through which a few politicians and government officials are growing rich.

The Greatest Evidence of the dangers of choelra morbus, diarrhoea, and dysentery is the increase in the death rate during the summer months. You cannot be too careful, and particular attention should be paid to the diet. A supply of Pain-Killer should always be at hand for it can be relied on at all times as safe, sure and speedy. A teaspoonful will cure any ordinary case. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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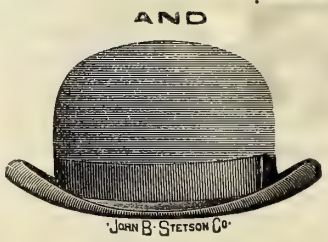
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NORTH CAROLINA

Christian Advocate.

Prof T A Smoot 15 Aug 1900

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

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LOVE is the richest possession of the soul. It is the basis of all that is pure and holy and good.

KNOWLEDGE fills the mind with other's truths. Wisdom dwells in minds attentive to their own.

THE voice of the universe cries in unison with the voice of Revelation. Hear, O Israel; the Lord our God is one Lord.

ACCORDING to Josephus there were two hundred and four cities and villages in Gallilee at the time Christ inaugurated his public ministry.

"THE most reasonable explanation of the universe is that Nature is but the name of an effect whose cause is God. All other explanations of the universe when followed to their logical consequences, leads to the absurd."

THE criticism which denies Christ's divinity while allowing him unsurpassed wisdom and unparalled virtue is illogical and self destructive. If he is not God, he is not good. The acknowledgment of his divinity is ths only solution of his humanity.—Candler.

AS the fowls carry away the seed scattered by the sower, so the world and satan take away the messages of God from those who are indifferent and worldly. Reader; do you belong to that class? Where the heart is hard and worldly the seed will not grow. How many wayside hearers are there in our churches; people who choose back seats in the churches lest they be deeply impressed with the truth.

FREELY ye have received, freely give. Freely is here equivalent to gratutiously. As we have received God's salvation as a free gift we should give freely and preach a full and free salvation to others. There is but one Lake on the surface of the globe from which there is no outlet and that is the Dead Sea which receives much, but gives nothing Such a lake is a perfect illustration of a church all whose efforts terminate on itself. Around it there will be desolation, and in it there will be no life.

SO MUCH of our Saviour's teaching was in parables that every one ought to have, if possible, a correct idea of their meaning. Abbott defines a parable to be a fictitious narrative true to nature, yet undeceptive, veiling a spiritual truth under a symbol, for the purpose of conveying it to minds reluctant and indifferent. Van Doren styles a parable a pillar of cloud to those who refuse to receive light; a pillar of fire ever turning a bright side to the tabernacle; a shell ever keeping the precious kernel for the diligent and from the indolent.

CHRIST'S work in the world was three fold: preaching, teaching and healing the sick. We have nowhere a complete sermon of his, but several fragments and many utterances, declarations and messages These have come down through the ages and the power of the gospel he declared is constantly increasing and widening. He was also the model teacher. Before the lowly fisherman, in the presence of the great multitude, under the very shadow of the cross upon which he was to die before Caiaphas and Pilate and even from the very cross itself, he taught the highest and purest lessons of morality. The work of healing was as prominent in the life of our Lord as was teaching. He healeth all our diseases. This promise has a special significance to those Eastern people. In Eastern cities the blind, the sick, and the crippled are on every square and at every street corner.

OUR SUNDAY-SCHOOL STATISTICS.

There is no department of Church work of more importance than that of the Sunday-school —we are greatly tempted to say of equal importance Upon the proper training of the young people depend the future growth and success of the Church; its stability and progress.

From the General Minutes we gather the following facts: In the Methodist Episcopal Church, South, there are thirteen thousand, nine hundred and ten Sunday-schools. In these are one hundred and thirty-eight teachers and eight hundred and thirty-six thousand, five hundred and forty nine pupils. There was an increase last year of thirty and a half schools, eighty-five teachers and twelve thousand five hundred and fifty-two pupils.

In the North Carolina Conference there are six hundred and eighteen schools, four thousand six hundred and forty teachers, and thirty-nine thousand five hundred and twenty pupils

In the Western North Carolina Conference there are seven hundred and twenty-nine schools, four thousand nine hundred and forty seven teachers, and fifty thousand nine hundred and seventy-six Sunday-school scholars.

It will be found by comparing the figures that the Western North Carolina Conference has gone ahead of the North Carolina Conference in this work. It has one hundred and eleven more schools, three hundred and seven more teachers, and eleven thousand four hundred and fifty-six more pupils. This is a fine showing for the new Conference. Especially are these figures gratifying to us because there were certain people who believed that we could hardly hope, for many years, to equal the old Conference that was supposed to cover the best territory in our great commonwealth. That in ten years time we should report eleven thousand more pupils in our Sunday-schools is indeed a most significant fact.

If our ministers and influential laymen will cultivate their respective fields to the best possible advantage, at the close of the next ten years the figures will be even more surprising.

Now let us do two things. First, wherever it is possible organize a Sunday-school If as many as ten persons can be gotten to attend make a beginning. If no church or school house is available use a room in some one's private residence. One of the most interesting classes we ever taught was in a school regularly held in a very humble country home. One or two persons with some intelligence are enough teachers to begin with. A Bible, a hymn book, with a magazine and a few lesson quarterlies will be sufficient literature with which to make a start.

The second thing we must do is to keep our Sunday-schools open twelve months in the year. The old idea that a country Sunday-school must close up in the cold weather has long ago been discarded by progressive workers. It is now found that the winter season offers many more advantages than the summer. Farmers are more at leisure, horses can much more easily be had, young people are in more vigorous health, more eager to get out, and have fewer temptations in other directions and are capable of much better mental work.

If any school has been in the habit of closing up during the winter, we insist that the officials will begin toprepare at once to continue through the year without interruption. If the church cannot be made comfortable during the coldest weather, begin to repair it as soon as possible.

Our motto is, a Sunday-school in every congregation, held regularly every Sunday during the year, and as many mission schools as it is possible to organize and operate.

THE SOUTH AFRICAN WAR NEAR ITS CLOSE.

It is not an easy matter to get reliable information from the Transvaal country. The distance is so great, the disposition is so manifest on the part of newspaper correspondents to send out sensational reports and the censorship of the press is sorigid that many conflicting statements reach the public eye. These are all to be carefully compared and sifted before the truth can be approximately reached

The occupancy of Johannesburg by the British has been officially reported and it is generally believed that the Boer army has evacuated Pretoria, their capital and stronghold. and that President Kruger and his Cabinet have fled northward. If these things be true, it does not follow, necessarily, that the war in the South African Republic will speedily end, but that is the general belief.

With the fall of the capital city, the Transvaal reverts to the condition of a British dependency. It has been a memorable struggle. The Boers have proved themselves to be hard fighters and notwithstanding the disparity in numbers and resources it has taxed the British government to its uttermost capacity to sustain an army sufficiently strong to conquer them.

The meaning of the war is that it definitely settles the dominion of all South Africa. It means ruin to the Boer hopes of a Dutch federation of the South African States, at least for a long time, but undying glory because of the valor of their citizen soldiery. As we predicted in the beginning of the war, it is another instance where a truly brave people have been overpowered by numbers. The civilized world has looked on with interest and real admiration for the valor of both armies

There are certain facts that will prove interesting to all intelligent readers. The war has been in progress 231 days. The most trustworthy reports show that Great Britian had 240,000 soldiers of all arms in the field, while the Boer forces numbered about 50,000. Some estimate them as high as 120,000 while others put them as low as 30,000. The British lost in killed, wounded and missing not less than 30,000. The Boer losses are unknown.

The battles in which the British losses were heaviest were the following: Ladysmith, Oct. 30th, 1,270; Tugela River, Dec. 15th, 1,100; Spion Kop, Jan. 20–25, 1,500. The number the Boers lost in these and other battles has never been accurately reported.

The cost of the war to the British government in dollars and cents has been very great. The last official report we saw, which was published more than a month ago, put it then at more than six hundred millions of dollars. It is probable that amount will be doubled by the time the country taken is thoroughly subdued and peacefully restored.

To the thoroughly Christian man there is much in the history of this contest to excite interest and provoke inquiry. Was the Peace Conference last year at the Hague a failure? England and the United States were the two world powers that were most emphatic in their demands for the settlement of international troubles by arbitration.

Have the weaker nations no protection against the stronger? Is there no way for people to express sympathy for a struggling nation in an effective way? Does might make right and after all is there nothing in the idea of individual rights and human freedom? If so, why do the great powers allow them to be crushed?

CONTRIBUTIONS.

The Gradual Revealing of God's Plan.

BY F. B. MEYER, B. A., LONDON.

"David perceived that the Lord had established him king over Israel, and that He had exalted His kingdom for His people Israel's sake. (2 Samuel v. 12.) David was thirty-seven and a half years old, and as he stood on an ascent in the climb of life, he suddenly perceived something which he had never before quite realized. It came on him with a flash; he woke up to it, as we say.

When? The sacred story does not say exactly. Was it when the old town of Hebron was filled with representatives of the entire people that came to offer him the crown of the united Israel? Was it when the old fortress of Jerusalem, which had so long withstood attack, fell into his hand and he was able to establish it as his capital and the seat of his government? Was it when Hiram, the neighboring king, sent him materials and workmen and proposed to erect him a palace? Each of these three incidents is referred to in the preceding verses of this chapter. But we cannot tell when for the first time David perceived that throughout the whole of his life a divine purpose had been running, and that all the beads of his experience—as a shepherd boy, as a son-in-law of a king, as the bandit freebooter, the many experiences of men and things through which he had passed, were all threaded upon one single cord of Divine purpose which made his life one.

For many years the insects that work deep in the ocean water build up their lowly cells, and pass away, but the reef as yet does not appear above the waves, till one day the captain of some vessel sailing near perceives the result of preceding centuries of toil; it emerges clear into the light. So God builds a man's life from the very ground of the ocean of his experience, builds it up through days and weeks and years, he not knowing until some day it emerges clear into light, and he suddenly perceives what God had been working at all the time.

GOD HAS A PATTERN WHICH HE DESIRES TO EXECUTE FOR EVERY ONE.

In Jesse's home in Bethlehem tidings were circulated that a baby boy was born, and as he lay there by his mothers side he presented a problem of which the final solution was quite inscrutable. His sins were unsinned, his temptations unsuggested, his achievements unrevealed, the purpose of his life unfulfilled. All lay enshrined in the exquisite baby flesh, and who could tell what would be the outcome of good or ill? Do you mean to say that no one knew? Was there no picture of what that boy might become? Ah, certainly, in the archives of the divine nature there was the perfect plan of the picture of what that boy might ultimately become. And if you want to know what the draft plan was, you have but to turn to chapter 23:2 of this same book: "The Spirit of the Lord spake by me and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me; one that ruleth over men righteously, that ruleth in the fear of God, he shall be as the light of the morning, when the sun riseth, even a morning without clouds, when the tender grass springing out of the earth through clear shining after rain"

Obviously, then, God meant that baby life to be a morning without clouds, a day without storm, or sky without stain. Obviously, the influence of that boy's life was to become like the clear shining of the sun after a day of rain. I leave it to you to realize how far that pattern was affected.

But do you think for a moment that any child is excluded from the divine pattern and plan. For every babe born into our world this day there is a divine horoscope, a divine plan, pattern and programme in the heart of God—an ideal; and thirty or forty years from today, if the age lasts, the question will not be whether that child has made a fortune, or acquired celebrity, or brought to himself the admiration and gratitude of his fellows, but how far his life has realized the divine plan.

God comes into men's lives to realize their possibilities. He has come into your's, He has been in it ever since you were a child, He is in it today; and the true way to live is to live and ask for eyes to perceive that divine plan.

Young boy, going to your school, day by day, with your lessons prepared or ill-prepared, before you leave your father's home in the morning, lift up your eyes and perceive God's scheme of what that day may be—a day in which the work shall be well done, in which your influence over your companions shall be noble, wholesome and pure, in which you shall be a thorough boy in your manly sports, but a true gentleman in God's name.

And you, standing upon the threshold of that engagement with the young girl, or at the beginning of the formation of business, or entering into a brother's love for a brother man, I beseech you perceieve that for this also there is a perfect scheme in the divine mind, and see that never for a moment you allow the reality to fall beneath God's ideal. So in your business life, in your conflict with pressing temptations, in your influence over others and in the fulfillment of the duties to which God's providence has summoned you, I pray you get up into the mountain and behold the place of the tabernacle as it stands there, woven of sunbeams and mist, and where you see God's pure ideal in all its details of cords, tassels, furniture and equipment, come down to the valley, and endeavor, day by day, to bring what you have perceived into actual existence.

There are three sorts of men: First, the conventional man who day by day is guided by two thoughts—first, What do people do? and secondly, What would pay for me to do? He never goes beyond these two, and the result is that his life is a commonplace, ordinary, superficial and wholly unworthy life.

Secondly, there is the man who, when he meets any difficult duty or temptation, says: What ought I to do; what should I do! This man is a stage higher than the other, but he has not reached the highest platform, because his court of appeal is his own conceptions, which may be wholly inadequate.

Then there is the third, the highest style of man who ascends into the mountain of God's nature, and stands in vision to perceive. That is the man who, when he is satisfied that he has discovered God's thoughts, returns to embody it.

David looked forward to the Christ ideal, but for us it lies behind, above, and within us! If we would know God's complete place, pattern, and programme, we must seek it in Jesus Christ our Lord. He is the ideal Man, and whenever men put the question, "What would Jesus do?" they are really endeavoring to perceive God's ideal.

But you say, the Ideal mocks you. It beckons you from afar, but oh, the road is too steep for you to climb. Then take another text: "Jesus perceived that virtue had gone out of Him." Just a touch. The woman was weak and ill. The ideal of woman's health seemed far beyond her reach, till she drew healing virtue from Christ by a touch.

So you and I are broken bits of men, and all our life is full of disappointment. We have tried and failed, because our own resolution has not availed to carry us through; but if, day by day, we should take Jesus, not only for our ideal, but for our power; and if by a single touch of faith we would open the communication between Him and ourselves the ideal man would be found in us. As Paul says, "My little children, for whom I travail in birth till Christ be formed in you."

May God forgive our past; may He blot it out; may the very memory of it die out of His heart, never to be recorded against us more; and from this day let us follow Christ, becoming transfigured into the pattern of His life.

Yosemite.

BY C P. JONES, D. D.

Beautiful, grand, sublime Yosemite! No language can describe thy wonderful beauties and glories. To be appreciated they must be seen. Once seen the beauty and grandeur and ever recurring loveliness and sublimity with an unseen pervading spirit, charm and entrance until the soul is filled with ineffiable delight and adoring wonder.

The valley is some two hundred and forty miles east by southeast from San Francisco, located near the summit of the Sierras. It is about ten miles long and a mile and a half wide in the widest place. It is surrounded entirely by a continuous wall, mostly of rock. A good deal of the wall is perpendicular, or nearly so, is sinuous, making the valley much wider in some places, and the wall is from two to nearly four thousand feet high. There is no way of entrance into and departure from the valley except over its rim or edge and down its precipices by roads cut out of the face of the cliffs, and only two of them, one over the north wall, the Tuohemne road, and one over the south wall at Inspiration point. The trend of the valley is from a little north of east to a little south of west. The floor of the valley is nearly even, desending from the east to the west end. The Merced river, a bold stream some forty feet wide, enters the valley at the east end, plunging down precipices some 800 feet, Nevada falls, and then running on a quarter of a mile, leaps over another precipice several hundred feet, Vernal falls, and rushing down a steep incline finds the level of the valley and then makes its way through its entire length, generally near the center, and finds its exit through a narrow tortuous chasm cut in the wall at the west end. Close up that outlet the river and other waters that fall into the valley would soon fill it up and thus make a lake some 2,000 feet deep.

That the reader may have a better ideal view of the valley as to its topography, I will give a supposed representation: Suppose then that a city ten miles long and from a few yards to a mile and a half wide were built up on one street with houses joined solidly together from two thousand to nearly four thousand feet high; that the way of entering into and departing from that one street were over the tops of the houses up and down stairs! In the street you are shut in by continuous walls, as there are no cross streets. Over those walls a large river and smaller streams fall into the street, giving you beautiful cascades or thundering cataracts and then flowing down through the midst of the street to a dark narrow tortuous exit. Now if we could add Bridal Vail, El Capitan and a thousand and one beauties and wonders and glories and give you a view of all them from some glacier point, you would exclaim: "Visions of glory spare my aching head."

On the tenth day of July, about 3 p. m., we entered the Valley, passing over its edge or rim by the Tuolumne road; before descending we paused to gaze upon the sublime scene spread out before us. More than two-thirds of the valley could be seen from our standpoint. As the valley lies nearly from east to west and as the sun was high in the heavens his rays fell upon nearly every part of it, walls, waterfalls, Cap of Liberty, Half Dome, Royal Arch, "El Capitan," Bridal Vail, etc. With the sweep of the valley at our feet, with the Merced river flowing through its entire length all came full into view. Language fails to express the wonderful scene and the thrill of delight which filled us. Bridal Vail, across the valley, a little to the left of us, appeared in all its beauty and transcendent loveliness. The water, a good sized creek, mostly melted snow, poured down through a deeply cut channel in the rim of the cliff, falling over 800 feet on huge boulders piled up at the base of the wall. As the water descends it spreads out fan like; the particles or drops appearing to separate and sparkle in the golden beams of the sun. A strong breeze blowing up the valley swayed to and fro somewhat the descending water and lifted and whirled about the mist rising from the rocks below. Thousands of rainbows flashed in and out, or came and went, as the descending waters and rising mist turned to and fro in the sunbeams. Oh, it was transcendantly beautiful! Most appropriately it is named, Bridal Vail!

As we turned to the left to descend into the valley along a narrow road cut out of the side of the wall, the ladies, four in number, preferred to walk. Carefully I drove the team with our camp outfit and provisions down the very steep, zigzag way to the foot of the wall. Not far from this road to our left stands "El Capitan," a large stone springing out of the stony wall, reaching from the floor of the valley to many feet above the wall. "The Captain" is over 3,300 feet high. Its shape is very like the old style sugar loaf, in color a little darker. It looks as if in the convulsions which formed this wonderful valley, "Captain" started to walk out of the line of the wall but before going half way out with his hugh form the wall closed upon him and held him fast. For right and left the wall is firmly, solidly attached to him A turn in the wall just where he stands, making an obtuse angle, so that he looks up and down the valley as a grim sentinel.

Crossing the river on a substantial bridge, we made our way up the valley to the village near its center, passing Cathedral Rock on our right. This singular formation takes this name because in the wall almost a perpendicular rock is marked as if the facade of a great cathedral with rock spires built up many feet high above the wall at the corners. Just in front of this grand imitation of a cathedral the village chapel is built. We attended divine service there on Sabbath and heard a fine sermon on the "Great and Precious Promises of God." It was good to be there and hear of the greatness and preciousness of Him who had

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CONSUMPTION

formed this wonderful valley and glorious scenery.

To our left and nearly in front of the village, over the north wall, Yosemite falls thunder down at the great distance of over 2,800 feet. Yosemite creek, a large stream when the snows are melting, leaps sheer over a precipice 1,600 feet to a narrow ledge on the wall and thence to the valley, 1,200 feet more—2,800 feet. The thunder of the falling water is heard all over the valley. The ever ascending midst in the bright rays of the sun gives out ever varying prismatic colors.

We re-crossed the river and located our camp in a beautiful grove of young oaks and pines near the north wall and under the Royal Arch. A night of rest and pleasant dreams nuder the soothing sound of water falls we rose refreshed and with grateful hearts prepared for a busy day of sight seeing.

An early visit to the Vernal and Nevada falls, to which I have already referred, gave us ample employment and ever increasing surprises. We visited Vernal falls first The Merced river rushes over a precipice nearly four hundred feet high and with thundering crash falls into a seething foaming pool, whence spray and midst perpetually rise and in which, in the bright rays of the sun, ever changing prismatic colors come and go. Persuing our way up, up half a mile over an almost impassible way, we reach Nevada falls: a plunge of a large body of water over 800 feet. With lifted hat we stood unobstructed in the presence of Him who is the architect of these wonders.

We made arrangements to visit the Glacier Point the next day. This point is the highest accessible point around the valley, is located on the south wall a little east of the village.

It affords the finest view of the valley which can be taken in at any one place. To reach this point ponies and a guide are indispensable. A guide and ponies engaged, we started up the trail, the steep ascent, following our "file leader" at half past nine a. m. The ladies in proper trim, the right foot on the other side of the pony, as the trail is very narrow and steep in places, and winds around sharp corners on the very verge of precipices down which we fall a slip of foot or unbalancing of the rider would be instant death. To ride astride, therefore, becomes a necessity. Going up the trail in places our faces were in close proximity with the neck and head of our beasts; in descending his tail flourished near the back of your head. The de scent is more trying to muscle and nerve than the ascent. We reached the summit in due time, and quickly dismounted and approached the iron railing placed by the authorities to guard the brink of the precipice, and lo! the grandest scene which perhaps earth affords broke upon our vision. At our feet adown the perpendicular rock 3,300 feet lay the valley. The Merced river, like a thread of silver, running through its entire length. The village looked like little cabins; men walking in the streets like little boys. To our right, Vernal and Nevada falls gleamed and sparkled in the bright sunbeams; and clouds rest with his crown of snow and misty vail, and Half Dome and Cap of Liberty. In front Washington Heights, Royal Arch and to the left, Yosemite falls, El Capitan, Bridal Vail, etc And down in the north-east corner of the valley, Mirror lake resting, its glacy face gleaming like an emerald. In silent awe and wonder we gazed upon the scene, the soul filled with inexpressible delight. "Faith lent her realizing light" and imagination was filled with brighter, more glorious scenes in the mansions which He has gone to prepare for us.

The next morning we visited Mirror lake, a bright sheet of water covering about three acres, resting against the walls in the north east corner of the valley. When in repose it is a most perfect mirror imagining with clear "definition" and wonderful fidelity the walls and lofty atomes and sky. The walls here are nearly perpendicular. One lofty dome is in the line of the rising sun in the summer time. The dome is seen as distinctly in the bosom of the lake as up in the sky. To see the sun rise under that dome or peak in the clear depths below we stood on the margin of the water that bright July morning. Just after nine o'clock the mirrowed sky below the dome grew brighter, brighter till the edge of the sun, like a golden ring, gleamed out from under the peak and in a few mo ments was full orbed in the glossy depths. Just as the sun commenced to appear and corruscations heralded his ap proach, I imagined I could see signs of the corona as seen in total eclipses. We immediately moved further round the lake toward the wall to our left and thus by change of position put the dome between us and the sun; so we again witnessed the same beautiful sun rising under a lofty rock dome over three thousand feet high under the water! We moved again and had the pleasure of witnessing the same unique, entrancing scene. As the sun in the mirrored depths below appeared full orbed for the third time our company of some two dozen made the welkin ring with glad acclaim. One gentleman with a cornet blew a glad blast which woke the echoes along and up those stony walls and heights and "leaped the rattling crags among" and came back to us in sweeter strains of thrilling music.

FIRESIDE SERMONS.

BY GEO. G. SMITH.

A WORD TO LAYMEN TO BE READ BY THE PREACHERS.

"All members have not the same office."—Romans.

"Yea, the members of the body which appear to be weaker are much the more necessary."—Corinthians.

Since the days of Simon Magus the Church has never been free from those whose aim was to make a gain of Godliness.

And since the days of Alexander, the coppersmith there have always been those who were there to antagonize it and do what they could to defeat its aims—but they have been and there are now many men who are, while not vigorous members, are yet honest ones and who really love the church and who long for its prosperity, and yet they do but little to help on the great work. It is to such I come now. The lay people are not merely to receive all and give nothing in return but money, but they are to fill each one his place in the work of the church and aid in spiritual upbuilding. Reading the 12th chapter of Romans or the 11th chapter of 1st Corinthians, one will see how this work for souls is distributed among all the members. It used to be the glory of Methodism that there were no idle members and when the church realized its obligation to work in cheerful co-operation with those who were placed in charge, there was prosperity. Ask your Master the question, "What wilt thou have me to do," and ask yourself the question, "What can I do to advance the cause I so much love?" Allow me then to try and answer this last question for you, and tell you, as an old preacher, what I think you can do for the general good during this new year.

First You must be genuinely and consistently religious. It is not an idle question for me to ask you directl : Have you been converted; are you the regenerated child of God? Not long ago I was in a meeting in a distant State. There was an earnest effort made to get persons to respond to proposals made by the evangelist. They were all failures to a great degree. I said to a lady that the hearers needed conversion. "Oh, no," she said, "all are members of the Church." Do not I beseech you delude yourself with the idea that mere church membership is a substitute for a genuine piety. The church member may be a Christian, but he may not be. If you are a Christian you should know it, and if you do not know it, you should not rest till you do. Do not leave the church, do not get discouraged, do not give over the effort to be religious, but resolve to find the pearl of great price at any cost. If I do not misread things the churches of all names are loaded down with unhelpful members. If not a single person was added to the church in a twelve month and if all who have a name on the church records were to be truly converted and to be happy in God's love, Oh, what an impetus would be given to the church work.

If you have been converted ask yourself, How am I living? Does sin have dominion over you? Are you growing in holiness? Are you seeking earnestly to be all God would have you to be.

It does not matter how bright was your conversion nor how richly you have been blessed in days gone by, nor how blameless you are in public repute, the one great service you can render the church now, is to go forward in your piety. I have been a revivalist all my life. I have conducted many meetings; I never could move the ungodly if the church was indifferent, and a self satisfied, a self complacent church, always stands as an insuperable barrier. I hear some brethren say, "when I was converted, I was converted, and I am not going back on it, and seek for more, make a new consecration;" and I have heard others say, "I have laid all on the altar; it is there now, I am not conscious of any deficiency or imperfection in my service and I am not going to make any confession of my faults or make a new consecration, because in doing it, I reflect on the work done in my heart. In either case there is, it seems to me, a sad want of true self knowledge. Whatever we may have attained we must be recognizing the fact that there is more land to be possessed and we will near reach the terminus. Give me a church which is striving to be perfect and I will give you a church which will help forward any pastor, but give me a church that is satisfied with its advancement and I will give you a church never ready to help forward the Lord's work.

If you would help forward the church see to it that your relations to your pastor are most cordial. He may not have been your choice; he may not come up to your idea of what he should be; he may say things you think he ought not to say, and he may fail to say things you think he ought to say, but he is your pastor. If he is not all be should be and you are, the more need there is for you to make up for his short comings. Did a man ever go to some of the charges I have served and fail to get the help of certain stewards? Ask the pastors who have been to Millegeville, Madison, Marietta, Eaton, Thompson and scores of other places who stood by them, and they will mention the same men and the same women. The preachers differed; they were as unlike as they could be, but the faithful few stood by them all the same. No church ever failed to prosper when the main body of the church was in hearty accord with the pastor, even though he be not gifted. I remember two cases in other days illustrative of the truth that it matters much more as to how the pastor is regarded than as to who he is. In one of the cities of Georgia when Bro. ——— was returned the second year there was intense indignation on the part of a prominent faction. The Presiding Elder was willing to yield. The preacher was notified and anxious to go, but Bishop Pierce said "no!" and he said it loud. The preacher went to work, the weaker members rallied around him and that year there was a wonderful revival. This occurred again in another case when the stewards thought they were ruined. The Bishop would not yield and the plain people rallied and there was a great victory.

Again if you would help on the church do your best to keep the unity of the Spirit in the bonds of peace. Seek peace and pursue it. Eoadias and Syntecbe must be of the same mind in the Lord and we must love as brethren, be pitiful and courteous.

If we would help the church on we must do a great deal of personal work. Andiew must find his brother Simon and bring him to the Lord. He that heareth must say, come; ready to go anywhere and to do anything we must not relax any effort. If the stokers on the great steamships did not feed the furnaces with coal the engines would stop and the steamer roll helpless in the sea. So if the humble members of the church will not work because they have so few gifts and such little power, we may never expect success, but if we do all we can be assured God will not leave us fruitless.

Let us all determine, God helping us, to make this the best year of the century and may it go out in a blaze of revival fire.

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We have just closed a 10 days' meeting at Ramseur, assisted by Rev. W. B. Holcombe, of Mt. Airy, N. C. The meeting was a very successful one. Brother Holcombe did all the preaching and it was good, evangelical, and of a high order. The Holy Spirit was manifestly present in convincing, convicting and converting power. There were 12 additions to the Methodist church, and several will join the Baptist church.

J. F. ENGLAND.

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"An Open Letter to Dr. Geo G. Smith."

DEAR DOCTOR:—Your letter to the NORTH CAROLINA CHRISTIAN ADVOCATE has just been read with interest, and I trust with profit. The spirit of your letter is good, the statements, (with one possible exception,) and the object aimed at worthy of serious consideration. I trust Doctor that all who read your letter may try to profit by it as I shall try to do. There is entirely too much of the "ego" in many of our writings and in much of our conversation. The love of the praise of men is entirely too prevalent and too apparent in many to be denied or in any wise palliated. But a casual glance at our religious papers, (and secular as well) will show to what desperate extremities our editors are driven to find qualifying adjectives enough to render the expected praise of every passing minister and prominent laymen. I pity the editors from my heart and the "ego" brethren as well. I hope you will wield your pen many years to point out the little idiosycrancies and other hurtful failings in us—your brethren.

But, Doctor, I fear you were a little mistaken in one statement you made in regard to Mr. Wesley. I do not know that you were, but it may be, that you were led to make that quotation from what you have heard others say. I wish to know just where you found the above mentioned statement of Mr. Wesley. In what sermon, letter, journal, or book, page and chapter do we find your quotation? The quotation referred to is this: "John Wesley said long after he had written his tract, 'Christian Perfection,' that he no more believed himself to be perfect in love than he believed himself to be in the third heaven," and yet mere boys and girls compassed about with infirmity will become almost indignant at one who has been trying to serve God for fifty years should he hesitate to claim for himself what they continuously claim for themselves, perfection." This is your statement in full which I give to call your attention to, and to point out what seems to me just a little unfair to the people who experience and profess perfect love. Do you really believe that all who profess this blessed experience are like the "boys and girls" of whom you speak? Do you believe futhermore that any considerable number of them are like these above mentioned? Do you believe that Bishops Fitzgerald, Key and Mallalieu, Drs. Brooks, Steele, Carradine, Godby and the sainted John Tillet, Moody, Gordon, Hester Ann Rodgers, Francis Richer Havergail, Wesley, Fletcher, Watson, and a host of living and translated witnesses, would be, or could be, classed with the "boys and girls" before mentioned?

If not, then why not discriminate between the false and true here, as in regeneration? Do you not think such unqualified statements calculated to do injustice to the great cause of holiness, and do just what your letter is arrayed against—"stirring up strife?" That there are some in the holiness ranks "professing" sanctification, who justly come under your criticism, no one familiar with the work can truthfully gainsay. That there ever has and ever will be "counterfeit coins" in our ranks we doubt not. But is it not equally true, that there are many professing regeneration, who have mistaken reformation for regeneration, and others who are self condemned hypocrits? Why then should we condemn amongst the holiness people what we do not in the other ranks? Does not fairness demand that we do so, and that we hold against the first work of grace, just as justly, the inconsistensies or sins of its professors, as we would the sins or inconsistencies of the professors of the second work of grace? This, however, has ever been and ever will be the unjust method by which the holiness people have been misrepresented. I am frank to say, however Doctor, from my own personal knowledge of you, and your consecrated piety, and universal courtesy and frankness, that I cannot believe you so intended, in the seeming unfairness pointed out. I only call your attention to it, that your pen, which has been so long and effectually wielded for good, might not again betray you into such a mistake. As to the statement of Mr. Wesley, which you quote, I with a number of others, who enjoy your letters to the ADVOCATE, would like to know just where you got that quotation. If you got it from Mr. Wesley's own sermons, writings, or letters to private individuals, we would be glad if you would tell us just where to find it. A quotation like that places Mr. Wesley in the unenviable attitude of self contradiction and if true ought to be known. Many quotations purporting to come from him are in reality like the "traditions of the Jews," words that were put in his mouth, by men with a purpose. I must think (though you are innocent,) that such is the origin of the quotation in question. Bishop Mallalieu says in his introduction to Woods: "Christian Perfection as taught by John Wesley. From that auspicious and ever memorable, as well as glorious hour, when, listening to the reading of Luther's Preface to the Epistle to the Romans, he felt his heart strangely warmed with the love of God, and knew himself to be a pardoned sinner, he went straight forward as the Spirit of God directed his steps, till he came to the experience of perfect love in his own soul." He further says in his introduction: "Of two things we may rest assured. The first is that Wesley taught the possibility of this experience, and that it was to be reached by meditation, study, conviction of need, desire, consecration and faith. The second is that he leaves no room for doubt that he professed to have the experience and that he preached the doctrine of Christian Perfection and exhorted and encouraged his followers to seek it."

Again Mr. Wesley says in regard to the profession of the experience, at which so many unjust taunts are flung in these degenerate days of his backslidden followers:

"It requires a great deal of watchfulness to retain the perfect love of God; and one great means of retaining it, is frankly to declare what God has given you, and earnestly to exhort all the believers you meet with, to follow after full salvation." Works, vol. 11, p. 13.

To his brother Charles in 1766, who was on his way to London: "You are a long time in getting to London: therefore I hope you will do much good there." "Yes," says William, "Mister Charles will stop their prating in the bands at London as he has done at Bristol" "I believe not. I believe you will rather encourage them to speak, humbly and modestly, the words of truth and soberness. Great good has flowed and will flow therefrom. Let your knowledge direct, not quench the fire. That has been done too much already." Works, vol. 6, p. 668.

Again he says: "One reason why those who are freed from sin should freely declare it to believers is because nothing is a stronger incitement to them to seek after the same blessing." Works, vol. 7, p. 50.

To Miss Chapman, 1773, he writes: "You can never speak too strongly or explicitly upon the head of Christian Perfection. If you speak only faintly and indirectly, none will be offended, and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation." Works, vol. 7, p. 254.

Lastly, he wrote Rev. John Booth, two months before Mr. Wesley's death: "Wherever you have opportunity of speaking to believers, urge them to go on to perfection." Works, vol. 7, p. 238.

These quotations have been cited to show first, that Mr. Wesley encouraged the profession of sanctification, and that he did not change his mind before he died, as some declare, unless he did so the last two months of his life, after writing the last quotation above, which is not very likely. Second, to show that if Mr. Wesley ever wrote the lines you quote as his, he is guilty of unequivocal self contradiction. This I am not prepared to believe he did.

In conclusion Doctor, let me assure you this letter has not been written in any spirit of controversy or criticism, but with trembling hand and respectful mind. No one occupies a more exalted place in my estimation than yourself and what I have written has been with loving admiration of the man himself, to whom this "open letter" is addressed.

May I not ask then, would it be consistent for Mr. Wesley to have urged others to the attainment and profession of an experience, he himself did not possess, or would not profess? And this inconsistency covering a period of forty years or more. Does the opposition to Mr. Wesley's doctrine tend to allay or stir up strife? Can one be true to his church vows and remain within her ranks, and oppose his doctrines, or ought he to first resign and then combat her seeming or real errors?

May the love and grace of God which has been your stay and chief joy, for these many useful years, be your crown and shield to the end, and your everlasting reward in the world that is to come.

Yours in Christian love,
W. H. L. MCLAURIN.

Laying of Corner Stone at Love's Church

DEAR BROTHER CRAWFORD:—The corner stone of Love's church was laid with religious services today. The copper box, which was in the corner-stone of the church that was burned on Dec. 3, 1899, was placed in the new corner stone. The box contained the following articles: A copy of the minutes of the Annual Conference of 1887, the Christian Advocate and Raleigh Advocate bearing the date 1888, a roll of the members of the church together with a list of the official members and the Building Committee. All these articles were in the old corner-stone. Besides these there was a New Testament, a hymn book, a Discipline of 1898, a few small coins, a list of the official members of the church and the societies, a roll of all the church members, a copy of the minutes of the last Annual Conference, and the latest copy of the Christian Advocate and the NORTH CAROLINA CHRISTIAN ADVOCATE.

The services consisted of the ritual as found in the Discipline, and a short address by the pastor. It was a glad day for the Methodists of Walkertown. The church is being built of brick, and will cost when finished about forty-five hundred dollars. We hope to complete the building in ninety days.

W. M. CURTIS.

Walkertown, N. C., June 4, 1900.

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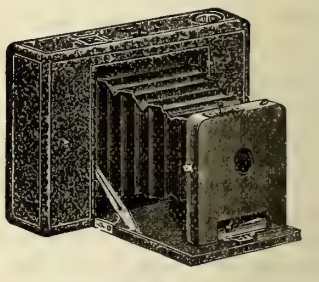
is a saying expressive of imaginary trouble. It is more probable that real trouble will be all in the eyes This is an age of defective eyes, but not so much one of SERIOUS eye trouble as before the extensive use of glasses. Statistics show that blindness has decreased over 60 per cent since the advent of glasses for the correction of complicated optical defects We like to do our share in helping "the good work" along. Let us help YOU.

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Dear Sir—I am glad to state that the glasses you fitted to my eyes. August last, are entirely satisfactory, and are all you claimed would be in every respect. B. D. HEATH, President.

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Prof Claxton.

When, almost a penniless youth, with a heart yearning to acquire a collegiate education that I might to some extent attain unto the ideals then abiding in my soul; when I was not able to enter the college of my faith, on account of its lack of funds for needy students, and I almost despaired as to what steps to pursue; when, like Bruce, of Scotland, I cried: "I'll give it up," just then, through the beneficience of the big-hearted Dr. Battle, the University took me in, transformed me from the darkness of ignorance into the light of intelligence, qualified me for the attainment of any cherished hope, and stimulated in my heart, such a fondness and admiration for learning, growth and development that I shall not let the cause of my destiny drag in the dust until I am crowned victor over the last enemy.

Were I not grateful to my alma mater for such unbounded philanthropy and life, and most zealous of her present welfare and future progress, I should deserve contempt, such as if I were to scorn my mother.

Hence, these bold and brave words in an hour when the University's great leader, Dr. Alderman, has left her, and she is considering the ability of numerous other educators, to promote the one best equipped to fill the position made vacant by his resignation and to take up the banner where Dr. Alderman laid it down and bear it heroically on until the Old North State is rescued from thralldom of ignorance.

Dr. Alderman is a great man—great in character, great on the rostrum, great as an educator, powerful in example, at home and abroad; but history teaches that no man is so great but that there is another just as great. For example, for every Napoleon there is a Wellington, for every Lee there is a Grant. And therefore, I arise before the public and second the nomination of Prof. P. P. Claxton, of the State Normal and Industrial School, of Greensboro, as a man eminently qualified to be president of the University, and urge the trustees to weigh heavily the following essential requisites in his favor:

First. There is scarcely a man anywhere profounder in liberal learning, pedagogic and history of education.

Secondly. There is no man in North Carolina or elsewhere more closely identified and more thoroughly in sympathy with public education.

Thirdly. With due respect to any and all our great educators, not one is more magnetic and entertaining on the rostrum, and more popular with the public school teacher, county superintendents and supervisors

Fourthly. He is energetic, enthusiastic, progressive and with his fine Christian character in bold relief would proclaim the Gospel of Christian education from the mountains to the sea, both by precept and example.

Fifthly. Like the present incumbent, he is no politician and the University, under his administration, would continue to enjoy progressive and real life instead of being handicaped by the stagnant effects of party machinery.

Sixthly. He is a true North Carolinian, has already devoted years of successful effort in her uplift, and if thus encouraged will live and die in her midst dispensing light and wholesome influence.

Inference: Any fair-minded citizen of North Carolina would readily concede that these requisites should be enthroned in the heart and mind of any man who is president of the University.

Will any one deny that they are not very prominent in the life of Prof. Claxton? To say they are not is as expressionless as saying Shakespeare is not prominent among literateurs.

Then, gentlemen of the trustees, Prof. P. P. Claxton is the logical man for president of the University.

GEO. H. CROWELL

High Point, N. C., May 28, 1900.

From Pineville.

DEAR BRO. CRAWFORD:—Perhaps a few lines from the Pineville circuit might be of interest to some, especially the pastors who have been formerly connected with the work and have left many warm friends here.

Since our note to you early in the year we have been making some progress. The parsonage has been very much improved by painting, furnishing and otherwise, and the preacher's folks are happily occupying the same, having enjoyed the finest health since arriving here. We have received every token of kindness from our people that a pastor could expect from a cultured, loyal, church-loving folk, even the "pounding" not having been omitted. The Marvin people have improved and beautified their church, which was in great need of repair. The Harrison congregation expects to erect a new church within the next two years, for which purpose about one half of the money is already subscribed. We are getting on nicely with our Conference collections. Subscriptions were taken for this cause early in the year, and we are collecting all the time, with the hope that every dollar of the assessment shall be paid. We have not forgotten the Twentieth Century Thank Offering, but will be heard from later on this subject. We are looking forward to a general mass-meeting to be held in the near future at Harrison, the center of the charge, under the supervision of our wise and efficient Presiding Elder, on which occasion we expect a great rally, and an awakening in all the interests of the church. Prominence will be given to the Twentieth Century Movement. Can't you be with us?

We are truly thankful to the Lord for blessings already received and are earnestly praying for that most needed blessing, the outpouring of the Holy Spirit upon the entire charge. We begin our special meetings soon—the first at Pineville. If anyone feels an interest in the Pineville circuit, or its pastor, please pray earnestly that the Holy Spirit may manifest his power in the revival work.

Sincerely,

H. C. SPRINKLE.

Twentieth Century Thank Offering.

DEAR DR. CRAWFORD:—I take pleasure in complying with your request to give an account of the Twentieth Century Thank Offering for this circuit and its direction. I have been preaching, distributing literature and using all available means to intelligently inform my people in reference to the nature and object of this fund and most of them have expressed their willingness to give liberally as an expression of their gratitude to God for his blessing. I have secured in good subscriptions about $1,500, or $6 00 per member. I think we will add to this $500 more before Conference. And now its direction. After prayerful consideration and in view of the imperative need of a good preparatory school in this section, I have secured a nice site of five acres of land, beautifully located in the center of the Iotla Valley in easy reach of more than two hundred school children and surrounded by a rich farming country for miles in every direction, on which we propose erecting suitable buildings. It will cost $2,000 to put up the buildings necessary to start the school. And if we had $5,000 it could not, in my judgment, be placed where it could be made more subservient to the cause of Christian education and the strengthening of our church. We never can have a well dignified and loyal church in much of this mountain country until we build more schools and educate the young people. We never can have a wide awake, aggressive church in many places with the present membership. Most of our members, both old and young, are uneducated and hence spasmodic in the recognition of their relations to the church. Our hope of a well organized church is to educate the children. We have many bright boys and girls, with a good preparatory school near them, who would after a few years enter some of our colleges. We have already lost a great deal to our church in the last few years in our efforts to centralize our educational forces at a few places to the neglect of the masses. Other denominations have already established schools in this and adjoining counties where our church has had the preference for the last thirty years. They are educating the children in Methodist homes and of course will take them into their churches. In many places we can only embrace our last opportunity to the work among the masses we have neglected so long.

Your fraternally,

T. E. WEAVER.

Franklin, N. C., May 30th, 1900.

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Are Renovated, Regulated and Restored by the Pelvic Catarrh Remedy Pe-ru-na.



Mrs. E. C. Everly.

Mrs. E. C. Everly, 505 Diamond Street, Philadelphia, Pa., says: "I feel well, never felt better; thanks for your attention and Pe-ru-na. I will be glad to do all I can in the way of advancing the sale of your valuable medicine. I do think Pe-ru-na the best medicine I have tried at any time. Since I began taking Pe-ru-na we have never been without it."

Read what an elderly woman says—a woman who has passed through all the phases, crises and experiences of girlhood, womanhood and motherhood: "I really believe that every woman in the world ought to have Pe-ru-na on hand all the time; for, if she gets tired, Pe-ru-na refreshes her; if she gets nervous, it soothes her; if despondent, it cheers and invigorates. It is a panacea for all irregularities of her monthly periods. It is a constant friend to the expectant mother; a never-failing stand-by to the nursing mother, both for herself and for her child, and finally when the change of life comes on, no medicine on earth is of equal efficacy to the woman in this critical period. Surely Pe-ru-na is the woman's friend."

That catarrh has any relation to barrenness in women is surprising to many. It is one of the mysteries of catarrh. This insidious disease penetrates to every organ of the body. Mrs. L. M Griffith, of Cambridge, Neb., says: "Your medicine did me a wonderful amount of good. It cured me of barrenness. I am thirty years old and had never borne any children, but since beginning your medicine I gave birth to a ten-pound baby girl. She is now six months old, and weighs twenty-five pounds. My friends were all surprised. Some would not believe it until they came to see me. My husband says he never saw such a change in anyone as there was in me after I had taken three or four bottles of Pe-ru-na. I am stronger than I have been since I was quite young. God bless you and your medicine forever."



Address Dr. Hartman, Columbus, O., for free catarrh book.

WATCH AND CHAIN FOR ONE DAY'S WORK.



Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.

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TAR HEEL Cough Syrup, it cures. 25c.

STATEMENT

Union Mutual Life Insurance Company,

OF MAINE.

Condition December 31st, 1899, as Shown by Statement Filed.

CAPITAL STOCK—Mutual.	
Income—From Policy-holders $1,444,842.27; Miscellaneous $389,058 80; Total,	$1,833,919 11
Disbursements—To Policy-holders, $837,641 52; Miscellaneous, $590,945 07; Total,	1,428,586 59
Business in force—Number of Policies 34,624; Amount,	53,222,379 39
Written during year—Number of Policies, 7,460; Amount,	10,192,883 00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$ 1,693,324 85
Value of Stocks and Bonds (United States, State, etc., owned)	4,327,711 25
Loans on Real Estate (first lien on fee-simple),	1,292,986 63
Loans on Stocks, Bonds and other securities,	743 069 72
Interest and Rents, due and accrued,	66,447 81
Cash in Home Office and deposited in Banks,	38,099 05
Premiums unpaid,	211,164 01
All other Assets, detailed in statement	218,279 31
Total,	$ 7,991,012 63
Less Assets, not admitted,	23,001 24
Total admitted Assets,	$7,968,738 39

LIABILITIES.

Net reserve,	$ 7,270,841 00
Net policy-claims,	116,349 93
Unpaid dividends, etc., due policy-holders,	4,984 20
All other Liabilities as detailed in statement,	22,080 00
Total Liabilities as to Policy-holders,	$7,414,235 13
Gross divisible surplus,	554,503 26
Total Liabilities,	$ 7,968,738 39

BUSINESS IN NORTH CAROLINA IN 1899.

Policies in force—Number, 10; Amount	$ 22,716 31
Policies written and revived in 1899—Number, 16 Amount.	55,934 91
Total amount premiums collected and secured,	841 42
Amount of losses and claims—Incurred, None; Paid,	None.

President, Fred. E. Richards.
Secretary, J. Frank Lang.
Home Office, 396 Congress Street, Portland, Maine.
General Agent for service, INSURANCE COMMISSIONER, Raleigh, N. C.
Business Manager for North Carolina, from Home Office.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 2, 1900.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of The Union Mutual Life Insurance Company, of Maine, filed with this Department, showing the condition of said Company on the 31st day of December, 1899.

Witness my hand and official seal, the day and date above written

JAMES R. YOUNG,
Insurance Commissioner.

THE CHRISTIAN LIFE.

Transformed.

JOSEPHINE RAND.

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable. and perfect will of God "—Romans 12:2

Like as the waters of a placid lake
Reflect the sky,
So that each passing cloud looks up to greet
The passer-by,
So would my soul a spotless mirror be
Wherein my fellow-men my Lord shall see.

So let my will be yielded to His will,
Nor e'er rebel;
That I may know, and do, and yet be still;
My life-song tell
That, gazing on His face, I grow to this—
From glory unto glory, bliss to bliss.

And let those Eyes that compass every thought
So light my heart,
That every shadow of this evil world
Shall swift depart,
And in its silent depths may His dear face,
Reflected, show the beauties of His grace.

From strength to stength, to unknown power still,
So let me go;
Renewed, like eagle, for yet higher flight
Which saints shall know.
Life hid with Christ in God, His life in me;
When He appears, may I His likeness be!

God's Guiding Hand.

Dr. T. J. Barnardo, of London, who has made a phenomenal record as a rescuer of waifs and orphans, having rescued and trained in his various homes in the last thirty years no less than thirty-eight thousand needy or abandoned little ones, gives this account of one of his early experiences:

It was at this time that I began, perhaps more earnestly than heretofore, to make constant and daily requests for God's guidance. I often prayed that he would somehow graciously interfere, and even stop me by illness or by bringing my plans to naught if I were following mere personal liking in doing this work among the poor waifs of East London. I remember frequently in prayer arguing thus with my heavenly Father: "Better, O God, that I should die than that I should take up and carry on this or any work against thy will and without thy presence and guidance." Thus, constantly seeking to realize his direction, I was led one day after much prayer to those remarkable words, "I will guide thee with mine eye." It seemed to me then, and since, that here was all I wanted. I took these words as a definite answer to prayer and as a promise given to myself. Here was a pledge of personal guidance which came to me as if God had spoken it in my ears and to me alone, and had designed it for my peculiar circumstances. Here was a promise upon which I might rest content at all times. I remember that with this promise there seemed to me no longer room for doubt or uncertainty in my mind. The "I will" was emphatic. It was as though the words were printed in my Bible in large capitals. At last my fears were quieted and I was at peace and rest, for had not God spoken?

And it was only a few days after that experience that I received an amazing letter, the contents of which were so surprising, so unexpected, and, as I judged, of so manifestly a providential character, that I was brought to a solemn and sudden decision concerning my life's work almost there and then. For, although many days had passed before I spoke of this letter or its contents to any one, or even admitted to myself that I had arrived at a crisis in my life, I felt as if the guidance, the answer I had been seeking, had been vouchsafed to me in a wonderful manner.

The contents of that remarkable letter were to this effect: that the writer would provide five thousand dollars for the furtherance of my scheme of child rescue if I felt able, for the present, at all events, to give up the thoughts I had entertained of China, and would be content to remain in England, and to establish in East London a Home for Waif and Stray Children. No other condition was attached! The letter came from a well-known member of Parliament, whom I had up to that time never met, but who afterward became, and continued until his death, a warm and close and generous friend of the work of God in my hands. It will be understood with what wonder and amazement I received such an unexpected intimation at such a time and from a person to whom I supposed I was absolutely unknown!—Central Christian Advocate.

Why Do We Hesitate?

MARGARET E. SANGSTER.

A stranger reluctance comes over many when they try to talk about the soul and its relation to God. It is felt alike by the converted and unconverted persons. Very often the gay girl whose heart is running over with fun and mirth, and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is unsatisfied, that she wants something better, purer, and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She has even a faint, undefinable dread that any effort on her part would be received coldly, or made occasion of ridicule.

So the opportunity passes. The souls have been within speaking distance, but have failed to communicate with each other. Each goes on its way. The friend of Christ who might have won a soul to him, has been silent, afraid, ashamed. What wonder if to that too faithless friend there come the sad experience that the Beloved has withdrawn himself, and is gone; that, seeking the Spirit, finds him not, and calling, there returns no answer! Can there be perfect serenity, and the full sense of communion with God to one who refuses or neglects so important a duty?

Faith in Men.

It is of the most vital importance to our holiness as well as to our comfort that we retain our confidence in our fellow men. He who loses his faith in man will not long retain his trust in God. There can perhaps be no severer temptation, as there can be no sorer sorrow, than to find that a friend has been unfaithful to you; but it would be terrible beyond measure to cease to have confidence in friendship. Still trust your other friends as before. It was not what was best in your friend that betrayed you. You do not know how sorely he was tempted. In his heart he may be loyal to you still. Do not be afraid to walk in the fields, even though you have discovered that snakes sometimes run in the grass.

How many good and true people most of us have known, people who have helped us believe in the goodness and faithfulness of God. If your own nature is true, you will be likely to be trustful. It is better to have faith in some who may not prove altogether worthy of it, than to become distrustful. We are saved by our faith in God; but we are also saved by his faith in us. He believes that we are capable of salvation, and trusts us with blessings, opportunities, responsibilities and all the riches of his grace. The best have sometimes disappointed Him, but He trusts them still. What would become of us if our heavenly Father were to cease to have faith in us? —Northern Christian Advocate.

A Parable for the Tempted.

A story is told of a man who once asked an eastern king if he could tell him how to avoid temptation.

The king told the man to take a vessel brimful of oil, and carry it through the streets of the city without spilling one drop.

"If one drop is spilled," said the king, "your head shall be cut off." He then ordered two executioners with drawn swords to walk behind the man and carry out his orders. There happened to be a fair going on in the town, and the streets were crowded with people. However, the man was very careful, and he returned to the king without having spilled one drop of the oil. Then the king asked: "Did you see anyone whilst you were walking through the streets?"

"No," said the man, "I was thinking only of the oil; I noticed nothing else."

"Then," said the king, "you have learned how to avoid temptation. Fix your mind as firmly on God as you fixed it on the vessel of oil. You will not then be tempted to sin."—Selected.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

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Winston, : : N. C



Examinations Free.

Spectacles fitted by Mail.

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AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

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Cured by Johnson's Dyspepsia Cure

"I suffered over two years with Indigestion and Nervous Dyspepsia, unable to eat or sleep. I tried several physicians and different remedies, but they only helped me for a short time. A friend advised me to take Johnson's Dyspepsia Cure. I have taken three boxes, and am now feeling better than I have for two years. Have a good appetite, sleep well and have none of the symptoms of Indigestion or Dyspepsia, while I have gained ten pounds in weight within a couple of months. I am taking pleasure in recommending Johnson's Dyspepsia Cure wherever I can, and several of my friends are taking it with marked results."—L. A. Arnold, Cinn.

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For all disorders of the Liver. It stimulates and tones up the digestive organs, and corrects habitual constipation. One package to any address, postage paid, on receipt of seventeen cents in stamps.

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in your appearance will give you new courage in the battle of life. A handsome suit of hair, well kept, is a badge of gentility.

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PROFESSOR HERTZ'S GREAT GERMAN HAIR RESTORATIVE,

Is the best preparation for the hair in use. Not a dye, but essentially a toilet article, which, by invigorating the roots, restores gray hair to its natural color, produces a rapid and luxuriant growth causes the hair to grow on the thin and bald places, eradicates dandruff, and renders the hair glossy and pliable. Highest testimonials. From Prof. W. E. Abernethy, president Rutherford College, N. C., March 14, 1898:

XANTHINE CO.:—From the opinions of gentlemen worthy of belief, and from actual test of "Xanthine," I believe it to be harmless, and that it will do ALL that its manufacturers claim.

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THE HOME.

Morning Invocation.

BY AUGUSTA LARNED.

Old pain and old remorse,
Dim, weary, faint, and gray,
Get ye afar from out our path,
Nor haunt the cheerful day.

Old care, old worry, strife,
Old blame and hate and sin,
Take off the shadow from our road,
And let the sunlight in.

Old bitterness and doubt,
Old grudge and fear and dread,
Go hide ye in the charnel-house
Among the senseless dead.

Young courage, hope, and love,
Triumphant, brave, and strong,
Dwell with us in our daily round,
And breathe the breath of song.

God, blow the cinders bright
Where but a spark may shine;
In the heaped ashes of our lives
Kindle thy flame divine.

The Contagion of Health.

We catch health every moment we live, says Dr. Nicola, in Good Health. We catch it from the pure air we breathe, from the pure water we drink, from every morsel of good food we eat. Health is everywhere. God has filled the earth with it. We are inoculated with health from every sunbeam, from the beautiful flowers, from the green trees. We catch it whenever we meet a friend who has it.

Health comes of itself; but disease must be earned. We see people working long and diligently in their pursuit of disease. They will even sit up nights, robbing themselves of needed sleep, and persistently pursue their object into the wee small hours. They cause their poor, jaded bodies to dance up and down on the ball-room floor long after the tired nerves beg for rest. They rouse their tired stomachs at midnight, and require them to take charge of an indigestible mass of ice cream, or pork and pickles, or oyster ooze. Then, lest they should fail to acquire disease after all this, they shut themselves in club rooms, which they fill with the poisonous and stifling fumes of burning tobacco, with which they bathe the delicate cells of their lungs for hours at a time. It is truly an irksome task that healthy people have who set about thus trying to acquire disease; but by months of devotion to this one end, they usually succeed; and even then few are satisfied with the result. Health, on the other hand, will come without being sought. It is the first product of natural law, which must be deliberately broken if one escapes health.

How strange it is that society, custom, and tradition should have combined in tempting people to violate the plain, simple laws of nature by holding out before them some illusory pleasure as a compensation for neglect of health. But what pleasure can equal the joy that springs from pure and unhampered health? To the man who has perfect health, it is a joy to live. The air he breathes has a relish in it; there is a joy and a satisfaction in every move he makes, in every thought he thinks. He looks out on a beautiful world with clear eyesight, unclouded by melancholy or remorse. He takes up life's duties with a zest; he works for the pleasure of action, and yet he finds supreme satisfaction in the results accomplished. He feels that he is living, and that he is in harmony with the watchword of nature, which is "Progress." The sweetness of refreshing sleep, after a day of useful labor, affords a choicer pleasure than can be found in the bewildering maze of the ball-room. The joy that springs from a sense of harmony with God, as manifested in nature, is truly a higher joy than can be bought in the gilded mart of questionable pleasure. It is the joy the flower feels in blooming; it is the joy the bird feels in singing, or the colt in running or jumping. This pleasure, like health, is the divine birthright of every man. Without health, how devoid of real pleasure is wealth, social position, intellect, and even life itself. For "life is not merely to live, but to be well." And how many an ambitious scholar, grasping after the bubble of fame, finds too soon that "a brilliant intellect in a sickly body is like gold in a spent swimmer's pocket"—Christian Guardian.

Give Little Gifts.

A woman's paper recently gave a true story which should carry a suggestion to every reader. Mrs. Blank, a woman of means and culture, suddenly discovered one day that she was growing old. Her house was filled with beautiful objects, the accumulation of a lifetime.

"I have enjoyed them long enough," she said. "It is time that I was done with the care of 'things.' If I give them now to the right people, they will be useful. If they are disposed of indiscriminately when I am dead, they will be of little value."

She proceeded, therefore, to give away her treasures where they were needed and would be valued. To a worker among children in the slums went a stereopticon; books to poor libraries in the country, photographs to schools. To a hospital for sick children she sent a collection of scrap books, filled with pictures which, in the course of years, she had cut from illustrated papers. Most of her bric-a-brac treasures were given where they would afford pleasure.

"Gather up the fragments, that nothing be lost," was her motto.

None of us realize how many hungry poor are waiting for all the crumbs that fall from the rich man's table. The old magazine, thrust into the waste-basket, would bring a happy hour to some tired woman on a western ranch. The odd bits of silk and muslin on the floor of the sewing-room would give delight to the crippled children in a hospital ward.

It is much easier to give a note or a cheque in charity than to find where trifles are needed, and then to send the trifles.

"I have no time for such work," we plead every day. But Christ found time, not only to bless the children, but to take them in his arms before he blessed them, although he had but three years of public life in which to do his Father's business in the world. Was not that his Father's business?—Selected.

Kindly Actions.

"It has been a revelation to me," said one friend to another, "in my visit to this house, to observe the kindly acts of neighborly courtesy which are incessant. Nobody seems ever forgotten. If a daughter is going on an errand, she stops to inquire for a sick friend or to leave flowers. Delicate jellies and nutritious soups are carried to shut-ins. When books and periodicals have been read at home they are passed on or sent to someone at a distance. The home has many little pathways reaching out to other and less favored people and making them happy."—Christian Intelligencer.

Encourage Your Love of Approbation.

Do not fancy that you are no longer capable of contributing to the pleasure of your little world. Encourage your love of approbation It has a legitimate form of egotism—the wish to be pleasing. Put forth whatever magnetism you have and cultivate any little wit or liveliness you may possess.—Ladies' Home Journal.

On receipt of a two cent stamp, to cover postage, the Vanstory Clothing Company will mail to your address the latest and most useful novelty yet out, a collar buttoner.

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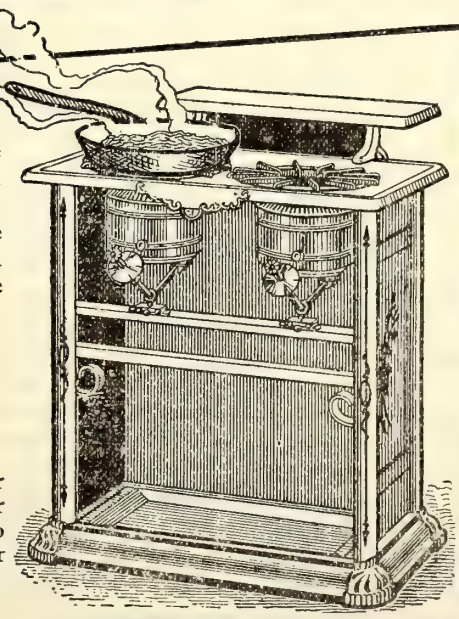
The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

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Wickless Blue Flame Oil Stove

It burns the same oil you use in your lamps, at a cost of one-half cent an hour for a burner. Makes no soot and no odor. Sold in all sizes. If your dealer *does not* have them, write to

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THE ADDRESS OF REV. E. E. HOSS, D. D.

THE FRATERNAL message of our representative to the General Conference of the Methodist Episcopal Church which was held in Chicago last month has been favorably commented upon. It was an able address, delivered in a Christian, manly spirit and very kindly received. For lack of space we cannot publish the whole of it, but give our readers below a lengthy extract. Dr. Hoss said:

It requires no slightest departure from absolute veracity to affirm that by many tokens the Lord God of our fathers abides with us. The pillar of cloud still goes before us by day, and the pillar of fire, in all its ancient glory, still flames on our eyes through the darkness of the darkest nights. With many things to depress and dismay us, we have also unnumbered reasons for abounding hopefulness; and we cannot bring ourselves to believe that He who has led us through the storms and tempests of the past means to desert us now. That was a just and wise inference drawn by the wife of Manoah when he was shaken by terror at the ascent of the angel of the Lord in the sacrificial flame, and said: "We shall surely die, because we have seen God." "Not so," replied the heroic woman. "If the Lord were pleased to kill us He would not have received a burnt offering and a meat offering at our hands, neither would have showed us all these things, nor would at this time have told us all these things." The main lesson of history is a lesson of confidence in Jehovah. It is not possible that pessimism should get a permanent lodgment in men's minds until they have ceased to believe in the living God, the same yesterday, today, and forever, seated now as of old on His throne, high and lifted up, with the trailing glories of His vestments of light, filling the temple of the universe, and the seraphim veiling their faces with their wings in His presence, and crying to one another day and night: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." We feel that our help is in the name of the Lord that made heaven and earth. And our deepest prayer is that of the Hebrew psalmist: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us."

Since 1866 we have grown from 427,000 communicants to 1,476,000. During this whole period we have had only one year of falling off. In 1898 the General Minutes showed a decrease in the membership of nearly 8,000. But in 1899 the tide again turned in the right direction, with an increase of over 6,000. All the indications are that we shall go out of the century with 1,500,000 names recorded on our Church registers. Sorry as we are that the figures are not greater, we are grateful and happy that they are not less. The causes which have lately led to an arrest in the rate of growth of the various Protestant denominations —our own among the rest—are quite too multiform and complicated to be set forth in a single word. It is not worth while to pay much attention to the self-confident theorist who thinks that he can put the whole case in a nutshell. Nevertheless, the situation is one that excites painful apprehensions, and calls for careful and prayerful investigation.

MISSIONARY WORK.

Our missionary work in China, Japan, Korea, Mexico, Cuba, Brazil, and elsewhere is prospering more largely than at any former period of our history. Slowly but surely we are coming to grasp the full force of the truth that the business of the Church of Jesus Christ is not to nurse itself, but to evangelize the world. What St. Paul said of his personal mission is also in some measure true of the whole company of the faithful: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." The adoption of any narrower program than the one which is thus so magnificently outlined is sure to bring on spiritual paralysis, and to end at last in utter death. This whole world, with every rational creature in it, belongs to our Lord by right of redemption, and it is the business of His disciples to see to it that as speedily as possible He comes into possession of His own. For foreign and domestic missions—including the contributions of the Woman's Board which are managed with very great ability—we collect and disburse not far from $600,000 per annum. Our Board of Church Extension, organized in 1882, grows constantly stronger. It now has fixed loans aggregating over $200,000, and gathers from the congregations annually about $75,000.

PUBLISHING INTERESTS.

Our publishing interests are in a reasonably healthy condition; but it must be acknowledged that our people at large do not show so intelligent an appreciation of this arm of power as could be desired. The conviction grows upon the thoughtful among us that we must make a larger and better use of the press in the future than we have done in the past. Whoever can devise a feasible plan for effecting this end will be at least as well entitled to canonization as some people that have actually passed the scrutiny and been enrolled among the saints. This old story of Martin Luther's throwing his inkstand at the devil is symbolic of many meanings. Is it amiss to affirm that the sturdy reformer was wiser than he knew? One thing is certain: the devil is constantly throwing his inkstand at the Church. Let us be sure to make the game as lively for him as we can. A single other hint may be let slip in passing: the success of our Book Concerns is to be measured, not so much by the lengthening list of their publications, nor by the increase of their capital stock, as by the extent to which they actually get into circulation a literature that is so sound in substance and so attractive in form as to command the attention of the reading public.

A COMMON METHODISM.

In our years of separation we have doubtless drifted apart in some outward and noticeable particulars. But a careful study of the two Episcopal Methodisms, made in a large part on the ground where they are both actually at work, has served to convince me that, after all, the differences between them are infinitesimal when compared with the points in which they agree. Superficially disunited, they are yet linked together by a thousand ties as close and holy as the love of God can make them. Even in outward aspects, they are as much alike as two handsome sisters, each one of whom, while retaining her individuality of expression and bearing, also carries all the family marks. Why should there be any unkind or jealous feelings between them? This is the year of grace 1900, and the world is sweeping forward at a rate which makes the old contentions look distant and small. The only people, North or South, who still cherish the hates and discords, of 1844 or 1861 are those who, like the Gadarene demoniacs, "make their dwelling among the tombs." Far be it from us who stand fronting the surpassing glories of the future ages to waste our energies by digging forever in the cold ashes of burned-out controversies. Magnanimity breeds magnanimity by a natural law. It should be our highest aim to provoke one another to love and to do good works.

A COMMON DESTINY.

What of the future? As our vision sweeps forward to the uttermost edge of the horizon, is everything perfectly clear? or do storm signals show themselves here and there? He must be blind, indeed, who does not see that there are breakers ahead; and that there is need for the best seamanship if we expect to weather the gale and reach the port without loss or danger to cargo and crew. To abandon the figure and drop down to literal speech, what are some of the dangers that beset us so threateningly at the present time?

PREVAILING INFIDELITY.

There is an immense amount of gross practical materialism, which is not thoughtful enough to frame a definite creed, but which, nevertheless, acts upon the assumed belief that the chief end of man is not "to glorify God and enjoy him forever," but to heap up vast riches by fair means or foul, and to revel in the luxury which such riches can command. The mad desire for wealth in these United States is an unparalleled phenomenon. Already it has done incalculable harm, and in the future, unless it is checked and stayed, it may work our ruin. Not satisfied with gains that would have seemed incredible two generations ago, it is perpetually clamoring for more. Entering into trusts and combines, it crushes out competition; destroys the small producer, or holds him as a victim at its pleasure; limits the output of furnaces and factories to suit its own advantage without any regard for the public welfare; swings its whip over the shoulders of the common toiler, and enforces his absolute obedience by the threat of starvation for himself and family; and with boundless rapacity and unabashed impudence forces its way into the halls of Congress, and solicits gifts and subsidies from the public treasury. There is, to be sure, a more pleasing side to the picture. Never before in the history of the world were there so many rich men who were also rich toward God, spending their millions for schools and colleges, for libraries and hospitals, for open parks and pleasure grounds, for churches and missions. But this fact, while it mitigates the evils of the existing conditions, does not in any way abate the need of wide remedial measures. Capital must be taught its duties, and where it will not voluntarily learn them, must be forced into line by the strong arm of the law. Nor less must labor be instructed that while it may properly organize for worthy ends, it has everything to loso and nothing to gain by repudiating religion, trampling on law, and seeking to secure its ends by methods that are abhorrent to right reason and a menace to the peace and permanency of society.

INIMICAL BUSINESS.

Certain particular forms of business, which are not merely capable of abuse, but positively evil in themselves, have secured such a standing before the law and such a patronage from all classes of citizens as makes them more to be dreaded than pestilence or earthquake. Chief of these is the liquor traffic. It is wholly and incurably bad. Society could better afford to license at every street corner a den of cobras than to give its sanction to the indiscriminate sale of strong drink. The open saloon is a breathing hole of hell. It thrusts temptation into the very faces of the inexperienced and the unwary, and operates day and night as a manufactory of drunkards.

We must put it down, or it will put us down. The abolition of this national evil cannot be affected by fanatical means. What is needed in opposing it is perfect sanity combined with undying determination. Let not those of us who are enlisted for the war fall into the inexcusable folly of denouncing and vilifying one another. Whoever is willing to help in any way ought to be welcomed as an ally, and not treated as an enemy, in case he cannot pronounce our shibboleths.

G. F. College Commencement.

In our last week's issue we reported the first day's exercises of the Commencement of Greensboro Female College. The address of Col. John F. Bruton to the Alumnæ of the institution on Tuesday night had been prepared with great care, was replete with vigorous thought and contained many eloquent passages. It made a fine impression.

For lack of time only three of the graduates read essays. These were of superior merit and evinced research, care and scholarship. Diplomas, certificates and Bibles were given to a large class of graduates.

The art exhibit was very fine and it was plainly evident that the young ladies in this department possessed talent of a high order and had received very efficient training by Miss Catharine F. Heiskell, the cultured instuctress.

The interest of the commencement culminated in the annual concert on Wednesday night. The programme was elaborate, the selections fine and the young ladies evinced superior musical talent and careful training. Professor Parker, the gifted musical director, is assisted by a very competent corps of instructors and they are steadily advancing the standard for graduation in this department and each concert seems more brilliant than the preceding one.

The commencement exercises of 1900 of this far famed school was a fitting close to a very successful year's work. President Peacock and his faculty have been faithful and deserve commendation.

EDITORIAL NOTES.

The Charlotte District Conference will be held at Wadesboro, July 5, and will embrace the 2nd Sunday. Bishop Duncan will be present and preside.

Mr. T. A. Green, of Newbern, attended the commencement exercises of Greensboro Female College. His daughter, Miss Clara, is a pupil in that institution. After an acquaintance of fifteen years we are prepared to say that we have few truer or better men than brother Green.

Rev J. R. Scroggs and G. H. Crowell, of High Point, R. T. N. Stephenson, of Walnut Cove, and P. E. Parker, of Stokesdale, honored our office during the commencement of G. F. College last week. We were glad to see them and to have a good report from their charges.

Mrs. L. W. Crawford, corresponding secretary of the Western N. C. Conference of the Woman's Board of Foreign Missions, returned on last Friday from the annual meeting at Paris, Texas. In next week's issue she will give an account of the meeting.

Rev. John R. Brooks, D. D., dropped in to see us on Monday. He was on his way to Durham to attend Trinity College commencement. He has just closed a meeting of three weeks continuance in Reidsville in which the church was greatly profited. The demand for his book continues.

Rev. H. H. Jordan, of Mocksville, spent several hours in Greensboro on Monday. He was returning from Staley, where he dedicated a new Methodist church on last Sunday. A large congregation was present and the occasion was greatly enjoyed. Bro. Jordan gives a good report of brother Eaves, the pastor of Liberty circuit. There are many signs on his charge of growth and improvement.

A lady graduate from a short-hand school in Chicago and now principal of a short-hand and typewriting department of a business school, wants a situation in North Carolina. Testimonials of standing and efficiency will be given. Write to B. J., care of the ADVOCATE, Greensboro, N. C.

Rev. Frank Siler, of Trinity Church, Charlotte, spent several hours in Greensboro last week, returning from Siler City, where he had been to preach a special sermon. We were glad to have a visit from him. He is quite in demand these days for commencement and other important occasions.

The June number of The American Illustrated Methodist Magazine presents an interesting table of contents. An appreciative article on "Frank L. Stanton: the Man and the Poet." by Lucian L. Knight, appears with numerous quotations from the poems of this versatile and popular Georgia writer, and interesting facts concerning his career. The illustrations throughout are artistic.

Since our last report we are indebted to the following brethren for new subscribers, A. J. Burrus, L. E. Peeler, J. H. West, W. M. Boring, G. D. Herman, Everett Eaves, W. H. Perry, Allen Whisner, J. M. Price, Z. Paris, B. F. Fincher, B. A. York, W. H. Willis, D. A. Bowles, C. H. Caviness, J. T. Stover. Besides these a number of brethren have sent in renewals. All will accept our thanks.

Prof. W. F. Massey, of the Agricultural and Mechanical College, of Raleigh, contributes an article every week for the farmers' page of this paper. These articles are copied by several papers. As they are not copyrighted that is legal, but we do insist that the editors who use them give due credit to the NORTH CAROLINA CHRISTIAN ADVOCATE. This is demanded not only by courtesy but by right.

Some of our contemporaries and certain brethren often refer to this paper as the Greensboro Advocate. This may be an inadvertance or it may be intentional. We are proud of our local habitation. The two North Carolina Conferences surveyed the field and said: Greensboro is the place in which to locate a great Methodist paper for the State, and the NORTH CAROLINA CHRISTIAN ADVOCATE was the name given to it. So brethren, do not try to deprive us of the benefit of that name. We are trying to be worthy to carry it.

Rev. G. H. Crowell, superintendent of the High Point Graded School, has a letter in this issue strongly presenting the name of Prof. P. P. Claxton, of the State Normal and Industrial College, for the presidency of the University. The ADVOCATE first mentioned Prof. Claxton for that responsible position and we are glad to see that many have endorsed our nomination. We hope the trustees will carefully consider his name in connection with the place. A number of gentlemen of high standing have been mentioned but we think none of them has superior claim to Prof. Claxton. Read Prof. Crowell's letter.

The coming session of the Teachers Assembly at Morehead City June 12 17, promises to be one of unusual interest. The president, Prof. D. Matt. Thompson, is one of the foremost and most experienced educators in the State and Prof. C. H. Mebane, Superintendent of Public Instruction, is the efficient secretary. The Atlantic Hotel, the great seaside summer resort, offers special rates and everything possible will be done to give those who attend a week of pleasure and profit. Greensboro has been especially favored by the Southern railroad in allowing all members of the Assembly stop over privileges returning in order to attend the commencement exercises of the State Normal and Industrial College.

We were glad of an opportunity of spending last Sunday at Rehoboth church on Rev. R. F. Bryants work. The congregation there observed children's day. It was an occasion of great interest. The weather was a little threatening in the morning, but the people came out from all directions and the house was filled to overflowing. Bro. Charles Short, the very efficient superintendent, had previously arranged an excellent program, consisting of music, recitations, dialogues, essays and addresses. This program was carried out most successfully and the young people acquitted themselves in a highly satisfactory manner. The large crowd seemed greatly pleased with the exercises and brothers Short and Bryant were deservingly complimented upon their profitable Children's Day Services.

The Ecumenical Conference.

The Ecumenical Conference on Foreign Missions is over and is pronounced on every hand the greatest Missionary Assembly that has ever been held. It now remains to make its work permanent. That will depend to a very great degree on the Report of the Conference, its character, the extent to which it is circulated and the manner in which it is used. As to the Report itself, it is now in the hands of a special committee who have had large experience and who will employ trained men. The editorial end in view is to omit nothing essential, to admit nothing non-essential. The plan includes three parts:—1. The Story of the Conference; its inception, organization and conduct, and its place in the history of Missions. 2. The Contribution of the Conference, the Papers, Addresses, and Discussions. 3. Appendices, including the complete program, the organization and roll, a list of Missionary Societies, a summary of Missionary statistics, a carefully prepared Bibliography of the best Missionary books, and an Index.

The Report will be published in two volumes of about five hundred pages each, paper, printing and binding of the best. Originally, the price for the two volumes was fixed at $2.50, advance subscribers to receive it for $2. The funds of the Conference, however, will cover the cost of putting it on the press, and will thus enable the Committee to reduce the price from $2 50 to $1 50, and to advance subscribers from $2.00 to $1.00 for the two volumes. They will be ready for delivery early in the fall. Subscriptions accompanied by the money may be sent to the Publication Committee, Ecumenical Conference, 156 Fifth Avenue, New York Checks should be made payable to Edwin M. Bliss, Chairman.

From Reidsville.

DEAR BRO. CRAWFORD:—The Ruffin circuit parsonage was invaded on last Thursday evening by a band of representative Reidsville Methodists who gave the preacher and his family a generous pounding. They know how to do the nice thing. May His blessings, who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," abide richly on them.

Affectionately your brother,

W. S. HALES.

Reidsville, N. C., June 2, 1900.

Notice.

DEAR BRO.:—Announce that the Charlotte District Conference convenes on Thursday, July the fifth.

Preachers will please send names of their delegates as soon as convenient to me.

Bishop W. W. Duncan will be with us during the Conference and will dedicate the church July the 8th, second Sunday.

Yours, PARKER HOLMES.

Programme of the Commencement Exercises of Davenport Female College.

Sunday, June 10th, 11 a. m.—Annual sermon by Rev. Frank Siler, of Charlotte. 8:30 p. m.—Missionary sermon by Rev. R H. Parker, of Morganton.

Monday, June 11th, 8:80 p. m.—Cantata.

Tuesday, June 12th, 9:30 a. m.—Annual meeting of the Board of Trustees. From 3 to 6 p. m.—Art Exhibit. 8:30 p. m.—Annual concert.

Wednesday, June 13th, 10 a m.—Contest for Nelson Elocution Medal. 2 p. m.—Literary address by Rev. T. F. Marr, of Winston.

It is expected that the people of the town and of the surrounding country will bring their dinner Wednesday and picnic on the College grounds. It is much easier to prepare and serve dinner that way, and it is much more social. This will be a most interesting day.

District Conference Directory.

The Statesville District Conference will be held at Lenoir June 28—July 1.

The Charlotte District Conference will be held at Wadesboro, July 5, and will embrace the 2nd Sunday. Bishop Duncan will be present and preside.

The Winston District Conference will be held at Lewisville August 8th, and continue over Sunday, the 11th.

The Morganton District Conference will be held at Marion, N. C., July 18–22. The first day will be a Missionary Institute.

The Shelby District Conference will meet at Shelby and embrace the 3rd Sunday in July.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Salisbury District Conference will convene at New London and will embrace the 5th Sunday in July.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

The Franklin District Conference will convene at Haysville, N. C., August 8–12, embracing the 2nd Sunday.

The Mount Airy District Conference will convene at East Bend on August 22–25.


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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for June 10, 1900.

DEATH OF JOHN THE BAPTIST.
Mark 6: 14-29.

Time.—March A. D. 28—March A. D. 29.

Place.—Castle Macherus.

LESSON COMMENTARY.

When the fame of Jesus began to increase and his name was being heard everywhere, the same question arose in the minds of all, "Who is this?" "Who is this, teaching such glorious truth, working such wonderful miracles?"

We might suppose that the true answer would have been given on every side, "It is the Christ, the promised Messiah of our redemption." But not so; all were expecting that the Messiah would be a conquering king, commanding armies and winning bloody victories; no one thought that in love and suffering he would lay the foundations of a kingdom mightier than that of David or Solomon; and so none thought that Jesus, teaching of meekness and forgiveness, preaching to the poor and healing their sick, could be God's chosen and anointed.

But again they asked, "Who is he?" Some said Elias; some that one of the olden prophets was arisen, they knew not which; others, that a new prophet had come like those of the ages past. And some said, "John the Baptist is arisen from the dead." And so said Herod, John's guilty murderer. Only among the chosen twelve was the truth yet known, spoken by Peter as he answered the Master's questioning, "Thou art the Christ, the Son of the living God" (Matt. 16: 16).

We should have a care lest we let the material world crowd out the spiritual, lest while we think of lesser things we do not see the greater. We may talk of miracles and prophets and still fail to find salvation, unless we become the disciples of Jesus and learn his lessons of faith, love and repentance. The curiosity of the mind never finds Christ; it takes the earnest interest of the heart to know him and to follow him.

Herod's answer is an illustration of the power of conscience and the torment of an accusing voice within. In terror he exclaimed, "It is John, whom I beheaded." John's faithful rebuke had alarmed Herod so greatly that but for his own superstitous dread, as well as for fear of the multitude, he would much sooner have silenced the brave preacher; but now when he had slain him and thought himself free, behold a new and greater voice is heard, miraculous power is displayed at his very doors, and guilty conscience cries out, "It must be John come back, and that perhaps for judgment!"

How much better, like David when accused by Nathan, to confess our guilt and in repentance to bow submissively to God, than like Herod to keep silent and suppress the truth. "Be sure your sin will find you out" (Num. 32: 23).

The character of Herod is not an uncommon one. He was a man rather easily influenced, inclined to be either cruel or generous, and much given to self-indulgence and dissipation. Such people listen willingly to preaching—Herod heard John gladly—but they are as easily led into sin as Herod was entrapped into submitting to John's execution. Surrounded by the pure and patient, such people may be won to repentance and righteousness, and often make earnest Christians and zealous workers; but among evil companions they are influenced to follow their own inclinations, and they go swiftly on the downward course. If Herodias had been as willing to hear John as Herod was, they might both have been led to better lives; as it was, she induced him to imprison John, and then to murder him. Such is the power of influence.

Let us study Herod's downward path of disgrace and ruin. First, he sinned, and that most flagrantly; he won away the wife of his own brother whose guest he had been in Rome; secondly, he refused to repent when faithfully warned by a messenger from God himself; thirdly, he laid hands on his reprover and imprisoned him; fourthly, he put himself out of reach of good influence and beyond control of his own judgment by getting drunk; fifthly, he consented to the indecent and disgraceful dance of Herodias' daughter merely to amuse himself and his drunken guests; sixthly, he made a rash and foolish promise, a means by which satan often ensnares his victims; and seventhly, sunk to the depths of wickedness, he kept a rash oath from superstitious dread and fear of ridicule—as he took the life of a prophet of the Most High God.

Perhaps we may think that there is no danger of our sinning in such degraded and black transgressions. Did we never break any of God's commandments seeking our own pleasure? Did we never refuse to repent, warned by voice of preacher and of conscience? Did we never in anger repel the faithful reprover of our faults? Did we never indulge in any excess and dissipation? Did we never let others degrade themselves for our amusement? Did we never make rash, foolish promises? Did we never commit one sin to cover up another?

Alas, though God's grace may keep us from the infamous sins and crimes of Herod the tetrarch, there is great danger that we shall walk in the same path by committing other sins of like nature. "Watch and pray that ye enter not into temptation" (Matt. 26: 41).

The daughter of Herodias, Salome, seems to have been used by her wicked mother to advance her nefarious scheme to murder John the Baptist without being herself aware of her mother's plan.

We should ever be watchful that others do not use us to bring about evil. Salome would have avoided her part in this terrible crime, if, as she had the right to do, she had refused to enter the hall of the king's drunken banquet. How powerful is influence! How powerful the influence even of one young girl! Salome led Herod to murder John Had she been modest, refined, religious, that same influence might have brought Herod to a virtuous life, and given to John's preaching a new field and usefulness. Let us take heed how we use our influence.

Here we learn also the danger of making hasty promises. They are apt to call for more than we can perform, or for that which we ought not to perfoem. A promise should never be kept when to do so would be to commit any sin, but a promise should be kept unless it does lead to sin. "Be slow to make promises" is a safe rule to follow.

Beware of the way of Herod. "Be not drunk with wine wherein is excess; but be filled with the Spirit" (Eph. 5: 18).
—Rev. Eugene P. Mickel, D. D.

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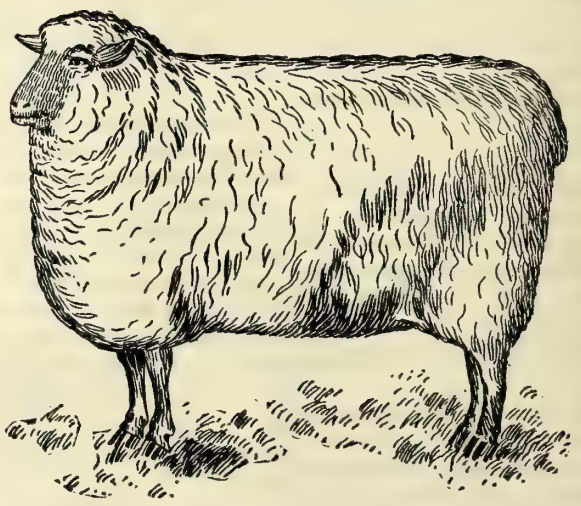
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for June 10, 1900.

"LIVES THAT LIFT."
Luke 13: 20, 21.

No man liveth to himself.

A Touch.

A living coal! And with its glow
It touched another coal, when lo,
The dark form into radiance grew,
And light and cheer beamed forth anew.

A loving heart! And with its love
It touched another heart, which strove
With adverse waves on troubled sea,
When oars were plying heavily;
And lo, through rifted clouds Hope smiled,
And Love the weariness beguiled.

That living coal be mine to glow,
That loving heart be mine to show,
While earth has sorrowing hearts that wait
The opening of Redemption's gate.
—The Advance

For a Good Meeting.

This may be made a magnificent biographical meeting. Ask each League to choose some character in the world's history, either sacred or secular, and tell in the meeting just how it "lifted," adding, if possible, an illustrative anecdote. Howard with his prison work; Wilberforce with the slaves; Florence Nightingale with the sick; Drummond with the students; Livingstone with the Africans; Luther with all Germany; Peter with Cornelius—these are samples. More than one may choose the same hero, but never mind; that will only emphasize him the more.

Hints for Talks and Testimonies.

What means is God using most in making the world better?

What is the effect of every life that is not a Christian life?

Give an instance of a life whose influence on the world was wonderfully changed by conversion.

How long does the influence of a life last?

What element in a life counts most toward helpfulness?

How can we gain most from lives that have had great influence?

How have you been helped most by other lives?

Why may one often be most helped by a very humble life?

Where is the place to begin in making one's life helpful?

How can one's life be made to help the largest number?

Influence.

Character the Source of Influence.—Prov. 4: 23; Matt. 5: 13 16; 7: 16-20; Mark 7: 20-23; Luke 6: 45; Gal. 5: 22, 23; Eph. 5: 9; Jas. 3: 13, 17, 18.

Influence for Good —Gen. 12: 1, 2: Prov. 11: 30; 25: 13; Isa. 32: 2; Jer. 50: 5; Micah 4: 1, 2; Zech. 8: 21-23; Phil. 2: 14 16.

Influence for Evil.—1 Kings 12: 8-14; Prov. 1: 10; 4: 14 16; 13: 20; 28: 10; Matt. 18: 6, 7; Rom. 14: 13, 21; 1 Cor. 8: 9-13.

References.

Lives that lean. Judges 5: 23; Matt. 12: 30.

Remembering others. Rom. 15: 1-3.

Meeting responsibility. Matt. 26: 31-46.

Laying aside weights. Col. 3: 1 14.

Raising burdens. Gal. 6: 1-10.

Lifting men. Mark 9: 17-29.

Topic.—Lives that lift. Luke 13: 20, 21

Influence Cannot be Buried.

A man who had lived a very wicked life prayed one prayer on his deathbed, and that was, "O that my influence could be gathered up and buried with me!" The petition was in vain. He passed away, but his influence remained behind him, and is still working as a blight upon the lives it touched. The immortality of influence was the immortality George Eliot longed for when she wrote the famous lines:—

O may I join the choir invisible
Of those immortal dead who live again
In lives made better by their presence!

Silent Preaching.

The atheist who spent a few days with the saintly Fenelon said: "If I stay here much longer I shall become a Christian in spite of myself." Fenelon had used no word of controversy or solicitation. It was but the quiet, convincing argument of a holy life—a consistent walk and conversation.

"I tried to be a sceptic when I was a youug man," said Cecil, "but my mother's life was too much for me."

"My brethren," said an old African preacher, "a good example is the tallest kind of preaching." And he was right. "There is an energy of moral suason in a good man's life," says Dr. Chalmers, "passing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongue of men and angels."—Gerard B. F. Hallock, D. D.

"Miss Out Bartholomew."

When Rob Dow, in "The Little Minister," taught his boy Micah the names of the apostles from Luke sixth, he said, "Miss out Bartholomew, for he did little, and put Gavin Dishart in his place." The minister of Thrums had put his life beside t e l f, of this drunken preacher in his time of temptation, and the poor fellow honored him in a fine way.

Without doubt there were many in Cana of Galilee who could dispute this claim for the Little Minister's apostleship, in favor of Bartholomew, and on the same ground. And, after all, is not our standing in the thought of those whose lives touch ours day by day of more value than our standing in the thought of the world, which has so many to honor already that it has scant time to weigh the claims of each, or to remember any one for long?

To touch for good the lives nearest us, —can we find a more Christlike service?

Our Influence.

Character is the purchase of the lever of influence.—Anon.

It is not so much what we do in this world as what we are, that tells in spiritual results and impressions.—J. R. Miller, D. D.

The truth of God working through the personality of man has been the salvation of the world Increase the personality and you increase the power.—Phillips Brooks.

Influence depends less on our activity than on the qualities that lie behind our activities, as the planet attracts, not by its motion, but by its weight.—Thomas Starr King.

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IN MEN, WOMEN OR CHILDREN
Nothing so quick to take effect as
JOHNSON'S STOMACH TABLETS
They strengthen the Stomach, Stimulate the Liver, cure Constipation, and TONE UP THE ENTIRE SYSTEM. A new and perfect substitute for Liver Pills and Cathartics. None so cheap, and none so Cheap. Large Box (25 Tablets) 10 Cents. By mail for five 2-cent stamps. Made at
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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



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ALSO CHIMES AND PEALS.
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LOUISVILLE, KY.
Publish a book on use, selection and application of paint. It is of great value to any one having painting to do. Our readers can procure a copy by writing this firm for Book No. 95. apr 9-

Weekly Crop Bulletin.

The reports of crop correspondents for the week ending Monday, June 4, 1900, were generally quite favorable, but, as the entire week was dry, complaints of lack of sufficient moisture for the best development of crops were numerous, although it can not be said that positive injury by drought has yet occurred. The week was uniformly warm, dry, and bright, with maximum temperatures rangiug between 80 degrees and 90 degrees, and cool nights only in the mountainous portions of the western district; the mean temperature averaged nearly three degrees above the normal daily. The amount of sunshine was abundant, with gradually increasing cloudliness the latter portion of the week. On Saturday, Sunday and Monday irregularly distributed and very light showers occurred, which, while beneficial, were quite insufficient in amount; a good soaking rain is much needed, as very little precipitation has occurred since May 24th and the ground has become quite dry and low lands are hard and refractory.

Nevertheless, farm work progressed vigorously; all crops have been cleaned and thoroughly cultivated and are in condition to respond promptly to seasonable showers by healthy and rapid growth.

Deep-Seated Blood Troubles Cured by B. B. B.

TRIAL BOTTLE FREE TO SUFFERERS.

Ulcers, Cancers, Eating Sores, Painful Swellings, Effects of Blood Poison, Persistent Eruptions, that refuse to heal under ordinary treatment, are quickly cured by B. B. B. (Botanic Blood Balm), because it is made to heal just such deep-seated Blood Troubles, by draining out of the Blood the poisons that cause these obstinate, terrible diseases. B. B. B. (Botanic Blood Balm) has made cures of cases of Cancers and Eating Sores pronounced incurable by doctors and specialists. Do you have Boils, Eruptions, Thin Blood, Weak Circulation, All Tired Out, Pale, Sallow Skin, Scabs and Crusts, Sore Mouth, Little Ulcers in throat, Skin Hot and Swollen? Have you Itching Skin Humors or Pimples? Swollen Glands and Joints? Rheumatism?

These are all convincing proofs that the Blood is more or less poisoned, and to cure B. B. B. should be used at once. It is remarkable how quickly it heals every sore, how it enrichens and purifies the blood, giving a rich glow of health to the skin, stops the itching, burning sensation and stimulates the digestion.

So sufferers may test B. B. B., we will give a trial bottle free. Large bottles for sale by druggists at $1, or six bottles (full treatment), $5. Complete directions with each bottle. For trial bottle address Blood Balm Co., 42 Mitchell St., Atlanta, Ga. Describe your trouble, and we will give free medical advice.

To Wash Outing Garments.

Flannel outing garments and underwear require very careful washing to keep them from shrinking; shrinking is caused by the interlacing of the wool fibres; hence it is desirable to keep the material well stretched out to prevent this. A washboard should not be used, nor should any soap be ever rubbed on. It is best to use Gold Dust Washing Powder; dissolve enough in hot water to make a good suds, and wash quickly by repeatedly immersing in the suds, and drawing through the hands. Flannels must be washed in half warm water—not hot or cold. Wring, stretch into shape, and hang to dry in a place where there is no wind or too hot sun.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c. and $1 bottles at druggists.
Prepared only by Dr. H Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. MRS. ETTA W JONES,
Parkersburg, West Virginia.

Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.
HARRY ADAMS,
No 1734 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles, and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.
MRS. E. A. BEVILLE,
Woodstock, Ala.

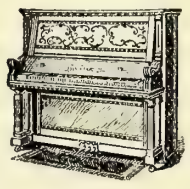
A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.
J. P. SAWTELL, Griffin, Ga.,
m&j. Publisher Morning Call.

Free to Inventors.

The experience of C. A. Snow & Co., in obtaining more than 20,000 patents for inventors, has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them: trade marks, designs, caveats, infringements, decisions in leading patent cases, etc , etc

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July 26-26t e

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QUARTERLY MEETINGS.

GREENSBORO DISTRICT—3d Round.

FRANK H. WOOD, D.D., P. E., Greensboro, N. C.

Jackson's Hill circuit, Poplar Springs	May 26	27
Asheboro station, Central Falls	June 2	3
Asheboro circuit, Pisgah	"	8
Uwharrie circuit, Concord	" 9	10
West Market St station	" 17	18
Proximity station (at night)	"	17
St. Paul station, White Hall	" 2	24
Naomi station (at night)	" 24	25
Wentworth circuit, Bethlehem	July 1	2
Ruffin circuit	" 8	9
Reidsville station (at night)	"	8
Ramseur circuit	" 14	15
Liberty circuit	" 21	22
West Randolph ct, Pleasant Hill, D. C.	" 26	29
Randolph circuit	Aug	4 5
High Point (at night)	"	5 6
Pleasant Garden ct, Bethlehem, C M.	" 10	12

MOUNT AIRY DISTRICT—3rd Round.

J. J. Renn, P E., Mount Airy, N. C.

Mount Airy Station	June	10
Pilot Mountain circuit, Pilot Mountain	" 16	17
Stokes circuit at Stokesburg	" 23	24
Elkin station at Maple Spring	" 23	24
Sparta circuit at Laurel Springs,	June 30, July	1
Jefferson circuit at Bethany	July 1	2
Reading Springs ct at Healing Springs	" 7	8
Creston circuit at Sutherland	" 14	15
Watauga circuit at Smith Chapel	" 15	16
Boone circuit	" 21	22
Wilkesboro circuit at Lebanon	" 28	29
North Wilkesboro ct at Miller's Creek	" 29	30
Roaring Rock circuit at Dobson	Aug.	4 5
Mount Airy circuit at Salem	"	4 5
East Bend circuit at East Bend	" 22	25

The Mount Airy District Conference will be held at East Bend August 23-25

WINSTON DISTRICT—3rd Round

P. J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station, Fair Grove,	June 30, July	1
Walkertown station, Bethlehem	July 7	8
Kernersville circuit, Mt Vernon	" 14	15
Winston, Burkhead, night	" 15	16
Madison circuit Leaksville	" 21	22
Mocksville circuit, Zion Chapel	" 28	29
Mocks ille station (night)	" 29	30
Winston circuit, Mt. Tabor	Aug	4 5
Winston, Grace Church, night	"	5 6
Forsythe circuit Lewisville (D C)	" 9	12
Davidson circuit, Goodhope	" 18	19
Farmington circuit, Farmington	" 25	26
Summerfield circuit, Mt Carmel	Sep	1 2
Danbury circuit	" 8	9
Jamestown circuit, Morehead	" 15	16
Winston, Centenary	" 22	23

FRANKLIN DISTRICT 3d Round

C. M. Campbell, P E., Franklin, N. C.

Franklin station	May 5	6
Whittier circuit Ocona Lufta	" 12	13
Cullowhee circuit, John's Creek	" 19	20
Webster and Dillsboro sta, Dillsboro	" 26	27
Bushnell circuit, Almond	June 2	3
Bryson City station	" 9	10
Robbinsville circuit, Tuskegee	" 16	17
Andrews circuit, Peachtree	" 23	24
Macon circuit, Salem June 30	July	1
Glenville circuit, Big Ridge	" 7	8
Highland circuit, Highland	" 14	15
Franklin circuit, Watauga	" 21	22
Hiwassee circuit Harris Chapel	" 28	29
Murphy station	Aug	4 5
Haysville circuit, (D C) Haysville	" 8	12

Committee on examination of applicants for admission on trial into the traveling connection: Revs Ira Erwin, J E Abernethy and R S Howie

For license to preach: Revs J H Bradley, T F Glenn and J E Weaver.

Local preachers for orders: Revs. E Myers, W L Nicholson and E N Crowder.

SALISBURY DISTRICT 3d Round

W. W Rays, P E., Salisbury, N. C.

Concord ct, Olivet	June 2	3
Concord Epworth	" 3	4
Salisbury ct, Providence	" 9	10
Salisbury, Main St	" 10	11
China Grove ct., Harris Chapel	" 16	17
Concord Forest Hill	" 23	24
Concord Central	" 23	24
Linwood ct, Centre	June 30, July	1
Lexington station	" 1	2
Gold Hill circuit, Zion	" 7	8
Salem circuit, Pine Grove	" 14	15
Salisbury, First Church	July 21	22
Albemarle ct Gold Hill, (D C)	" 28	29
Albemarle station,	" 29	8
Mount Pleasant circuit, Cold Spring	Aug	4 5
Norwood circuit	" 11	12
Spencer station	" 18	19
East Salisbury station	" 18	19

District Conference will convene at New London at 9 a m, Wednesday July 25.

Let all pastors be ready to report subscriptions for missions and all other collections in full, if possible, at District Conference

WAYNESVILLE DIST- 3d Round

F L TOWNSEND, P. E., Canton N. C

Clyde circuit, Elizabeth	June 9	10
Sulphur Springs circuit, Sardis	" 16	17
Brevard station, Pine Grove	" 24	24
Transylvania ct Greenwood,	June 30, July	1
Mills River circuit Horse Shoe	"	7 8
Leicester circuit Little Sandy	" 14	15
Canton circuit Canton	" 21	22
Haywood circuit, Pine Grove	" 28	29
West Haywood circuit	Aug	4 5
Waynesville station	" 12	13
Spring Creek circuit	" 18	19
French Broad circuit	" 25	26

SHELBY DISTRICT 3rd Round.

W. R. Ware, P E, Shelby, N C.

Bessemer City circuit, Tate's Chapel	June 9	10
King's Mountain & Elbethel, K M	" 10	11
Gastonia station	"	11
Polkville circuit, Polkville	" 16	17
Belwood circuit, Falston	" 17	18
Shelby station, Wednesday night	"	20
Cherryville circuit, Lander's Chapel	" 23	24
Lincolnton circuit, Pisga	" 24	24
Shelby circuit Beulah	June 30, July	1
Mt'n Island circuit, River Bend	" 7	8
District conference Shelby	" 11	15
Lowe circuit Bethesda	" 21	22
McAdensville station	" 22	23
Lowesville circuit, Hill's Chapel	"	27
Stanley creek circuit, Iron station	" 28	29
Newland circuit	Aug.	1
South Fork circuit Bethel	"	4
Rock Springs circuit	" 5	6

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

Marion station, Snow Hill	May 19	20
McDowell circuit, Murphy's	June 2	3
Table Rock circuit, Linville	" 9	10
East Rutherford circuit, Oak Grove	" 16	17
Henrietta station, Caroleen,	" 17	18
Rutherfordton circuit, Mt. Hebron	" 23	24
Silver Creek circuit, Salem June 30	July	1
Morganton station	" 1	2
Morganton circuit, Gilboa	" 7	8
Broad River circuit, Tanner's Grove	" 14	15
Forest City station, Forest City	" 15	16
Bakersville circuit now reek	" 28	29
Connelly Springs circuit, Friendship	Aug.	4 5
Elk Park circuit, Elk Park	"	4 6
Estatoe circuit, Concord	" 11	12
Green River circuit	"	15

District Conference at Marion July 19-22. The first day will be a Missionary Institute.

ASHEVILLE DISTRICT—3d Round.

D ATKINS, P. E., Weaverville, N. C.

North Asheville	June 2	3
Bethel	" 2	3
Marshall, Rector's	" 9	10
Hot Springs, Antioch	" 16	17
Ivy, aurel	" 23	24
Burnsville, Concord	June 29, 30 July	1
Bald reek, Deatoe's Bend	June 30 "	1
Hendersonville	" 7	8
Swannanoa, Tabernacle	" 14	15
Sa uda, Saluda	" 21	22
Cane Creek, Skyland	" 28	29
Old Fort	Aug	4 5
Weaverville	" 11	12
Haywood Street	" 18	19
Centra	" 25	26

STATESVILLE DIST.—3d Round.

IN PART.

J. E. THOMPSON, P. E., Statesville, N. C.

Mount Zion station	June 9	10
Mooresville station	" 10	11
Turnersburg circuit, Eagle Mill	" 16	17
Iredell circuit, Moss	" 17	18
Mooresville circuit Centenary	" 23	24
Woodleaf circuit, Ebenezer	" 24	25
Lenoir station, D C	June 28, July	1
Statesville station	" 7	8
West End	" 8	9

STATEMENT

Pacific Fire Insurance Company,

OF NEW YORK

Condition December 31st, 1899, as shown by Statement Filed.

CAPITAL STOCK—Authorized, $200,000.00; Subscribed, $200,000.00; Paid in cash, $200,000.00.

Income—From Policy-holders, $400,187.89; Miscellaneous, $27,876 46; Total,	$ 428,064	35
Disbursements—To Policy-holders, $376, 78 81; Miscellaneous, $106,723.87; Total,	483,002	68
Risks written or renewed during the year, $58,536, 83.00,	67,900,249	00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$ 9,015	50
Value of Stocks and Bonds (United States, State, etc., owned),	489,505	00
Loans on Real Estate (first lien on fee-simple),	293,370	00
Interest and Rents, due and accrued,	3,227	09
Cash in Home Office and deposited in Banks,	18,328	87
Premiums unpaid.	63,317	62
Total,	$ 814,744	08

LIABILITIES.

Losses unpaid,	$ 68,263	17
Borrowed money,	32,500	00
Unearned premiums,	330,061	66
All other Liabilities as detailed in statement,	21,892	97
Total Liabilities as to Policy-holders,	$452,717	80
Capital paid up,	$ 200,000	00
Surplus beyond all Liabilities,	162,026	28
Total Liabilities,	$ 814,744	08

BUSINESS IN NORTH CAROLINA IN 1899.

Risks written, $325,002.00; Premiums received, $6,038 00.
Losses incurred, $1,737 00; Paid, $298.15.

President, Frank T. Stinson.
Secretary, George Jeremiah.
Home office, No 32 Pine Street, New York.
General Agent for service, Dr W. C. Staples, Reidsville, N. C.
Business Manager for North Carolina, Managed from Home Office

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 9, 1900.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Pacific Fire Insurance Company, of New York, filed with this Department, showing the condition of said Company on the 31st day of December, 1899.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
apr15-2t Insurance Commissioner.

Greensboro Nurseries,

JOHN A. YOUNG, Proprietor.

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N. C.

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Church, Chapel, Lodge, **ORGANS** School and Home.

THE STANDARD OF THE WORLD.

Catalog free. 146 Boylston St., Boston, Mass.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Crown Jewel of the China Mission Conference.

BY BISHOP E. R. HENDRIX

What was it? The meeting of the representatives of the Woman's Foreign Missionary Society and the interesting reports of their work given with such fulness of detail? No. That was the crown; but the crown jewel was the meeting of the Chinese Bible women and the wives of the native preachers, and their simple effective statements of their work for the Master.

"What about their views of kwechu?" was asked when it was proposed to have such a meeting, where these reports could be given in the hearing of the missionaries, who felt so deep an interest in their work.

"What is kwechu?" you ask. It simply means heathen custom, or the custom which obtains in China born of pagan notions as to what is proper between persons of different sexes. It is very exacting, and cannot be altogether ignored, but after missionaries have been laboring in a given community for a long time yields before the light of Christian example. It may be so far yielded to that rather than give possible offense heathen customs may rule even in Christian circles. A missionary usually refrains from giving his arm to his wife or some other unprotected lady missionary when returning from evening service in some distant home or chapel, lest Chinese should misinterpret such politeness. What does the law of Christian expediency require? I say: "Let the missionary be a true Christian gentleman, if it breaks up every heathen custom in China!" As both the missionaries and their wives were to be present, it was deemed proper kwechu for the Chinese women to make their reports before the missionaries. Let us hope that in a few years the native preachers too can hear the reports of the native helpers.

It was an interesting sight to see those fifteen Chinese women dressed in their neat costumes, each with her well written report. Ten of them were from Shanghai District, and the remaining five from the Soochow District. These, with the missionaries, filled the two large rooms where, on the previous day the Consul General of the United States had been introduced to the members of the Mission Conference, and gave them the assurance that he would come with the flag of their country to any of them who might be in peril. That was an interesting moment as the faces of the missionaries showed a quiet determination to stand at their posts; but now one could read their satisfaction in the help of these co-workers whose fidelity none could question who knew their history.

Mrs. Koo had persecuted her own son for his absence from ancestral worship, for her mother and her grand-mother had been zealous Vegetarians; and she had learned, from being zealously affected in a bad cause, to become equally active in a good one. She reported as the result of her labors ten new probationers and four women brought into the Church as communicants.

Mrs. Zung was content to receive $4 a month for her services, although she had formerly earned $12 a month. She delights to sing for Jesus in the homes of the Chinese, and is regarded as a superior woman by all who know her. A destructive fire which took place during the Conference session had not cost her a quiet trust in her Lord, and she wished to thank the many friends for their kindness to her after the loss of her property.

Mrs. Quay had constantly refused any compensation for her services as Bible woman, and when compensation was repeatedly offered her she seemed grieved and finally said: "This I must do for my Lord!"

Mrs. Mow, now a most efficient Bible woman connected with the Woman's Hospital in Soochow, and the mother of a graduate of McTyeire School whose husband is a cabinet officer in Korea, makes her report of numberless opportunities of telling the story of Jesus to the patients who wait in the dispensary for treatment; and we remember that she was picked up from a grave mound where, as a little child, she had been left to die of small-pox, and owes her life to the fidelity of Mrs. J. W. Lambuth.

Another native Christian woman had rented a house and taught a school for six months, refusing any compensation either for rent or for her services.

The preachers' wives read their reports, which show how diligently they are doing a work which not even a native pastor can yet do in the homes of the Chinese. A missionary society of sixty native Christian women is reported in one of the churches, which makes a monthly offering of $4.50 for the support of a Bible woman.

Among those present at this interesting meeting was the widow of a rich Cantonese tea merchant who owes her conversion to the Christian influence of a deceased daughter who was formerly a student in Miss Haygood's school. The severe test of her faith came when in the deep grief caused by the death of her husband she resolutely refused to worship his spirit, as the rest of the family were doing, but sought consolation in worshiping the Father of spirits and the God of all consolation.

The daughters of several of our native preachers also gave with much interest the accounts of what was being done in the homes of the people, and were zealous to join in the good work.

After the reports had been severally read and duly interpreted by Dr. Parker, with such explanations as were thought necessary by Mrs. Parker, Mrs. Reid, and Mrs. Gaither, who had supervised the work during the year, I said: "Yesterday we had the crown, but to-day the crown jewel of the Conference Nothing has given me so much joy as this meeting of native helpers, of Bible women and preachers' wives, who are doing much effective work in the homes of the Chinese. It shows a great advance in our work and is the long-hoped-for fruit of faith and prayer and Christian teaching. It means much to see these noble women come from their homes in America to instruct the women and the youth of China; but it means much more to see the Chinese women serving the true God with as much zeal as they served false gods, and now so successful in planting the Christian religion in the hearts of mothers, who will teach it to their children and thus save them from idolatry. It is a pledge of the permanence of Christianity when it is thus established in the homes of the people where idolatry has always found its stronghold heretofore. I bring these Chinese sisters the Christian greetings of their sisters in America, who have contributed the means to build these schools and to send out these devoted teachers, and, in some instances, to support these Bible women. It will be a joy to bear back to America the greetings of these native workers to our missionary women—" The sentence was left unfinished, for instantly the Chinese women were on their feet, and, all speaking at once, said: "We send Christian greetings to our American sisters. We thank them for what they have done for the women and children of China. Ask them to pray for us and for the success of our work."

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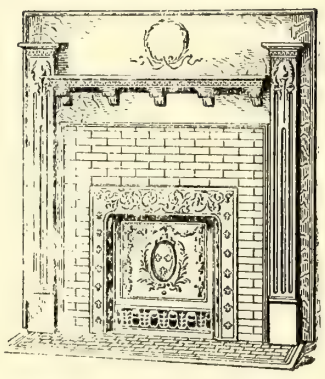


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THE FARM.

Items For The Farm.

BY. W. F. MASSEY

A correspondent in the tobacco section writes: "I am much interested in the efforts being made to overcome the labor of picking the horn worms from tobacco, by spraying or dusting. Can you give me any information in regard to the matter? I would be glad to know if it can be done with practical success. How is the mixture applied and how often, and is it better to spray or to dust." There is no difficulty whatever in keeping the worms off by spraying Paris green and water. You will need for this purpose a spraying pump and outfit. The pump may be in a large cask on wheels or a knapsack sprayer can be used, which is carried strapped on the workman's back and he pumps with one hand while he directs the spray with the other so as to direct it to all parts of the leaf. The mixture is made by putting a quarter of a pound of Paris green in 50 gallons of water, and the spraying pump should be so arranged as to keep it constantly stirred up and mixed, as the Paris green does not dissolve in water, but is merely held in suspension. We do not think the poison should be used except for the first brood of worms. If used for the latter ones the leaf is then getting so gummy that it will be retained too long and will be dangerous. But the quick destruction of the early brood means a great lessening of the later ones and the saving of a great deal of hand labor. Some are using the poison too late in the season, for a few years ago I visited a field where they were priming and curing and the leaves were still covered with the poison. Such tobacco could not fail to be dangerous to use. There is poison enough naturally belonging to tobacco without adding a deadly poison like Paris green for the chewer or smoker.

Another correspondent says that he wants to buy "a seed drill complete with fertilizer attachment. I want the machine so arranged that the discs can be removed, and the machine used to sow peas in corn at last working corn, or to attach the discs and sow peas on stubble land. One fact has become fixed in my mind through the reading of your letters in the ADVOCATE, and that is that good beef and pork will always sell, especially when the latter is well cured. I have had butchers drive 21 miles to me for stall fed beef, and men come to me for hog and bacon, and by the first of June I will be entirely sold out except of what is needed at home. I killed 65 hogs this year, part of which I sold fresh and the rest I have sold for not less than 10 cents per pound except the heads. Have sold as much as $25 worth in a day right here at home, and an out-of the-way place at that. I have a field in two parts, one in oats 15 acres to be grazed by pigs. In the other part are ten acres of potatoes to be dug and 7 of oats to be cut and sown to peas. Don't you think I can save money by buying a drill? I will have 100 hogs of my own to fatten. If I can buy 100 more cannot I fatten them without feeding much corn? Will it not pay me in a rotation where wheat and potatoes follow corn, to fertilize the corn and peas with 400 lbs. of a mixture of 3 per cent. ammonia, 7 per cent. of acid phosphate and 4 per cent. potash used broadcast? Will this corn not pay me better to feed to stock with the pea vine hay than to sell it? I want a shredder and corn harvester, but am not yet able to get them. I am using the best tools I can get, and have just set up a two-horse cultivator, and am devoting $100 per annum to improved implements, and they always pay me their cost the first season. Would be glad to have a talk with you about these farm matters, and may come to Raleigh some time this summer or fall." Letters like this one, which I have quoted somewhat at length, are encouraging to one who is laboring for the elevation of the farming of the Old North State, as it shows that the labor has not been in vain, and that here and there the seed is falling into good ground and producing a harvest. Our friend wants a disc drill, but I do not know of any disc drill that can be made to work among standing corn. We are using here a corn planter with a fertilizer attachment which is drawn by one horse. This could just as easily be used for planting peas down the middles after the corn is laid by. There is a little machine made at Darlington, S. C., for planting peas alongside corn rows at the same time the corn is laid by. It is attached to the cultivator and drops the peas in hills right along the corn rows at the same time the last cultivation is being done. This machine, I was told, only costs $2 50. I regret that I do not know the name of the maker, but any one at Darlington can give it. Your land is light and level and it is probable that the disc drill will sow the peas on the stubble land rapidly and well. But on heavy land it will be be necessary to plow the stubble first. I am glad that you are finding that I am right in insisting on feeding stock as the foundation of good farming. You are in the level lands of Eastern North Carolina and in a good climate where expensive buildings are not needed for stock feeding as they are North, and if you keep on as you have begun you can have a rich stock farm right where people have been thinking of nothing but King Cotton, and what cotton you grow will be grown at a smaller cost than that of others. If you have peas enough to keep 200 hogs growing, it will pay you to buy if they can be had at a reasonable price, and you will need to feed corn only a few weeks before killing to harden the fat. Of course it will pay you better to feed your corn than to sell it. I was out in Nebraska some years ago in the fine corn country of the Elkhorn valley, where corn was worth 25 cents per bushel as the top price. One man there told me that he got 50 cents per bushel for his corn by feeding it to hogs and selling them on foot. I told him that he could make it pay still better by curing the meat himself. He was there depending on corn alone. You have the great advantage of the nitrogenous food of the pea and other crops that can be grown here better than there and will not need to use so much corn. In cured bacon at an average of 10 cents per pound, the corn ought to pay nearly $1.00 per bushel with you, and the fodder will make a good balance for the ration of pea hay for cattle. It may not pay you directly on the corn to apply the fertilizer you mention, but it will pay in the following crop of wheat. But in your climate and soil why sow wheat at all? I should think that where you are making stock an object that winter oats will pay you better than wheat, for you can never hope to raise big crops of wheat in your section, and while I believe in diversified farming I do not believe that we should pay attention to crops that can be grown far better in other soils and climates. You can buy your flour better than you can raise it in Eastern North Carolina Special farming, not one crop farming, should be the rule, and no man should attempt to grow everything, but to make a rotation that will be best adapted to the development of his soil. Winter oats are a far more certain crop in your land than wheat. You can bring that land up to 75 bushels of oats per acre, while you can never get it to make 25 of wheat I would suppose. You are on the right track and will surely "get there" if you persevere.

A Granville county friend sends me a cut of a sort of plow that is advertised as a pea and bean harvester, and wants to know what we think of it? "My object in planting peas is primarily to improve the land. I gather enough for seed and then let the hogs gather the rest. I am a young farmer and am determined to get my living from something better than 5 cent bright tobacco. For the past two years I have followed your advice, whenever I could adapt it to my circumstances, and have improved my land and am getting something more than a good living from it, while my neighbors are skinning their land for a poor living out of tobacco, and they consider me a "crank" for not following in their ways. In connection with the peas, I prefer to make pork rather than milk and butter, as I have no good market for butter, and have already a reputation for fine cured bacon. Thanks to your advice. I will have a lot more of questions to ask later on." Well I trust you will not be bashful about asking the questions. We want to make this page of the ADVOCATE help the preachers in their work, for when a Methodist gets something more than a good living out of his farming he begins to feel more liberal towards the church and her work. As regards the plow you send a cut of, it is simply a plow with some cradle like fingers to throw the vines off. It may work in the white bean fields of the North or in the Canada peas, but it will not do for a tangled mass of the Southern pea. Even if it did, it is not the thing, for we do not want the roots disturbed, but to stay there for the benefit of the land. The mowing machine is the thing to cut the peas and we will ere long, I feel certain, have a machine that will thresh the peas from the cut vines and save the great labor of hand picking. You are right; stick to the pig, and he will bring you out. Well cured country bacon will always sell at a paying price whether tobacco is 5 cents or 50 cents, and the man who works for the upbuilding of his soil will be in a better position to make money out of tobacco when the price comes up again than the one who has been starving himself and his land in the vain effort to fight the Trusts by feeding it cheap. So long as the farmers will grow 5 cent tobacco, the Trust will thrive. When they quit doing this and go to work to improve their lands and make money out of better things, the Trust will soon find it necessary to pay better prices. If it was but possible to organize the farmers and to get them to stick to an organization for their material benefit, they could dictate to the Trust. In the meantime let the tobacco alone and feed the tobacco growers on good bacon. It is the "Cranks" that make the world move.

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		No. 403.	No. 41.
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A. L.	*8 45 p m	*9 30 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 23 a m	3 36 p m
Ar Southern Pines		4 27 "	6 10 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*8 58 a m	*9 12 p m
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester	S. A. L.	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 48 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv.			

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar. Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*5 15 a m	*2 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv.		

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Appalachian National Park.

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA:—The Petition of the Appalachian Mountain Club respectfully shows:

That your petitioner is an organization of about 1200 members composed principally of residents of Boston, Mass., and New England, with scattering members throughout the Union, organized in January. 1876, and re-organized and chartered as a corporation by the Commonwealth of Massachusetts in April 1878.

That its object is to bring together for co-operation all those interested in the Mountains of New England and adjacent regions. * * * To combine the energies of all those who are interested in efforts not only to preserve the present beauty and attractiveness of our Mountain resorts,—and in particular their forests,—but also to render them more attractive by building paths, camps, and other conveniences, constructing and publishing accurate maps, and by collecting all available information concerning the mountain regions.

* * * In short, the Club may be considered the representative in this part of the country, of the interests of all lovers of the mountains; in addition to which it has made such substantial contributions to various departments of geography as to gain recognition as a representative of general geographical science.

It having come to the knowledge of this Club that there is now on foot a movement for the establishment of a National Forest and Mountain Preserve in the Southern Alleghanies, to be known as the National Appalachian Park; and further that there is now before the Congress a petition from an organization known as the Appalachian National Park Association, "praying for such action as will result in causing to be forthwith made such examination and surveys as may be necessary to determine the best possible location and the proper area for a National Park in the Southern Appalachian region, to the end that upon the coming in of the report of the Forester, or of such other reports as the Congress may desire, appropriate steps may be taken to acquire the title to the land to be comprised within the limits of such Park, or that the Congress may take such other action as it may deem proper."

Your petitioners therefore state: That we believe the movement is inaugurated at a most opportune time, being well aware of the increased difficulty that will attend the securing of suitable land for this purpose at a later date, when land values increase and timber and land interests combine against such a movement; that they are deeply interested in this movement, which, they believe, if carried out, will result in untold health and recreation to future generations, and heartily concur in the above mentioned petition; and they respectfully pray that the said petition of the Appalachian National Park Association may receive favorable consideration with the Congress.

[Signed]

ALBION A. PERRY, Pres.
ROSEWELL B. LAWRENCE, Rec. Sec.
JOHN RITCHIE, JR., Cor. Sec.

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MARRIAGES.

WOODLIFF—STOVALL—At the residence of the bride's mother, Mrs. G. F. Woodliff, in Lenoir, N. C., April 18, 1900, Miss Alice Woodliff, of Lenoir, to Mr. Walter L. Stovall, of Gainsville, Georgia, the Rev. Wm. L Sherrill officiating.

BURLEYSON — HARDISTER. — At the residence of the bride's father in New London, May 30, 1900, Mr. James V. Burleyson, of Efird's Mills, and Miss Corinna P. Hardister were united in marriage, Rev. E. G. Pusey officiating.

OUR DEAD.

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We miss his dear presence, his step, his voice. Oh! we miss him, but we trust in "a little while" to meet him joyfully on the other shore, where there are no painful partings and where farewells are never spoken.

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— CONDENSED SCHEDULE. —

TRAINS GOING SOUTH.

Dated May 27, 1900	No 38 Daily	No. 35 Mail	No. 106, Daily ex Sunday	No. 42, Daily.	No. 49, Daily.
	A M	P M	P M	A.M	P. M.
Leave Weldon	11 50	8 58	....	....	.....
Ar. Rocky Mount	1 00	9 52	....	....	.....
	P M				
Leave Tarboro	12 21		6 10	.....	.....
Lv Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson	1 56	10 25	7 0'	5 57	2 40
Leave Selma	2 5	11	....	.....	.....
Lv. Fayetteville	4 30	12 22	.....	.....	.....
Ar. Florence	7 25	2 24	....	.....	.....
	P. M	A.M.			
Ar. Goldsboro			7 55	....	.....
Lv. Goldsboro				6 45	3 50
Lv. Magnolia				7 51	4 35
Ar. Wilmington				9 20	6 00
			P.M	A.M	P.M.

TRAINS GOING NORTH.

	No. 78. Daily	No. 108, Daily ex Sunday	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A.M		P.M	.....	.....
Lv. Florence	9 57	...	7 55	.....	.....
Lv. Fayetteville	12 20	...	9 43	.....	.....
Leave Selma	1 50	..	10 54	.....	.....
Arrive Wilson	2 35	....	11 33	.....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington		....	....	7 00	9 35
Lv. Magnolia		....	....	8 30	11 10
Lv. Goldsboro		4 50		9 37	12 26
	P. M		A.M.	P.M.	P.M.
Leave Wilson	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro		6 46	....	.....	.....
Leave Tarboro	12 21	...	...	.....	.....
Lv. Rocky Mount	3 30		12 0.	.....	.....
Arrive Weldon	4 32		1 00	..	.....
	P.M.		A.M.	P.M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 4' p m , leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Wel on 3 55 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning. leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m, arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m , 3:40 p m.; arrive Nashville 10:20 a m 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:56 p m Nashville 1:45 a m , 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 7:1[illegible] a m. and 4:25 p m Returning leaves Clinton at 6 45 a m. and 10:5[illegible] p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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NEWS OF THE WEEK.

Tuesday, May 29th.—Rev. Dr. Tyree declines the presidency of the Baptist female university———The Filipinos continue to attack our men and to be slaughtered by wholesale———Julius Shroeter, the Virginia state bond forger, is sentenced to Sing Sing for twelve years———The federal census takers will begin work Friday. There will be about 55,000 men at work———The tenth reunion of the United Confederate Veterans begins in Louisville at noon today———At Lawrenceville, Va., Rev. J. E. Riddick is on trial for the killing of Dr. W. H. Temple———The total amount of extra allowances to American army officers on duty in Cuba is $37,750 ———Among the president's nominations yesterday was Judge T. C. Fuller, of North Carolina, as an associate justice of the court of private land claims——— Yesterday was the most turbulent day of the St. Louis strike. There were several pitched battles and a dozen or more persons were injured, three of them fatally ———Two hundred maimed confederate veterans, each one of whom had lost a leg, an arm or an eye, start from Atlanta on a special train for the Louisville reunion———Our minister at Pekin has asked for a marine guard for his embassy. The boxers have cut the railway line between Pekin and Taku, where the Newark now lies. The Boxers have murdered nine Methodist missionaries and are moving on Pekin. The Chinese army cannot be relied on.

Wednesday, May 30.—The house yesday passed 190 private pension bills—— Decoration day was appropriately observed in Manila———There are five cases of yellow fever among the American troops in Santa Clara, Cuba——— There has been heavy fighting between Chinese troops and Boxers, with results unknown———A Pretoria dispatch to a London newspaper says that town was to surrender yesterday———Dr. Shearer resigns as president of Davidson college and Dr. Henry L. Smith is elected his successor———The grave of Worth Bagley was decorated yesterday by the Grand Army post with flowers sent from Boston———The American troops in pursuit of Aguinaldo reach Apparri exhausted and ragged. Skirmishes with the Filipinos continue———Ex-Governor John C. Underwood, of Kentucky, presents to the south life size portraits of fourteen of the leading military, naval and civil leaders of the Confederacy—— The Confederate Veterans' reunion opened in Louisville yesterday with an unusually large attendance. The North Carolina veterans have been selected to head the big parade———The formal ceremonies of annexing Orange Free State to the British empire are held at Bloemfontein.

Thursday, May 31st.—Filipinos continue to surrender———It is rumored that President Kruger has been captured ———Four men were wounded in riots in St. Louis last night———The new southern freight classification goes into effect today———A bench warrant has been issued for ex-Governor Taylor, of Kentucky———The Hawaiian authorities declare the islands free of the bubonic plague———The British flag now flies over the government building at Johannesburg———The Democratic convention hall at Kansas City has a seating capacity of 22,660———Lord Roberts will issue a proclamation setting forth the terms of surrender he will impose ———It is said there is another person who got $15,000 of the Cuban postoffice money stolen by Neeley———The court-martial finds Captain McGowan, of the Monadnock, guilty of the charges preferred against him———Since Mr. Bristow has been in Cuba he has cut down the expenses of the postoffice department $42,000 a year———The house of representatives will veto today on the proposed constitutional amendment regarding trusts———Members of the Grand Army of the Republic protest against monuments to Confederate dead being erected in national cemeteries———The senate committee on election and the friends of Senator Clark, of Montana, come to an agreement as to that senator's case ——Russian troops pass Fort Taku on their way to Tien Tsin. The United States and five other nations send troops by rail to Pekin———Mr. Chamberlain sends congratulations to the queen on the fall of Pretoria and the citizens of St. John's N. F. hold a jollification over the same.

Friday, June 1.—W. H. Reeves, of the Havana postoffie, has been arrested ———Boer forces have re-entered the Orange Free State and are now near Harrismith———The president appoints Colonels Hare and Smith, of the volunteer army, to be brigadier generals——— The charge is made that space for exhibits in the American section at the Paris exposition is being sold———The Filipinos who captured Captain Roberts and several others notify the American authorities that the prisoners will be treated well———The senate committee amends and decides to report Senator Pritchard's resolution aimed at the proposed franchise amendment to the constitution of North Carolina———No news has been sent out from Transvaal since Wednesday. It is thought that there is a Boer force between Roberts and Pretoria and that the committee of safety, of that city have been overruled on the question of surrender———It is hinted in diplomatic circles that action of the Chinese Boxers is the part of a scheme of a certain Europen power to give it an excuse to gain a foothold near the Chinese capital, which has been frustrated by the concerted action of the other powers. There are twenty-three warships at Taku and Russia has 11,000 land troops on her vessels there.

Saturday, June 2nd.—There are five appropriation bills pending in congress ———The wholesale tobacco firm of Max L. Harris, of New York, fails——— Steel mills at South Chicago close, throw ing 3,000 men out of work———The New York state Democratic convention meets in New York Tuesday———Secretary Long reduces the court-martial's sentence of Captain McGowan———The effort of the citizens' committee to settle the strike in St. Louis has failed ——— The president appoints the judge, attorney and marshal for the territory of Hawaii———Secretary Root sends to the senate a statement of our casualties in the Philippine war———Visitors to the Paris exposition complain that there is no amusement except looking at the exhibits———General de Gallifet is the seventh minister of war of France who has resigned on account of the Dreyfus case———The National Sugar Refining Company with a capital stock of $20,000,000 is incorporated by the state of New Jersey———Physicians testify that Rev. J. E. R. Riddick was insane when he killed Dr. Temple, is insane now and will be insane as long as he lives——— A resolution is introduced in the house of representatives inviting the Boers to come to the United States and settle on our public lands———There is some thought of changing the place of meeting of the Democratic national convention on account of the exorbitant charges of the Kansas City hotel proprietors.

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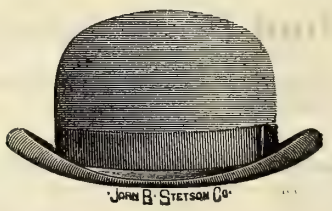
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

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THE DIVINE EXCHANGE.

He called for my life, and I offered it at His footstool;
But He gave it me as a prey, with unspeakable addition.

He called for my will, and I resigned it at His call;
But He returned me His own in token of His love.

He called for the world, and I laid it at His feet, with the crowns thereof;
I withheld them not at the beckoning of His hand.

But mark the benefit of exchange! For He gave me instead of earth, a kingdom of eternal peace.
And in lieu of the crowns of vanity, a crown of glory.

—THOMAS STORY.

THE WEEK OF PRAYER AND SELF-DENIAL.

July 2–8—the week appointed by our Bishops as a week of prayer and self denial—are you preparing to observe it?

A commander-in chief may make the wisest plans, but it is largely to the rank and file that he must look for their execution. Our chief pastors call for a season of prayer and self-denial. Shall not every Methodist loyally heed and obey?

And who shall say, whatever may be his spiritual condition, that he does not need the benefit such a season of self-examination, confession, reformation and re-consecration may be to him personally, if entered into in the right spirit? Brother, sister, let this week be memorable for a forward, upward movement in your spiritual life.

And who shall say that the Church is not in a state of deepest need just now? And when burdened with a sense of her weakness, her short comings, her failures, her lack of spiritual power, what better can she do than, in deep humility, with overwhelming desire, come and unitedly cry unto God for pardon, cleansing, renewal and regirding with strength to be more true to the trusts committed to her, and to carry forward with greater energy and zeal the enterprises that languish in her hands. Let no presiding elder, no pastor, no congregation, no individual, by indifference, neglect or lack of co-operation break the unity and concert of action so essential to the accomplishment of the greatest and highest results. Let every one beware how he witholds his personal influence and hearty participation, lest he miss the blessing himself and put a a hindrance in the way of the generation of spiritual power in the church. From every closet, from every home-altar, from every sanctuary let there go up daily such an earnest, united appeal to heaven as will bring down a fresh baptism of the Holy Ghost on every heart and kindle revival fires here and there that shall spread in a blaze of glory throughout the Church entire.

And what better opportunity could be made for laying upon the hearts of all the people the great enterprise that is now of such supreme importance—the Twentieth Century Movement. The success of this movement is not dependent upon the ability of the church—that is undoubted—but upon the giving to every member thereof the light and information that will make him see his personal duty and privilege, and upon inspiring him with an enthusiasm that will impel him to do his best. If one can be brought to realize the blessings that come to him through the Church of God, and to experience a deeper and fuller work of grace in his own heart, then is he prepared to lay upon God's altar a special thank-offering that will be some adequate expression of his gratitude to Him. The rightful culmination of this week of prayer and self-denial will be such a thank-offering as will honor God and secure the success of this Twentieth Century Movement.

LIVING BY THE DAY.

A GENTLEMAN who wants to sell a house said to the buyer, "It was built by the day and not put out to a job contractor. Care was taken to get the best timber and use the best labor." That is the way the characters are built that will stand the tests of time. They are not constructed by the job, but are the result of watchful, careful living all the while. One attainment in grace is laid on another like the solid blocks in a granite wall. Each day brings its duty to be done, its temptations to be resisted, its burdens to be carried and its progress to be made heavenward. If every day is made a working day the results will be satisfactory.

CONGRESS has authorized the President to appoint a commission for the purpose of deciding upon plans for the improvement of the White House. We have been surprised that a movement of this sort has not been made sooner. Certainly the mansion in which our chief magistrates have lived for the past hundred years is not in keeping with American ideas at present.

ECHOES FROM THE ANNUAL MEETING OF THE WOMAN'S BOARD OF FOREIGN MISSIONS

ON THE evening of the 22nd of May the Corresponding Secretaries of the Virginia, North Carolina and Western North Carolina Conferences met at the station in Greensboro and together turned their faces towards far-distant Paris—not the scene of the great World's Exposition, but a little city of between fifteen and twenty thousand inhabitants in north-east Texas, where the Woman's Board of Missions was to meet on the 24th to review the work of the past year and plan for that of the incoming one. When twelve days later these same Secretaries reluctantly parted company they could truthfully say; Numberless have been our journeying mercies, pleasant and profitable our congenial companionship, and eager is our desire to impart to the home workers somewhat of the light and inspiration received at a meeting the results of which should mean so much to the women of Southern Methodism.

The presence of more than sixty visitors attested the interest of Texas women in this great missionary work. Morover it greatly facilitated the securing of the one hundred certificates necessary to get any reduction in railroad rates. Warm and tender, to say nothing of big, were the numerous welcomes that greeted us from platform and on every hand. "In the name of 200,000 Methodists, with our fourteen colleges and schools, prominent among them our South Western University and our North Texas Female College, etc., we welcome you," said one good sister. Said another, "We would welcome you to Texas as a state in the broadest sense that name suggests." And then the inevitable had to come. "And we beg you to bear in mind that in speaking of Texas, an expanse of country 825 miles long and 740 wide, containing 252 514 square miles is under consideration—a territory larger than all the New England states and greater in area than any two states east of the Mississippi river, having 34,000 more square miles than the Austrian Empire, 62,000 more than the German and 70,000 more than France!!" We tried, indeed we did, to duly realize our own comparative insignificance. We tried to expand our lungs and take in as much as possible of the air that had swept over such magnificent stretches of plain and prairie from a few far-distant mountain tops; we tried to think that the low-lying, flat, unbroken lands were beautiful and solubrious, but, somehow, when, after a six day's sojourn, we again traversed the unprogressive state of Arkansas, recrossed the Mississippi, sped with a glad heart over the lovely, highly cultivated, prosperous hills, valleys and lofty mountain ranges of Tennessee and finally set foot amid the matchless treasures of the Land of the Sky, we were ready to exclaim, "Texas may do for a day, but give us the Old North State forever!"

Of the cordiality of the welcome of the good people of Paris itself, too much cannot be said. Doubtless others were equally happy, but I felt that I must be the highly favored one, for in the elegant home of Mr. J. R. Shelton, father, mother, grand-mother, grown daughters and little children all conspired to make me feel the rich warmth of a truly refined and generous hospitality. Blessed be every member of that delightful household!

The President, Mrs. Wightman, struck a fine key note when in her annual address she said: "This is no ordinary meeting. It is the last one of the closing century. It should not pass without being made to us an inspiration to make a more prayerful, self-abandoning devotion to the work of our Lord. Above all, let it be spiritual and practical. We have each come up with some measure, some desire to be fulfilled; bring, beloved, your best, your largest, and let the Master fill it to the brim." And indeed the first coming together was a highly spiritual occasion, testimony after testimony revealing an ever deepening experience of the grace of God and a growing desire on the part of each one to be used to the glory of the Master in the upbuilding of His kingdom.

At the first business session we learned with sorrow that the beloved Recording Secretary, Mrs. Hargrove, could not leave the bedside of an afflicted daughter to be with us. Her sweet characteristic message, "I try to spell this disappointment with an H and in making it His appointment I can bear it patiently," helped us to bear ours patiently, too. Miss Gibson was elected secretary, and was ably and efficiently assisted by Miss Nina Wilson. A few managers and secretaries were absent, among them Mrs. Humbert, of South Carolina, who has not missed a meeting before in twenty years.

The report of the General Secretary showed that during the year the beginning of two new Conference Societies had been made, 205 auxiliaries and 120 Young People and Juvenile societies organized, giving an increase of 3,462 adult and 3,312 juvenile members. This encouraging statement, however, was offset by the fact that many societies have lost life and power and many members dropped out, so that the total membership, 72,644 is only 302 more than last year. The Woman's Missionary Advocate has only 10,500 subscribers when it should have 15,000 to even make it self-sustaining. The Little Worker has 16,000 subscribers. but as each copy costs more than its selling price the subscription was raised to twenty cents a year, or fifteen, in clubs of twenty. There has been larger demand than usual for the different publications of the Board.

(Concluded on 13th page.)

CONTRIBUTIONS.

God's Ability.

BY REV. A. C. DIXON, D. D.

The power of God is one thing. The ability of God is another. God is all-powerful at all times, but He may not be all able.

Last summer, while a party of us were traveling in the mountains, our train suddenly stopped in the woods, and we were compelled to wait in sweltering heat for more than five hours. The engine was full of power. Its muscles of steel were at their highest tension, and with the steam escaping in sudden gusts with screeching noise, it seemed to be impatient to be going. But it was unable to move a car. There was power without ability. A bolt had been broken, and until that bolt was mended, and the connection between the engine and the cars restored, the power could not be utilized. Jesus Christ was omnipotence standing among the people, but on one occasion He could do no mighty works because of their unbelief. (Mark 6 : 5, 6.) The bolt of faith, through which His power worked, was broken.

And the Holy Spirit is today God with us, all-powerful, but He can do no mighty works unless the bolt of faith is in place. Three little words I would have you write in letters of light upon every difficulty you meet:

"GOD IS ABLE."

And it should be our highest ambition to enable God by meeting the conditions through which His power becomes ability.

"GOD IS ABLE"

to save. The death of Christ enables Him to save sinners.

Luther emphasized justification by faith, and he meant by that the justification of the sinner before God. But back of the justification of the sinner is the justification of God. "Being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness, that He might be just and the justifier of him which believeth in Jesus." Through the death of Christ, God can be just, and the justifier of the believer. He who rejects the death of Christ as the ground of his justification, breaks the bolt, and cuts off the power of God to justify at all. God's power to justify becomes ability only through our faith.

And now that the sinner has been justified before God, he will be saved by the living Christ. "Reconciled to God by the death of His Son, we shall be saved by His life." Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

A prosperous worldly man, whose Christian wife had died praying for his conversion, was lying awake in the darkness of his room, when he heard a voice from a little bed at his side, "Papa, it's so dark; take my hand." He took the little hand extended in the dark and held it gently until the frightened child had dropped asleep. Then this strong business man looked up through the darkness, and said, "Father, it is so dark; take my hand as I have taken the hand of my dear child. Give me rest of soul for Jesus sake." Peace entered his broken heart, and he rejoiced in full salvation. The sense of helpness weakness had led him to stretch the hand of his soul up to God, and Jesus Christ crucified and risen from the dead was the hand by which God took hold and saved him in a moment. For him to have asserted his independence would of course have been to break the bolt through which God's power became ability to save.

While Henry Richards on the Congo preached the law and Biblical history, no one was converted; but when he began to preach Christ and Him crucified, at once the sad faces of the heathen began to lighten with a new joy, and in a short time there were hundreds of happy converts. The law and Biblical history does not furnish the bolt that links us with God's power to save.

A missionary to the Indians proclaimed the death and resurrection of Jesus as the only ground of salvation, and some wild savages were soon tamed by the power of God. Their chief said to him one day, "Years ago a man came and preached to us that there was a God, and we told him we knew that before he came. We worshipped the Great Spirit whose voice is in the thunder. Another came and told us that we must not get drunk and abuse our wives, and we knew that. But you told us that God loves us, and showed His love by giving His Son to die for us. This touches our hearts. We need a God that loves us." And thus the love of God, as manifested in the death of Christ, became the bolt which linked these Indians with the power of God that enabled Him to "save them to the uttermost."

"GOD IS ABLE"

to succor. "In that He Himself hath suffered being tempted, He is able to succor them that are tempted." (Hebrews 2 : 18.)

The suffering of Christ on the Cross enables God to save sinners from guilt, but it takes the suffering of Christ in temptation to enable Him to succor them that are tempted. Many refuse to accept Christ and confess Him before men because they fear that they will not be able to hold out against the temptations which they know will come. Such fear is groundless, for as you trust the dying Christ to atone for your sins, you may trust the tempted Christ that now lives to succor you in the hour of temptation. Are you tempted to do wrong that you may secure the necessaries of life? Remember, that Jesus was tempted to obey the devil by turning stones into bread. He chose to suffer hunger that He might succor you in a similar temptation. Indeed, He was "in all points tempted like as we are, yet without sin," in order that through His sufferings in these temptations He might be able to "succor them that are tempted."

Are you fearful lest the supply of grace and goods may be exhausted? Listen again

"GOD IS ABLE"

to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Cor. 9 : 8.)

A Western farmer was startled to find after a storm that the lightning had struck the cistern in his cellar, and emptied it of water. But a gurgling sound revealed the fact that the same stroke of lightning had split a rock, and opened the way to a hidden-flowing stream. He was glad to remove the debris of his cistern that he might get the supply from the never-ceasing fountain. The ability of God to supply all grace is a never-failing fountain. If the shattering of earthly cisterns shall reveal to us this fountain of supply, we shall be blessed indeed. And God in His goodness sometimes demolishes earthly cisterns by lightning strokes of Providence, that we may be led by our sense of helplessness and faith to enable Him to supply all our needs "according to His riches in glory by Christ Jesus."

Brooklyn, N. Y.

The Methodism of Today.

BY WILLIAM M. SHERRILL.

(An essay recently read before a Twentieth Century Mass Meeting held at old Rock Spring Camp Ground and published by request.)

If John and Charles Wesley and Geo. Whitefield, the founders and inctepors of world-wide Methodism, could have in their then humble beginning as evangelical messengers of Christ, been permitted to look with keen eye along down through the busy corridors of the years since their grand ministries, who can imagine the intense thrill of joy and estatic feelings of satisfaction that would have coursed their way through every fibre of their bodies and immortal spirit? Ah, sirs, have they not builded far better than they knew? and have they not set up on this old earth an everlasting memorial and monument to the efficacy and free salvatory power of the Christ whom they laboriously and assiduously held forth, more oft in "God's first tabernacles"—under the protecting cover of the trees of primeval groves and forests?—thou in the palatial architectural edifices, lofty, spired and grand in their every acoustic and appointment, —such as today may be found by the scores, almost, in our larger cities, and shed a peace and benediction over nearly every village and hamlet in the great world-wide Methodist brotherhood? Indeed, sirs, they builded exceeding far above what they knew. Such was Methodism in its lowly inception. What it is today—its illimitable future, possible development—I shall seek to comment on in the progress of this paper.

I had proposed in the beginning to speak mostly and restrictedly on the subject of the burning theme now agitating our great globe encircling (for Methodist societies are everywhere today,) field of people called Methodists; but in the beginning, binding my mind naturally an imadverting to the fountain-head of this now mighty torrent of gospel flood-light, I was at once lured too far away from the subject in hand. Let me begin over again, so to speak.

Three times in our dear old mother country of England, a worthy and distinguished son of an historic old-time Methodist parson—one who but claims the title in the church of a simple layman, but in the affairs of State he wears gracefully and worthily one of the highest titles his country could have bestowed upon him—that of a member of the British Parliament. In his great heart, no doubt beating warmly with an intense zeal for the souls of his fellow men, of every tribe and of every nation, originated what I doubt not the full glare of eternity will reveal as the grandest idea set on foot in the closing decade of the nineteenth century of the Christian era. I refer, of course, to the great Twentieth Century Movement of our Church. The following is the proposition: "A million guineas from a million Methodists" for the great causes of a higher type of Christian education, he at first set forth before the Methodists of the United Kingdom. The suggestion found a ready and indeed eager acceptance from its inception. The enthusiasm its advent in Great Britian brought about became epidemic, and quite soon our own United States of America caught the infection, and lo! the membership of the Methodist Church, South, is modestly, but confidently asked to contribute but a million and a half dollars to the same great, grand cause among our own people, and her schools, churches and greater colleges. Every church member who even keeps tolerably informed of his church's work and movements, cannot allow himself to doubt its being given into the treasury of the Lord, dollar for dollar and cent for cent.

A start was made by Methodism in the United States and Canada, when, at the Centennial Conference, held at Baltimore in December, 1884, offerings to the approximate amount of $500,000 were pledged to the various connectional objects in Methodism among their own peoples. And note, at the close of an eventful century, looking eagerly and anxiously forward to the immense and mighty responsibilities the inauguration of a new will necessarily bring about, as a grand thank-offering to God for his manifold goodness and mercies to the children of men, the church individually (for every member, rich or poor is asked, nay, expected to give something large or small, and none are too poor to "do Him reverence,") and collectively is asked to pour this offering into the Lord's treasury, as a full and free libation to the Father for the gift of his Son as the great Saviour and Redeemer of an otherwise lost, ruined and undone race of men and women. By the sacred memory of the Wesleys and Whitefield, and all their numerous followers, can I not say if the church should prove recalcitrant to so sacred a trust, that it will have lost its grip upon the receptive heart of humanity which it has only gained through a long and successive seige gf endeavorers, both lay and clerical? Indeed the church must forever put out of its mind a contingency so manifestly frought with dire possibilities. The amount must and shall be raised, and in the name of high heaven, let him who will not—I do not say, mark you, cannot—lend his aid, at least not hinder, or let him reflect that he is even trifling with the destiny of his own immortal soul, and a possible stumbling-block to countless others. O, sirs, let your inaudible prayer and mine be, if I do not help, I shall at least not lift a finger against the ultimate consummation of this mighty and heaven-born movement. For myself, I can at least say that this is my prayer.

Those who have the movement in hand would especially emphasize the fact that this fund is to be entirely a "Thank-offering" fund; not an obligation to meet necessary current demands of the church, but an expression of gratitude to God for blessings received, and results achieved during the momentous century. In the language of good Bishop Galloway: "We are heirs of all the ages. But the most marvelous contributions to our princely inheritance have been made by the wonderful century now drawing to an eventful close. The story of its dazzling triumphs in the world of the material alone—in science, discovery and invention—reads like the gorgeous dream of some Hebrew lad of the starlit plains of Judea. All the great discoveries and inventions that have added to our comforts and speeded our travel * * belong to this single century.

"But in the realm of the spiritual we find greater occasion for joyful thanks giving. Even more wonderful than the achievements of mind are the triumphs of righteousness. Through these hundred years God has moved in a mighty and mysterious way. Since this century

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was born the map of the world has entirely changed, and every locked port of earth has opened to the heralds of the King of kings. We have seen 'the glory of the Lord, and the excellency of our God.' "

I might speak somewhat of the good that will surely result to the Church as individuals from the spirit this cheerful giving (for "God loveth a cheerful giver,") will bring about, in the matter of Christian growth. Every individual who gives "as unto the Lord" will receive into his own religious life and experience one hundred fold more good than he has sought to expect. Giving has a redundant power about it that none but those who have experienced it are competent to speak. "Give and it shall be given unto you" is a reflex law that can never know an exception, neither in matters of the material realm, nor that of the spiritual. It is as much of a fundamental law of life as is what we term the law of gravitation.

But I have said quite enough to prove, it seems to me, that none of us can afford to slight an opportunity that will ultimately enrich our own spiritual natures, pass forever out of our reach by reason of a simple neglect to embrace what can and should be our part of its provision.

And now, as a "Te Deum" for a small part in so great a work, these words of Scripture are pertinent: "Unto him who hath washed us in his own precious blood, and made us kings and priests unto God, unto him be might, dominion and power both now and forever. Amen."

The American Bible Society.

The recent report of the American Bible Society covering the year ending March 31st and interviews with Corresponding Secretary Fox, who has lately visited the South, have put me in possession of information which may be of interest and value to the readers of the ADVOCATE and especially the preachers, whose duty it is to present this cause to their people.

1. The report of the Treasurer shows a considerable falling off in receipts as compared with the preceding year. True this is chiefly in the matter of legacies, always a very uncertain source of income; yet the gifts of the living, embracing contributions from auxiliary societies, individuals and churches are $5,000 short of those last year, and the smallest since 1897. This is much to be regretted at the present time; but there is one encouraging feature to be noticed—the contributions of the churches, hereafter to be the main dependence of Society, mark an advance of $5,000 over the year preceding. And it is specially gratifying to me that the church collections in my own district are 50 per cent. above those of last year.

2. The work of disseminating God's word indicates encouraging progress. The issues of the year amount to 1,406,801 volumes of which 832,497 were distributed in foreign lands. The distribution in China aggregates nearly a half million volumes and the supply of Cuba, Porto Rico and the Philippines, where the people seem hungry for the bread of life, is being vigorously pushed and with encouraging success. In all these and other mission lands the Society's agents are vigilantly prosecuting the work and 286 colporteurs have been busily employed in conveying the Scriptures with their divine light to the people sitting in the region and shadow of death.

3. "A wide and effectual door" still stands open before the society for the prosecution and extension of its work. The opportunities are multiplying, the call becomes louder and louder to go forward and the Lord adds His blessing to the work where it is done. The Society has already appropriated for the foreign work during the current year $192,000, but much more is needed in order to seize the promising opportunities presented and advance the kingdom of our blessed Lord.

I therefore beseech pastors to let nothing push aside the Bible Cause. Let it be presented in all the churches and its claim duly urged. If further information is needed call upon me for it. And let us all make sure that this fundamental work is not impeded by any fault of ours.

THOS. H. LAW,
Field Agent.

Spartanburg, S. C.

Missions

The Board of Missions of the Methodist Episcopal Church, South, very quietly but unanimously took action on a subject of which more will soon be heard. It arose out of the enthusiasm engendered in the delegates who attended the Ecumenical Missionary Conference at New York by the success of that great undertaking. The promoters of the New York Conference had assigned to the Methodist Episcopal Church, a proportion of about seventy-five delegates. Dr. Lambuth, the Secretary of the Board of Missions of that church, and one of the members of the Association of Missionary Secretaries which originated the great conference, set to work to secure a full representation of those delegates at New York. The result of his constant agitation of the subject was that not only was there an attendance of more than seventy-five delegates representative of the various annual conferences, but there were present a number of ladies and of missionaries sufficient to swell the total to more than 100. It was doubted whether any other denomination had as many representatives there as the Southern Methodists.

Among those who went were Bishops Granbery and Hendrix. After the conference had been in session a few days and its magnitude and value began to come home to the delegates, they held a meeting for social converse and to discuss the interests of the occasion. Bishop Granbery presided, and the tide of enthusiasm ran so high that a committee was appointed to fix upon the best means of carrying to the church at large the benefits that had been derived. A subsequent meeting confirmed the recommendation of this committee to memorialize the Board of Missions in favor of a general rally of the church on lines similar to those followed in the Ecumenical Conference at New York.

ACTION OF THE BOARD.

When this memorial was received in the annual meeting of the Board a committee was appointed, which on Saturday reported these recommendations among others:

"1. That an Executive Committee be appointed by this Board, consisting of the bishops in charge of foreign mission fields for the ensuing year, including the island of Cuba, the secretaries of this Board and one representative each from the Woman's Foreign Missionary Society, the Woman's Home Mission Society, the Sunday-school and Epworth League Boards, Boards of Education and Church Extension, these members to be chosen by the secretaries of this Board.

"2. That this General Conference shall be wholly engaged with the subject of missions, and shall include in its schedule all the branches of missionary work enterprised by our church—that is, both foreign and home missions, including also the work which our women are doing at home and abroad.

"3. That the place of holding the Conference should be a city of considerable size, with a fairly central location, and one, if possible, which will raise enough money to make the meeting thoroughly successful on its local side."

A further provision is that the ratio of representation be adopted by the Executive Committee, such that the scheme shall be ample enough to procure the attendance of not less than 1,000 delegates.

It may be safely estimated that if one thousand members attend, there will be at least that many visitors in addition.

The personnel of the Executive Committee will be about as follows: Bishop A. W. Wilson, in charge this year of missions in the Orient; Bishop J. S. Key, in charge of Mexico; Bishop E. R. Hendrix, in charge of Brazil and Bishop W. A. Candler, in charge of Cuba—including, thus, the Senoir Bishop of the church and his youngest colleague; the Secretaries of the Board, W. R. Lambuth, M. D., D. D., and J. H. Pritchett, D. D., and one each from the Boards of Church Extension, Sunday-school, Epworth League and Education, and from the two woman's Boards—in all, a body of twelve, thoroughly representative and of unquestioned ability.

NOT A GENERAL CONEERENCE.

Some objection was raised to calling the proposed gathering a General Conference, on account of the technical meaning which is usually given to these words. But Methodist love for the conference triumphed, and "conference" it is. But not a legislative general conference. The next session of that body will be held in Dallas, May, 1902. The Missionary Conference will precede it by a year.

WHAT IT WILL DO.

"We propose to create a literature," said Dr. James Atkins, Secretary of the Sunday-school Board, who drafted the report as adopted, and who will probably be a member of the Executive Committee. Experts in every line of missionary effort will give short and telling addresses. Missionaries from every field of the church will bring their freshest and most inspiring reports. Skilled workers will discuss the problems of the work. Brilliant orators and consecrated women will set the great gathering a-tingle with the zeal for the salvation of the world. If need be, the Executive Committee will draw upon other churches for their wisest and most effective speakers on this theme.

To the County Superintendent and Members of the Board of School Directors.

DEAR SIRS:—I wish to refer you to Section 19 of the School Law, which is as follows:

"The county board of school directors of any county may annually appropriate an amount not exceeding fifty dollars out of the school funds of the county for the purpose of conducting one or more teachers' institutes for said county; or the county boards of school directors of two or more adjoining counties may appropriate an amount not exceeding fifty dollars to each county, for the purpose of conducting a teachers' institute for said counties, at some convenient and satisfactory point, and the public school

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teachers of the said county or counties are required to attend said institute, unless prevented from attending by sickness or other good cause. A county teachers' institute under this section shall be conducted by the county superintendent of schools, assisted by some member of the State Board of Examiners, or a member of the faculty of the normal department of the University of North Carolina, or the State Normal and Industrial College, or of the Agricultural and Mechanical College at Raleigh, or by some practical teacher appointed by said State Board of Examiners: Provided, that the local and traveling expenses of the person thus appointed shall be paid out of the general public school fund of the county by order of the county board of school directors: Provided, that the teachers' institutes shall be held for the white race and the colored race separate and apart from each other."

It does seem to me that the time has come for members of every County Board of School Directors to realize that they must do all they possibly can to help the teachers of their respective counties to better prepare themselves for their important work.

So, my friends, the question of a County Institute once a year ought to be an established fact, and the only questions with you in regard to it should be: How may we have the best Institute? How may we best serve the teachers' needs of our county? How may what we do this year add to what we did last year and prepare the way for what we expect to do next year?

Send your requests in for men as leaders in the work. Professors McIver, Joyner and Claxton, of the Normal and Industrial College, can and will serve several counties. The Agricultural and Mechanical College professors are also required to do some of this work, and if these cannot supply all the demands, we have good educators whose services can be had for a small compensation. Let us have an educational awakening in County Institute work. Our public school teachers have not the means to go off to Summer Schools, but all can attend a County Institute and get new life, new zeal and new inspiration in the work. Will you not do this much for the teachers of your county?

Yours truly,

C. H. MEBANE,
Supt. Public Instruction.

Raleigh, May 24, 1900.

A Prophet's Response.

One day the word of the Lord came to his prophet Jeremiah, giving him a message to the Israelites, a part of which was this: "Cursed be the man that heareth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, out of the iron furnace, saying, Obey my voice and do them; according to all which I command you, so shall ye be my people and I will be your God; that I may establish the oath which I sware unto your fathers, to give them a land flowing with milk and honey, as at this day." Observe Jeremiah's response to this message: "Then answered I and said, Amen, O Lord." This meant a hearty concurrence in God's commands and pronouncements. If, because of the disobedience of the people, God should inflict curses upon them Jeremiah was ready to say: "Amen, O Lord." The prophet would promptly say: "Let it be so, O Lord." He would acquiesce in God's justice just as freely and readily as he would in the expressions of God's mercy. Such an attitude reminds one of a similar expression by Eli the priest, when the young Samuel told him what God said to him concerning the judgments which he would bring upon the house of Eli for the iniquities of his sons. Eli said: "It is the Lord, let him do what seemeth to him good." In substance Eli said: "Amen, O Lord." It was probably much harder for Eli to say so than we can imagine. When the judgments of God fall upon us, although we may realize that we deserve them, it is exceedingly difficult for us to say: "Amen, O Lord." It is very easy to say the words when smiling blessings are flowing upon us, when our hearts are light with the gladness which comes from pleasurable surroundings; but how different it is with us when everything seems to be against us, when our fears are rampant, when our wills are being thwarted, and when we are losing our loved ones by death! Is it not exceedingly difficult then for us to say: "Amen O Lord"? It is indeed, and yet we ought to pray for grace to feel and say the words. We ought to say them, too, when God commands us to do certain things which we naturally dislike to do. However disagreeable the duty may be to our natural tastes and inclinations, let us cheerfully say: "Amen, O Lord, I will do it for thy sake, even for thy praise."

C. H. WETHERBE.

Letter From Lowell.

DEAR ADVOCATE:—We are now into the last half of our Conference year. As a Conference we should try to do more in the next few months than we have ever done. Can't we make our Conference advance on all lines in this closing year of the old century? We should average a thousand souls converted and added to the church for each district and come up with our part of the "Thank-Offering." Our district will pay her part of this. Then I fully believe the Shelby district will pay every dollar assessed for Missions. We should not, as a Church, let the nineteenth century pass without at least one Conference paying every dollar assessed for missions. Now let's be that Conference. I for one will pledge our people to do their part. As the Bishop said at our Conference at Concord, "There's more in the man than in the land;" so I believe this thing lies in the hands of the preachers. If they determine to do it we will find it done by Conference.

Without over estimating anyone or underestimating or underappreciating any one else, I want to say that under Dr. Brooks the Greensboro district became the banner of the Conference. He then went to the Charlotte and it forged ahead; then he went to the Salisbury, and last year it paid out the assessment for Missions. It was in the man. If every Presiding Elder and every preacher would work as hard and as persistently we would come out. I want us not only to raise the thousands for the Twentieth Century Fund, but work harder for the conversions of souls and the edification of believers and the building up of the church. And also pay out on the missionary collections and make advance in all other lines. I want to suggest that your columns be open for the names of every pastor who will pledge to do all by the help of God to raise his assessments on missions in full and if possible raise a margin to help out some one else who fails. You may put me down as one. I write this not because I feel that I am the proper one, but because I am interested. Don't think this thing impossible. Last year failure stared me in the face, but by the help of the Lord I determined not to fail and He helped me; and He will help us all if we do our part. "So mote it be."

S. T. BARBER.

Lowell, N. C., June 6th, 1900.

From Spencer.

DEAR BRO:—Spencer station is progressing. We held a good meeting during April. Bro. W. B. Holcomb did most of the preaching and rendered valuable aid. There were about 30 conversions.

Our church membership has increased nearly 100 per cent since Conference.

While our assessment for consolidated collections has been doubled, we expect to report everything paid in full at Greensboro in November.

Notwithstanding the fact that ours is a new charge, it is systematic in finances, keeping the pastor's salary paid in full at the end of every month.

We have some of the "salt of the earth" here, and Methodism has no more loyal, enthusiastic workers than those of Spencer.

May the day soon come when their influence for good shall be felt by the large number of railroad men who dwell in our midst.

Being an under-graduate I would be glad for the question agitated by Bro. Bain regarding the necessity of a better plan for Conference examinations to be fully discussed in our Conference. Do the brethren who stood oral examinations at a time when there was not so much required as at present, realize that conditions have changed and that it is impossible for satisfactory work to be done either to the committees or parties examined?

With best wishes for the ADVOCATE, I remain

Fraternally,
R. C. CRAVEN.

A Correction.

REV. L. W. CRAWFORD, D. D.—My Dear Bro.—In your list of the special Committee appointed to purchase and arrange for the opening of Rutherford College I see you have my name. This is a mistake. By reference to the Journal I think you will find that H. S. Blair was appointed instead of H. M. Blair. H. S. Blair is my brother, a layman, and is the Editor of the Lenoir Topic.

I wish you would be so kind as to make correction of this in your very next issue. In am sure that the idea prevails to a considerable extent that I am a member of the committee and this will have a tendency to confirm the impression, unless correction is made.

I am glad to see that the prospect is good for opening the school. It will be very difficult I fear to make anything out of the school for awhile, and I think the committee will do well to publish the names of their faculty as early as possible. With best wishes, I am, as ever,

Yours sincerely,
H. M. BLAIR.

[This should have appeared in our last issue, but did not reach us in time for publication.—Editor.]

From Cooleeme Falls.

DEAR BRO. CRAWFORD:—I have just succeeded in procuring the contribution from Dr. Mebane, the promise of an eligible sight for our church parsonage, etc., to build a church, etc., on the land of the Company and will get a deed this week. If I can get it laid off and surveyed, rejoice with us. I regard a monument to my energy and perseverance as well as Bro. McLaurin and Bro. Jordan's indomitable perseverance.

Yours in Christ,
E. L. MORRIS.

Cooleeme Falls, N. C., June 6, 1900.

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Wentworth Circuit.

My work has been hindered this year somewhat by sickness both of myself and family. I have missed but few appointments, but have not been able to visit the people as much as I have desired. I have circulated some literature, but have taken no collection yet on the Twentieth Century Thank Offering.

We have bought a lot for a parsonage in Reidsville which is well located, both as to the town and the circuit. There is a house already begun on the lot. The cost was $200. We have raised in cash and good subscription about $250 more than enough to pay for the lot, and there seems to be enough more within reach to finish up the house at least so we can occupy it this year, if not to finish it up entirely.

The ladies of the Bethlehem church made and presented us with an elegant quilt early in the year. Quite a number of nice hams and other substantial presents have been made us. We are serving an excellent people.

Fraternally,

E. J. Poe.

To the Shelby District.

Let me urge our preachers and people to scrupulously observe the week of prayer a nd fasting appointed by our Bishops for July 2–8. As far as practicable let the pastors hold and arrange for holding at least one public service a day during that week in all our churches; and on Sunday, July the 8th, have a rally day service of spiritual power in the interest of the Twentieth Century Thank Offering and spiritual communion with God. On circuits it might be well to have one central point for all our people to meet, but where this is not practicable, let the local preachers, exhorters and other good men hold special services after the direction of the pastors in the interest of this great cause.

Brethren, the Shelby district is in the lead to date, but there is much yet to be done by the bulk of our membership. Let's look, and work and pray to this date when it shall be done. So that under the blessing of God we can report at our Distrist Conference $1,500 or $2,000 added to the already more than $8,500 now donated and subscribed by our people.

This wili be a good way and a good time to start the revival fires to burning in all our church. Let every preacher, man, woman and child fall in line.

Yours in the bonds of love,

W. R. Ware.

Weaverville Circuit.

Dear Advocate:—Weaverville circuit is forging ahead. Our second Quarterly Conference was held May 26, 27, at Flint Hill. The attendance was small because of the county Democratic Convention, which was held at Asheville the same day. The financial report was fairly good for the second quarter. Matters of vital interest to our Zion were discussed and the outlook seems hopeful for an advance "all along the lines."

Dr. D. Atkins preached and presided as only a man of his caliber and culture can do. He grows on me as our acquaintance increases. He is winding up his fourth year, and will turn over the Asheville district in good shape to some Methodist preacher at Greensboro next November.

We are going on with the Twentieth Century Movement. $1,810 have been subscribed, all but $200 of which is payable in cash.

Our hope is to do at least as much on the collections as we did last year.

R. M. Taylor.

To Those Interested.

New York City, May 1900.

A most cordial invitation is extended to all who are interested in the careful study of the Word of God to meet in Conference at Winona Lake, Indiana, August 19 to 29. Winona Lake is on the Pittsburgh, Fort Wayne & Chicago Railroad, and on a branch of the Big Four Railroad (station at Warsaw.)

It is easy of access; is a delightful place for rest and spiritual refreshment. It is most inexpensive. Those desiring rates of board and railroad travel may write Rev. S. C. Dickey, D. D., Indianapolis, Ind.

The Conference was inaugurated four years ago. The coming Conference will be the sixth. The attendance has grown from thirty-five to two thousand.

Our speakers have been of the highest order, among them Rev F. B. Meyer, Rev. G. H. C. McGregor, and Rev. G. Campbell Morgan, all of London. This year among other speakers we shall have the following:

Rev. Geo. T. Purves, D. D., LL. D., of New York City.

Rev. W. G. Moorhead, D. D., of Xenia, O.

Rev. J. M. Stiffler, D. D., Baptist Theological Seminary, Crozier, Pa.

Rev. J. F. Carson, D. D., Brooklyn.

Rev. Cornelius Woelfkin, Brooklyn.

Mr. S. T. Gordon, Cleveland, O.

Mr. J. S. Freedenburgh, Springfield.

A special series of Bible Studies for Young People will also be held under the direction of Mr. Don O. Shelton, of New York.

Mr. Shelton has rare ability in this work, and will bring a blessing to many hearts.

Everythigg possible shall be done for the comfort and spiritual uplift of the friends accepting this invitation.

J. Wilbur Chapman, Director.

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The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Souther Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1 00 bottles.

Examine the label on your paper. If it has expired send us $1.50 at once.

CATARRH OF THE STOMACH.

Rabbi David Klein, 526 E. Main street, Columbus, O., writes the following to Dr. Hartman in regard to Pe-ru-na: "It affords me great pleasure to testify to the curative merits of your medicine. Pe-ru-na is a well-tried and widely used remedy. Especially as a specific for catarrh of the stomach it cannot be excelled. Pe-ru-na will do all that is claimed for it."



Rabbi David Klein.

People afflicted with catarrh of the stomach complain of lassitude, all-tired-out feelings, their blood becomes thin, nervous system deranged, food seems to do them no good, continuous and increasing weakness. The unfortunate victim wonders why he should be so weak, why his food gives him no strength, why his blood should be so thin.

Mr. Alex. Carter of Van Buren, Carter Co., Mo., says: "I had been troubled with dyspepsia and indigestion since 1879. The best physicians in the country could do no good.



I visited the Mullanphy hospital in St. Louis and received no benefit. The attending physician told me I had narrowing of the outlet of the stomach, and the only remedy was to have it cut out, which I refused to have done. I then visited West Baden, Ind.; Las Vegas Hot Springs, New Mexico; Sweet Springs, Mo., and Monitou, Col. I also took a great many different kinds of medicine recommended for dyspepsia, but found no relief. Last February I read a testimonial for Pe-ru-na in the Central Baptist that suited my case and I determined at once to try it. I have taken two bottles of Pe-ru-na and four of Man-a-lin, and I feel like a new man. None of my friends believed I would get well. I would not take any money for the good your remedies have done me."

In catarrh of the stomach, as well as in catarrh of any other part of the body, Pe-ru-na is the remedy. As it has often been said, if Pe-ru-na will cure catarrh of one part, it will cure catarrh of any other part of the body.

"Summer Catarrh" sent free by Pe-ru-na Drug M'f'g Co., Columbus, O.



Fruit Trees
Shade "
ORNAMENTALS.....

Write for our free 60-page catalogue and 40-page pamphlet on "How to Plant and Cultivate an Orchard," which will give you general information on what to plant, how to plant and produce nice fruit.

Fine stock of the rap id growing Silver-Leaf Maple and Carolina Poplar, also Sugar and Norway Maples.

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POMONA, N. C.

Established 1866.
Incorporated 1899.
350 Acres.

Greensboro Nurseries,

JOHN A. YOUNG, Proprietor.

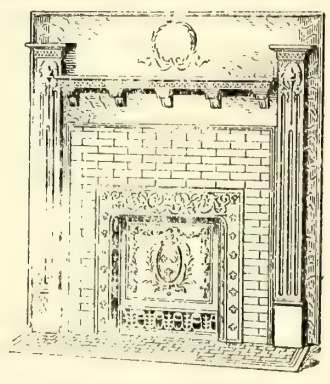
It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago. and after getting reports from them over a laige extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,

Greensboro Nurseries,
Greensboro, N. C.

Look at your label and see how it reads.



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We try to live up to the above paragraphs in our business career. We give you your "Money's Worth" for every dollar spent with us.

Why? Because we study your wants and give all of our attention to one line of business, and the natural consequence is that we are always looking out for improvements in our line, and are constantly getting out new designs and improving on the old ones. Our policy is one satisfied customer is worth a thousand dissatisfied ones for business.

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The Best Line in the City.

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oct 18-1y GREENSBORO, N. C.

THE CHRISTIAN LIFE.

At the Communion.

The cup, O Christ, I take with trembling hand,
Remembering thee, whose bruised life it gave
In self-abasing love a world to save:
Save me, O Christ, though meritless I stand.

Thy cup, O Christ, I take, and pledge again
My life's best wine, sun-mellowed by thy grace,
And trodden in the purple press of pain!
Too poor a vintage on thy board to place!

Thy cup, O Christ, I take, and humbly pour
My mingled life and thine the world to bless!
O miracle! that my unworthiness
Thy worth transmutes into a priceless store!

Thy cup, O Christ, I take for that great feast
Of life thy deathless love shall one day spread,
And drink the Eucharist of pain surceased,
And see thee, King, with victory garlanded.

ALFRED E. BAILEY.

Christ Every Day.

My fellow believer, you may walk your daily life journey through all this coming year in the delightful companionship of your Saviour, if you keep a clear conscience and a praying heart and an obedient temper. Begin every morning with a cordial invitation to him to grant you his presence. Think of him all the while as close by you. The busy bustle of the counting room has not hindered the fellowship with Christ of many a godly-minded merchant who carries his religion into his business and deals by the Golden Rule. I pity the minister into whose study the Master never enters. Many a farmer has communed with Jesus as he followed his plow, until the acres which he trod "had the smell of a field that the Lord had blessed." Hard-toiling, and often sorely tried sister, don't you suppose that your Master knows as well where you live as he knew the house of Mary and Martha at Bethany?

You may have Christ every day if you wish. Just as surely as Christ met his disciples on that early morn by the strand of Galilee, will he come to us. Just as surely now as then will those who love him most be the quickest to recognize him and the first to hasten to him. He who is the living Truth has never broken a promise, and he never uttered an idle mockery when he said: "Lo, I am with you alway."

There is no journey of life but has its clouded days; and during this year of grace 1900 there will probably come to many of our readers days in which the eyes will be so blinded with tears that it will not be easy to see their way or to spell out God's promises. Days which have bright sunrises, followed by sudden thunder-claps and bursts of unexpected sorrows, are the ones which test our graces most severely. Yet the law of spiritual eyesight resembles the law of physical optics. When we come suddenly out of the daylight into a room even moderately darkened, we can discern nothing; but the pupil of our eye gradually enlarges until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in dark hours of affliction, so that we can discover a hand of love behind a cup of sorrow, and the face of Jesus beaming out of the gloom. We catch the sweet accents: "Let not your heart be troubled; ye believe in God, believe also in me. I will not leave you comfortless." It was in a room of intense bodily suffering that one of Christ's veterans said: "I have no bodily strength, yet I am strong. Jesus comes to me in the watches of the night, and draws aside the curtains and says: 'It is I, it is I; be not afraid.'"

"Oh, perfect peace! oh, perfect rest!
No care or vain alarms;
Beneath our every cross we find
The Everlasting Arms."
—Dr. Theodore L. Cuyler.

In The Crowd.

Every Christian knows that his life is to be spent in the crowd, and he has not learned the secret of his Master until he has mastered the art of keeping the faith in the midst of his fellows. There are times of special nearness in communion with God for us all, but these are only the transient seasons when we are being strengthened for the long and permanent contact with men and affairs. Here comes the real test of our religion. For it is easy when we are alone to keep our ideals freshly before us. The warm sun and the moist air of the green-house make growth swift and easy; but in the crowd where the winds whip all mushroom growths to shreds the fibre and strength of the oak alone survives. We Christians must learn to live here. And excepting the few who are born to dissent whatever the cause, it is easy to maintain our faith in a crowd if the crowd is all of one sort. The old faith is very reasonable among the many who hold it in common. But the crowd in which the Christian must live thinks as variously in religious as in other matters. And this is also good for the Christian. Religion has been saved from many an absurdity by the pitiless question and the keen criticism of the crowd.

But it is perfectly possible to maintain the sweetness and the strength of the Christian life here among our fellows. This is the evident lesson from the life of Jesus. We often miss it. But see Him always in closest touch with life, see Him there doing the will of God, see Him saving His soul in service and inspiration given to others. So much has been said about the other-worldliness of Christians that it is well to make very clear the necessity of the this-worldliness of the disciples of Jesus. The Christian life is the life of the present tense and the indicative mood and the active voice. Its grammar must emphasize the progressive present. We are not shut up by ourselves, we are not surrounded by those who think alike, and bidden here to live for our Lord. We are sent out where we may meet the most men in the most varied ways; we are sent out where we may be questioned and tested; here in the crowd we are told to do and be what Jesus of Nazareth was. This is the neglected note in the present conception of the Christian life. —Zion's Herald.

God Knows Best.

"I need oil," said an ancient monk. So he planted him an olive-sapling.

"Lord," he prayed, "it needs rain, that its roots may drink and swell. Send gentle showers." And the Lord sent a gentle shower.

"Lord," prayed the monk, "my tree needs sun. Send sun, I pray thee." And the sun shone, gilding the dripping clouds.

"Now frost, my Lord, to brace its tissues," said the monk, and behold, the little tree stood sparkling with frost. But at evensong it died. Then the monk sought the cell of a brother monk, and told his strange experience.

"I, too, have planted a little tree," he said, "and see, it thrives well. But I entrusted my little tree to its God. He who made it knows better what it needs than a man like me. I laid no conditions. I fixed not ways or means. 'Lord, send it what it needs,' I prayed—'storm or sunshine, wind, rain, or frost. Thou hast made it, and thou dost know.'"—Selected.

The Cover for Sin.

He which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.—Jas. 5: 20.

If I could but cover my sins in that way! If by winning souls I could blot out before God and man the evil that has been done and the evil that still reigns in my heart, how quickly and how eagerly would I become an evangelist! Should I not grow strong myself as I strengthened others? Should I not become wise as I redeemed other lives from folly? Should I not save my life in saving other men?

Alas, no! For men have taught others and remained very foolish themselves, and men have strengthened others, yet have been weaklings themselves, and men have even saved others, yet themselves have been cast away. James did not mean that the saving of another man would cover my sins, but the sins of the other man. Yes, though his sins are multitudinous, if his soul is saved from death, they are all hidden; and no one, not God nor man, shall see them again.

Be that my only cover, O Christ of Calvary! Wrap me in the scarlet mantle of Thy sacrifice, and not in any ragged garment of my works. If I am saved, I shall want to save other men; let me not think to hide under another man's salvation.—Amos R. Wells.

Examine the label on your paper. If it has expired send us $1.50 at once.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

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"ALL IN YOUR EYE"

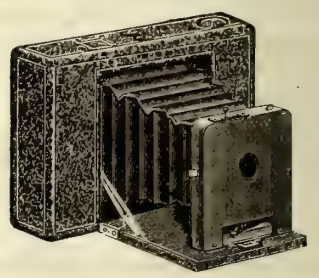
is a saying expressive of imaginary trouble. It is more probable that real trouble will be all in the eyes. This is an age of defective eyes, but not so much one of SERIOUS eye trouble as before the extensive use of glasses. Statistics show that blindness has decreased over 60 per cent since the advent of glasses for the correction of complicated optical defects. We like to do our share in helping "the good work" along. Let us help you.

WE SATISFY OTHERS.

THE CHARLOTTE NATIONAL BANK.
Charlotte, N. C., Feb. 3, 1898.

DR ROBT. L. MOORE:
Dear Sir—I am glad to state that the glasses you fitted to my eyes, August last, are entirely satisfactory, and are all you claimed would be in every respect. B. D. HEATH, President.

DRS. R. L. & E. H. MOORE
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A SAFE AND SURE REMEDY

For all disorders of the Liver. It stimulates and tones up the digestive organs and corrects habitual constipation. One package to any address, postage paid on receipt of seventeen cents in stamps

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New Life
in your appearance will give you new courage in the battle of life. A handsome suit of hair, well kept, is a badge of gentility.

Xanthine,
PROFESSOR HERTZ'S GREAT GERMAN HAIR RESTORATIVE,

Is the best preparation for the hair in use. Not a dye, but essentially a toilet article, which, by invigorating the roots, restores gray hair to its natural color, produces a rapid and luxuriant growth causes the hair to grow on the thin and bald places, eradicates dandruff, and renders the hair glossy and pliable. Highest testimonials. From Prof. W. E. Abernethy, president Rutherford College, N. C., March 14, 1898:

XANTHINE CO.:—From the opinions of gentlemen worthy of belief, and from actual test of "Xanthine," I believe it to be harmless, and that it will do ALL that its manufacturers claim.
W. E. ABERNETHY, President.

All druggists. Price, $1. Insist on getting it. Send for circulars.

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THE EUROPEAN TOURIST CO.,
018-17t 156 Fifth Ave., New York, N. Y.

THE HOME.

The Children in Church.

In the morn of the holy Sabbath
I like in the church to see
The dear little children clustered,
And worshiping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
Those dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave and sweet—
They look in the congregation
Like lilies among the wheat;
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For those dear little heads in the pew.

When they hear, "The Lord is my shepherd,"
Or, "Suffer the babes to come,"
They are glad that the loving Father
Has given the lambs a home—
A place of their own, with his people;
He cares for me and for you,
But close to his arms he gathers
Those dear little heads in the pew.

So I love, in the great assembly,
On the Sabbath morns to see
The dear little children clustered,
And worshiping there with me.
For I know that our heavenly Father,
Whose mercies are ever new,
Has a special benediction
For those little heads in the pew.

Margaret Sangster.

Judicious "Letting Alone."

"Tell me," I said to one of the most charming women I know, who seems to have made a wonderful success of her ten years of married life, "how you manage to do everything so easily, and to do so much more than other people and to make everyone around you comfortable and happy?"

She blushed at my praise as she answered: "I am so glad to hear you say that, for if I am successful now, I have had to buy my knowledge with some bitter experience. You know what a nervous man my husband is. How could he be otherwise, with the strain he is under in his professional life, when from the beginning he had to do everything for himself and make his way by hard work and struggle? Well, when we were engaged I didn't understand him at all. People may say what they please about the engagement being the happiest time of one's life; I argue it isn't. I was always worrying John with little exactions, demanding of him reasons for this and that, interfering with him and not respecting his time or his individuality. Fortunately for me, his love stood the test of my tactlessness during our engagement and the first year or so of our married life, but his health didn't. He was nervous and restless, poor thing! He had so little rest or freedom with me. Then Dorothy came, and during those early peaceful weeks of her life, when I had time to think, I began to see things in their true light and I made a few resolutions that I have tried hard to keep ever since. Certainly things have been happier since I determined to 'let John alone.'"

I waited for her to go on and watched the pretty little wifely light in her eyes.

"I don't think there could ever be a real difference of opinion between John and me on the big things of life, but one doesn't have to confront big things very often, and it is in the little things that the rub is apt to come, and where a wife can worry her husband to death unconsciously by her pettiness. Well this was the result of my resolutions. I try not to interfere in any way with John's business, not to demur when he is obliged to go away often and to be often late at meals, and not to ask him why, frettingly, when he finally makes his appearance, but to wait until he chooses to tell me. When he wants to sit up late, as he does night after night, reading or writing, when I feel he is not prudent, according to my standpoint, I make myself keep quiet and not nag him with advice to go to bed, and I try not to worry him about his particular economies and extravagances. Very often he does what seems to me foolish and unnecessary, but I have learned to respect his judgment enough to give him the benefit of the doubt, or at any rate to keep from telling him my opinion when it is not asked. I also have learned never to ask him to do errands down town, or take any time from his business for me; and more than all, I try never to worry him with any of the tiresome domestic problems that are continually arising."

"Wise little woman," I murmured, thinking of the many men who come home from a wearying day down town to find a wife who is waiting to pour out a tale of woe of the day's grievances, which are exaggerated as they are related; and yet these same wives would feel it hard if they had to listen night after night to the recital of their husband's business troubles and be shown his incapacity to manage his business as they show their lack of ability to regulate theirs. "Yes, it works well in many ways," she went on, "for on his side John shows the same respect for me. At the beginning of each month he puts a sum of money into the bank in my name for all household expenses. I never have to account to him for a cent of it; he never questions the wisdom of any change I choose to make in my menage; in fact he leaves me alone in my domain as absolutely as I do him. Consequently, when we are together, we always talk about things outside of the house, of interests that are educating and we are very good company to each other, I assure you."

No one could doubt it who saw them together and no one could question she had discovered some royal road to harmonious living. She is over thirty years old and she is always taken for about twenty-one. She has several children, the dearest babies in the world, and she is a very up-to-date mother, belonging to kindergarten classes and personally supervising all that her little people do. She is active in the affairs of the world and in charity and everywhere she is famous for her quiet charm and the interest and help she gives to everyone she meets. And the husband? The other day he went back to a college dinner and after it I was told that all the men present declared that he did not look a day older than when he graduated twelve years before. And, let it be remembered, both these young people had to look well to it that both ends should meet, as they have not been blessed with an abundant store of this world's goods and every cent of what they have has come with hard work.

"I try to carry out the same idea with the servants and children," Eleanor continued presently, "and when I think how little trouble I have, I am amazed at all that I hear and read about. I could count on my two hands the times I have changed servants in ten years, even with the four I always keep. To be sure, when I do make a change, I take 'infinite pains' to get someone who shall be worthy of the responsibility I give. Then I show him or her a written list of the hours for the work during the day, what seems to me the best arrangement, but I say that I am ready to listen to any suggestion or of an improvement after a trial of my way. At the end of a week we may together rearrange the order, but after that it is seldom that I ever have to speak to a servant or give a direction. I let them absolutely alone, only referring to the schedule if there is any fault to find. With the children, too, I try to respect their freedom and not to interfere in any legitimate fancy or folly they may have. Outside of the established rules they are free to do as they please with their own time and I think they are very happy children and singularly free from any nervousness."

"And, best of all, you are a happy woman, too," I continued.

"Would that others could learn the wisdom of 'letting alone!'"—Harper's Bazar.

Mother's Work.

"My mother gets me up, builds the fire, and gets my breakfast and sends me off," said a bright youth.

"Then she gets my father up, and gets his breakfast and sends him off. Then she gives the other children their breakfast and sends them to school; then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"Oh! she is most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get two dollars a week and father gets five dollars a day."

"How much does your mother get?"

With a bewildered look, the boy said: "Mother! Why, she don't work for anybody."

"I thought you said she worked for all of you."

"Oh, yes for us she does; but there ain't no money in it."—Michigan Advocate.

HUGHES' TONIC....

Palatable.

Better than Calomel and Quinine.

EXCELLENT GENERAL TONIC as well as a SURE CURE for

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It Never Fails

Just what you need at this season.

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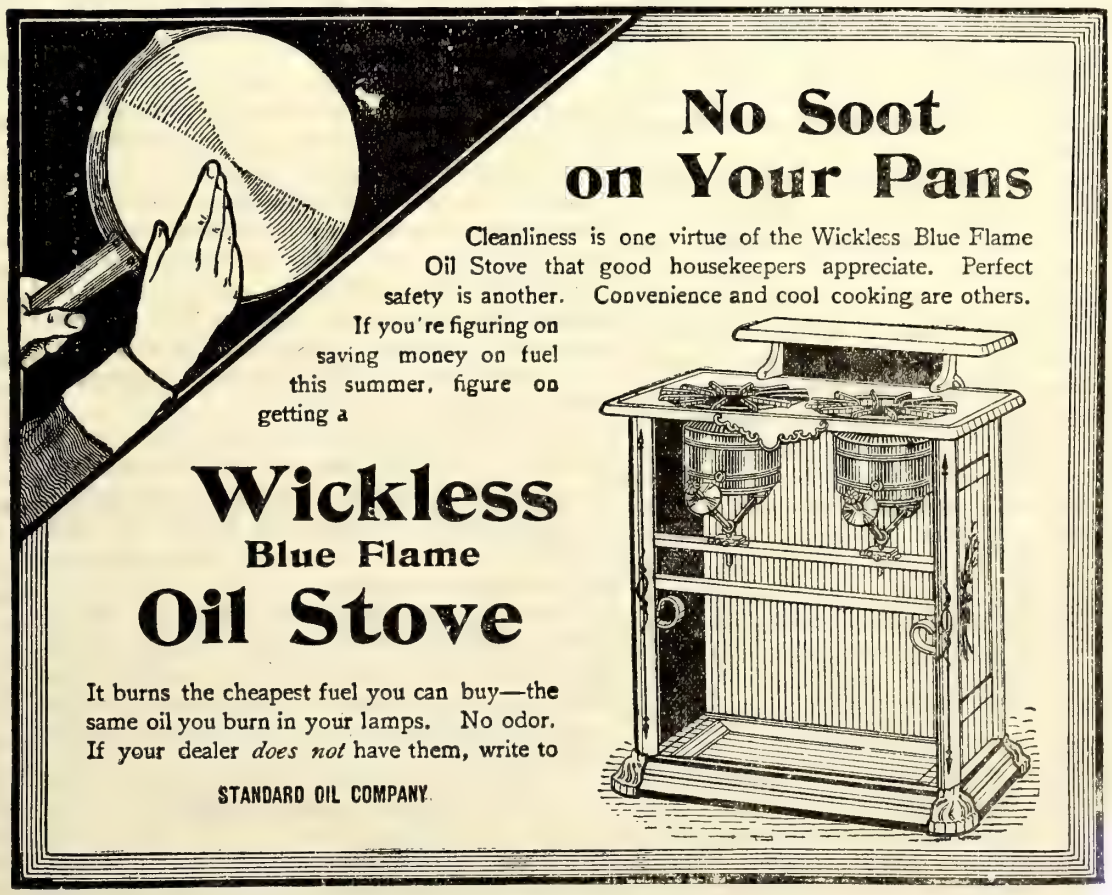
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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If youhave not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.



NORTH CAROLINA

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All letters should be addressed and all checks and money orders made payable to the CHRISTIAN ADVOCATE.

GET READY FOR A GRAND RALLY.

The week beginning July second and ending the eighth has been set apart as a special season for fasting, prayer and making contributions to the Thankoffering Fund. Of course, all our pastors will comply with this request of our Bishops and all are anxious to make it an occasion of great profit to their respective charges.

It may not be amiss for us to make some suggestions which we hope will be kindly taken and prove helpful.

Our preachers will need to be earnest in prayer for divine guidance in planning their meetings—only those who are in the field and on the ground can understand the real situation. It would be a revelation to some if they knew in what light many people regard this whole movement.

Not only indifference has to be overcome, but prejudice, and we fear positive opposition in some quarters. Nothing short of divine light and power can remove the difficulties in the way. Then each preacher must adjust himself to conditions as they exist in his charge and plead mightily at a throne of grace for guidance and help to overcome them.

Next bring the matter, at the earliest opportunity, before the congregations. Tell them of the importance of the occasion to them and the community. How much depends upon their interest in it. Ask all to join you in earnest prayer for a baptism of the spirit as a preparation for beginning the exercises.

Arrange meetings for as many churches as possible. On stations have services of some kind several days before Sunday the eighth. On circuits, where it is practical, give one day during the week to every church and try and have a public service in each congregation on Sunday.

Look up the best musical people in the community and ask their earnest co-operation. Enlist the Sunday-school workers, draw upon the Epworth League leaders and be sure to secure the assistance of the elect women. Whatever speaking ability you have in the community or near by, lay it under contribution.

Prepare a programme at once and make it attractive to young people and old. Have it published and sent to every family in the community as soon as possible.

Make Sunday July the eighth a great rallying day. Be sure and get a crowd and have something to give them in the way of entertainment and instruction. Review the work of the church during the last century. Tell what God has done for us. How he has led the people called Methodists and how he has multiplied their number and made them great. How He has enriched them with the things of this world and continues to pour his blessings upon them.

Find out some favorite institution or object to which they can be induced to give and ask for a freewill offering. If a school is needed in the community and they have no house, urge them to build one and donate it to the Western North Carolina Conference. If any are willing to establish scholarships or in any way add to the endowments of any of our church schools or colleges get them to do so. Let your efforts be directed to get at least one dollar from every member.

Labor also and pray for a great revival season, a fresh baptism of the Holy Ghost. We need to be lifted to a higher plane spiritually. We need the fire to fall again from heaven upon the altar and the sacrifice. Our net increase in the Conference was only twelve hundred last year That is far too small. It is not in proportion to our means. It ought to have been ten thousand. It must be that many this year. O Lord, revive thy work. Lay thy hand mightily upon thy church. Use thy people and glorify thyself in bringing many sons and daughters into thy family.

THE BOXERS; THEIR ORIGIN AND AIM.

Conditions are growing worse rather than better in the Orient. Perhaps at no time in history have there been more to excite, if not alarm, statesmen and patriots. To say nothing of the South African war, of the threatening attitude of Russia and Japan, or of our own troubles in the Philippines, there are influences now at work in China for evil that are attracting the attention of the intelligent classes in all countries.

All the great dailies in their press dispatches contain accounts of the uprising and insurrection of the Boxers. What is to be the final result of this last outbreak of internal discord, none can foresee, but there are those who anticipate the most direful consequences, both to the Celestial Empire itself and the inhabitants of that great country. It is to be hoped that they are not inspired prophets. However, it is due the reading public to keep informed in regard to the movement.

The Boxers are called in Chinese language, as we learn from a contemporary, I Ho Twan Whei, interpreted, The Righteous Peace Fist Society, which indicates that they were organized, primarily, to resist in pugilistic style what they conceived to be wrongs done in the name of right.

Boxers had their origin in the ambition of the Roman Eclesiastics to be permitted to have equal authority with the civil magistrates according to their respective standing. From Priest to Arch Bishop they demanded to have equal power according to their respective and corresponding grades.

That also which gave strength to the feeling of opposition to the action of the Romish clergy, was the other fact, that many people in the Western provinces and especially in Shantung stood aghast as they saw foreigners coming in and taking, by force, what they considered their own patrimony. Murmurings grew on every hand.

Added to this was the fact also that twenty millions of young Chinese, during the brief reform administration of the young Emperor, had acquired a taste for Western life with its opportunities, ambitions and brighter future.

It was not sufficient to gain control of the Government, replace the aggressive Emperor by the reactionary Empress Dowager, receive the dismissal and flight of the reform leaders and hold the machinery in their hands. The poison of reform had spread all over the country and was constantly being instilled in the people in numberless ways. The only effective way was to expel the foreign element and eradicate it all together. Hence government officials, from the Empress down, looked with favor on the new movement, encouraged it secretly, guarded it from interference, without patronizing it openly.

The leaders took special pains for the most part to avoid collision with the European governments. The foreigners were reached by indirection. Their followers felt the blow. The movement, if successful, will prove far reaching in its influence. It is one that every Christian is interested in.

If the Boxers succeed in pressing back the tide of Western civilization that is sweeping in at all points, China will go back to her former beliefs and life—but if those who are friendly to progress triumph, then a truly Christian civilization will soon dominate the Celestial Empire.

A BRILLIANT COMMENCEMENT.

The forty-seventh annual commencement of Trinity College was held at Durham, N. C., June 3–6. The exercises began on Sunday night with an address by Rev. Plato Durham, of the faculty. His subject was "The Worker." "The worker is not the man who expends physical or mental force, but one who brings something to pass, who adds something to human progress and to the world's riches."

The speaker ably discussed three propositions, viz.: The worker must have a knowledge of things as they are. He must be divinely dissatisfied with things as they now exist. He must have faith in things as they are to be or ought to be.

The trustees met on Monday afternoon. The meeting was well attended. The President's report showed that one hundred and forty-nine pupils had been enrolled in the college courses during the two sessions of the scholastic year. We were privately informed that 21 of these were young ladies and 138 young men. In the High School 87 pupils entered during the year. Great improvements had been made on the campus and in the equipment. From the published report we gather the following facts: Four new buildings have been erected, two at the high school, a dormitory building and a boarding hall, and two residences have been added to the College buildings. One a residence cottage and the other for the occupancy of the president. Four buildings have been remodeled, three residences and the Crowell Science Hall. The college owns now twenty-one buildings.

During the year there have been equipped four laboratories, one in biology and three in chemistry. The highest standard apparatus has been purchased, and while it has been expensive the demands of a high order of scientific work made it necessary. There is now no reason why the college may not take a leading rank among Southern institutions in the study of science. All scientific courses have been revised and new ones added.

The Library has had a year of great success. It is now the centre of college life. The historical museum has steadily grown. It is one of the most promising movements of our State for the collection of historical relics and will some day make the college the center of interest to the student of North Carolina history.

Very many additions nave been made to the biological museum. Six hundred bird skins were donated by a friend to the museum. During the year, Dr. Hamaker gave much time and toil to the collection of specimens on the seacoast and in the mountains and many specimens of various sorts have been donated, collected or purchased.

The president urged the Board to establish at least fifty scholarships, ranging in value from $50 to $75. These scholarships are not to be a system of free tuition to be awarded for financial or social reasons. They are scholarships to be awarded for scholarly attainments.

On Tuesday at 11 o'clock the baccalaureate sermon was preached by Rev. Lyman Abbott, of Brooklyn, N. Y. Craven Memorial Hall was well filled with people eager to hear the distinguished speaker. He chose for his text, Matthew, 25th chapter, 25–28 verses. The sermon was pronounced a masterly effort and was thought, by some, to have been the finest ever preached in Durham.

At 4 o'clock in the afternoon the annual alumni address was delivered by Dr. W. G. Bradshaw, of High Point, who graduated at the old college in 1877. Dr. Bradshaw reviewed the work of the college and pointed out what was expected of those who graduated from her rostrum. The address was vigorous in thought, earnest in spirit, and forcibly presented. It made a strong impression.

Hon. John Temple Graves, of Atlanta, Georgia, delivered the literary address at night. His subject was The Demagogue. His oration was considered a matchless piece of word painting and a literary gem of rare excellency and beauty.

The graduating exercises began at 10:30 on Wednesday morning. The day was perfect, clear and bright, but pleasant in the morning. Craven memorial hall was well filled, but not crowded. The Raleigh brass band discoursed lively music.

On the rostrum sat Rev. J. C. Kilgo, Rev. John N. Cole, Mr. Washington Duke, Col. A. B. Andrews, 1st

Vice President of the Southern Railway, Mr. Fab Busbee, of Raleigh, Mr. Robt. Furman, editor of the Raleigh Morning Post, Mr. Ben Duke and twenty-six members of the graduating class. Prof. R. L. Flowers presided and called the program.

Five young men delivered orations. James Marvin Culbreth spoke on "Some Tendencies of Modern Thought;" John McTyeire Flowers on "Political Conditions in North Carolina;" John Henry Highsmith on "The Scholar in Politics;" Joseph Franklin Liles on "The Graduate and His Missions;" Stephen Alexander Stewart on "The Powerful Life."

All the orations were good and evinced reading, thought and scholarship. The committee found it difficult to decide who was entitled to the orator's medal. Mr. Liles, Stewart and Culbreth each received one vote. The Wiley Gray medal was finally awarded to Mr. J. M. Culbreth.

The degree of Bachelor of Arts was conferred upon 25 young men and one young lady; Master of Arts upon five young men. The Wiley Gray medal was presented by Mr. Fab Busbee, of Raleigh.

At the conclusion of the exercises President Kilgo announced that Mr. J. B. Duke, of New York, would erect for the College a library building. That he would visit Durham some time soon and locate it. The munificent gifts heretofore made to the College have been by Mr. Washington Duke, the father, and Mr. Ben Duke, the youngest son. The Library building is the first gift of Mr. J. B. Duke, the President of the American Tobacco Company, who makes his home in New York.

We were obliged to return to Greensboro on the afternoon train, but learned that the reception given to the graduating class on Wednesday evening was an elegant and highly enjoyable social event.

A Good Faculty.

In a letter from Rev. Dan Atkins, D. D, we have the following information which will be highly gratifying to many of our readers:

"We have secured an admirable faculty for Rutherford College. Charles C. Weaver, A. C. Reynolds and Prof. A. J. Wagstaff for the literary department and Prof. Jones for the business department. Another man will be selected later. Charles Weaver has taken his Ph. D., degree from Johns Hopkins. A. C. Reynolds is an A. B. from the Peabody Normal in Nashville, and Prof. Wagstaff is a graduate of the University of N. C. and very highly recommended by the faculty. Prof. Jones is a graduate of Sanderlin Business College, Baltimore. We selected men for their special fitness for teaching. You can hardly imagine a more competent faculty. Mr. Weaver is as well equipped as any young man in the state. He has made history and English a specialty, but is proficient in French and German, and has translated a book or two from the French. Prof. Reynolds has been teaching five years and has made a splendid reputation as a teacher and disciplinarian.

Rev. J. W. Jones will take the field as agent to raise the money necessary to pay the amount now owed on the property and what is necessary to complete the building.

I am very much pleased with the condition of things and have great faith in the future of the school."

We congratulate the trustees on the personnel of the faculty and the outlook for the school. Next week we will give fuller information in regard to their purpose and policy.—Editor.

The Southern Epworth League Conference.

The first great Southern Epworth League Conference will be held in Atlanta, Ga, on July 25-29, and Epworth League workers from all parts of the South should arrange to be present. There should be from ten to twenty thousand delegates in attendance. A most attractive programme is being prepared. Special rates will be secured on all railroads. The general committee has promises of a one-fare rate from a number of leading railroad lines already, and a less rate than this may yet be secured. We shall have something to say about this conference in every issue until it convenes, and we trust every pastor within the bounds of our Conference will do all in his power to advertise it.

Geo L. Hackney has been appointed chairman of the Advertising Committee for the Western North Carolina Conference and anyone wishing further information can secure it by writing him at Asheville, N. C.

"Atlanta is the Place."



The Southern Epworth League Conference will meet in Atlanta July 26-29, 1900. This will be the first general conference of the Leagues of Southern Methodism, and doubtless will prove a great and historic event in our League work. It is fervently hoped that it may prove the starting point of mighty purposes and Church-wide plannings for victory by the younger hosts of Methodism. Let everybody who loves the League and who can do so go up to this great assembly.

EDITORIAL NOTES.

On account of the small pox situation at Franklin, Tenn., the Tennessee Conference Epworth League will convene at Tulip Street, Nashville, instead of at Franklin.

The creed of some: Truth is what I believe. Hetrodoxy is what others believe that does not agree with my views. Loyalty to church is what I do and say, and disloyalty is all that differs therefrom.

Rev. James Atkins, our Sunday-school Editor, has gone to Waynesville, N. C., to spend the summer. He has found the best place and knows it. Nashville, Tenn., is a good place, but the Land of the Sky is better.

It is said that Bishop Candler's book, Christus Auctos, has had, up to date, the largest sale of any book in Southern Methodism. It is fresh, crisp, vigorous and strong. Read it and be convinced of its merit.

Florence Nightingale, known throughout the Christian world for her work in the Crimean war, which gave birth to the Red Cross Society, was eighty years old on May 13 h. She deserves to live yet many years.

Bishop Candler has been aiding in revival services in the first church in Atlanta, Georgia. If our chief pastors can find time to join with the shepherds in their special effort to get souls converted their example and labors will have a far reaching influence for good.

The annual sermon of the closing exercises of the Murphy Graded School Sunday morning at the Methodist church by the pastor, Rev. J. E. Abernethy, on "The Possibilities of Youth," was in keeping with his reputation as an orator and a deep thinker. The effort was masterly and inspiring —Cherokee Scout June 5.

We begin in this issue a standing list of all contributions from the Western N. C. Conference to the Thank-offering Fund. We shall be glad to have all amounts heretofore reported and all not reported so as to get a full and accurate statement. Please send amount at once from your charge.

We have received an invitation from Charles C. Weaver to attend the commencement exercises of the Johns Hopkins University, in Baltimore, Md., on Tuesday, June 22, 1900. Our young friend Charlie will there receive his degree of Doctor of Philosophy. We congratulate him and wish for him a brilliant future in his own state.

Bishop Wilson attended the Texas Epworth League Conference, which met at Waco last week. In company with Mrs. Wilson, who was sent by the Woman's Board of Foreign Missions, he will start for the East in time to be present at the Japan Mission Conference, which convenes in Harrishima on July 25.

Kansas wants 20,000 men to help to save her enormous wheat crop. State Grain Inspector McKenzie, who has recently visited the wheat belt, says the crop will not be less than 85,000,000 bushels, and that harvesting will begin by June the 12th. From reports already made, it looks as if the yield of wheat this year in the United States will be unusually large.

The annual meeting of the Woman's Foreign Missionary Society will convene at Waynesville, June 22 25. The auxiliary at Waynesville has spared no pains in making arrangements for the entertainment of delegates and ministers, who may expect a cordial welcome and genuine hospitality. Arrangements have been made by which visitors may secure board at $1 00 a day.

We note with great sorrow the death of Mrs. Sarah L. Taylor, wife of Ex-Gov. Robt. L. Taylor, of Tenn. She died at her home in Knoxville on the 6th inst. Mrs. Taylor was the daughter of Mrs. Lorett Baird, of Asheville, who survives her, and sister of Mrs. G. W. Ward, of Greensboro. She had many relatives in Western North Carolina, and was a lady of deep piety and great strength of character. We extend to the sorrowing loved ones heart-felt sympathy.

The trustees at their meeting last week, held at Chapel Hill, elected Prof. F. P. Venable, of the chair of chemistry, president of the institution to fill the vacancy caused by the resignation of Prof. E. A. Alderman. Mr. Venable is the son of Prof. Venable, of the chair of mathematics in the University of Virginia has enjoyed the finest social and educational advantages from boyhood, and has been for fifteen years at our University. We do not know President Venable personally, but hear the highest testimonials in regard to him from those who know him. We feel sure from the information we have received that the trustees made a wise selection,

The Teacher's Assembly meets in Morehead City today. An unusually fine programme for the exercises has been arranged and many of our most experienced and gifted educationers have prominent places on it. It promises to be a week of great profit and pleasure. Mr. James A. Bryant, the new and enterprising president of the Atlantic and North Carolina Railroad, has put on a second fast daily train. This is a great accommodation. Persons can leave Asheville at six o'clock in the morning and reach Morehead City that night. Returning leave Morehead City in the morning and reach Greensboro at 12 o'clock. The Southern Railway allows special stop over privileges at Greensboro to all persons going west who desire to attend the commencement exercises of The State Normal and Industrial College at Greensboro June 17-20. Pres. D. Matt. Thompson and Secretary C. H. Mebane have done well for the Assembly and deserve commendation.

Rev. Dr. Brooks, the able and eloquent pastor, preached a fine sermon at Main Street Methodist Church, Reidsville, N. C., last Sunday on the religious training of children. His sermon was full of good points. The objections most frequently urged against allowing children to join the church were critically examined and shown to be unsound. The fear that they will backslide is often indulged, but experience shows that backsliding is generally the result of bad habits contracted in youth. The wise policy is to get hold of the child before he has formed bad habits and fill his mind and heart with the beautiful and good. Mr. Spurgeon, the great London preacher, said his church had excluded —— members, but not one of them joined the church during childhood. Dr. Brooks emphasized the importance of home training, saying parents could do more for their children than teachers and preachers could possibly do. He endorsed the old saying that "an ounce of mother is worth a pound of clergy."

The Twentieth Century Fund.

The following amounts have been subscribed:

Weaverville circuit,	$1,810 00
Central,	1,200 00
Haywood Street,	330 00

Hoping and praying that this movement for Christian education will meet with the success desired, I am

Yours truly,

J. N. HUGGINS.

Salisbury.

While Dr. Bays wisely and kindly leads, his preachers are well nigh ready to utter the rallying cry of victory.

Bro. T. W. Smith, who when my health gave way, took my place, is doing fine and faithful work on Salisbury circuit. He serves a noble people who appreciate his devotion to them. One of the dark days of my life was the day when I found myself unable to serve those true people. S. M. DAVIS.

DEAR BRO. CRAWFORD:—I have done a hard half year's work—one result of which is a new district parsonage built since Conference, which I hope to move into next week. Of course you will be at our District Conference.

Truly, J. E. THOMPSON.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for June 17, 1900.

THE FEEDING OF FIVE THOUSAND.
John vi, 5–14.

Daily Readings.—John vi, 5-14; Matt. xiv, 13-21; Mark vi, 30 44; Luke ix, 10–17; 1 Cor. xi, 23-26; 2 Chron. xxxiv, 1-3.

LESSON COMMENTARY.

Near the city of Bethsaida was a plain, an uninhabited place, called a desert. It was just the kind of place for the meeting of a vast multitude of people. Jesus had reached it by sailing in a boat over the sea of Galilee, and then, on foot, went up among the hills overlooking the plain, from which elevated position he had a good view of the multitudes of people coming to him. They flocked in all directions—some over the sea, some by the land route along the northern shore—the numbers increasing from every city and village on the way. Jesus, looking up from the disciples he had been instructing, "saw a great company come unto him." There were several reasons for the great multitude. Some had seen his miracles which he did on them that were diseased, and others were on their way to the Passover, "a feast of the Jews," observed yearly at Jerusalem. They came until there were five thousand men, besides women and children, making perhaps ten thousand, a city full, who, if hungry, would consume a great quantity of food. Many of them may have had money for the purpose of buying supplies as needed; but they had turned out of the direct road, and had tarried on the way. Others may have been without money, and have expected Jesus to feed them. For that purpose there was no supply. But they were not so far from cities and villages but that they might buy bread for the purpose. It would require much. "Jesus saith unto Philip, Whence shall we buy bread, that these may eat? Philip answered him, Two hundred penny worth of bread is uot sufficient." I suppose that amount of money was about the limit of their funds, or he would have proposed a more bountiful provision. One of his disciples, Andrew, Simon Peter's brother, saith unto him, "There is a lad here with five barley loaves and two small fishes; but what are they among so many?" Little as it seemed, it was very good information. It was well to have the lad in the service of Jesus; and his five barley loaves and two small fishes in the hands of Jesus were enough for the feeding of the multitude.

The multitude to be fed now is greater than that to be fed then. The Church's communicants are tens of millions, and its hearers are hundreds of millions. While few Christian congregations are ideal, all are beautiful, with men, women, and children. The original suggests two beauties in the arrangement of the multitude, ranks and colors. These are still observable. Those whom Jesus feeds still sit by fifties and hundreds, and sometimes by thousands. Look! Is not the sight beautiful? The serried ranks were seated on the green grass. Now they are seated in churches; and men, women and children have broken to them the bread of life. Outwardly the supply seems to be of the meagerest kind, a sermon containing a few gospel facts. But Jesus can make a few truths feed many souls. How little is in the greatest sermon of the most gifted preacher! How little even does the greatest theologian know! All his splendid acquirements are but as five barley loaves and two small fishes. But five and two are seven, and seven is a mystic number. All shades are in seven colors; all music is in seven notes. Five loaves and two fishes represent a mystic fullness. What is the greatest scholar but a lad in the presence of Jesus? and all his store of theology but barley loaves and small fishes? But if God give the increase, they are enough for many souls.

They who would have Christ feed them must have faith in him. "Make the men sit down." What! Without knowing how they were to be fed? We suppose so. Would you show them the five loaves and the two fishes? Ridiculous! Yet that was all there was when the men sat down; but Christ multiplied them to an abundant supply. There is a whole Christ in every gospel truth, and that truth can be multiplied as many times as there are people to receive it. Jesus took the loaves and the fishes, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down. The feeding of the multitude depends upon the distribution. Christ gave the bread and fish to the disciples, and so he did the bread of life. They were taught the gospel before they were commissioned to preach it, looking to God for the power. Learning may instruct, logic may convince, oratory may please, but only truth, blessed by Jesus and distributed by the disciples, can feed the soul. The best sermon is but the letter until Jesus makes it spirit and life.

The last served was as well fed as the first. The supply held out. There was enough, and to spare. Twelve baskets with broken fragments remained over when all—men, women and children—had eaten as much bread and fish "as they would." It is better, when there is no proper hindrance, to go to morning service, when body and mind are fresh. This is the first table, but all can not sit down at it. There is a second table, at which the supply is not exhausted. There is enough for each and enough for all. The gospel supply has increased since Jesus began to distribute it. Twelve basketfuls of fragments (one for each apostle) were taken up. These baskets may typify the deposit of faith left with the apostles for the supply of the world. The twelve baskets are now more than twelve times twelve. No matter how great the multitude that gathers around Jesus, if they will but sit down in the companies they will not be neglected in the distribution.—Thos. Hanford in the Western Christian Advocate.

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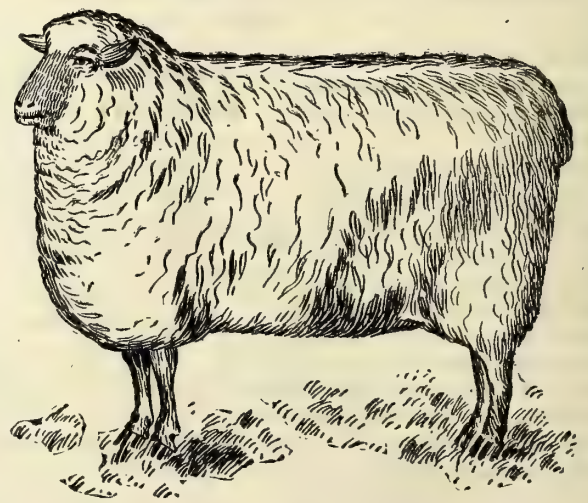
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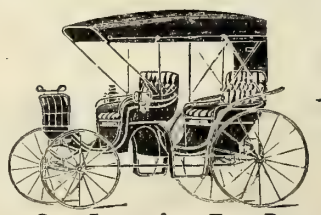
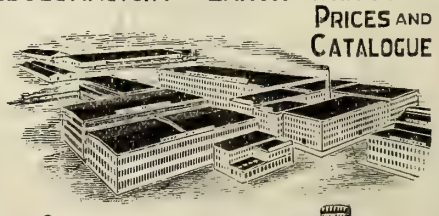
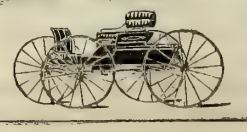


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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for June 17, 1900.

"ABIDING IN CHRIST."
John 15: 1-10.

At Home With God.

BY JAMES LEWIS HOWE, PH. D.

"Master where dwellest Thou?" questioned the two disciples as they followed Jesus, "Come and see,"—the call to them, the call to us. Come, that ye may dwell with the Master and receive the blessings that are the portion of him who abides in Christ. What are those blessings?

Strength. How amiable are Thy tabernacles—Thy dwelling-places—O Lord of hosts; blessed is the man whose strength is in Thee. To the Israelite the tabernacle and the temple were the dwelling-places of Jehovah, and when he used this figure he was grasping at the idea which was in future years to become clear, the idea of abiding in Christ. He knew, as we, that relying on his own strength he was weak, but recognizing his weakness and coming to God to abide in Him, he then had a strength, real because divine, the strength which could sustain a Daniel and a Jeremiah; and this strength will sustain us.

Freedom from anxiety. "Cast thy burden upon the Lord and He shall sus tain thee." This word of the psalmist is echoed by the words of Peter, "casting all your anxiety upon Him, for He careth for you." The ninety-first Psalm was written for the anxious Christian, that he might know what it really means to abide in God. I like Luther's rendering of the first two verses: "He that dwells beneath the shelter of the most High, and abides under the shadow of the Almighty, he it is who says to the Lord, My refuge and my fortress, my God in whom I trust." It is he who thus is at home with God, who realizes how completely God is guarding him from the evils of the world.

No more sorrow. In his vision John heard the voice, "The tabernacle of God is with man, and He will dwell with them; and God shall wipe away all tears from their eyes," not only for a life hereafter, but for this life; here, too, God wipes away the tears of those who come within His tabernacle, and gives the rest He offers with His "Come unto Me."

Praise. "Blessed are they that dwell in Thy house; they will be still praising Thee." It is a never-ending source of praise that we are called to dwell in Christ, and that thereby we make our own those blessings which follow our being members of His household.

Filled with love. God is love; we cannot dwell with Him without sharing this attribute. We have all watched the growth of loveliness in lives unlovely by nature. Association with Christ promotes likeness to Christ.

Fruitbearing. Our faith is to be judged by its works, for by them it is revealed. We cannot remain in contact with the Master and not be busied in helping Him at His work. God's home is no place for idlers. The branch cannot bear fruit if it is severed from the vine, but the branch which beareth not fruit is taken away. We have no power unless we are abiding in Christ, but if we are not bearing fruit, we are cast forth as strangers to His family.

May we know if indeed we are abiding in Christ? The fifteenth Psalm tells us who abides in His tabernacle; he who is striving to be righteous and to be filled with love to his fellow men; follow James's definition of pure religion; living in First Corinthians thirteen, as Henry Drummond put it. We are abiding in Christ when we ourselves are temples of the Holy Spirit, who is inciting us to a fuller service; when we are keeping Christ before us as our example, and trying, with all our human frailty and weakness, in His strength, to follow in His steps.—Lexington, Va.

The Hidden Root.

Outside an old garden wall hung a great branch covered with purple clusters of grapes. No root was visible anywhere; and those who saw it wondered how the vine grew, how its life was nourished, where its roots clung. It was then discovered that the great vine from which this branch sprung grew inside the garden. There it had an immense root, with a stem like the trunk of a tree. This one branch had pushed out over the wall and hung there, bearing in the mellow autumn its clusters of luscious fruit.

Every Christian life in this world is a branch of a great vine which grows in heaven—a branch growing outside the wall "Your life is hid with Christ in God." We have heaven's life in us in this world. The fruits that grow upon our life are heavenly fruits.—J. R. Miller, D. D.

A "Synonym" Meeting.

A "synonym" meeting will be found very helpful. Write the following synonyms of "abide" on cards: Continue, persevere, endure, dwell, remain, hold fast, trust, anchor, rest, etc. By the help of a concordance find verses of Scripture in which these words are used in harmony with the general idea of the topic, and write the verses, or references to them, on the cards. Distribute the cards for use in the meeting.

Get some one that is familiar with hymns, or has time to search the hymn-book, to find a verse of a hymn for each one of the synonyms, and arrange them on cards, or sheets of paper, and use in the same way. After each Scripture verse on a synonym, have the verse of a hymn read, or, where the tune is familiar, sung.

Prepare a third set of cards to set forth some of the fruits of abiding, as, peace, joy, power, Christlikeness, etc., each one accompanied by an appropriate Scripture promise or text.

Hints for Talks and Testimonies.

What is it to abide in Christ?

What must one do in order to abide in Christ?

What will make it hard to abide in Christ?

What are some helps to abiding in Christ?

In what ways will it appear that one is abiding in Christ?

Why is abiding in Christ the true cure for doubts?

What connection is there between joy and abiding in Christ?

Why is abiding in Christ the secret of effectual prayer?

Why does winning others to Christ depend on abiding in Him?

What assurance is there that one can always abide in Christ?

References.

Abiding, Ps. 91:1 11.
Resting, Matt. 11:28-30.
Where Christ abode, John 17:20 24
The Christian's rest, Heb. 4:1-11.
Abiding for fruitage, 1 John 2:6-14
The unfruitful branch, Luke 3:2 9.
Topic. Abiding in Christ. John 15:1 10.

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Publish a book on use, selection and application of paint. It is of great value to any one having painting to do. Our readers can procure a copy by writing this firm for Book No. 95.

Free Scholarships to Young Preachers at Vanderbilt University.

There are about thirty free scholarships in the Biblical Department of Vanderbilt University that are open to college graduates who desire to take a course of Biblical and Theological study at that University. These scholarships yield ten dollars per month and cover the cost of board in Wesley Hall where room rent and tuition are free. During the past year graduates from the following colleges and universities have received the benefit of these scholarships in the Biblical Department: Emory College, Emory and Henry, Kentucky Wesleyan, Millsaps, Randolph-Macon, Southern University, Trinity, University of Georgia, University of Mississippi, University of North Carolina, Academic Department, Centenary, Central of Missouri, and other institutions. There were eighty-one young ministers in attendance upon Vanderbilt University the past year; and these students represented twenty-seven different colleges and twenty-eight of the Annual Conference of Southern Methodism. Young ministers who are desirous of taking a Biblical and Theological course at Vanderbilt University should write to Dr. W. E. Tillett, Nashville, Tenn., for catalogue and other information.

Weekly Crop Bulletin.

In consequence of beneficial rains which occurred over a large portion of the state during the week ending Monday, June 11, 1900, a majority of the reports of crop correspondents were very favorable, and indicated much improvement in the general condition of crops. Over the northern tier of counties, however, and most of the central district, the showers were light, poorly distributed, and did not penetrate the soil to a sufficient depth to be of more than temporary benefit. Over most of the counties lying between lines drawn from Cabarrus northeast to Warren and north to Surry, crops are still suffering considerably from drought, and gardens have been much injured. Elsewhere the rainfall was abundant and especially beneficial on account of the thorough state of cultivation in which crops had been placed. In some western counties rain fell every day of the week and farm work was interrupted. Many correspondents state that a good soaking rain is still necessary. The temperature during the entire week was moderately high, and there was sufficient sunshine to encourage growth.

Nearly all of the remaining tobacco plants and sweet potato slips were transplanted this week, except in those counties where the rainfall was deficient. Harvest is underway; cutting wheat, oats, and rye has become general under favorable conditions for curing; reports indicate an exceptionally fine wheat crop, but a very poor yield of oats, which headed very low. Cotton is doing fairly well, but is small and will require a long season for maturity; chopping will probably not be finished before June 15th, as it is much behind in the west; good stands have generally been secured.

District Conference Directory.

The Statesville District Conference will be held at Lenoir June 28—July 1.

The Charlotte District Conference will be held at Wadesboro, July 5, and will embrace the 2nd Sunday. Bishop Duncan will be present and preside.

The Winston District Conference will be held at Lewisville August 8th, and continue over Sunday, the 11th.

The Morganton District Conference will be held at Marion, N. C., July 18–22. The first day will be a Missionary Institute.

The Shelby District Conference will meet at Shelby and embrace the 3rd Sunday in July.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Salisbury District Conference will convene at New London and will embrace the 5th Sunday in July.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

The Franklin District Conference will convene at Haysville, N. C., August 8–12, embracing the 2nd Sunday.

The Mount Airy District Conference will convene at East Bend on August 22–25.

Programme of the Commencement Exercises of Davenport Female College.

Sunday, June 10th, 11 a. m.—Annual sermon by Rev. Frank Siler, of Charlotte. 8:30 p. m.—Missionary sermon by Rev. R H. Parker, of Morganton.

Monday, June 11th, 8:80 p. m.—Cantata.

Tuesday, June 12th, 9:30 a. m.—Annual meeting of the Board of Trustees. From 3 to 6 p. m.—Art Exhibit. 8:30 p. m.—Annual concert.

Wednesday, June 13th, 10 a m.—Contest for Nelson Elocution Medal. 2 p. m.—Literary address by Rev. T. F. Marr, of Winston.

It is expected that the people of the town and of the surrounding country will bring their dinner Wednesday and picnic on the College grounds. It is much easier to prepare and serve dinner that way, and it is much more social. This will be a most interesting day.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c. and $1 bottles at druggists.
Prepared only by Dr. H Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. MRS. ETTA W. JONES, Parkersburg, West Virginia.

Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.
HARRY ADAMS, No 1734 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bott'es, and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.
MRS. E. A. BEVILLE, Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and p rmanent relief as Dr. H. Moxley's Lemon Elixir.
J. P. SAWTELL, Griffin, Ga.,
m&j. Publisher Morning Call.

A Correction.

DEAR DOCTOR:—In my article in the ADVOCATE last week you make me say "dignified" when I meant to say "organized." Please insert this correction and oblige. Yours fraternally,
T. E. WEAVER.

Franklin, June 11, 1900.

Littleton Female College

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QUARTERLY MEETINGS.

ASHEVILLE DISTRICT---3d Round.

D ATKINS, P. E., Weaverville, N. C.

North Asheville	June	2 3
Bethel	"	2 3
Marshall, Rector's	"	9 10
Hot Springs, Antioch	"	16 17
Ivy, Laurel	"	23 24
Burnsville, Concord	June 29, 30 July	1
Bald Creek, Deaton's Bend	June 30 "	1
Hendersonville	"	7 8
Swannanoa, Tabernacle	"	14 15
Saluda, Saluda	"	21 22
Cane Creek, Skyland	"	20 21,22
Old Fort, Carson's Chapel	Aug	4 5
Weaverville Beach	"	11 12
Haywood Street	"	18 19
Central	"	25 26

STATESVILLE DIST.—3d Round.

J. E. THOMPSON, P. E., Statesville, N. C.

Mount Zion station	June	9 10
Mooresville station	"	10 11
Turnersburg circuit, Eagle Mill	"	16 17
Iredell circuit, Moss	"	17 18
Mooresville circuit, Centenary	"	23 24
Woodleaf circuit, Ebenezer	"	24 25
Lenoir station, D C	June 28, July	1
Statesville station	"	7 8
West End	"	8 9
Stony Point circuit, Liberty	"	14 15
Taylorsville circuit, Beulah	"	15 16
Troutman circuit, Wesley Chapel	"	21 22
Statesville circuit, Salem	"	28 29
Lenoir circuit, Harper's	Aug.	4 5
Newton circuit, Fair Grove	"	11 12
Hickory station	"	12 13
Caldwell circuit Rocky Mount	"	18 19
Granite Falls station	"	19 20
Catawba circuit Ball Creek, C. M	"	25 26
Maiden circuit, Bald Creek, C. M	"	25 26

CHARLOTTE DIST.—3d Round

S. B. Turrentine, P. E., Charlotte, N. C.

Matthews station	June	17 18
Charlotte Tryon street	"	24
Belmont circuit, Trinity	"	24
Pineville circuit, Harrison	June 30 July	1
Wadesboro station (D. C.)	"	7 8
Charlotte, Brevard Street	"	15
Charlotte, Dilworth	"	15
Monroe circuit, Prospect	"	21 22
Monroe station	"	22 23
Ansonville circuit, Concord	"	28 29
Polkton circuit, Harmony	Aug	4 5
Clear Creek circuit, Bethel	"	8
Weddington circuit Union	"	11 12
Waxhaw circuit, Pleasant Grove	"	14
Char otte, Trinity	"	19
Derita circuit, Hickory Grove	"	22
Morven circuit, Sandy Plane	"	25 26
Charlotte, Calvary	Sept	2
Epworth and Seversville, Seversville	"	2
Lilesville circuit	"	8 9

GREENSBORO DISTRICT---3d Round.

FRANK H. WOOD, D.D., P. E., Greensboro, N. C.

Jackson's Hill circuit, Poplar Springs	May	26 27
Asheboro station, Central Falls	June	2 3
Asheboro circuit, Pisgah	"	8
Uwharrie circuit, Concord	"	9 10
West Market St station	"	17 18
Proximity station (at night)	"	17
St. Paul station, White Hall	"	2 24
Naomi station (at night)	"	24 25
Wentworth circuit, Bethlehem	July	1 2
Ruffin circuit	"	8 9
Reidsville station (at night)	"	8
Ramseur circuit	"	14 15
Liberty circuit	"	21 22
West Randolph ct, Pleasant Hill, D. C.	"	26 29
Randolph circuit	Aug	4 5
High Point (at night)	"	5 6
Pleasant Garden ct, Bethlehem, C. M.	"	10 12

WINSTON DISTRICT.—3rd Round.

P. J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station, Fair Grove,	June 30, July	1
Walkertown station, Bethlehem	July	7 8
Kernersville circuit, Mt Vernon	"	14 15
Winston, Burkhead, night	"	15 16
Madison circuit, Leaksville	"	21 22
Mocksville circuit, Zion Chapel	"	28 29
Mocksville station (night)	"	29 30
Winston circuit, Mt. Tabor	Aug.	4 5
Winston, Grace Church, night	"	5 6
Forsythe circuit Lewisville (D. C.)	"	9 12
Davidson circuit, Goodhope	"	18 19
Farmington circuit, Farmington	"	25 26
Summerfield circuit, Mt Carmel	Sep	1 2
Danbury circuit	"	8 9
Jamestown circuit, Morehead	"	15 16
Winston, Centenary	"	22 23

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	10
Pilot Mountain circuit, Pilot Mountain	"	16 17
Stokes circuit at Stokesburg	"	23 24
Elkin station at Maple Spring	"	23 24
Sparta circuit at Laurel Springs,	June 30, July	1
Jefferson circuit at Bethany	July	1 2
Healing Springs ct at Healing Springs	"	7 8
Creston circuit at Sutherland	"	14 15
Watauga circuit at Smith Chapel	"	15 16
Boone circuit	"	21 22
Wilkesboro circuit at Lebanon	"	28 29
North Wilkesboro ct at Miller's Creek	"	29 30
Rockford circuit at Dobson	Aug.	4 5
Mount Airy circuit at Salem	"	5 6
East Bend circuit at East Bend	"	24 25

The Mount Airy District Conference will be held at East Bend August 22-25

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

Marion station, Snow Hill	May	19 20
McDowell circuit, Murphy's	June	2 3
Table Rock circuit, Linville	"	9 10
East Rutherford circuit, Oak Grove	"	16 17
Henrietta station, Caroleen,	"	17 18
Rutherfordton circuit, Mt. Hebron	"	23 24
Silver Creek circuit, Salem	June 30 July	1
Morganton station	"	1 2
Morganton circuit, Gilboa	"	7 8
Broad River circuit, Tanner's Grove	"	14 15
Forest City station, Forest City	"	15 16
Bakersville circuit Snow Creek	"	28 29
Connelly Springs circuit, Friendship	Aug.	4 5
Elk Park circuit, Elk Park	"	4 5
Estatoe circuit, Concord	"	11 12
Green River circuit	"	15

District Conference at Marion July 19-22. The first day will be a Missionary Institute.

FRANKLIN DISTRICT 3d Round

C. M. Campbell, P E., Franklin, N. C.

Franklin station	May	5 6
Whittier circuit Ocona Lufta	"	12 13
Cullowhee circuit, John's Creek	"	19 20
Webster and Dillsboro sta, Dillsboro	"	26 27
Bushnell circuit, Almond	June	2 3
Bryson City station	"	9 10
Robbinsville circuit, Tuskegee	"	16 17
Andrews circuit Peachtree	"	23 24
Macon circuit Salem	June 30 July	1
Glenville circuit, Big Ridge	"	7 8
Highland circuit, Highland	"	14 15
Franklin circuit, Watauga	"	21 22
Hiwassee circuit Harris Chapel	"	28 29
Murphy station	Aug	4 5
Haysville circuit, (D C.) Haysville	"	8 12

Committee on examination of applicants for admission on trial into the traveling connection: Revs Ira Ervin, J E Abernethy and R S Howie

For license to preach: Revs J H Bradley, T F Glenn and T E Weaver.

Local preachers for orders: Revs. E. Myers, W L Nicholson and E N Crowder.

SALISBURY DISTRICT—3d Round

W. W. Bays, P. E., Salisbury, N. C.

Concord ct, Olivet	June	2 3
Concord, Epworth	"	3 4
Salisbury ct, Providence	"	9 10
Salisbury, Main St	"	10 11
China Grove ct., Harris Chapel	"	16 17
Concord, Forest Hill	"	23 24
Concord, Central	"	23 24
Linwood ct, Centre	June 30, July	1
Lexington station	"	1 2
Gold Hill circuit, Zion	"	7 8
Salem circuit, Pine Grove	"	14 15
Salisbury, First Church	July	21 22
Albemarle ct, Gold Hill, (D. C.)	"	28 29
Albemarle station,	"	29 30
Mount Pleasant circuit, Cold Spring	Aug	4 5
Norwood circuit	"	11 12
Spencer station	"	18 19
East Salisbury station	"	18 19

District Conference will convene at New London at 9 a m, Wednesday July 25.

Let all pastors be ready to report subscriptions for Missions and all other collections in full, if possible, at District Conference

WAYNESVILLE DIST--3d Round.

F. L. TOWNSEND, P. E., Canton, N. C

Clyde circuit, Elizabeth	June	9 10
Sulphur Springs circuit, Sardis	"	16 17
Brevard station, Pine Grove	"	23 24
Transylvania ct Greenwood,	June 30, July	1
Mills River circuit, Horse Shoe	"	7 8
Leicester circuit Little Sandy	"	14 15
Canton circuit Canton	"	21 22
Haywood circuit, Pine Grove	"	28 29
West Haywood circuit	Aug.	4 5
Waynesville station	"	12 13
Spring Creek circuit	"	18 19
French Broad circuit	"	25 26

SHELBY DISTRICT—3rd Round

W. R. Ware, P. E, Shelby, N. C.

Bessemer City circuit, Tate's Chapel	June	9 10
King's Mountain & Elbethel, K M	"	10 11
Gastonia station	"	11
Polkville circuit, Polkville	"	16 17
Belwood circuit, Falston,	"	17 18
Shelby station, Wednesday night	"	20
Cherryville circuit, Lander's Chapel	"	23 24
Lincolnton circuit, Pisga	"	24 24
Shelby circuit, Beulah	June 30, July	1
Mt'n Island circuit, River Bend	"	7 8
District Conference Shelby	"	11 15
Lowe l circuit Bethesda	"	21 22
McAdensville station	"	22 23
Lowesville circuit, Hill's Chapel	"	27
Stanly Creek circuit, Iron station	"	28 29
New Cleveland circuit	Aug	1
South Fork circuit, Bethel	"	4
Rock Springs circuit	"	5 6

Committee on Applicants for license to preach J H West, S T Barber and J W Clegg

Committee on Admission on Trial into the Annual Conference: J A Cook, T Thayer and M D Giles.

Committee on Candidates for Deacon's and Elder's Orders: G D Bellwiler, D H Comadon and T F Wilson.

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GLOBE TELEGRAPH COLLEGE,
June 13-tf Lexington, Ky.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : Editor.

Echoes From the Annual Meeting of the Woman's Board of Missions.

(Concluded from First Page.)

The Treasurer reported the total receipts of the year $94,638.55; an increase of $11,000 over last year. This however, was not sufficient to meet the appropriation of $99,000. The appropriations for this year were first placed at $102,000, but a resolution having been adopted that they should not be made greater than the receipts of the preceding year, they had to be cut down at many points. Truly do our missionaries say: "We never ask for more than necessary to get on with, but have to get on with much less."

The Treasurer also reported that $2,426.39 had been received on the Twentieth Century Fund, the largest amount, $304.13, coming from the North Carolina Conference. She added, however, that before leaving home, the handsome gift of $1,600 to this fund had come from the Western North Carolina Conference. You may be sure, dear sisters, that I listened to this with a thrill of gratitude to each one of you who has helped to make this gift possible. As you know, much more has been subscribed by our Conference to be paid by Jan. 1, and much more is yet to be given, so that our total offering shall be——how much? I leave it for you to say. In the early part of the session a resolution was adopted, raising the Twentieth Century Offering to $85,000, in order that a school may also be built in Songdo, Korea, the privilege of raising this money and naming the school being given to the North Carolina Conference. Other Conference Societies are also undertaking special work on this line. At the last session on Wednesday, impelled by the light and inspiration that had come during the progress of the meeting, another resolution was adopted urging each officer and corresponding secretary to do all in her power to increase the Twentieth Century Offering to $100,000. Of such supreme importance is the extension of our work at this critical time, and so essential to the accomplishment of this extension is the raising of this Twentieth Century fund, that it was recommended that a suitable person be appointed in each Conference Society to canvass in its interests. The Western North Carolina Conference, I am sure, will not fail to keep step with this forward movement.

Each of the schools to be built with this fund is to be a memorial school, named for some one whom the Board delights thus to honor. The one in Soochow, China, is to be called the Laura Haygood Home and School, and the chapel the Cunningham Chapel. To facilitate the raising of the money a joint stock company is to be formed and shares of ten dollars each to be issued, the certificates of stock to be adorned with a fine picture of Miss Haygood. Most of the secretaries pledged their Conferences for so many shares. I am under condemnation from my own heart that I was so faithless as not to pledge for you, my sisters, the 100 shares I cannot help praying and hoping you may feel constrained to take. The first one to whom I mentioned the matter on my return said: "I must have a share." So did the second and the third. Who will be the fourth, the fifth, the hundredth? This of course is part of the Twentieth Century Fund. I felt that I could not do less than make our pledge for the general work the same as last year, $1,500, believing that the special offerings to the Twentieth Century Fund would not hinder our giving liberally to sustain this general work.

Five new missionaries, just from the Scarritt Bible and Training School, were appointed, two to China, one to Brazil, one to Korea and one to Cuba. One who was appointed last year, but could not go, was reappointed to Mexico. The presentation of these noble young women by Mrs. Trueheart and their acceptance by Mrs. Wightman for the Board made a most impressive scene. Mrs. Wightman's talk to them was peculiarly fitting and beautiful. The papers of our own candidate, Miss Blanche Howell, of Morganton, received the highest commendation from the committee on Missionary candidates, but it was deemed best that she have one year at the Training School.

The presence of four of our missionaries, Miss Gary from China, Miss Glenn from Brazil, Miss Norville from Mexico, and Mr. Methvin from Indian Territory, also that of Dr. Reid from Korea and of Dr. Lambeth, Missionary Secretary, added greatly to the interest and profit of the occasion. Each missionary seemed to experience a deep pang of heart in asking for anything, realizing the needs to be just as urgent in other fields. Miss Glenn and Miss Norville made us realize as never before the degredation of women in Catholic countries, even beyond that of the women of heathen lands, and the need of a pure gospel. Miss Gary and Miss Glenn plead with all the eloquence of deep emotion even to tears for more laborers to enter the open doors both in China and Brazil. Miss Gray went so far as to express a desire that her own salary be reduced if thereby this might be effected. Miss Norville, whose phenominal success in Mexico City is a positive embarrassment to the Board, plead no less eloquently that, notwithstanding its high and constantly increasing value, property be bought at once in that city; and Dr. Lambeth strengthened her arguments by assuring us that it was the part of wisdom to establish ourselves at any cost at such strategic points and educational centers as Mexico City, Soochow and Havana, and to branch out from these points. It was agreed that the first Twentieth Century money, not raised for special objects, be appropriated to Mexico. Miss Norville spoke in highest appreciation of the scholarship maintained in her school and Dr. Lambeth emphasized the importance of evangelistic work through our Bible women. Dr. Reid, who by reason of his twenty years sojourn in China and Korea, as well as his own personal magnetism, is prepared to speak with authority and persuasive power on the needs of the foreign field and duty of the home church reminded us that this meeting of the Board was one of peculiar importance, its responsibility being heightened both by the light and inspiration that come from the Ecumenical Conference and the overwhelming urgency for immediate action in the mission stations of China and Korea. The 100,000 members we now have in China, he said but faintly represent the work accomplished, that which cometh without observation being far more significant. All over the provinces there are reform clubs, and men everywhere begin to feel a new inspiration from that spirit of emancipation and liberty that always accompanies Christianity. Millions who feel the impulse of this spirit know not where they get it. A telling factor in the work is the dissemination of the Bible and of books similar to those written by Young J. Allen and Timothy Richards, through the societies for the extension of general knowledge. The Empress Dowager is, providentially perhaps, trying to stay reforms, thus giving us more time to bring forward the leaders that must be furnished by our missionaries. He begged that we repeat not the fatal mistake made in Japan. Ten years ago missionaries there were jubilant, recognizing the opportunity to take the island for Christ. Alas! the home church delayed, the opportunity passed, and now German teachers are exerting their skeptical influence and mission schools are at a discount. We ask for money, he said, for the University at Soochow, and right warm did he wax at the thought of the Church, at this critical time, putting her Twentieth Century fund into home Colleges and Universities—a thank-offering to herself! Can it be that, as it seems to him, the more God gives, the more tightly we draw the purse strings? Mrs. Wightman was greatly moved, and made a stirring appeal, the result of which was the contribution of more than a hundred dollars to Soochow University, and of fifty dollars in cash to the Society for the Extension of General Knowledge, of which Dr. Allen is a member.

The Board evinced its appreciation of its second vice-president, Mrs. A. W. Wilson, by requesting that she accompany the Bishop to China, visit our mission stations, and make report of same. Three hundred dollars was appropriated to help defray her expenses.

A fine report was presented from the Scarritt Bible and Training School by its principal, Miss M. L. Gibson. Many beautiful tributes were paid by different members of the Board to Miss Gibson herself and to the excellent work of this institution. A resolution was also adopted to the effect that an hour be devoted to presenting its value and claims at the Annual Meetings of Conference Societies.

Through the District Secretary, Mrs. J. E. Ray, and the Auxiliary President, Mrs. J. H. Weaver, Central Church sent a cordial invitation to the Board to hold its next meeting in Asheville, N. C. We took great pleasure in presenting this invitation and were overwhelmed with delight when it was unanimously accepted. Western North Carolina is highly favored in having this meeting again within her bounds.

On Sunday morning, Bishop Key, though in great bodily weakness, gave us just the message we most needed. His subject was prayer, and he reminded us that the work of the Woman's Board of Missions was born and rooted in prayer, and must be maintained thereby. He urged that we pray more for missions; that we take the Bible into our closets; that we there meditate and let a deep sense of the lost state of the heathen impel us to importunate prayer; that we let heathen women there stand face to face with us and plead with us to plead with God for relief from their desperate condition. We cannot begin to see, he said, the work God has for us to do. The story of Missionaries falls upon deaf ears. Here and there only do we find one like Carey, one like Brainard who said: "I would give my life to hear one heathen inquiring: 'What shall I do to be saved,'" or like Bishop Taylor who said that he would rather spend ten years working in Africa than to spend those years in heaven. Only in the closet can we get beyond the reach of selfishness—only there can we find inspiration to sacrifice and labor for the salvation of the world.

In beautiful accord with this uplifting message was that our of beloved President Truly we can join with her in saying: "Verily we feel guilty concerning our brother. Our love of ease, our satisfaction in enjoying religion more than in seeing that we send it out to others, our selfish use of God's gifts has brought us into condemnation. We recognize that not an hour is to be lost, and we humbly covet henceforth to be workers together with Christ in serving our generation by the will of God. We believe we are called to study, to pray, to give as we have not done, and we acknowledge that this is to be not simply a commendable course for us, but essential to our Christian life. We need to take heed how this is done, for it will not be to our profit or divine acceptance except as we sit at the feet of the one Teacher and receive His spirit. No intellectual gift, nor that of money is available for this work unless He is the source, the way and the end of it."

And let us heed her closing exhortation: "There is no brighter page in history than that of woman's awakening. Joy, joy, for Jesus has borne our reproach and gives to our faith a spiritual motherhood whereby we shall perpetually bring a Saviour to the lost sinful world. By our own heritage of past blessings, and by our expectation of fuller provision in the near future for the development of the resources of Christian womanhood, let us lay the foundations in heathen lands to educate girls who shall become an uplift and a deliverance to their own people. Then shall be a second more glorious epiphany when His star shall rise in its full glory upon the Gentiles who come to trust in His name.

Program of Annual Meeting W. F. M. S. of W. N. C. Conference, Waynesville, N, C., June 22-25.

Friday: 9 a. m.—Opening Exercises. Reports of District Secretaries and of Auxiliaries.

Discussion: How to Enlist the Uninterested, led by Mrs L. H. Robertson.

Closing Exercises.

Friday Afternoon:—Devotional Exercises. Reports continued.

Friday Evening:—Anniversary Exercises. The addresses of welcome will be made by Mrs. R. D. Gilmer and Miss Mary Boone on behalf of the societies of Waynesville. The responses will be made by Mrs. B. F. Dixon and Miss Clare Claxton.

Saturday Morning:—Devotional Exercises. Reports of Juvenile Work. Paper on Proportionate and Systematic Giving—Miss E. H. Bumpass.

Discussion.

Saturday Afternoon:—Devotional Exercises. Business session and committee meetings.

Saturday Evening:—Missionary Experience Meeting, conducted by Mrs. Jno. R. Brooks. Communion service.

Sunday, 11 a. m.—Annual Sermon. Rev. J. H. Pritchett, D. D.

Sunday Afternoon—Entertainment by Waynesville Light Bearers.

Sunday Evening:—Missionary Address. Rev. J. H. Pritchett, D. D.

Monday Morning:—Devotional Exercises. Business Session. Claims of the Training School, presented by Mrs. M. J. Branner.

Monday Afternoon:—Devotional Exercises. Miscellaneous business. Election of Officers.

This program is of course tentative. It is hoped that the returned missionaries, Miss Glenn from Brazil, and Miss Gary from China, will be in attendance.

Railroad Rates to Waynesville.

It has been found that the best rates that can be secured to the annual meeting at Waynesville are the summer rate tickets. Ask at your depot for them.

Notice to Delegates.

If any delegates have neglected to send their names to Mrs. H. G. West, Waynesville, let them be sent at once. This is a matter of great importance and should receive immediate attention

THE FARM.

Items For The Farm.

BY. W. F. MASSEY

"I have been reading your letters with a good deal of interest. I am a young farmer, and have been raising tobacco, but the Trust has knocked all the profit out of that, and I want to know your opinion about locating near some thriving town (Durham for instance) and raising vegetables and poultry and keeping a few cows to supply the local market. Do you think I would be justified in buying a small farm, say 25 acres, for something of this kind." I might answer this letter either in the affirmative or negative. It would depend more on the man and his capacity for the conduct of such a business than on anything else. It would also depend largely on the amount of ready cash he has. Gardening requires a far greater expenditure on a limited area than farming. If you were to undertake to cultivate 25 acres in vegetable crops at once, you would probably fail to have anything worth the marketing. If you were to expend on five or ten acres as much as most farmers spend on 100 acres, the chances are that you would make a success. But do not attempt too many things. Far better do one thing thoroughly than several half way. If you keep chickens for profit, they will take all your time and attention, and then so far as my observation goes there is little profit in them. The only man who can make money out of poultry is the farmer with a large range, and some one to give the poultry their time. On a small place and in confined yards, with purchased food, there is no profit in poultry so far as I have been able to observe. Personally the only interest I have taken in poultry is to keep them out of my garden. Then if you have a small farm and keep cows the dairy might pay you well, and it too would require all your time if you undertake to make a really gilt edged article of butter or to supply first class sterilized milk. A little farm well managed in cows, will doubtless pay very well near any large town in the State. But to make it pay you should learn the most complete modern methods of dairying, and do it thoroughly. If you do not understand dairying of the modern kind perfectly you should attend the winter dairy school at the A. & M. College, and learn. Then too you might give your attention to gardening for the local market. For this purpose you had better pay $100 or more per acre for five acres near the town,than to have twenty-five acres given to you five miles out. Then if after getting the best of land, and the best location you spend $500 per acre in its development for real garden work, and learn skill in gardening, it will pay you far better than to skim over five times as many acres. Five acres of first class land near town, with plenty of glass, will give more profit to the gardener that 100 acres worked as most men work them. But of course the carrying on of a market garden business presupposes that the man knows something about it. No man should undertake a business about which he knows nothing. He should rather go where he can learn and work for wages till he gains skill to handle the land for himself. Gardening is a very exacting profession, and a man to succeed must be willing to work early and late, winter and summer, night and day. It cannot be done as tobacco and cotton are done, to make a crop and then rest. There is no rest for the trucker who understands his business. He must be at it all the time if he wants to make a success. So, whether it would pay you to do as you say, depends on yourself and your financial condition more than on any other things. You might succeed with the 25 acres as you propose if you have the means to carry on so much, and the skill to know how to do it. We think the chances are that you would fail, if you are not a skilled gardener, dairyman or poultryman.

A Sampson county correspondent writes: "The cabbage in this section are dying with a disease which begins with a dark yellow streak on the stalk, where the lower leaves put out. In a few days the whole stalk is affected, the leaves begin to turn yellow, and the cabbage dies. Please tell us the cause of the disease, and what the remedy."

This disease, known as the "Yellow Side," is becoming very common in the Eastern part of the State, and it has not as yet been sufficiently studied. It is evidently of bacterial origin, and results from soil infection. We would be glad to have specimens sent for examination and laboratory study. At present the only thing I can advise is not to plant cabbage on land where cabbage, turnips or any of the family have been grown the previous year. Liming the land previous to planting the cabbage has had a good effect in some places. It is too late to do anything after the disease attacks the plant. Whatever we do to stop fungus diseases of plants must be done as a preventive. When the bacteria which produce this disease are once inside the plant we cannot dislodge them, and the only means that will do any good consists in keeping them out of the plant and destroying them in the soil.

A lady in western North Carolina sends me two specimens of forms she pulled from a walnut tree, and wants to know what they are. She says these silky balls with two tufts like chenile at the top are very beautiful. True, they are beautiful, and the only wonder is that educated people are so ignorant of plant life. The walnut tree is what we call a monoeceous plant in botany. That is it bears two kinds of flowers, one having only the stamens or male organs. which form the pollen, and the other the pistillate or female flower to which the ovary or seed vessel is attached. You doubtless saw the long tassel like blossoms on the walnut, and doubtless you also saw that they fell off and left nothing where they were. But right near by you could have seen these round silky objects, with the two tufts of chenile at the end. The long tassels were the staminalte flowers. The little round things with the two tufts at the top are the pistillate flowers and the two tufts are the stigmas that receive the pollen from the tassels which set the seed in the ovary. You will find the same thing in the oak and chestnut. The little acorn sits up alone and the pollen from the catkin impregnates the stigma and grows down till it sets up a new growth and forms an embryo in the seed. Nature forms a great abundance of the pollen to make sure that every seed gets set, and the long catkins being the most conspicuous thing about the oak, chestnut and walnut they are the only blossoms that the casual observer sees, while the inconspicuous blossoms that make the seed escape notice and many, like you, wonder what they are when they happen to see them.

"Does nitrate of soda, when used as a top dressing, have any deterious after effect on the soil? Its immediate effects are always good, but I hear good farmers say that they cannot grow good crops on soils that received an application of nitrate of soda the previous year. Indeed they say of two adjacent areas, one having received nitrate of soda and the other not, the crop for the next season on the area without soda the previous year will be decidedly better. I wish to know if this is true, or whether it is all imagination." This is from Scotland county where the cotton growers believe in h avy fertilizing for cotton, and certainly generally make good crops. We know of no accurate experiments for determining the question you present. Theoretically I am inclined to think that there is some ground for the opinion of the farmers. Nitrate of soda is a very readily available form of nitrogen, as it is a nitrate, and experiments have shown that nitrogen in the soil must get into this form before plants can use it. Then in this case the nitrate is a nitrate of soda, and soda in small quantities in the soil may have some influence in hastening the nitrification of the organic matter in the soil. and so render it available to plants. This being the case, the enhanced vigor of the plant from the application of the nitrate of soda would enable it to consume more of the mineral elements in the soil, and more of the nitrogen in the organic matter that became changed to a nitrate. The effect of this will be exhaustion of the available nitrogen, and a need for a heavier application the next season, if the crop is to be kept up. The lesson in this is that the cotton farmer who buys nitrogen in any form is throwing his money away, for if he farms right, he can get all the nitrogen needed by ordinary farm crops without money and without price, and not only without price, but can make a profit in the getting.

Reasoning entirely from probabilities, I would say that I would not be at all surprised to find that a crop of cotton on which nitrate of soda is applied this year will get an increased growth, and that the crop on the same land the next season will be smaller than where no nitrate was used. I do not, however, state this as the result of actual test at any Station with which I am familiar. But it is certain that the nitrate of soda applied to a growing plant is all used up at once, and the increased size of the plant makes a greater demand thereafer on the soil and if no other application is made, it looks as though it were easy to show some exhaustion, unless there is a great abundance of humus in the soil Nitrate of soda should always be accompanied with some organic nitrogen like cotton seed meal or fish crap. If I was going to apply nitrate of soda to a cotton field, I would use it in two applications, say 25 pounds each. One alongside the rows when the cotton first appears, and the second about blooming time, always scattering it over the whole land between the rows.

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" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.		*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 38 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington, S. A. L.			*3 05 p m
Ar. Monroe, S. A. L.		*8 52 a m	*9 12 p m
Ar. Charlotte, S A. L		*8 00 a m	*10 25 p m
Ar. Chester, S. A. L		*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv.			

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	No 402.	No. 38.
Lv. Atlanta, S A. L.	*1 00 p m	*8 50 p m
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Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 0 p m	*7 45 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S A L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 15 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 35 a m	5 20 p m
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MARRIAGES.

SWAIM — DAVIS. — At St. Paul's church, Randleman, N. C., June 10th, by Rev. J. B. Tabor, Mr. S. W. Swaim, son of ex-Sheriff Swaim, and Mrs. Aggie Davis, daughter of C. H. and Ida Weaver and neice of Mrs. J. H. Ferree, all of Randleman, N. C. May heaven's richest benedictions come upon them and remain with them to the end.

Directory----Bishops.

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Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

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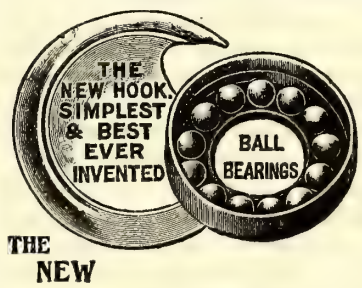
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Leave Weldon..	11 50	8 18	....	.....	.....
Ar. Rocky Mount	1 00	9 5.	.....	.....	.....
	P M				
Leave Tarboro...	12 21		6 00	.....	.....
Lv Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 58	10 25	7 0:	5 57	2 40
Leave Selma.....	2 55	11 0		.....	.....
Lv. Fayetteville.	4 30	12 22	.	.....	.....
Ar. Florence....	7 25	2 24	...	.....	.....
	P. M	A.M.			
Ar. Goldsboro	.....	...	7 55	....	.....
Lv. Goldsboro	.....	..	.....	6 45	3 30
Lv. Magnolia....	.....	...	.	7 51	4 35
Ar. Wilmington.			P.M	9 20 A.M	6 00 P.M.

TRAINS GOING NORTH.

	No. 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence.....	9 50	.....	7 55	.....	.....
Lv. Fayetteville..	12 20	....	9 41	.....	.....
Leave Selma.....	1 50	...	10 54	.....	.....
Arrive Wilson....	2 35	.....	11 33	.....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...	....	.....	.....	7 00	9 35
Lv. Magnolia...	....	.	.....	8 30	11 10
Lv. Goldsboro....	....	4 50	....	9 37	12 26
	P. M.		A. M.	P.M.	P. M.
Leave Wilson.....	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro	.....	6 46	.....	.....	.....
Leave Tarboro	12 21	.....	.....	.....	.....
Lv. Rocky Mount.	3 30		12 07	.....	.....
Arrive Weldon....	4 32		1 00	.....	.....
	P.M.		A.M.	P.M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning. leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m, arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:56 p m Nashville 1:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 7:10 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 10:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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Raleigh, N. C

NEWS OF THE WEEK.

Tuesday, June 5th.—The supreme court justices file more opinions——The Boxers have murdered Missionary Norman——The Boers captured a battalion of the Irish Yeomanry——Stephen Crane, author and war correspondent, is dead——General Roberts cables that Pretoria has surrendered——The Republicans carry Oregon by about 8,000 plurality——Professor F. P. Venable is elected president of the State University——The president makes more appointments for Porto Rico and Hawaii ——No damage suits will be brought on account of the Cumnock mine disaster ——Two brothers, white men, are placed in the penitentiary at Raleigh for a homicide——The Moors are massing at Fignig, Algiers, preparing for an attack on the French outposts——The president nominates General Joe Wheeler to be a brigadier general in the regular army——The strike situation at St. Louis has assumed such a serious phase that fifty prominent men ask the governor to call out the militia——The Maryland Democratic convention leaves the delegates to the national convention uninstructed, but declares that Bryan is the choice of the Democrats of the State ——New York Democratic convention declares for Bryan and bimetalism; does not reaffirm the Chicago platform, but declares that the party in the state will support the platform of the Kansas City convention.

Wednesday, June 6th—The president yesterday signed over 100 bills——South Dakota Democratic convention declares for Bryan——Judge Ewart's term of office expires with the adjournment of Congress. Judge Purnell will act as judge of the western district for the present——The New York cotton exchange adopts a new schedule of charges for buying and selling contracts——At this term of the Federal court at Raleigh three negro postmasters have been convicted of embezzlement——J. B. Duke gives Trinity college a library building and library——Dr. R. T. Vann is elected president of the Baptist Female University——General Joe Wheeler will be retired whenever he makes application——Boxers and Chinese troops have had a battle within three miles of Pekin——The president appoints J. Z. Waller to be postmaster at Burlington, N. C.——Steps have been taken for organizing a national negro party. It will nominate candidates for state offices, congress and the presidency. The convention will meet in Philadelphia in August——The appropriations made by congress for expenses of the government for the year ending June 30, 1901, exclusive of those incidental to the war with Spain were $49,744,242 in excess of those for the year preceding the war.

Thursday, June 7th—Secretary Long revokes his former order suspending Commander Todd——The situation in China grows worse steadily. The Boxers are still rising and pillaging——Germany announces her readiness to act with the other powers in restoring quiet in China——There is no truth in the report of an alliance between Russia and Japan against England——North Carolina's monument to her dead soldiers in Winchester cemetery has been unveiled ——The large plant of the Virginia and North Carolina Wheel Company, at Richmond, is burned——W. S. Taylor addresses a card from Indianapolis to the Republicans of Kentucky, saying he cannot be a candidate for governor——Booker T. Washington says he knows nothing of the negro national party movement, and will not be a candidate for any office——There is no truth in the report that our government would join others in forbidding Russia to land a large body of troops in China——British marines with a machine gun are about to force a passage from Tien Tsin to Pekin. England has landed a larger force than that of all the other powers combined——The relations between the British secretary of state for war and the commander-in-chief are so strained that but for the exigences of the situation the latter would resign.

Friday, June 8th.—The Egyptian cotton crop is estimated at 1,000,000 American bales——Seats on the New York cotton exchange are now worth $3,000——Tammany will send 300 men to the Democratic national convention ——Mobs of women have begun to take a hand in the riots in St. Louis——The Colorado Democratic convention endorses Bryan and the Chicago platform ——The secretary of the treasury issues a call on the depository bank for $5,000,000——General Pio del Pilar has been captured——The Boxer society of China has 4,000,000 members——Dewey denies that he ever wrote a letter to Aguinaldo——Fourteen hundred and eighty-three Cuban school teachers will attend the Summer School at Harvard——The auditor's department throws out $15,000 worth of Rathbone's vouchers and $8,000 worth of bills which have been paid twice——The president has issued commissions to Miles and Corbin, appointing the former Lieutenant General and the latter Major General——It is reported that Sir Frederic Hodgson, Governor of the Gold Coast colony, has had to surrender. There are 50,000 Ashantis in arms.

Saturday, June 9th.—Mrs. Gladstone is critically ill——Wake county Democrats nominate N. B. Broughton for Senator——The Colorado prohibition convention nominates a full state ticket——The Filipino general Pio del Pilar was captured by native police——Judge Purnell will hold all the courts of the western district until fall——England is confronted with an international crisis in the China situation——The jury in the case of Rev. J. E. Riddick on trial for the murder of Dr. Temple had failed to agree up to Saturday night——A town thirteen miles from Pekin has been burned by the Boxers and twenty native Christians murdered The Boxers movement is spreading——The American missionaries at Tung Chow, China, urgently request Minister Conger to send them a guard to escort fifteen women and childen to Pekin——The Nashville, in place of the Helena, is on her way to Taku. We have several other warships at Shanghai available for reinforcing the Newark in case of their need——The Legislature will not adjourn sine die so long as the supreme court remains in session. The latter has already extended its session beyond all precedent and is filing opinions more slowly since arguments ceased than before——The destruction of a Russian chapel by the Boxers gives Russia the desired pretext to land more troops, which she clearly intimates she will do unless the allied powers are not very aggressive. The American mission at Pei Tang Chow has been burned. The Boxers movement is spreading rapidly.

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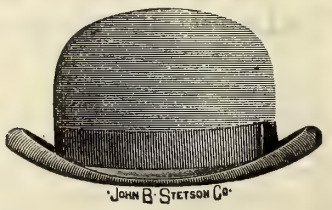
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Christian Advocate.

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ESTABLISHED 1855. GREENSBORO, N. C., JUNE 20, 1900. VOL. XLV., NO. 25.

Ella Peacock 1900

WE PASS BUT ONCE.

We pass this way but once
There's work divine for thee;
On every haad
The needy stand
And sigh for sympathy.

We pass this way but once.
In love's sweet accents tell
Of constant joy
Without alloy
In hearts where Christ doth dwell.

We pass this way but once.
Does life's sojourn seem drear?
Then fill thy days
With gladsome praise;
God wills thy sojourn here.

We pass this way but once.
Then truth's blest cause defend,
With heroes' might
Stand for the right;
'Twill triumph in the end.

We pass this way but once.
Live nobly while you may;
Then rise above
Earth's groveling love,
Seek realms of endless day.

We pass this way but once.
Wage well thy warfare now;
Beyond the strife
Bright crowns of life
Await the victor's brow.

—Selected.

THE week of prayer and self denial and the Twentieth Century Thank-offering—for days to come these vital interests should be uppermost in every Methodist heart.

GIVING and praying are closely related. Brother, sister, if you pray right during this week of prayer you will give right on the closing Sabbath.

AN eminently good man on being asked why he gave so much replied: "I keep shoveling over to the Lord and He keeps shoveling back to me, and His shovel is bigger than mine."

THE Woman's Foreign Missionary Society of the Western N. C. Conference has paid into the treasury in Nashville $1,600 on the Twentieth Century Fund, and there is more to follow.

THE Twentieth Century Movement in the Wesleyan Church in England is progressing grandly. According to official statement, out of 814 circuits, 796 have already made pledges, and the aggregate reaches an average of $7 60.

OTHER denominations are deeply impressed with the Methodist idea of a Twentieth Century Thank-offering. The last action of the Southern Presbyterian Assembly before closing was to appoint a commission to ovesree the raising of a million dollars for education as a thank-offering.

THE gift of a quarter of a million of dollars to Vanderbilt University for the erection of Kissam Hall in memory of his mother by William K. Vanderbilt swells the amount recently given to that institution to nearly half a million. This is a good beginning—let the good work go on till Southern Methodism shall have a University equal to any in the land.

THE banner church of Southern Methodism in the Twentieth Century Movement so far is Tulip Street Church, Nashville, Tenn. Its offering has reached $6,680 with a fair prospect of becoming $7,000. This has not been accomplished without effort; the entire membership of the church has been canvassed by a well selected committee of the official board. Which shall be the banner church of our Conference?

"THE surest way to do good in this world is to elevate the coming generation." So said the late editor of the Youth's Companion, who, having been a poor boy himself had a passionate desire to help other poor boys upward, and who gave $5,000,000 to religious and charitable associations to help working men. "To elevate the coming generation"—that is exactly what every one helps to do who contributes to the Twentieth Century Fund.

REV. R. D. SIPPLE, in the St. Louis Advocate, wisely says: "With the great mission work and educational work and charity work confronting Christian people today, it is not a time for the largest family of Protestants to spend their time in rejoicing or mourning over the past. It is a time for action. Lip service will not endow our colleges and build homes for the needy sufferers and feed the starving of earth. The church that refuses to provide well for the proper training of the youth of the land and for the support of the men who devote their lives to their instruction, is not the church to bear the standard of Christ into the twentieth century. As great a work as it is to have revivals and increase our numbers, it is not the greatest work at this time. Unless we fortify what we have and develop our present resources, we will grow weaker in proportion to our enlargement. The growth of the century makes us dizzy to behold it, yet it is only the prophecy of what is in store for the church for the future, and the call of our Lord to go in and possess the land."

THE Protestant Episcopalians of the western diocese of Missouri, says an exchange, have hit upon a way of endowing their diocesan treasury which is novel and imitable. One hundred members of churches have taken out insurance policies of $1,000 each for the benefit of the diocese, the policies being of the ten year endowment sort. At the end of ten years the diocese will have $100,000, income from which will pay the bishop's salary and other diocesan expenses. The only burden borne while the fund is accumulating will be the premiums for ten years divided among 100 men. The same plan has been successfully worked out by a local church, St. Mark's Protestant Episcopal Church, Philadelphia.

THE African Methodist Episcopal General Conference has assigned three of its five newly elected bishops to foreign service. Bishop Tyrell goes to West Coast, Africa; Bishop Moore to Eastern Africa; and Bishop Coffin to West India. It is a coincidence worthy of note that two Bishops Moore should have been elevated to the episcopal office in Methodism this year, and that both should be sent to foreign lands. Bishop Moore, elected at the recent General Conference of the M. E. Church, is to reside in Shanghai, China, for the next four years.

THE most stupendous and magnificently executed work of charity ever conceived by the mind of man is being carried on in England for the relief of the famishing in India. 600,000 persons are being directly supported by the government and the famine will cost England at least $150,000,000. This, however, does not meet the situation, and help must come from other sources. The debt of duty which citizens and churches of this favored land of plenty owe to these starving people can not be thrown off by denouncing Great Britian, as some do, for not giving up imperial self-defense in South Africa, in order that she may do still more to alleviate the horrors in India. We should give for the sake of our American missionaries, if not for that of the natives. These missionaries, it is said, are almost driven to madness by the horrible sight they are forced to witness. We are repeatedly told that the state of affairs is more terrible than any one who has not seen it can conceive of, and that for many months yet the famine must continue. Indeed, we have heard the awful story until there is danger that our hearts grow hardened and our purses closed to appeals. Every Christian man, woman and child should give something, and where at all practicable, a collection should be taken in every church and Sunday-school.

AT THE recent session of the Womans' Board of Foreign Missions the president, Mrs. Bishop Wightman, offered a resolution that it would be well for the whole church to adopt, and that with full purpose to carry it out. It reads as follows:

Whereas, the heathen world is ready to have the gospel preached and the Church is fully able to go and proclaim it; whereas, it is said that sufficient laborers would be forthcoming if only means for their preparation and maintenance was provided; whereas, the Church lacks enthusiasm in giving and we believe it is caused by a lack of information of the condition and needs of heathen peoples, so critically ready for Christ, so awfully destitute of this only remedy for their sin and death; therefore, we will humble ourselves before God and covenant to pray daily unto Him that He will give us the Holy Spirit to lead us into all His mind in this great matter and make us willing and obedient. And that He will move our pastors to use their office and opportunity to instruct the people and awaken an intelligent interest in missions, to hold monthly missionary prayer meetings, as in the early days of Methodism, in which recent news from mission fields shall be given and united supplications be made for the salvation of the world.

That we will not refuse any candidate from our Conference Societies who shall be found perfectly competent and desirable; but will accept them and trust God to enable us to send them out.

That 12 o'clock, noon, shall be the hour agreed upon for concerted prayer for missions.

HERE are some vital questions which every professing Christian should frequently put to his own heart:

Have you a real heart trust in Christ?

Do you find genuine delight in the law of the Lord?

Have you a constant experimental knowledge of what divine comfort is?

When you go to your knees does the joy of inward communion with God instantly rise in your soul?

Does your faith lay fast hold upon the divine promises so that you feel they are as much for you as if no one else had ever appropriated them?

Is the witness of the Spirit in your heart a living, thrilling truth superior to all mental misgiving and conversational doubts?

Are you interested in the thought of an ever deepening piety, an experience of richer blessings and a growth in grace that is constant, comprehensive and manifest?

Do you believe in Jesus as an all conquering leader who never lost a battle and who will surely conduct you to triumph and glory if you are true to him?

Do you let God use you in saving souls? Has the crown of your rejoicing one single star more in it than it had ten years ago?

CONTRIBUTIONS.

The Religion of Childhood.

BY REV. GEORGE C. WILDING, D. D.

If the Bible teaches anything with unmistakable clearness it is the idea that the entire life, and not mere fragments of it, is to be devoted to the service of the great God. Hence the time to begin this service is at the threshold of life and not in the middle of it, much less at the latter end of it.

Who questions this? Does any considerable section of the Church of Jesus doubt it? And yet how generally the Church acts as if it were not true. Take the average pastor and his flock, and would not their conduct lead us to conclude that the conversion of children and their development into the graces of the Christian life were not desirable, or at least not feasible or practicable. Or, if possible, that the better way to deal with them was to let them swing with the world, grow up in sin and become thoroughly hardened and practically paganized, and then turn upon them all the energies of a partially awakened and remorse-stirred church during the Week of Prayer, and thus endeavor to win them back to us.

Is such a course wise or sensible? Is it at all scriptural? How full are the Psalms and Proverbs of a better way! Read thoughtfully Eccles. 12:1. David speaks of our God as "My Guide from my youth." Can we improve upon David's idea?

There can be no reasonable question as to the conversion of children, at least among those who have themselves tasted of this heavenly manna. The truth of God's Word can touch and impress the heart of childhood pungently and profoundly. And the Holy Spirit can do His work upon the heart of a child just as really and distinctly as upon the heart of a grown man or woman. The impress of truth and the movements of the Spirit may not be as vivid, and the features of the conversion may not be as sharp and sudden and jostling as in the case of an older person, but the divine work may be just as real and enduring.

And if it be as real it is far more simple and easy. A child is almost entirely free from doubt and suspicion and prejudice. And is also much more impressible and open to the truth. They are not poisned by skepticism and troubled and harassed by doubts as are old persons who are drawn toward God. The tendency of childhood is to trust. Faith is with them instinctive. Their young hearts open to the truth of the Lord Jesus as the blossoms open to drink in the sunlight.

And the yearning for God then is stronger and purer than in later years. The fountain has not yet been corrupted by other and counter yearnings. The current of their young hearts run unbroken toward the Divine One, if they are properly taught concerning Him. It only remains for wise hands and true hearts to train and direct it.

If not led to Him in early childhood, youth is full of pitfalls, gins and snares. The elements of youth, which, if properly directed inside of God's Kingdom, are elements of power; untrained and undirected are fraught with evil. Note them for a moment, or, at least, a few of them. Youth is deficient in knowledge and experience, two important qualifications for life's journey. And I may add youth is not overburdened with wise, true friends, and it greatly needs them. Youth is full of hot blood and glows with impassioned ardor. What youth wants, it wants intensely, and wants now. It is impetuous and impatient, and cannot bear restraint. Longs for independence and aches to be cut loose from all impeding and interfering apron strings.

And in those lazy days of Indian Summer beauty life seems very unreal; more like a lovely dream than a bit of real life. Youth is very susceptible not only to divine and beautiful impressions, but also to evil and perilous ones. The Evil Ones often comes as an angel of light, and the tender, kind eyes of youth are not sharp enough to discern and detect him. In youth the will is not as firm and strong, the spinal column is not so secure and stiff, as in later life. It is not an easy thing to say no. We long to be agreeable and to please all.

So you can readily see that youth is full of peril, and only God can carry the young safely through the pass of youth into the broader fields of strong middle life. But if the child is thoroughly anchored in God, and impregnated with His thought and presence, he passes over this dangerous part of the road in safety; for he is in wise, strong hands. And he swings out around the curve of youth into the green fields of manhood unsullied and unstained. How essential, then, that we save the child rather than the youth, for in saving the child we also save youth.

And, it may be added here, it is much easier to bring the child to the arms of God than it would be later to bring the youth or the man. The longer we delay our return to God the harder is it to come to Him, for we pile up barriers between ourselves and God as we wander from Him. Our unworthy thoughts and evil conduct rise into mountains that are to be climbed over as we come back to God.

Having come to God early in life it is much more simple and easy to serve Him and work for Him than if our return were delayed for years. We are creatures of habit. We acquire habits easily and rapidly and soon they exercise great power over us. If we give our hearts to God in middle life we are under the dominion of habits of many sorts, and many of them we must fight so long as we live. The child who comes to God in tender years is free from these habits, never having acquired them, and can devote all of his time and strength to the service of his King, while the one who came in later has to devote possibly half of his strength to overcome the old habits.

And those who come to God in childhood are much more likely to be faithful to the end than those who enter at a later day. The child's habits are all formed inside of the Kingdom of God, and His service becomes a sort of second nature. The man who enters the Kingdom in later years has formed all of his habits outside of it, so during his entire Christian life he has a continuous battle to overcome those old habits that are legion and many of them powerful. This fully explains why so many of those who become Christians in middle life fall by the way. Mr. Spurgeon, that pastor of vast experience, once said that he never had to discipline a member of his church who came to Jesus in childhood.

All things considered, would it not be a wise thing for the Church of our Lord Jesus to secure a baptism of tenderness and love and enter at once upon a holy crusade for the conversion of the children, not by clap trap methods, but with simple-hearted, child like sincerity?

Elizabeth, N. J.

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The South African War.

DEAR BRO:—Your timely and sensible editorial on the South African war, which appeared in the last issue of the ADVOCATE, has led me to pen the following reflections: It is extremely doubtful whether either the Spanish-American or the South African war has made the world any better. The United States went to war with Spain, not for acquisition of territory, but for the liberation of suffering Cuba from the oppression of Spanish tyranny. Cuba and Porto Rico have been emancipated from the imperious rule of Spain, but who is going to deliver them from American oppression? It is claimed that the Cubans are not capable of self-government; they may not be, but some experts in American statesmanship think they are equally as competent as the gang appointed by the United States. This criticism may be unjust, but it is the opinion of many of our leading statesmen and churchmen that the American government was prompted by covetousness, and not fraternity to wage this war, and this charge seems to be sustained by the Porto Rican tariff bill, Cuban robberies and embezzlements and the American-Filipino war. Spanish brutality has simply been Americanized and Cuban oppression has Philippinized. It has been charged by an American statesman that the administration of Otis, in the Philippines, was just as brutal as the administration of Weyler in Cuba. An innocent and helpless people have been murdered by a Christian nation. And this administration has received the warm endorsement of some of the leading dignitaries of American Christianity. How must the world regard the American conscience! I thank God that our people will have an opportunity in the month of November to put an end to this wholesale slaughter of human life, which has been such a disgrace to our Christian civilization. This is the reason why the United States could not use her good influence for the relief of the struggling Boers. She is engaged in the same traffic and therefore has no right to interfere. According to actual calculation, England has spent enough money on the South African war, to feed and clothe her famine stricken millions for two years.

Our people have to feed the subjects of the British Empire while she is trying to conquer the world. And just as long as we do this she can keep up the conflict. Our country just as well contribute to the support of the South African war as to contribute to the relief of the Indian sufferers. No Christian can oppose feeding the hungry and clothing the naked, but when we do it in this case we help defeat a helpless and wronged people in their struggle for liberty. Here is a case where the prosperity and even necessity of international interference stand out in bold relief.

If a man is incapable of caring for his family, they should be taken away and given to some one who is able and willing to care for them. And as England has more people than she is able to care for; and as she is trying to enlarge her borders, and thereby reduce to poverty and want, those who are able to take care of themselves, it is time for the leading nations of the earth to take her in hand and run her affairs for her.

It will be claimed by some that these wars have been a benediction to the cause of Foreign Missions. To justify them on that ground is like justifying Rebeka on the ground that God intended that the elder should serve the younger. God could and would have given Jacob the birth-right without Rebekah's stealing it, and so God can and will open up the way for the gospel without war. War is contrary to the genius of Christianity. The same prophet that foretells the coming of Christ, tells that "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation neither shall they learn war any more." A war in self defense would be justifiable, but not for the expansion of territory. We should never do wrong, that the good may come. The preacher who gave his consent for the driver to curse his horse in order that he might reach his appointment in time better not have preached. For he not only failed to save others, but he lost his own soul. If we have to violate the spirit of Christianity to preach the gospel, I say, not preach it at all. God can save the world without such preaching, but he will never save it with it. Of course it is the duty of the church to occupy every field they find open, but it should not encourage wrong doing in order to open more fields. There is an opportunity for missions in Cuba and Porto Rico, but there will be none in the Philippines nor in the Transvaal. There will be none of the Filipinos left when the war is over and the Boers have a better religion than the cold foundation of the church of England.

Fraternally,

Z. PARIS.

Asheville Methodism.

Three months have elapsed since an report of Asheville Methodism has appeared in the columns of the ADVOCATE. These have not been without work and development, the fruits of which will be more apparent in time to come than now. All the interests of the church have been looked after, and there has been hearty co operation of pastors and people in all the labors of our Zion. There has not been the slightest friction each acting as if the interest of the other were his own.

Bishop Galloway gave us one night but unfortunately a combined cold wave and snow storm struck us at the same time. While the audience was large, it was a matter of disappointment that more could not have heard the eloquent bishop. As it was the Twentieth Century Movement for Asheville was successfully launched. Central has secured offerings to the amount of $1,200 and Haywood Street to $330. These amounts will be increased, and the churches that have not yet presented the cause will do their part.

Bros. Crutchfield and Gray have been pressing the collections, and are confident of having them in full by Conference. The sufferings in India have not been forgotten, collections for them having been taken at Central and Biltmore Haywood Street, assisted by Central, building the long talked of chapel in the factory district. It will be completed in about two months. There is no intention of making this a separate charge it is to be used under the auspices of the Haywood Street congregation for Sunday-school, prayer meeting and ... ed meeting work. North A... quietly pushing matters in connection with their new edifice on Chestnut ... and Central, through its quarterly conference and by congregational acti...

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have decided to build a church adequate for the work the Master expects of them and worthy of the Methodism they represent.

There has been religious as well as material progress. All the pastors report increase in congregations, and no falling off in interest in the social meetings of the church. A Home Mission Society, made up of members from all our churches, has been organized; and we hope that this is but a beginning of a forward movement along this line. The League Conference was an inspiration to many. The prayer meetings at Central and Haywood have doubled in attendace, and the night congregations at the former have materially increased. For the size of their membership, Bilt more and North Asheville have the best attended prayer meetings. Evangelistic meetings have been held on the Swannanoa circuit, at Bethel and at Haywood street. These meetings stirred the membership of these churches and resulted in some conversions and additions. At Haywood Street there were sixteen professions and ten additions. Bro. Mallonee assisted at Bethel, and Bro. E. S. Fogg, a consecrated layman of Covington, Ky., assisted at Biltmore and at Haywood Street. Central, without any protracted effort, has added 25 to its membership.

J. N. HUGGINS.

Washington Letter.

(From our regular correspondent.)

Washington, June 13, 1900.

Dr. H. A. Randle, who was a Baptist missionary in China for twenty years and is now in Washington, as a traveling evangelist, gives the following interesting account of the "Boxers," whose revolution in China is exciting the civilized world: "The Boxers organized in Western Shantung about fifteen months ago. It is a patriotic organization, similar to the old Know Nothing party in this country, the avowed purpose of which is to oust the foreigner from China. It first took the name of the Great Sword Society, meaning thereby that they would use force to expel the so called 'barbarians' from their country. The name, however, has since been changed to the Fist Fighting Society, which has been rather sarcastically translated 'Boxers.' The aggressive action of Germany in Shantung no doubt had a large influence in its formation, and I believe their first thought was to fight or resist, the Germans. Probably, however, they soon recognized that as a task beyond their early powers, and they began to threaten the native Christians and the missionaries and shortly after attacked them, at first destroying their property, with a view to their recantation. Subsequently they began to kill the native Catholic Christians, which stirred up their zeal and increased their numbers. The authorities, both local and central, have done much, though indirectly, to encourage them, and they doubtless have the countenance of the Empress Dowager, as well as the sympathy and good wishes of all anti-foreign mandarins and gentry, which certainly includes a vast majority of those W[illegible] classes. I consider that there us. T[illegible] rest in China until the Empress Dowager is removed from power. There is a good element in China desiring reform, but it is not influential. The present government of China is corrupt in the extreme and has been perpetuated long[illegible] than is good for the country or [illegible]orld. While commercial aggresse[illegible] European powers is at the bot[illegible] So[illegible] the present troubles, the missionaries, whose position is critical must suffer for the hatred thus engendered against foreigners, the unprotected positions of many of them making them specially subject to attack." So far as this government is officially concerned, there has been no change in the situation during this week, except that orders increasing our naval force in Chinese waters have been issued. Englishmen who have been in Washington since the Boxer troubles began seem to be strongly impressed with the idea that Russia had something to do with starting it, and that it is a part of a movement for the ultimate control of China. One of them—Mr. Charles Burton, of London—said of the published cablegram that the Dowager Empress had asked for Russian protection: "That looks curious to me. Things don't happen by accident there. Doubtless there was an understanding that the lady was to seek Russian protection. My own opinion is that Russia would not have permitted these troubles to come to a head until the Trans-Siberian Railroad was completed were it not for the fact that England is involved in the South African war."

Following his usual course, President McKinley has referred all the requests received during the last few days from Missionary Societies asking that steps be taken to protect our missionaries in China, to the Department of State. The theory of the government is that such requests are unnecessary, as it is the business of our diplomatic and consular officers to extend that protection at all times.

Gen. E. S Otis, late military governor of the Philippines, arrived in Washington this week. He was asked to answer many questions, and among the rest, why so many saloons had been allowed in Manila to demoralize both soldiers and natives. Gen. Otis said in reply to that question: "In regard to the saloons in Manila, their number has been reduced one half. Manila is a model city. It is in good sanitary condition and well governed. It is quiet, and, compared to the population of other cities, is well balanced in every respect. Our army has been under rigid discipline, and the misdemeanors of the soldiers have been fewer than in other armies of equal size."

One class of trade is following our flag that will do more harm than good—that in intoxicants. In the official summary of U. S. commerce are figures showing that we have during the last ten months sold beer to the following amounts: to Cuba, $585,328; to Porto Rico, $17,018; to Hawaii, $164,721, and to the Philippines, $369,974. Thus this great and Christian country has in less than a year unloaded upon those who have newly come under the protection of our flag, beer, the wholesale price of which was more than a million dollars, not to mention other intoxicants, which are not particularized in the summary of commerce. That it is our duty, alike as Christians and humanitarians, to try to uplift the benighted peoples who have come under our flag as a result of the war with Spain is universally admitted, but can we do it by teaching them the use of intoxicants? Do we wish those peoples to get the idea that distilleries and breweries are the leading American institutions? That is what is being done, whatever the wishes of our people.

Hereditary Lines.

It has frequently been remarked that the reason why some sons are morally very bad is because of the evil lives and examples of their fathers. There is a wild and wicked young man whom we have not previously known anything about, and, on inquiring for the probable reason of his being what he is, we are told that his deceased father was an especially wicked man. This seems to be a sufficient reason for the young man's badness. But it should be noticed that there are many instances which show that the blame for an evil life in the son cannot be justly laid on the father. In Bible history we find many instances in which it is seen that very bad sons had very good fathers, and we also see that there were very wicked fathers whose sons were most excellent men. There was the good king Josiah. Of his father, Amnon, it is said, "He did that which was evil in the sight of the Lord, as did Manasseh, his father." We here see that both the father and grandfather of Josiah were wicked men, and were prominently rebellious against God, yet Josiah was a thoroughly God fearing king. This is his record: "And like unto him there was no king before him that turned to the Lord with all his heart and with all his soul and with all his might, according to all the law of Moses." With such ancestors immediately before him, how may we account for Josiah's noble qualities? We may say that perhaps he had a good mother. Her name is given, but there is nothing to indicate that she possessed a morally superior character. Then look at Josiah's sons. The first one to succeed him on the throne was Jehoahaz, of whom we read that, "he did that which was evil in the sight of the Lord." He reigned only three months and was followed by his brother, Jehoiakim, who also was a wicked king, as was his son who succeeded to the throne. Now, what had heredity to do with these several cases? Who can tell? Josiah had a bad example in his father's life and rule, and yet he himself was a good man. His own example was of the highest order, and yet his sons were very bad men.

And a similar condition of things is seen in connection with other fathers and sons in Hebrew history. Some of the best kings had very wicked fathers, and hence one must conclude that it is not always the characters and examples of fathers which make either the goodness or the badness of the sons. Herein lies one of the mysteries of human life. There is a terrible unevenness in hereditary lines. But remember that none of these examples furnishes an excuse to any father for living a wicked and corrupting life.

C. H. WETHERBE.

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Trinity College Scholarships.

President Kilgo in his report to the Board of Trustees of Trinity College at their recent session made the following recommendation:

"I believe the time has come when your Board should undertake to establish at least fifty scholarships, ranging in value from $50 to $75. These scholarships are not to be a system of free tuition to be awarded for financial and social reasons. They are scholarships to be awarded for scholarly attainments, and will be used by only such men in whose hands they will bring the largest good. If you decide to establish them, you should fix their value and enact such laws as will protect the college against a misuse of them. By all means the awarding of them should be in the hands of the College Faculty."

The Board approved the recommendation, and referred final action to the Executive Committee. At a meeting of the Executive Committee the entire matter was considered, and fifty scholarships, varying in value from $50 to $75 were established in keeping with the idea suggested by the President's Report. The College arranged to award these scholarships under the following regulations:

The College offers each year five scholarships to members of the Freshman class and five scholarships to the members of the Sophomore class who are candidates for a degree. These scholarships will be awarded by the Faculty at the close of the college year on the grounds of the applicant's character and his promise as indicated by his work in College. These scholarships will be awarded annually. Each holder of them during the Sophomore year may be reappointed to a scholarship for the Junior year, provided, the standard of excellency for which he was originally appointed is maintained.

Forty scholarships may be awarded to applicants for admission to College. A number have been placed with certain high schools whose history, courses of study and standards of work are well established. These scholarships will be awarded to applicants who are recommended by the heads of these schools as students of good character and high promise. Holders of these scholarships may be reappointed to them at the close of the Freshman and Sophomore years, provided, they maintain a high order of excellency.

A number of scholarships will be awarded for the best examination papers

furnished by applicants standing examinations at such a time and in such places as shall be named by the college. Provided, that the applicant shall make a grade that will admit him to the Freshman class, and that his character is well attested by responsible parties who know him. The College reserves the right to withdraw the scholarship at any time the conduct of the holder gives ground to doubt his worthy use of it. This latter class includes twenty scholarships, and will be awarded for examinations held July 18th at the following places Contest open to all.

Hertford, Plymouth, New Bern, Weldon, Wilson, Wilmington, Raleigh, Oxford, Fayetteville, Laurinburg, Monroe, Charlotte, Concord, Greensboro, Mt. Airy, Morganton, Asheville, Waynesville, Shelby, Statesville.

Opportunity for Ministerial Students.

Very many young men graduating from college with a purpose of entering the ministry realize at the end of their course in literature, philosophy and science that they are not well equipped for the grave responsibilities of their calling. They lack a knowledge of the Bible, and a training in the best methods of its study. They are also deficient in Church history, sociology, philosophy and speculative sciences. They do not desire to enter a Theological Seminary to take a three years course in systematic theology, but they feel the weight of a necessity to better equip themselves in the lines of study which I have just indicated. To this work they would be glad to give a year's study. Trinity College offers special advantages in these departments, to which it desires to call attention of young men about to enter the ministry. The College will be glad to furnish catalogue to any young man who desires to investigate these departments. It is not the purpose of the College to offer a systematic course in theology, but it is its desire to assist in the better equipment of the ministry in those lines of study which in the present day demand most practical consideration. Graduates of the leading colleges will be admitted to the graduate courses of Trinity College. Young men looking to the ministry will not be charged tuition fees. With the belief that this offer fills a positive need, Trinity College gladly makes it. Send for catalogue to

President KILGO,
Durham, N. C.

Wofford Commencement.

Wofford College at Spartanburg, S. C., held its commencement exercises on the 10-12 insts. The baccalaureate sermon was preached on Sunday the 10th, by Bishop Wilson, and was worthy of the preacher of the occasion. It was based on Daniel 1 : 8: "But Daniel purposed in his heart that he would not defile himself with the portion of the King's meat, nor with the wine which he drank," and was a clear, impressive and practical unfolding of the subject—fixed principles the basis of a true and noble life. The sermon was heard by an immense congregation which packed the capacious college chapel. That evening in the Central M. E. Church, before another very large audience, President Carlisle delivered, as is customary, an address specially to the graduating class and alumni. The Doctor, who is now past seventy-five, and has recently had an attack of grippe, looked somewhat feeble, physically, but spoke for forty minutes with energy and force, greatly to the interest, instruction and pleasure of his hearers. His subject was, "God is Often Misunderstood by His People," which he treated in his own characteristic way."

The address before the Literary Societies was delivered Monday by the Hon. J. R. Abney, of New York, a distinguished graduate of the class of 1870. His topic was "Our Civilization," which he treated in a bold, striking and entertaining manner.

At the commencement exercises proper on Tuesday, fifteen young men out of the graduating class of eighteen, spoke, making a creditable display of their training and ability.

But the matter which on this occasion aroused the greatest enthusiasm was the announcement by Bishop Duncan, in behalf of the Board of Trustees, that Dr. Carlisle would continue as the President of the College. Some months ago he tendered his resignation on account of his age and growing infirmities. But the Board, after duly considering it, and holding special conference with him, induced him to hold it for at least another year. This announcement called forth loud and prolonged applause, while the Doctor, with his characteristic meekness, sat quietly looking at the floor, as if he felt himself altogether unworthy of all this affection, esteem and honor.

The College year just ended has been a successful one every way. In the College classes there have been enrolled 134 students, with 51 more in the Fitting School, 185 in all. And earnest efforts are now being made to increase the endowment and improve the plant of the institution. In the city of Spartanburg, which has reaped such large benefits from the pressure and work of the college, a scheme is on foot for raising $30,000 to endow "The Carlisle Chair," in honor of the distinguished President. Though not yet accomplished, the plan is meeting with encouraging success. Citizens of all denominations are participating in this movement. L.

Program for the Week of Prayer.

We give below the program arranged by the General Board for the special exercises to be held during the week beginning July second and ending the eighth. It is elaborate, suggestive, and contains a wide range of topics. Study it carefully and begin at once to prepare for the services in each church:

Sunday, July 1.—Communion Service—Subject, "Gratitude for Remembered Mercies." (Ps. ciii. 2)

Monday, July 2.—"The Historical Revival."

1. Sketch of Social and Religious Conditions in Great Britain in the First Half of the Eighteenth Century.

2. Development of the Great Revival Movement up to the Year 1800, and Establishment of Methodism in the American Colonies.

3. Call attention to the facts: (a) That this was fundamentally a doctrinal movement; (b) that it gave emphasis to personal experience; (c) that from it resulted our modern hymnology.

Tuesday, July 3.—"The Historical Revival" continued.

1. The Religious Condition of the United States at the Beginning of the Nineteenth Century. (Call attention to the fact that hostility to England led to the adoption of French ideas, notably of French infidelity, and that this tendency was especially strong in our great institutions of learning)

2. Show How the Faith, Zeal, and Energy of the Great Pioneers of Methodism Helped to Stem This Tide of Unbelief by Raising Up a Stalwart Type of Christian Manhood throughout the country.

3 Give a Brief Account of the Evangelistic Labors of Some of These Pioneers, such as Asbury, Jesse Lee, and McKendree.

4 Note the Rise and Influence of the Camp Meeting

Wednesday, July 4 —"The Educational Revival."

1. Call attention to the fact that Wesley, Fletcher, Clarke, Watson, and Other Early Methodist Leaders were men of wide Learning.

2. Give an Account of Wesley's Work for the Dissemination of Learning. (a) Establishment of Kingswood School; (b) Books on Various subjects Written or Translated by himself.

Thursday, July 5.—"The Educational Revival," continued.

1. "Development of Religious Journalism."

2. Bishop Asbury as a Pioneer School Builder. (See New Century Education, October, 1899.

3. Show How Our Educational Institutions have helped to counteract Materialistic and Atheistic Influences and to uphold the Christian Ideal of Manhood, and have sent forth for each successive generation an army of Educated Preachers and Laymen to stand for the highest things in Individual and Social Life. Contrast the Christian Conception of Culture—namely, the Development of the Whole Man for Service—with the Secular, or that which aims at such Intellectual Development and Equipment as are supposed to be needed for the successful conduct of affairs.

Friday, July 6 —"The Twentieth Century Education Scheme."

1. The Condition of the Methodist Episcopal Church, South, at the close of our Civil War, and Its Development up to the present time.

2. Our Present Educational Status.

3. Our Educational Needs: (a) The Development of Thorough Training Schools; (b) the Better Endowment and Equipment of our Colleges. Show how this is Necessary to Enable us to Compete with Rapidly Developing Secular Institutions.

Saturday, July 7.—"Personal Revival."

1. What I Have as a Result of the Christian Work of the Century that I Would Not Have Without It. Every true convert, every church built, every Christian school established has helped in the development of the civilization in whose blessings I share.

2. "What Shall I Render unto the Lord for All His Benefits toward Me?"

Sunday, July 8.—Read and Comment on the Pastoral Letter from the Bishops, and then call for a Thank Offering from Each Individual

This appeal should be followed by an immediate canvass among those not present at the service, so that every member and friend of the church may be reached by the close of the century.

NOTE.—Information needed for conducting these services may be obtained from McTyeire's "History of Methodism." Thwing's "American College in American Life" will also be found helpful.

The Twentieth Century Fund.

The following amounts have been subscribed In the Western North Carolina Conference:

Weaverville circuit,	$1,810 00
Central, Asheville	1,200 00
Haywood Street, "	330 00
Shelby District,	8,129 65
Charlotte District,	2,000 00

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The Davenport College Commencement.

The Davenport College commencement exercises have just closed and very creditably indeed did everything pass off. Sunday, June 10th, the annual sermon was to have been preached by Rev. Frank Siler, who was here on time, and the congregation all expectancy, was assembled, but he was sick and could not preach. This was much regretted by all of course, but a worthy substitute was found in Rev. R. H. Parker, of Morganton, who preached a very forceful sermon from Romans 10:13 15. And then at night again Brother Parker preached a very superior and a very practical sermon on "Character," from Matthew 7: 24-29. Large and attentive congregations filled the church and the eloquent and earnest preacher found it easy to expound the truth to willing hearers.

On Tuesday evening, June 12th, the annual concert was held and the college chapel was packed to overflowing, and the exercises were a credit alike to both teachers and pupils. One feature of the evening, outside the regular program, was a recitation by Miss Annie Lee Reagan, of Weavervile, which was so much appreciated that she was twice encored, and completely captured the audience.

The Nelson Elocution Medal was given to Miss Rose Earndardt; the Shell Art Medal to Miss Mattie May Buller, and the Stover Essay Prize to Miss Nora Bush. At 11 o'clock, Wednesday, Rev. T. F. Marr, of Winston, was introduced and delivered the annual address. Brother Marr was at his best, for earnestly, forcefully, eloquently did he appeal to the young to have high ideals and high aspirations in life; to have a purpose in living and a determination to accomplish their plans. The address was rich in thought and convincing.

Thursday evening the cantata was given, and with this exercise the commencement ended. The school has had a good year. Over 100 students have matriculated and Brother Pickens, the president, and his corps of teachers who have faithfully labored, can well feel satisfied at the measure of success which has attended their efforts.

The prospects for the next year are good and the possibilities of this institution cannot be measured provided the church comes to its rescue and through the 20th Century Thank Offering place it beyond financial want.

WILLIAM L. SHERRILL.

The Paine Institute.

REPORT OF PRESIDENT FOR SESSION OF 1899-1900.

We have just closed a pleasant and profitable session of the school. There were enrolled 266 students. We found it necessary to employ two teachers and an assistant besides our regular faculty. This we could do through the liberality of the Colored Methodist Episcopal Church. With this additional force we were enabled to do the most satisfactory work of any session. We graduate one from the Collegiate Department and sixteen from the Academic Department. Four of the graduates are ministers of the Gospel.

We need very much a heating apparatus. The buildings ought to be painted. Sewerage together with conveniences for the female boarders—bath room conveniences and a laundry—have been put in Holsey Hall and near it.

We are reaching different parts of the Colored Methodist Episcopal Church. Students have been in attendance this session from Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, and Louisiana. We have an active Y. M. C. A. and a live Epworth League, both organized this session. There have been some conversions in the School. The spiritual life has been excellent.

Very respectfully,
GEO. WM. WALKER, Pres.

Statesville District Conference, June 28 to July 1, 1900.

The best railroad rates to the Statesville District Conference in Lenoir, June 28 to July 1st, are the summer round trip excursion tickets which can be secured at any railroad ticket office in the District or in the State for that matter. All parties coming to this Conference by private conveyance will report at Cloyd & Johnson's store in Lenoir and will there be assigned to their homes.

W. L. SHERRILL.

Lenoir, June 14, 1900.

DEAR BRO:—We have recently organized a class at Mayodan. Had brother Perry, of Stokes or Danbury, to come over with his pastor's tent. We had a good meeting, and organized with a class of 29, and more to join. Bro. Perry is a good worker, and with his tent, is prepared for efficient revival work. We expect to build a church at Mayodan.

Z. PARIS.

Madison, N. C., June 13, 1900.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R K. Hargrove, D. D.. Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D , Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D , Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D , Atlanta, Ga.

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In Woman's Life Are Made Dangerous by Pelvic Catarrh.

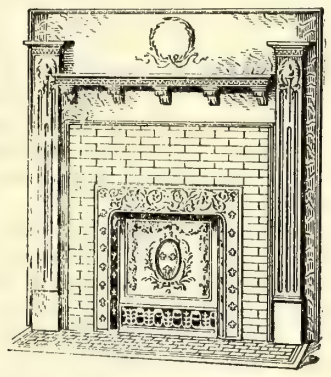

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THE CHRISTIAN LIFE.

Christening.

GEORGE PARSON LATHROP.

Today I saw a little calm eyed child—
Where soft lights rippled and the shodows tarried,
Within the church's shelter arched and aisled—
Peacefully wondering—to the altar carried.

White-robed and sweet, in semblance of a flower,
White as the daisies that adorned the chancel;
Borne like a gift—the young wife's natural dower—
Offered to God as her most precious hansel.

Then ceased the music, and the little one
Was silent; and the multitude assembled.
Hearkened; and when of Father and of Son
He spoke, the pastor's deep voice broke and trembled.

But she, the child, knew not the solemn words,
And, sudden, yielded to a troubled wailing,
As helpless as the cry of frightened birds;
Whose untired wings for flight are unavailing.

How like is this, I thought, to older folk!
The blessing falls; we call it tribulation,
And fancy that we wear a sorrow's yoke,
Even at the moment of our consecration.

Peter's Wish.

But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect.—1 Peter 5:10.

What a singular wish! The singular thing about it is the blot in the middle—"after ye have suffered awhile." What would you think of getting such a wish from a friend—"I hope you will have sunshine, but not till after rain?" Yet this is what Peter desires for you. He forecasts for you in his heart all the gifts and graces of the Christ-life; but he asks that you may not get them without struggle—only "after ye have suffered awhile." Does it not come with a singularly bad grace from Peter—a man who could not wait five minutes for anything, who saw ever the crown before the cross? Nay, my brother, that is just the explanation of the wish. He spoke from bitter experience of his own past. He had come into his kingdom too soon. He had obtained his crown before he could support its cares. His faith had been drenched in the brine; his love had been cooled in the judgment-hall; as he sat by the fire he had cried: "I know not the man." That is why his wish becomes beautiful. He says, "I do not want you to be like me—finding the keys too soon. I do not want you to be innocents—pure because there is no cloud, calm because there is no wind, honest because there is no temptation, loyal because there is no danger. I wish yours to be the bloom of the flower—struggling from below, of the day—emerging from the night, of the man—outgrowing the child. May he who has called you to glory by the cross perfect you only "after ye have suffered awhile."

Even so would we pray, O Father. There is a peace which we would not possess, because it is not the peace of Thy Son. There is a silence which is mere emptiness—the calm of the deaf; it is stillness of vacancy. Be not that our peace, O God. We cannot know thy stillness till it is broken. We cannot see thy beauty till it is shaded. We cannot reap the healthy benefit of thine air till we have shrunk from the breath of another air. We see thee not in thy full glory till we have met the tempter in the wilderness. The sun comes after rain; the day comes after night; thy calm comes after storm; thy music comes after discord; thy joy comes after pain; thy freedom comes after slavery; thy life comes after death. There is no music in the silence till we have heard the roar of battle; thine eternal glory would be too long for us if we did not first "suffer a while."—George Matheson, D. D., in the Christian World.

The Personal Christian Life.

BY REV. FLOYD W. TOMKINS.

1. My devotional reading of the Bible does not profit me as much as I think it ought to. How can I acquire a real delight in Bible reading?

There are several difficulties which often, half unconsciously, block the way to profitable and comforting Bible reading. One is the doubt raised by current agitation regarding the Bible. Against this we must set our face as a flint. No blessing can come from God to one who doubts God. It is one of the struggles which men who read, and have to read, books dealing with religious matters must pass through—this struggle of learning what men think and say and yet keeping the faith of childhood clear and strong. We must go to the Bible believing that it is God's Book, a message from him to us, if we would receive help. Another difficulty is that we read too much at a time. "Devotional use of the Bible" and "study of the Bible" are two distinct things, employing different faculties of our nature. When I go to the Bible for comfort or guidance a short passage, perhaps only a verse, followed by meditation on what is read, will give me more help than reading a whole chapter. It is so full of divine truth that we cannot digest much at a time. There is a great deal of spiritual indigestion amongst Christians.

And yet a third source of difficulty is not carrying the message with us through the day. To read and to forget is of no benefit. To read and to remember and use what is read is always profitable. A full desire for Bible reading comes in response to prayer and faith and action. Before I read let me close my eyes while I hold the dear Book in my hands and pray, "Dear Lord, give me a message from thy Word which shall help me." Then let me expect and look for help. And then let me keep the help and dwell upon it. It is good, in this regard, often to take some line of reading. The words of Jesus, the promises of God, the prayers of the Bible, the words from the cross—such special selections often satisfy when random reading fails. And then when we are in difficulty of any kind, if we will only go to the good Book for help, not only will we never fail to receive it, but our love for this Guide which God has given will increase. We are too much afraid, in these days, of superstition and religious idolatry. The reaction from the credulity of the middle ages has left us cold and unimpassioned Do not let us be afraid of loving and trusting the Bible. If it is God's Word, then it must be a rich treasure of divine power resting in our very hands, a gift from God.—Congregationalist.

One Day for God.

There lived among the hills of Bolton a little boy whose name was Charles G. Hammond. His father and mother early taught him about Jesus and his love. In that home the Sabbath was God's day. This boy was always at church and Sunday-school. He became one of the early founders of Chicago. Everybody knew him as Col. Charles G. Hammond.

When I was in Chicago holding meetings in 1863, as he was my cousin, he entertained me. I found him in deep sympathy with the work of saving souls.

When the directors of the Chicago, Burlington and Quincy Railroad Company met one Sabbath morning in a hotel in Chicago, and sent word to Mr. C. G. Hammond, the Superintendent of the road, that his presence was required, he sent back word by their messenger: "Six days in the week I serve the Chicago, Burlington and Quincy Railroad Company, but the seventh is the Sabbath of the Lord my God, and on that day I serve him only." Instead of discharging him the directors were sensible enough to see that in Mr. Hammond they had a man who was simply invaluable; but a weaker man would have obeyed those men rather than God.

Colonel Hammond lived to give $30,000 to the Congregational Theological Seminary of Chicago for a Library Building. E. P. H.

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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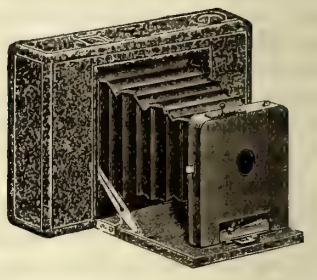
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THE HOME.

Who Has the Most to Do?

Housewives will appreciate a Russian story told by Count Tolstoi. It relates that a Russian peasant and his wife, after an earnest discussion of the question which of them had the more and harder work to do, agreed to exchange tasks for a day. The woman went to the field to plow, and the man stayed at home to do the housework.

"Now mind," said the wife, as she started out, "turn the cows and sheep out to pasture at just the right time, and feed the little chickens, and look out that they don't wander, and have the dinner ready when I come back; mix up some pancakes and fry them, and don't forget to churn the butter. But above all, don't forget to beat the millet."

The peasant had so much trouble in getting the cattle and sheep out that it was late when he thought of the chickens; and in order that the little chickens might not wander, he tied them all together by the legs with a string and then fastened the string to the old hen's leg.

He had noticed that, while his wife was beating the millet, she often kneaded her pastry at the same time. So he went to work to do these things together; and as he had to shake himself a great deal to do it, he saw an excellent chance to get the butter churned at the same time, by tying the cream-jar to his belt.

"By the time the millet is pounded," he said, "the butter will have come."

He had hardly begun this triple task, when he heard the old hen squawking and the chickens peeping. He started on a run to see what was the matter, but tripped on the edge of a flagstone, fell, and broke the cream-jar to pieces.

In the yard he found that a prodigious hawk had seized one of the chickens and was flying off with it; and as the chickens and their mother were all tied on one string, the pig came in, tipped over the bread-tray and spilled the batter, which the animal then immediately began to devour.

While the peasant was looking on in astonishment, another pig came in and began rooting amongst the millet.

Then, while the peasant was clearing things up as well as he could, the fire went out. He had not succeeded in rekindling it when his wife entered the yard with the horse.

"Why," she said, "where are the chickens—and the hen?"

"A hawk carried them off. I had tied them together, so they wouldn't wander away, and the hawk carried off the whole lot."

"Well, is dinner ready?"

"Dinner? How could I have dinner when there isn't any fire?"

"Did you churn the butter?"

"No; I was churning it, but I fell and dropped the jar and broke it, and the dog ate up the cream."

"But what is all this batter I see on the floor?"

"Those miserable pigs did that!"

"Well, you have had a hard time!" said the wife. "As for me, I've got the field all plowed, and I'm back home early."

"Oh, yes," exclaimed the husband, bitterly, "you've had only one single thing to do, while as for me, I've had everything to do all at the same time—get this thing ready, take care of that, and think of everything! How in the world was I to do it?"

"Well," said she, "that's what I do every day. Now I guess you'll admit that a woman has something to do!"—Selected.

Common Days.

One of the chief dangers of life is trusting to great occasions. We think that conspicuous events, striking experiences, exalted moments have most to do with our character and capacity. We are wrong. Common days, monotonous hours, wearisome paths, plain old tools, and everyday clothes tell the real story. Good habits are not made on birthdays, nor Christian character at the New Year. The vision may dawn, the dream may waken, the heart may leap with a new inspiration on some mountain top, but the test, the triumph, is at the foot of the mountain, on the level plain.

The workshop of character is everyday life. The uneventful and commonplace hour is where the battle is won or lost. Thank God for a new truth, a beautiful idea, a glowing experience; but remember that unless we bring it down to the ground and teach it to walk with feet, work with hands, and stand the strain of daily life, we have worse than lost it—we have been hurt by it. A new light in our heart makes an occasion, but an occasion is an opportunity, not for building a tabernacle and feeling thankful and looking back to a blessed memory, but for shedding the new light on the old path and doing old duties with new inspiration. The uncommon life is the child of the common day lived in an uncommon way.—The Young Woman.

The Broom Cure.

In an article on "The Lady Who Does Her Own Work," Mrs. Harriet Beecher Stowe dwells on the value of housework in giving the very healthiest form of exercise, and for the average woman shows it to be far preferable to the work of the masseurs, who, even in those days, more than thirty years ago, seem to have found plenty of patients.

"Would it not be quite as cheerful and less expensive a process," she asks, "if young girls from early life developed the muscles in sweeping, dusting, ironing, rubbing furniture, and all the multiplied domestic processes which our grandmothers knew of?" And then adds: "I will venture to say that our grandmothers in a week went over every movement that any gymnast has invented, and went over them to some productive purpose, too."

Here is a hint which women with thin arms would do well to take. It is said to be really a fact that Clara Louise Kellogg, the singer, when a young girl, was much annoyed by the attenuated appearance of her arms when she began to don evening dress at her crowded concerts. Some one recommended a brisk use of the broom, which advice she followed, and soon had a round, plump member as the reward of her labor. If a thin, listless girl, with a dull eye and stare, can by any means be persuaded to try the "broom cure," she will be astonished to find what a beautifier it really is.

Wanted—An Easy Place.

The late Henry Ward Beecher once received a letter from a young man who recommended himself very highly as being honest, and closed with the request, "Get me an easy situation, that honesty may be rewarded." To which Mr. Beecher replied, "Don't be an editor, if you would be 'easy.' Do not try the law. Avoid school-keeping. Keep out of the pulpit. Let alone all ships, stores, shops, and merchandise. Be not a farmer, nor a mechanic, neither a soldier nor a sailor. Don't study, don't think, don't work. None of them are easy. Oh, my honest friend, you are in a very hard world! I know of but one easy place in it. That is the grave."—Lutheran Observer.

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Wicker chairs soon become soiled, but they can be cleaned to look like new with Gold Dust Washing Powder and warm water. Just use a scrubbing brush, and when the water becomes the least soiled, get fresh, and follow with a soft dry cheese-cloth and wipe dry.

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Combination -:- Hammock Elevator.

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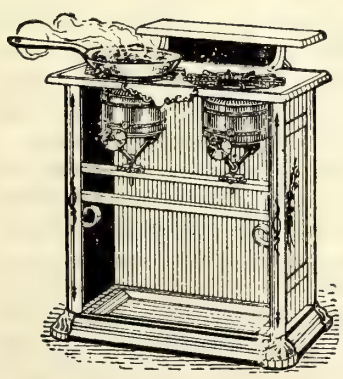
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WHAT SHALL THE HARVEST BE?

A most serious question is now pressed upon every preacher in the Western North Carolina Conference. It is this: What will my charge give to the Twentieth Century Thank-offering Fund? Will my people meet the minimum requirement, and pay one dollar for each member? If not will the failure be charged up to me? Will I be held responsible?

According to a law that pervades both the material and spiritual world, the quantity and quality of the reaping are determined by the sowing. If the pastor will tell us what he is sowing we will guess the balance. Indeed, the harvest will tell the whole story. It is clear to all who have studied the situation that wise leadership is necessary to final success.

We give some of the qualities of a preacher which are necessary in order to succeed:

An unalterable purpose to accomplish the task. The man who goes about it in a doubtful, half-hearted way will certainly fail. He must determine first of all to do the work. Whatever may be the difficulties in the way to overcome them. To make no calculations for anything else but success, and to make up his mind in the start to achieve it. If he will do this at once the victory is sure. The real leader must be a resourceful man. He must have the capacity to devise such methods and measures as conditions demand. A skillful general studies with the greatest care the approaches to the stronghold to be taken and the different ways of attacking it. If he finds one avenue closed he tries another; if it cannot be stormed, it may be bombarded. If it cannot be captured by a forward, it may be taken by a flank movement. The same kind of tactics have to be used in the great battle we are to wage for the cause of righteousness and truth.

To these qualifications we add two more taken from the New Century Education of June:

There must be enthusiasm. This is a divine inward fire, but not a wild, unreasonable excitement. It is not the product of prayer alone, but also of knowledge and reason. It is as much a thing of the mind as of the heart. In studying the reasons for gratitude which the closing century furnishes us the leader in the Twentieth Century Movement will find abundant instances of enthusiasm, and will see how much we as a Church are indebted to it for our present standing. Enthusiasm is contagious, it will spread from the leader throughout the ranks of his followers. Being a lofty and noble passion, it will banish all lower motives and unite all into one resolute purpose. It opposes the cold, calculating spirit of expediency and overcomes dissensions by keeping the great object steadily in view.

Patient continuance is essential. The leader, "having put his hand to the plow, must not look back." "Be not weary in well-doing" is of special application to him. Patience in action, not patience in suffering, is what he needs. He must "learn to labor and to wait;" to expect the accomplishment of that for which he works and as the result, under God's blessing, of his efforts. He must have faith in God and faith in his own efforts; "forasmuch as ye know that your labor is not in vain in the Lord." There may be some to put obstacles in his way, but he must not stop for these. All reasonable objections can be answered; others should be ignored. Sometimes an opponent will after receiving more light become an ardent supporter of a movement. Hence do not become impatient with those who oppose, but give them more light.

OUR METHODIST CANDIDATES.

So far as we know North Carolina Methodism has never demanded recognition from the great political parties of the State. Indeed, we have very little respect for denominations that have recognized or appointed leaders, whose business it is to manipulate party managers, executive committees and conventions in the interest of their denomination W.re pulling by professed Christians may gain temporary advantage but it will result in permanent loss. Those who resort to it will find it a dangerous expedient.

We do not know what may be on the morrow, but so far, we have heard of no intrigueing or secret scheming on the part of any prominent Methodist in the Western N. Carolina Conference to have made a political slate for the benefit of our church in the State—but we are gratified to know that we have men whose ability fits them for high political position, and whose standing and character are such as to qualify them for party leadership, and whose names give strength to the ticket of any political party whose candidates are to be voted for by the general public for responsible positions.

The following named gentlemen are members of the Methodist Church in the bounds of the Western North Carolina Conference. Hon. W. D. Turner, the candidate for Lieutenant-governor, on the Democratic ticket, belongs to one of the most prominent Methodist families in Iredell county. His father, we knew personally, and greatly admired him. He was a man of the noblest impulses and best traits of character—strong, generous, the soul of integrity and deeply pious. His son is very much on the order of his father and from childhood has been a consistent church member.

Mr. R. D. Gilmer, the candidate for Attorney General, is a native of Guilford county, but has for many years resided in Waynesville, Haywood county. He is a brother-in-law of the Rev. James Atkins, of our Conference, is an active member of our church, and his pastor speaks in high praise of his Christian character. He is a finely equipped lawyer, a gentleman of culture and a speaker of a high order of ability.

Dr. B. F. Dixon, candidate for Auditor, is a local preacher of first rate ability, speaks with great fluency and power and has a large warm heart. He is everybody's friend.

Mr. S. L Rodgers, candidate for Corporation Commissioner, is a member of our church at Franklin, is a man of sterling worth, has fine business qualities and stands high with those to whom he is best known.

Hon. Cyrus Thompson, candidate for Governor on the Populist ticket, belongs to a very prominent Methodist family in Onslow county, and he has for years been a recognized church leader in his section. He is a man of acknowledged ability, a forcible speaker, and a fearless defender of what he believes to be right.

Dr. J. W. Long, the candidate for Lieutenant-governor on the Prohibition ticket was reared in the Methodist church and has been a devoted member of it from his boyhood. He is an enthusiastic temperance worker, a zealous Christian and a beloved physician.

If the other gentlemen nominated for State officers by the different political parties are equal to these, the interest of the State will be safe whoever is elected. It is true that in these times parties rule and not individuals, yet it is a fact that those in office exert a great deal of influence over party leaders and political measures.

We have heard only a few campaign speeches so far. These were free from bitterness and black-guardism, were kind in spirit, bold in utterance and strong in argument. We shall be glad to hear that issues, party platforms and policies constitute the chief subjects for discussion in the future.

CONDITIONS IN CHINA GROW MORE ALARMING.

A black war cloud hangs over the Orient. The Boxer movement in the Chinese Empire is greatly spreading, and the government is either unable or unwilling to suppress it.

Pekin, the capital, is now the center of great excitement and serious trouble. It is completely isolated, the Boxers having destroyed the telegraphic wires and the railroad leading to Tien Tsin. It is reported that the Chinese government has 100,000 troops there and that the foreign legations have been burned and the German Ambassador killed.

Whatever the facts may be, all agree that the situation is most threatening and complications of the most serious nature are sure to arise. The attitude of Russia greatly increases the danger. If it be true that the Czar's government is supporting the Dowager Empress in her opposition to the powers, the most serious consequences will likely follow.

Matters have reached a point where the reading public is watching with the greatest interest every new development. We advise all who are interested to get a map of China and study it carefully. It will very much help you in acquiring accurate information in regard to the progress of the trouble. The storm centers at present are Pekin, Taku and Tien Tsin.

Taku is on the gulf of Pechilli, on the opposite side from and directly west of Port Arthur, the Russian station. Here the warships of the powers are assembled, and it is reported that the forts have been bombarded by the foreign forces. Forty miles from Taku, up the river Pei Ho, is Tien Tsin, where the 2,000 troops of the powers have been sent and from whence they are trying to make their way to Pekin, sixty miles further up the river. Small war ships can go up the river only so far as Tien Tsin. All efforts of the troops to reach Pekin have so far failed, but will doubtless succeed before this reaches our readers.

Just now the exact wording of the treaty between the government of the United States and that of China is being carefully studied. It is contained in article 29 of the treaty of 1858 and is as follows:

"The practice of the Christian religion, as professed by the Protestant and Roman Catholic churches, is recognized as teaching them to do good, and to do unto others as they would others should do unto them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted, on account of their faith. Any person, whether a citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested."

It will be seen from this that not only foreign missionaries are protected, but also native converts to Christianity. This fact will justify the United States in demanding the fullest reparation for injury done to the lifes or property of all foreign and native born Christians.

We cannot foresee the immediate results of the present unfortunate troubles, but we predict that in the end the Dowager Empress will be dethroned, the opposition to Western ideas and a Christian civilization forever broken, and possibly the Empire dismembered and divided among the other nations.

Meanwhile, let earnest prayer be made from every pulpit and home altar, that God will restrain the wrath of these people and out of this great trouble, bring help and healing to the four hundred million of Chinese who have no gospel, but sit in heathen darkness without a knowledge of Christ, the only Saviour of men and nations.

THE ADVOCATE AND THE DISTRICT CONFERENCES

Our annual mid-summer gatherings will soon begin. Eleven sub-bishops will preside over the assembled pastors and representative men of as many dioceses. Thousands of people will gather to hear preaching, meet the brethren, study the economy of the church and learn something more of her work and institutions and to catch fresh zeal and inspiration.

The Conferences this year will be of unusual interest. They will have before them many vital interests and questions and will be the last of the present century.

The pastor and presiding elder ought to begin at once to get ready and make each one a memorable occasion in his district for all time to come.

There is no more important factor in the development of the Church in all her interests than the Conference paper.

This was the feeling that prompted our forefathers to establish it, and the belief of the wise men, who, a few years ago, arranged for its enlargement, and in order to give it a wider field and a stronger hold upon the general public named it THE NORTH CAROLINA CHRISTIAN ADVOCATE. Each year the management has spent additional money to make the paper equal to the demands of the church.

We think the possibilities of no other enterprise, for usefulness to the church, are so great. Other institutions are necessary and important, but they are largely local in their influence and limited in their sphere of usefulness. The ADVOCATE is the stream that irrigates every part of the field, that waters every spot and vitalizes every plant.

It goes in every congregation, it reaches every pastor, and it should be a welcome visitor to every family. The paper is a necessary medium of communication and the channel through which the intellectual and spiritual life of the church flow out to all parts of the field and to the world at large.

A strong prosperous paper greatly helps to make an intelligent membership, a progressive church, a consecrated, loyal people.

The District Conferences can do a great deal to help the circulation of a church paper,—to popularize it with the people and put it into their homes. We had hoped to visit in person every one of our summer Conferences, but as will be seen by the directory there are a number of conflicts and as many as three will be in session at the same time. We will attend all we can and have a representative at each of the others. Now we ask all our pastors to bring the claims of the ADVOCATE before each congregation before leaving for your District Conference and try to collect what is due the paper and get ten new subscribers on the Conference proposition. We ought to get at least one thousand new cash subscribers on that plan during the summer and if so every interest and enterprise of the church will feel the good effect of so doing.

We hope our Presiding Elders will each arrange to give our publishing interests a special and prominent hour in their respective programs, with special reference to the interest of the church paper, and give us due notice of the day so we can arrange to fill the hour in person or by a representative. Brother, in helping the ADVOCATE you help all.

Fallen on Sleep.

It becomes our painful duty to chronicle the death of one of Greensboro's most estimable ladies, Mrs. Julia A. Bracken. Two weeks ago she left her home to visit one of her daughters, Mrs. F. C. Robbins of Lexington, N. C. A few days after her arrival she was taken seriously ill, and although the best medical skill was speedily summoned to her bedside, and all that tender affection and filial love could suggest was done, she continued to grow worse, until last Wednesday morning, June 13th, at 3 o'clock, she quietly fell on sleep.

Mrs. Bracken was a member of one of the oldest and most cultured and influential families of Greensboro. She was a daughter of the late W. S. Hill, and sister of Mr. W. S. Hill, Mrs. H. H. Tate, Mrs. A. P. Eckle and Mrs. Austin.

At the age of 13 years she made a profession of religion and joined the Methodist Church, of which she continued a consistent and devoted member until her death She graduated at Greensboro Female College when 19 years old, and at 22 was married to Dr. Samuel Bracken of Caswell county, where she lived until after the death of her husband, which occurred about 13 years ago. She then returned to Greensboro where she has since resided.

Mrs. Bracken was the mother of Mrs. Ferd Tate of Greensboro, Mrs. F. C. Robbins of Lexington, Mrs. Iven Hill of Culpepper, Va., and the late Mrs. Ossie McDerman of Danville, Va.

For many years we have known sister Bracken. She was a lady of fine intelligence, rare culture, a gentle, sweet spirit, and of deep piety. It was always a pleasure to meet her. For many years her health had been poor, and she could not engage in the activities of the church or exert any considerable influence in society, but in her home life her light continued to shine. She has felt for some years that she would not live long, and had been ripening for the life above. When the summons came she was ready, and quietly answered, "Here am I."

A large circle of loved ones and a great company of friends sorrow because of her departure.

Saved His Life.

In a certain battle a soldier was seen to fall and on being picked up it was found that he was simply stunned. There was a bullet hole through his clothing, but no blood could be found. Upon examination, it was found that the bullet had lodged in a Bible which was in his inside pocket, and which had therefore saved his life. This is not the first time the Bible has saved a person's life. Many are being saved by it every day. The Bible is the text book of the Sunday-school, and about thirty millions of people throughout the world are engaged in the study of the Word. Thousands and thousands are being saved every year through the study of the Book. The Sunday-school has done more to popularize the Bible and to increase its circulation than any other agency in the world. The Bible is printed in more sizes and languages and more copies are sold than any other book published.

"Atlanta is the Place."



The Southern Epworth League Conference will meet in Atlanta July 26-29, 1900. This will be the first general conference of the Leagues of Southern Methodism, and doubtless will prove a great and historic event in our League work. It is fervently hoped that it may prove the starting point of mighty purposes and Church-wide plannings for victory by the younger hosts of Methodism. Let everybody who loves the League and who can do so go up to this great assembly.

EDITORIAL NOTES.

Rev. R G Tuttle, of the Western North Carolina Conference, is attending the commencement exercises of the State Normal and Industrial College. His sister will receive a diploma from that institution today.

The ADVOCATE is now carrying a good line of advertisements and we are introducing to our readers a number of very reliable business houses. Do not fail to look over these every week and see what is being offered and tell your friends about them. It will mutually benefit us if you will patronize our advertisers.

The State Bankers' Association held their annual convention in this city last week. There were about fifty representatives present. Mr. J. G. Brown, of Raleigh, presided over the deliberations of the body. The reports made showed that the State is in a healthy financial condition and money is plentiful and with good security can be had in large or small quantities.

We hope every pastor in the Western North Carolina Conference will as soon as possible state from each pulpit to the congregation that the District Conference is approaching and request that any money be handed him that is due our office and that he also try to get at least ten new subscribers to report to us there. We hope to be present in person or have a representative at each Conference.

In response to the earnest solicitations of the board of trustees and the express wish of the church at large Dr. James A. Carlisle, the venerable and universally beloved president of Wofford College, at Spartanburg, S. C, has consented to remain with the institution another year. Dr. Carlisle's policy has been to make friends to the College over which he has so long presided, and now he is reaping the rich reward of his labors.

Rev. S. B. Turrentine, Presiding Elder of the Charlotte District of the W. N. C. Conference, received the degree of Doctor of Divinity at the recent commencement of Trinity College. Brother Turrentine is a graduate of the State University, took a theological course at Vanderbilt, taught school several years, and has been a student ever since. He is worthy and will wear the honor gracefully. It was wisely conferred.

Mr. Hamlin Garland's most recent work is a vigorous story of Western life, entitled The Eagle's Heart. In this brilliant story he draws a remarkably strong picture of the adventurous life in cow-towns and mining settlements, and shows every phase of the aggressive existence of miner, plainsman and cowboy. An absorbing love story is skillfully woven into the fabric of peril and adventure. The Eagle's Heart, superbly illustrated by Mr. Harrison Fisher, will begin in the Saturday Evening Post for June 16, and run through the summer numbers of the magazine.

The Trinity Park High School advertises in this issue. The school has just completed its second year's work. During the two years of its operation it has grown rapidly into favor. It is now undoubtedly one of the best equipped high schools in the Southern States. It numbers seven buildings, elegant in appearance, and fitted with all modern improvements for comfort. The library and gymnasium facilities are unsurpassed. The faculty is composed of seven college graduates. Taking everything into consideration this is one of the best homes for boys to be found and we commend it to the careful consideration of your patronage.

We were glad to have a visit last week from our friend and former parishoner, Mr. L. H. Cutler, of Newbern. He is president of the Commercial and Citizens' Bank of that city and spent several days in Greensboro, attending the Bankers' Association and visiting his daughter, Mrs. Clarence Watkins. Brother Cutler is one of the wide awake men of Eastern North Carolina and has the confidence and esteem of the people wherever he is known. Four years of intimate association with him convinced us of his sterling integrity and real worth. He is always a welcome visitor to our town and office.

The work of the General Conference of the M. E. Church has now become history. Without a doubt it was radical almost to the verge of being revolutionary. As the newly-elected bishop, Dr. Moore, expresses it, "they docked the old ship, scraped off the barnacles and made her new." We join heartily in the hope that this grand old ship of Methodism thus renovated may now sail the ocean of time with greater speed and safety than ever before. The wisdom, however, of much of the action taken by the Conference is yet to be demonstrated. The following is a summary of the most important:

Removed the time limit on pastorates.

Admitted laymen to equal representation in the general conference.

Adopted a church constitution which removes the traditional objection to women delegates and makes them eligible for election to the general conference.

Determined that bishops should be assigned to their stations instead of permitting them to choose their episcopal residences in the order of their seniority.

Tabled a committee report reaffirming the prohibition on dancing, card playing and theaters in paragraph 248 of the Discipline.

Gave laymen seats in the Japanese annual conference, paving the way to lay representation in all annual conferences.

Emphasized the world-wide scope of Methodism by establishing episcopal residences at Zurich, Switzerland, and Shanghai, China.

Made an approach to federation with the Methodist Church South by ordering that the establishment of new churches in fields already occupied by the church South shall be passed on by the pastor, the presiding elder and the presiding bishop.

Gave unordained ministers the right to perform the marriage ceremony.

Fixed the pensions of superannuated bishops at half the salary paid effective bishops.

Reduced the number of secretaries of official benevolences.

Consolidated the office of secretary of the Epworth League with that of editor of the Epworth Herald.

Consolidated the "Central Christian Advocate" (St. Louis), the "Omaha Christian Advocate" and the "Rocky Mountain Advocate," and removed the paper, with the St. Louis book repository, to Kansas City.

Withdrew the subsidies of the "Northern Christian Advocate" (Syracuse, N. Y.) and the "San Francisco Christian Advocate."

Elected four new bishops—two general superintendents and two missionary bishops.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON

Lesson for June 24, 1900.

REVIEW.

In the lessons of the past quarter there is a gradual progression towards the setting up of the kingdom of Christ. They began with the Sermon on the Mount, one of the longest of the written discourses of Jesus, which has in it two chief features: one The Beatitudes, and the other the Golden Rule. The Blesseds of Jesus must have been something of a revelation to those who heard them for the first time; for even the disciples, in the beginning of their discipleship, were not sufficiently spiritually advanced to receive that teaching without astonishment. Each of the eight blesseds is pronounced upon a class of people that many would consider unhappy. The poor in spirit, they that mourn, the meek, the hungering after righteousness, the pure in heart, the peacemakers, the persecuted, and the reviled for righteousness' sake, were not the kind of persons the world would consider blessed. Why? Because the world ignores the soul and eternity. The point of view changes the appearance of the thing looked at. The Golden Rule is the only perfect moral guide, and will never be observed but by Christ-taught people.

The raising of the daughter of Jairus and the healing of the centurion's servant are beautiful evidences of the Divine power of Jesus, exercised in tender benevolence to particular persons. Yet neither instance shows partiality, for in each case his aid was sought. Jairus himself sought aid for his daughter, and powerful friends interested themselves on behalf of the centurion's servant. These miraculous interpositions proved the reliableness of the declaration, "Ask, and it shall be given you."

The perplexity of John the Baptist concerning the character of Christ is easily accounted for on other principles than those of baseness. The prison of Macherus, where John was confined, was depressing. Ian Maclareu, in a sermon before Yale University, said: "A university can appreciate the experience of John. He was a Bedouin of the desert, taken from the open air, and put in prison. He lost the rush of the water over the fords of the Jordan, the song of birds, the rising and setting sun. His muscles relaxed, and his lungs lost their power, and the trouble of the body reaches the soul." Melancholy thoughts would come to him. He would reason, Why, if Jesus were indeed the Christ, had he left his herald in loneliness and in prison? Why had he not thwarted all opposition, and set up the kingdom they had expected? But, though in doubt about Christ, John was still in love with him.

Nicodemus, at the house of Jesus, was an evening caller of no common interest. As a ruler of the Jews he was clothed with rank, dignity, and authority. The great and venerable man meant to be gracious, and was. As an ecclesiastic his greeting was bland. It had but one defect: he did not understand Christ and his kingdom. But his visit was not in vain. It led to his discipleship, and fixed the manner of entering the kingdom, "Ye must be born again." That visit gave to Nicodemus immortal fame and eternal life.

The anointing of Jesus at the house of the Pharisee brings the gospel into bold relief. In the background are those who sat at meat with him; in the foreground are Simon the Pharisee, the woman of the city, and Jesus. Simon acted the part of worldly wisdom; he was coldly polite and reservedly friendly. Jesus was an invited guest, but treated as one of no extraordinary merit. His Messianic character was ignored by Simon, but was fully acknowledged by the weeping woman, as the Savior of sinners. Her costly offering was accepted, and her sins, which were many, were forgiven her.

The Parable of the Sower shows us that even gospel husbandry has its drawbacks. The seed may be good, but the soil bad. Jesus was a most marvelous Seedsman, but some of the seed sown fell by the wayside, where it was soon devoured by the fowls of the air. The heart where the good seed grows is one that is soft through the grace of repentance, and in which the seed is hidden from the sight of birds, evil spirits, thicks as crows in Palestine, and as watchful for the seed.

Very much resembling the Parable of the Sower is that of the Tares. Both were of the field, and the sowing of seed; but in the former all the seed were good, and in the latter some were bad. In this there was one field, but two sowers; one sowing in the daylight, and the other in the darkness. The two sowers were Jesus and the Enemy. All the tares of sin in the world have grown from seed deceitfully sown in the field of the world by the devil. Some look for the world soon to be good, and some for it to be all bad. Both are wrong. The wheat and the tares must grow together until the harvest.

The twelve apostles fill a large place in the kingdom of Christ. They were teachers, and preachers, and miracle-workers, who helped to found the church. They were twice or thrice commissioned—in the original call, in the Galilean mission, and in the world-wide commission. These apostles had no successors. The Book of Revelation speaks only of "the twelve apostles of the Lamb."

John the Baptist, the herald of Jesus, died a martyr's death. The weak king, Herod Antipas, had him beheaded, to please his unlawful wife, who hated John because he had rebuked Herod for his marriage to her.

We close this magnificent series of studies in the life of Christ with the feeding of the five thousand men, besides women and children. It was a great miracle, but not so great as the feeding of the greater multitude of the human race, and all other beings on earth. Greater still is the feeding of souls with the bread of life.—Thomas Hanford in Western Christian Advocate.

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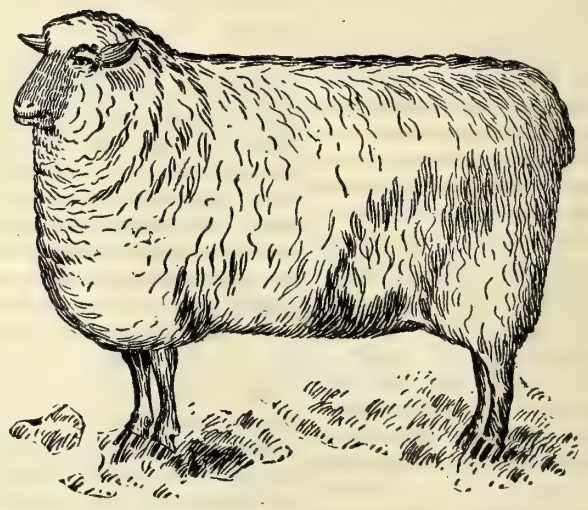
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for June 24, 1900.

OUR ETERNAL DESTINY.

Matthew xiii, 47-50.

Shakespeare is called the "Myriad-minded," and he is worthy of the appellation. Jesus of Nazareth left no manuscripts, and his reported words are few, but, judging him by these, he might be called the "Myriad-tongued." He is lavish in the use of similes and word-pictures, and metaphor seems to be a part of his constant thought-life. He is never afraid of using too many illustrations: one after another falls from his lips till the subject of his conversation or discourse becomes clear and luminous. Let no speaker be afraid to illustrate by use of figure or story, if in every instance the understanding is assisted. Some one has said that over the portal of that chamber of the mind where the sermon or speech is to be thought out, should be written in bold characters: "No admittance except on business!" We have before us another of the many kingdom-of-heaven parables. If all the utterances of Christ on this subject should be placed together and studied, it would be discovered that the total of the teaching was broad and comprehensive, and that the kingdom itself would be brought very near.

Some of Christ's similes are beautiful and poetical, as when he dwells upon the birds and the flowers of the field. Some of them are homely, taken from the every-day surroundings. Today the well-known sea is brought into view, and some fishermen in their old garments, and a great net with a lot of fishes, and the sorting proces that always follows a fishing expedition. Everything was common and simple, but it helped to the understanding of the lesson.

The sea represented the world that contains the good and the bad. The fishes are the children of men, of all kinds. The net is the instrumentality emp'oyed for winning men. As the net spreads out, it is not surprising that all are not first class that are thus gathered. The kingdom of God on earth is necessarily mixed. The visible Church contains good and bad. Those who have been on the banks of the sea, as the seine has been brought in, can see the force of the figure. Many a revival has been of this drag-net character, and while the kingdom was enriched thereby, some that was ill was included. But there is little time or ability now for sorting. Business is pressing. We must get fish. When our work is finished, then competent judges will come, even the angels of God, and then the great selection will be made for eternity.—Western Christian Advocate.

A Hymn-Book Service.

Many Endeavorers sing hymns that they know, but they don't know the hymns that they sing; that is, they have never noted the meaning of the words they sing. So this hymn-book service. Announce it a week in advance, and at the same time take a vote by ballot to ascertain what are the favorite hymns in the book which the society is using The eight receiving the highest number of votes will be sung at the hymn-book service. At that service have a Scripture lesson from "An Ancient Hymn-Book" (the Psalms). For the theme of the meeting choose some general subject like: "What Ought the Christian To Do?" Assign to various members in advance certain stanzas of certain hymns, which they shall read when called for in answer to the general question, and as each reading is given the leader makes some terse remarks emphasizing the important idea. For example,—

The Christian ought to

Surrender—Hymn, "All for Jesus," verse 1 and 3.

Obey—Hymn, "True-hearted, whole-hearted," verses 1 and 2.

Trust—Hymn, "I will trust and not be afraid," verses 1, 2, 3.

Watch—Hymn, "My soul, be on thy guard," verses 1, 2, 3.

Work—Hymn, "Go work to-day," verses 1, 3.

As another feature, have some members prepared to tell the stories of some of the most popular hymns; and when the meeting comes to an end many an Endeavorer will have learned for the first time, perhaps, that the familiar songs have sense as well as sound.

HERBERT A. JUMP.

Bible Memories.

In our Junior society we have aroused much interest in the memorizing of Scripture verses by the following plan. After the opening exercises our committees separate, each going to its assigned place, and proceeding to commit to memory a passage of Scripture. We have seven committees, each numbered, and the daily verses for the week are memorized each by the committee whose number falls upon that day. The chairmen act as teachers. After a few minutes the society comes together again, the leader reads the lesson, and calls upon each committee by its number for its verse, the committee standing as they reply in concert. We offer a prize to the chairman who has the best and most orderly committee, and one to the Junior who has memorized the most Bible verses. We are taking First Corinthians, the 13th chapter, for our extra work, and we repeat in concert each week what has been learned. We offer smaller prizes to each Junior who, up to a certain time, will have been present and recited his verse at every meeting.—Ex.

A Missionary Debate.

The missionary committee of the First Presbyterian society of Germantown, Penn., arranged for a debate at their regular missionary meeting. The debate was: "Resolved, That South America has greater need of missionaries than China has." It was the most interesting missionary meeting they have had this year.

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Weekly Crop Bulletin.

The reports of crop correspondents for the week ending Monday, June 18, 1900, indicate the occurrence of general rains on Saturday and Sunday throughout North Carolina, which relieved all apprehensions of a serious drought. Although vegitation had suffered considerably, it is thought that no permanent damage to the staple crops occurred; all were well cultivated and in condition to respond immediately to favorable rains by vigorous growth. The outlook is now very encouraging. The rainfall was too heavy in some counties, especially portions of Duplin, Halifax, Wake, and Iredell, and over all counties west of Rutherford and Burke, where lands have been damaged by washing and some crops, chiefly grains, were beaten down; in fact over all counties west of the Blue Ridge mountains dry weather and sunshine are required to enable farmers to clean crops and complete the grain harvest. The rainfall this week averaged an inch and a half above the normal for the State. The temperature was uniformly above normal until Saturday, but the week unfortunately ended too cool.

During the early part of the week conditions were favorable for harvesting, and the bulk of the wheat and winter oats has been cut; harvest in the west has been delayed by wet weather, and besides many fields in that section are not ready for the scythe. The yield of wheat will be very large, but not so good of oats, which were damaged by dry weather. Cotton is small, but looks healthy and vigorous; squares are forming freely; chopping to stands has been completed; some reports of injury by lice were received from southern counties. Corn is growing rapidly, with some early varieties in silk and tassel; much of the crop has been hilled or laid by. Tobacco plants have probably all been transplanted; some irregularity in stands and damage by insects have been reported, but generally the outlook for the small crop planted is favorable. Late planted peanuts came up poorly on account of the dry weather, and some replanting is necessary. There seems to be a scarcity of farm laborers.

District Conference Directory.

The Statesville District Conference will be held at Lenoir June 28—July 1.

The Charlotte District Conference will be held at Wadesboro, July 5, and will embrace the 2nd Sunday.

The Winston District Conference will be held at Lewisville August 8th, and continue over Sunday, the 11th.

The Morganton District Conference will be held at Marion, N. C., July 18–22. The first day will be a Missionary Institute.

The Shelby District Conference will meet at Shelby and embrace the 3rd Sunday in July.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Salisbury District Conference will convene at New London and will embrace the 5th Sunday in July.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

The Franklin District Conference will convene at Haysville, N. C., August 8–12, embracing the 2nd Sunday.

The Mount Airy District Conference will convene at East Bend on August 22–25.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
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Ladies, for natural and thorough organic regulation, take Lemon Elixir.
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Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. MRS. ETTA W. JONES, Parkersburg, West Virginia.

Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.
HARRY ADAMS, No 1734 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles, and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.
MRS. E. A. BEVILLE, Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Moxley's Lemon Elixir.
J. P. SAWTELL, Griffin, Ga.,
m&j. Publisher Morning Call.

S. A. L. FAST FREIGHT SERVICE.

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The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

Littleton Female College

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QUARTERLY MEETINGS.

ASHEVILLE DISTRICT---3d Round.

D ATKINS, P. E., Weaverville, N. C.

North Asheville	June	2 3
Bethel	"	2 3
Marshall, Rector's	"	9 10
Hot Springs, Antioch	"	16 17
Ivy, aurel	"	23 24
Burnsville, Concord	June 29, 30 July	1
Bald Creek, Deaton's Bend	June 30 "	1
Hendersonville	"	7 8
Swannanoa, Tabernacle	"	14 15
Saluda, Saluda	"	21 22
Cane Creek, Skyland	"	20 21,22
Old Fort, Carson's Chapel	Aug	4 5
Weaverville Beach	"	11 12
Haywood Street	"	18 19
Central	"	25 26

STATESVILLE DIST.—31 Round.

J. E. THOMPSON, P. E., Statesville, N. C.

Mount Zion station	June	9 10
Mooresville station	"	10 11
Turnersburg circuit, Eagle Mill	"	16 17
Iredell circuit, Moss	"	17 18
Mooresville circuit, Centenary	"	23 24
Woodleaf circuit, Ebenezer	"	24 25
Lenoir station, D C	June 23, July	1
Statesville station	"	7 8
West End	"	8 9
Stony Point circuit, Liberty	"	14 15
Taylorsville circuit, Beulah	"	15 16
Troutman circuit, Wesley Chapel	"	21 22
Statesville circuit, Salem	"	28 29
Lenoir circuit, Harper's	Aug.	4 5
Newton circuit, Fair Grove	"	11 12
Hickory station	"	12 13
Caldwell circuit Rocky Mount	"	18 19
Granite Falls station	"	19 20
Catawba circuit Ball Creek, C. M	"	25 26
Maiden circuit, Bald Creek, C. M	"	25 26

CHARLOTTE DIST.—3d Round.

S. B. TURRENTINE, P. E., Charlotte, N. C.

Matthews station	June	17 18
Charlotte, Tryon street	"	24
Belmont circuit, Trinity	"	24
Pineville circuit, Harrison	June 30 July	1
Wadesboro station (D. C.)	"	7 8
Charlotte, Brevard Street	"	15
Charlotte, Dilworth	"	15
Monroe circuit, Prospect	"	21 22
Monroe station	"	22 23
Ansonville circuit, Concord	"	28 29
Polkton circuit, Harmony	Aug	4 5
Clear Creek circuit, Bethel	"	8
Weddington circuit, Union	"	11 12
Waxhaw circuit, Pleasant Grove	"	14
Charlotte, Trinity	"	19
Derita circuit, Hickory Grove	"	22
Morven circuit, Sandy Plane	"	25 26
Charlotte, Calvary	Sept	2
Epworth and Seversville, Seversville	"	2
Lilesville circuit, Shiloh	"	8 9

GREENSBORO DISTRICT---3d Round.

FRANK H. WOOD, D.D., P. E., Greensboro, N. C.

Jackson's Hill circuit, Poplar Springs	May	26 27
Asheboro station Central Falls	June	2 3
Asheboro circuit, Pisgah	"	8
Uwharrie circuit, Concord	"	9 10
West Market St station	"	17 18
Proximity station (at night)	"	17
St. Paul station, White Hall	"	2 24
Naomi station (at night)	"	24 25
Wentworth circuit, Bethlehem	July	1 2
Ruffin circuit	"	8 9
Reidsville station (at night)	"	8
Ramseur circuit	"	14 15
Liberty circuit	"	21 22
West Randolph ct, Pleasant Hill, D. C.	"	26 29
Randolph circuit	Aug	4 5
High Point (at night)	"	5 6
Pleasant Garden ct, Bethlehem, C. M.	"	10 12

WINSTON DISTRICT.—3rd Round.

P. J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station, Fair Grove,	June 30, July	1
Walkertown station, Bethlehem	July	7 8
Kernersville circuit, Mt Vernon	"	14 15
Winston, Burkhead, night	"	16 16
Madison circuit Leaksville	"	21 22
Mocksville circuit, Zion Chapel	"	28 29
Mocksville station (night)	"	29 30
Winston circuit, Mt. Tabor	Aug.	4 5
Winston, Grace Church, night	"	5 6
Forsythe circuit, Lewisville (D. C.)	"	9 12
Davidson circuit, Goodhope	"	18 19
Farmington circuit, Farmington	"	25 26
Summerfield circuit, Mt Carmel	Sep	1 2
Danbury circuit	"	8 9
Jamestown circuit, Morehead	"	15 16
Winston, Centenary	"	22 23

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	10
Pilot Mountain circuit, Pilot Mountain	"	16 17
Stokes circuit at Stokesburg	"	23 24
Elkin station at Maple Spring	"	23 24
Sparta circuit at Laurel Springs,	June 30, July	1
Jefferson circuit at Bethany	July	1 2
Healing Springs ct at Healing Springs	"	7 8
Creston circuit at Sutherland	"	14 15
Watauga circuit at Smith Chapel	"	15 16
Boone circuit	"	21 22
Wilkesboro circuit at Lebanon	"	28 29
North Wilkesboro ct at Miller's Creek	"	29 30
Rockford circuit at Dobson	Aug.	4 5
Mount Airy circuit at Salem	"	5 6
East End circuit at East Bend	"	22 25

The Mount Airy District Conference will be held at East Bend August 22-25

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

Marion station, Snow Hill	May	19 20
McDowell circuit, Murphy's	June	2 3
Table Rock circuit, Linville	"	9 10
East Rutherford circuit, Oak Grove	"	16 17
Henrietta station, Caroleen	"	17 18
Rutherfordton circuit, Mt. Hebron	"	23 24
Silver Creek circuit, Salem	June 30 July	1
Morganton station	"	1 2
Morganton circuit, Gilboa	"	7 8
Broad River circuit, Tanner's Grove	"	14 15
Forest City station, Forest City	"	15 16
Bakersville circuit, Snow Creek	"	28 29
Connelly Springs circuit, Friendship	Aug.	4 5
Elk Park circuit, Elk Park	"	4 5
Estatoe circuit, Concord	"	11 12
Green River circuit	"	15

District Conference at Marion July 19-22. The first day will be a Missionary Institute.

FRANKLIN DISTRICT 3d Round

C. M. Campbell, P E., Franklin, N. C.

Franklin station	May	5 6
Whittier circuit Ocona Lufta	"	12 13
Cullowhee circuit, John's Creek	"	19 20
Webster and Dillsboro sta, Dillsboro	"	26 27
Bushnell circuit, Almond	June	2 3
Bryson City station	"	9 10
Robbinsville circuit, Tuskegee	"	16 17
Andrews circuit Peachtree	"	23 24
Macon circuit Salem	June 30 July	1
Glenville circuit, Big Ridge	"	7 8
Highland circuit, Highland	"	14 15
Franklin circuit, Watauga	"	21 22
Hiwassee circuit Harris Chapel	"	28 29
Murphy station	Aug	4 5
Haysville circuit, (D C.) Haysville	"	8 12

Committee on examination of applicants for admission on trial into the traveling connection: Revs Ira Ervin, J E Abernethy and K S Howie

For license to preach: Revs J H Bradley, T F Glenn and T E Weaver.

Local preachers for orders: Revs. E Myers, W L Nicholson and E N Crowder.

SALISBURY DISTRICT—3d Round

W. W. Bays, P. E., Salisbury, N. C.

Concord ct, Olivet	June	2 3
Concord, Epworth	"	3 4
Salisbury ct, Providence	"	9 10
Salisbury, Main St	"	10 11
China Grove ct., Harris Chapel	"	16 17
Concord Forest Hill	"	23 24
Concord, Central	"	23 24
Linwood ct, Centre	June 30, July	1
Lexington station	"	1 2
Gold Hill circuit, Zion	"	7 8
Salem circuit, Pine Grove	"	14 15
Salisbury, First Church	July	21 22
Albemarle ct Gold Hill, (D C.)	"	28 29
Albemarle station,	"	29 30
Mount Pleasant circuit, Cold Spring	Aug	4 5
Norwood circuit	"	11 12
Spencer station	"	18 19
East Salisbury station	"	18 19

District Conference will convene at New London at 9 a m, Wednesday July 25.

Let all pastors be ready to report subscriptions for Missions and all other collections in full, if possible, at District Conference

WAYNESVILLE DIST--3d Round.

F. L. TOWNSEND, P. E., Canton, N. C

Clyde circuit, Elizabeth	June	9 10
Sulphur Springs circuit, Sardis	"	16 17
Brevard station, Pine Grove	"	23 24
Transylvania ct Greenwood, June 30,	July	1
Mills River circuit, Horse Shoe	"	7 8
Leicester circuit Little Sandy	"	14 15
Canton circuit Canton	"	21 22
Haywood circuit, Pine Grove	"	28 29
West Haywood circuit	Aug.	4 5
Waynesville station	"	12 13
Spring Creek circuit	"	18 19
French Broad circuit	"	25 26

SHELBY DISTRICT—3rd Round.

W. R. Ware, P E, Shelby, N. C.

Bessemer City circuit, Tate's Chapel	June	9 10
King's Mountain & Elbethel, K M	"	10 11
Gastonia station	"	11
Polkville circuit, Polkville	"	16 17
Belwood circuit, Falston,	"	17 18
Shelby station, Wednesday night	"	20
Cherryville circuit, Lander's Chapel	"	23 24
Lincolnton circuit, Pisga	"	24 24
Shelby circuit, Beulah	June 30, July	1
Mt'n Island circuit, River Bend	"	7 8
District Conference, Shelby	"	11 15
Lowell circuit Bethesda	"	21 22
McAdensville station	"	22 23
Lowesville circuit, Hill's Chapel	"	27
Stanly Creek circuit, Iron station	"	28 29
N Cleveland circuit	Aug	1
South Fork circuit, Bethel	"	4
Rock Springs circuit	"	5 6

Committee on Applicants for license to preach J H West, S T Barber and J W Clegg

Committee on Admission on Trial into the Annual Conference: J A Cook, T Tsalyer and M D Giles.

Committee on Candidates for Deacon's and Elder's Orders: G H Detwiler, D H Comann and T F Gibson.

Doyouwanttosavemoney?

You can possibly buy Buggies, Wagons, Harness or Farm Machinery cheaper of C. C. TOWNSEND, Greensboro, N. C., than anywhere in the South. June 20-8m

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

An Elegant Reception.

The Woman's Missionary Society of West Market Street Church, Greensboro, is highly favored in having on its roll several honorary members, one of the most loyal of whom is Mr. J. Sterling Jones. One of his happy inspirations was the tendering of a reception to the Society at his residence on North Elm street.

From five to seven last Tuesday afternoon this beautiful home was thrown wide open, and a most cordial hospitality was dispensed by the gracious host and hostess.

Mr. and Mrs. Jones, assisted by the officers of the society, most warmly welcomed their guests, and after an hour of delightful social intercourse dainty refreshments were elegantly served.

A large number were present and this reception will long be remembered by all as one of the most pleasant occasions in the history of the Society.

Power of Educated Womanhood.

BY MISS ISABELLA THOBURN, OF INDIANA.

The power of educated womanhood is simply the power of skilled service. We are not in the world to be ministered unto but to minister. We are not greater than our Lord, whose feet were washed in loving gratitude by women whom he had raised in service, and through this, womanhood to the high place it holds in all Christendom, by himself taking the lowly servant's place and himself washing the feet of his disciples, self-seeking and doubting though they were.

Power is not manifested by the quality of the work we undertake, but by our success in the undertaking. The world is full of need, and every opportunity to help is a duty. Preparation for these duties is education, whatever form it may take or whatever service it may result in.

In a family where all are loving, and naturally helpful in consequence, where one has the course of training in nursing, while all are as devoted, their uneducated hands lack the skill of hers, and therefore the power. Love, great as it is, has not the power of skill.

We know now that this instruction of little children is the most important thing in the whole course of education. The kindergarten system has shown us the far-reaching result of skilled teaching, a service so delightful and so important now that Miss Wiggins well says that "no one who has had an opportunity to be a kindergartner would ever want to be an angel." All the way up the training which means the educated mind and hand will find a way to power We have found use for every faculty, natural and acquired, that we possess; we have found ourselves pioneers upon paths unknown and reformers to make crooked ones straight.

It is cruel to the work and to the worker to send her to such labor without preparation. We have learned this. Boards are beginning to learn this, and to realize the importance of the missionary training school. No college can make up for it. The well-trained mind is the quickest to adapt itself to circumstances, but it will also feel more acutely failure due to its ignorance. We do poor work if it does not become self-propagating—if it does not inspire others to go and do likewise.

In these days, when the ends of the earth are met together, the need of one is the need of all. You have no cause here which does not touch some vital part of our work in India. Intemperance, divorce, degrading amusements, impure literature here are our troubles there, and we must know how to meet them.

Woman's Foreign Missions.

The Twentieth Century Movement, which promises to do much for the educational interests of our Church, will touch with power our schools in far-off lands. It was a happy thought to open a new century with a thank-offering for the benefits of Christian culture, and a gracious, loving thought to share the fund collected with the girls and boys of China, Korea, Brazil, Mexico, and Cuba. One of the blessed results of the recent Ecumenical Conference in New York was the impetus given to the cause of education in heathen lands. A native of India, Miss Lilavata Singh, in one of her talks during the Conference, said: "I rejoice to think that the knowledge of the English language is one of the forces unifying my country. Each province of India has a dialect peculiar to itself, and natives of one cannot understand the natives of another; but as all learn English, there will be a strong bond of union." What is true of India is, in a measure, true of China. The Shanghai dialect is unlike the dialect of Soochow. It is cause of thankfulness that, as workers together with God, we are making of one all the nations of earth by our English language, which is in texture Christian. It holds in its structure words that tell of salvation, of the Fatherhood of God, of the Brotherhood of Christ. Let us, as a Woman's Board of Foreign Missions, make our organization a power in extending Christian civilization through our highest educational agencies as well as through evangelical.—Nashville Advocate.

Program of Annual Meeting W. F. M. S. of W. N. C. Conference, Waynesville, N, C., June 22-25.

Friday: 9 a. m.—Opening Exercises. Reports of District Secretaries and of Auxiliaries.

Discussion: How to Enlist the Uninterested, led by Mrs L. H. Robertson.

Closing Exercises.

Friday Afternoon:—Devotional Exercises. Reports continued.

Friday Evening:—Anniversary Exercises. The addresses of welcome will be made by Mrs. R. D. Gilmer and Miss Mary Boone on behalf of the societies of Waynesville. The responses will be made by Mrs. B. F. Dixon and Miss Clare Claxton.

Saturday Morning:—Devotional Exercises. Reports of Juvenile Work. Paper on Proportionate and Systematic Giving—Miss E. H. Bumpass.

Discussion.

Saturday Afternoon:—Devotional Exercises. Business session and committee meetings.

Saturday Evening:—Missionary Experience Meeting, conducted by Mrs. Jno. R. Brooks. Communion service

Sunday, 11 a. m.—Annual Sermon. Rev. J. H. Pritchett, D. D.

Sunday Afternoon—Entertainment by Waynesville Light Bearers.

Sunday Evening:—Missionary Address. Rev. J. H. Pritchett, D. D.

Monday Morning:—Devotional Exercises. Business Session. Claims of the Training School, presented by Mrs. M. J. Branner.

Monday Afternoon:—Devotional Exercises. Miscellaneous business. Election of Officers.

This program is of course tentative. It is hoped that the returned missionaries, Miss Glenn from Brazil, and Miss Gary from China, will be in attendance.

Examine the label on your paper. If it has expired send us $1.50 at once.

First Quarterly Report of the Woman's Foreign Missionary Society from March to June, 1900.

DISTRICTS.	Dues.	20th Century.	Con. Ex.	Korea.	Scholarships	Total.
Asheville District,	$ 9 10	$95 93	$ 4 25			$ 105 03
Charlotte District,	40 05	74 05				118 35
Franklin District,	3 00	1 00				4 00
Greensboro District,	36 18	386 05	3 50			425 73
Morganton District,	7 70	2 00				9 70
Mount Airy District,	2 10					2 10
Salisbury District,	37 04	119 02	1 75			157 81
Shelby District,	28 46	88 65	25			117 36
Statesville District,	21 25	21 50	50			43 25
Waynesville District,	4 00					4 00
Winston District,	13 35	106 86	1 00			121 21
Total,	202 23	895 06	11 25	15 13	40 00	1108 54
Light Bearers,	107 80	18 95	2 47			184 35

FOR WOMAN'S WORK.

Received—Dues,	$202 23
20th Century Fund,	895 06
" " brought forward,	28 00
Pledge brought forward and appropriated to 20th Century Fund,	785 99
Con Expense,	11 25
" " brought forward,	59 35
DISBURSED.	
To Mrs H. N. McTyeire,	$1,674 88
To Mrs. L. W. Crawford,	65 00
Retained—For 20th Century F.,	236 40
" For Con. Expense,	5 60

For Light Bearers Work.

RECEIVED:	
Dues,	$107 80
20th Century,	18 95
For Korea,	15 13
" " brought forward and appropriated to 20th Century,	126 10
Scholarship for Klopton School:	
Gastonia Light Bearers,	40 00
Con. Expense,	2 47
" " brought forward,	66 52
DISBURSED:	
Mrs. H N. McTyeire,	$307 98
Retained—Con. Expense,	68 99

MRS J. W. ALSPAUGH,
Conference Treasurer.
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THE FARM.

Items For The Farm.

BY. W. F. MASSEY

At this season of the year the insects and the fungus plants that make diseases in our orchard and garden crops are usually prevalent, and I am getting from many persons specimens to identify and to suggest cures. One insect which is sent me almost daily now is the cotton maple louse which is attacking the silver maple trees everywhere. People send me box after box of the maple leaves covered with the white downy substances attached to these lice, and want to know what to do. It is rather a hard matter to spray a large tree, but I do not know how these insects are to be attacked otherwise. Kerosene emulsion is about the only thing to use for their destruction. The best way to make kerosene emulsion is to dissolve half a pound of hard soap, common potash soap is best, in boiling water, one gallon. The water should be rain water or other very soft water. Then add two gallons of kerosene and churn five or ten minutes till the oil and soapsuds unite in a creamy emulsion. Keep it warm all the time. For spraying green foliage this should be diluted with 20 parts of water, and soft warm water at that, for if perfectly cold it jellies to such an extent as to be hard to use. Apply the emulsion to the trees with a spraying pump and nozzle.

Several of our readers have recently written to me asking for a remedy for what they call "Yellow Fever" and "Yellow Side" in their cabbage. This disease seems to be particularly prevalent in the Eastern part of the state. After the cabbages are badly affected there is no use to do anything, since the disease is caused by bacteria within the plant. The soil gets infected with these and they get into the plant at a very early stage and when once in, cannot be reached by any remedy. The only suggestion I can make in regard to these soil bacteria that cause diseases in plants is to seek prevention rather than cure. Never plant cabbage nor turnips on land where there were cabbage or turnips the year before. Then give the land where you propose to plant cabbage a good coat of lime in the winter before setting the cabbage. In this way you may avoid the disease, but you cannot cure it when the plant is attacked.

A western N. C. correspondent sends me a specimen of apple tree bark on which are insects, and wants to know if these are the San Jose scale. No. They are a scale called the Harris Scale or Scurfy scale, Chionaspis Furfurus. They are seldom so plentiful as to actually kill the trees, but they are nevertheless harmful. The elongated white bodies make the bark look scurfy. They are more easily destroyed than the dreaded San Jose scale and the kerosene emulsion described above is the best remedy for them. The elm trees about Greensboro were a year or so ago badly infested with a similar scale, Chionaspis Lintneri, but I hear little of it now and suppose it has largely disappeared.

Another reader wants to know if he can take up suckers of blackberries at this season of the year and transplant them so as to make a crop next year. No, you cannot do anything of the sort successfully. You might get them to live perhaps but you would gain nothing in time over planting matured plants. In setting blackberries and raspberries you will have to wait a year for them to make growth for a crop.

We gathered today our first fruit of the Logan berry. This is a large berry looking like a big red blackberry, which is said to be a cross between the raspberry and the blackberry. It certainly looks like a blackberry except it is a raspberry red and tastes like a raspberry. If it proves to be a good cropper, it ought to be a valuable addition to our fruits. Suckers of the raspberries and blackberries are not so good to plant as the plants properly grown from cuttings of the roots. The way to do this is to take up large plants in the fall and cut the long roots into pieces about two or three inches long. Bury these during the winter in any convenient place out of reach of hard freezing, but still moist, so that the cut end may become calloused by spring. In spring plant these cuttings in shallow furrows and as they grow, cultivate them during the summer, so as to get strong plants by the fall. These will be far better than the suckers from the old plants. There is, however, a decided advantage in setting strawberries in late summer. I take the young plants as soon as they have made short white roots and put them into three-inch flower pots with a rich compost. These are packed together closely in a cold frame, and shaded by lath screens, and kept watered regularly. By fall they will have filled the pots with roots and can then be knocked out and planted without breaking the ball of earth, and these plants will give you a full crop the next spring. A few years ago I washed out seed from a lot of strawberries in May and sowed them at once in the greenhouse. As fast as the seedlings were large enough to handle they were set into three inch pots and grown on till fall and then were set in the open ground. The result was that these plants were big hills a foot across the following spring and all bore fine crops of fruit, differing in many ways from each other of course. The ease with which strawberries can be grown from the seed, has made the number of varieties almost endless, and no new one should be introduced unless it has some merits above any that are now grown. Of all the strawberry seedlings I have raised, there were none I thought worthy of the attention of market men, because of the softness of their flesh, though many were very large and fine and great bearers and would have been excellent for home use.

The same correspondent asks whether clearing land in July and August will be of any injury to the soil, as some tell him that it will. You can find plenty of men who will tell you all sorts of old wives tales as facts. They believe them to be facts simply because they have always heard so, and have never taken the trouble to investigate for themselves. The same men will tell you that wheat certainly changes to cheat, for they know it beyond the shadow of a doubt, and it is useless to argue with them about it, since they are so positive in their ignorance of the laws of plant life. Clearing land from the forest in July and August, will have one good effect, and that is there will be fewer sprouts to bother with, for trees cut at that season are more surely killed and the stumps sprout less than if cut at the dormant season. I do not think it the best time to clear land, since it is heavy work and men cannot do as much in hot weather as in cold. But so far as any evil effects on the soil are concerned there is nothing in the idea at all. "When is the best time to cover the tips of the black cap raspberries and dewberries for rooting?" This will depend somewhat on your location and soil. They should not be covered till the growth for the season is made and the terminal bud formed. This will occur sooner on dry upland than on a moist low ground. Generally in July is the best time for covering the tips.

We are now about to plant our late potatoes. We have for this purpose kept over a lot of last year's second crop seed. These are from the same lot from which our early ones, now almost ready to dig, were planted. They were spread out in a light place in the barn, so that the sprouts have been kept green and stubby, and now we believe that we can get a good stand. They will be planted in very deep furrows, and covered slightly and as they grow will have the soils worked in towards them till level and will be cultivated perfectly level. The idea is to preserve all the moisture possible in the soil. We hill up the early potatoes as they make most of their growth in cool weather, and need the warmth of the sun on the ridge of earth. But the later ones need moisture more than anything else. Our second crop for next year's seed will be grown from the potatoes now nearly matured. This seed crop can be better grown in the moist soils of the eastern part of the state than on our dry hills, but with a good season we can grow them very well. They make far better seed potatoes for spring planting than the Northern potatoes, and are used almost exclusively by the potato growers in the Eastern part of the state. From the middle to the last of this month is the best time in this climate for sowing the seed of Salsify, or oyster plant and of the parsnip. Most people in the South, following the directions of the Northern books sow these in the earliest spring, as they are so hardy. This is all right in the North, but will not do here. Salsify sown here in early spring, gets checked by the midsummer heat and sometimes will run to seed, and always will get into an inferior condition. Sown after the middle of June it gets the benefit of the rains we generally have during July and August and gets no serious check, and is ready, when the long cool nights come to do its best at growing, and as it grows here all winter through, the roots will be much finer and more tender than if it was sown in the spring. In my home garden I always sow Salsify after the last peas are off the ground. I endeavor to keep the little garden at work all the year through and as soon as one crop is used another is ready to go into its place. I have already the second crop growing in part of the ground. Snaps are always at hand ready to take a vacant place and keep up the supply continuously from spring till frost, and sweet corn can likewise be planted in succession as vacancies occur. Farmers as a rule do not get half the pleasure and profit from a garden that they might and should, for there need not be a day in the year in this climate when fresh vegetables cannot be had from the garden. In winter, I have spinach, kale, salsify, parsnips, radishes and lettuce at all times, and in late winter the green onions come on and the young beets are ready from the framer by the time most farmers are thinking of sowing the seed.

A large garden, well cultivated and kept at work can be made a considerable source of profit as well as of use at home, for there is hardly a place in the state where fresh vegetables in winter will not sell well, and besides those that can be left outside, there are many that can be had by the simple aid of glass sashes. I have just published a new Bulletin on gardening under glass, in which I endeavor to explain the use of frames and sashes in the garden. This



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Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A. L.	*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 38 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*6 58 a m	*9 12 p m
Ar. Charlotte,	S A. L	*8 00 a m	*10 35 p m
Ar. Chester,	S. A. L	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S A L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 20 p m
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OUR DEAD.

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The above applies also to Tributes of Respect.

LEAZAR.—Died at her home in Salisbury, Dec. 27, 1899, Mrs. May Leazar, wife of John R. Leazar.

She was for many years a member of the Southern Methodist Church and a faithful Christian woman. Her last hours were full of intensest suffering; but in the midst of it all, she gave full evidence of her acceptance with God. "Blessed are the dead which die in the Lord."

ALLEN WHISNER

WARNER.—On February 28, 1900, at the home of his son in Salisbury, Bro. J. A. Warner departed this life.

For many years, Brother Warner had been serving the Lord, and at the time of his death was a member of the Main Street Church. For some time he had been a great sufferer from asthma, but he bore his affliction with Christian fortitude. Some months before his death he was stricken with paralysis, from which he never fully rallied. He crossed the bar with Christ for his pilot.

ALLEN WHISNER.

OVERMAN.—Walter Overman, a son of Thomas P. Overman, of Salisbury, died suddenly at his home April 17, 1900, aged 15 years, 10 months and 9 days.

Walter was a good boy and a consistent member of the Main Street Methodist Church.

ALLEN WHISNER.

RINK.—Marvin W. Rink, eldest son of C. F. Rink, of Rowan county, after a lingering illness, passed to his reward on the 28th of April, 1900.

An obedient and faithful son, tenderly affectionate as a girl toward his mother, devoted to his Sunday-school and church, while his spirit rests in the bosom of God, he still lives in the hearts of those who knew him.

ALLEN WHISNER.

CANUP.—Entered into rest on the 5th of May, 1900, Miss Fannie Canup.

Miss Fannie's life and death have made a deep impression on the church and community in which she lived. The world is better for her having lived in it. A life of deep piety and rare devotion to the interests of her Lord's kingdom has been crowned with an eternal triumph.

After many days of patient waiting on the margin of the river, a message came across the waters, "The Master is come and calleth for thee." 'Twas in the darkness of midnight the Bridegroom came; but her lamp was trimmed and beautifully bright; and while the stars of the early morning kept their tireless vigil at the celestial portals, she passed in to the bridal supper of the Lamb.

ALLEN WHISNER.

ODELL.—On the 25th of May, 1900, Brother John L. Odell was called suddenly away while at his post of duty in the Bessimer City cotton mills.

The deceased was an official member of the Main Street Methodist Church, Salisbury, and for a number of years had been its Sunday-school superintendent. He was also a member of the Independent Order of Odd Fellows, the Knights of Pythias, and the Junior Order of United American Mechanics, in all of which societies he was deservedly popular, and his departure will be deeply lamented.

In the conscious prime of manhood as well as in the ripeness of age, suddenly the signal comes, the silver cord is loosed, the doors fly open, and we are ushered into that mysterious realm when the veil is lifted from our eyes and we shall see as we are seen and know as we are known in one eternal brotherhood.

ALLEN WHISNER.

Resolutions of Respect.

Whereas, It has pleased the Great Superintendent of Sabbath schools to remove from our Sunday-school our beloved brother and friend, C. D. Howell, who departed this life at his residence on Jonathan's Creek Oct. 14th, 1899, after a short illness.

Bro. Howell was a kind Christian father and husband. He had been a worthy and consistent member of the M. E. Church, South, at Shady Grove from his youth to the time of his death. He was liberal to his church and always responded cheerfully to every call to promote and advance his Master's kingdom.

Resolved 1st. That in his death a vacancy has been made that will be hard to fill, our community has lost one of its best citizens, our church and Sunday-school a worthy member and a faithful supporter of all church and Sunday-school enterprises.

Resolved 2d. That with a deep sense of the sorrow that rests upon his loved ones, we hereby extend to them our heartfelt sympathy, praying that our Sunday-school and his relatives and friends may strive to emulate his Christian character.

Resolved 3rd. That a copy of these resolutions be spread on our Sunday-school record, a copy be sent the N. C. Advocate for publication, and a copy be given the bereaved family.

J. A. PARKS,
R. M. LEATHERWOOD,
J. R. BOYD,
Committee.

Resolutions of Respect.

Whereas, God has seen fit to call from this world Prof. L. Johnson, an esteemed and worthy member of the Columbian Literary Society during his stay at Trinity College; therefore be it

Resolved 1. That while in his death the Society realizes an irreparable loss, still it cheerfully submits to the divine will of an all-wise Providence.

2. That we believe the State has lost one of its ablest educators and worthiest sons, and one who constantly labored in behalf of his church.

3. That we take this means of extending our heartfelt sympathy to the bereaved family and of showing our appreciation of his loyalty to the Society and our high esteem of his manly character and upright Christian life.

4 That a copy of these resolutions be sent to the family of the deceased and that copies be sent to the High Point Enterprise and CHRISTIAN ADVOCATE.

F. S. CARDEN,
S. G. WINSTEAD,
E. W. CRANFORD,
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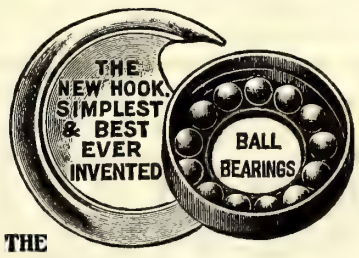
A very recent cure (July 3, 1899) was that of Mrs. B. M. Guerry, of Warrior Stand, Ala. Her husband bought nine large bottles. When she began using B. B. B., her nose and lip were raw as beef. She could blow scabs out of her nose, and she could not smell anything. Her nose and lip would discharge matter, and she was in a bad condition. Doctors advised cutting in her face to cure her, but this she would not consent to, but instead used B. B. B. After using B. B. B. the sores had healed, and her nose and lip look as sound as they ever did. B. B. B. cures because it tackles the virulent poison, draining it from the system, and a permanent cure is thus made. No other remedy can do this.

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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated May 27, 1900	No. 23 Daily	No. 35 Daily	No. 108, Daily ex Sunday.	No. 42, Daily.	No. 49, Daily.
Leave Weldon..	A. M. 11 50	P. M 8 58	P. M.	A. M	P. M. .....
Ar. Rocky Mount	1 00	9 52	.....	.....	.....
Leave Tarboro...	P. M 12 21		6 00	.....	.....
Lv Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 50	10 25	7 01	5 57	2 40
Leave Selma.....	2 55	11 00	.....	.....	.....
Lv. Fayetteville..	4 36	12 22	.....	.....	.....
Ar. Florence....	7 25	3 24	...	.....	.....
	P. M	A. M.			
Ar. Goldsboro	.....	..	7 55	.....	.....
Lv. Goldsboro	.....	...	.....	6 45	3 30
Lv. Magnolia.....	....	..	.	7 51	4 35
Ar. Wilmington.			...	9 20	6 00
			P.M	A. M.	P. M.

TRAINS GOING NORTH.

	No. 78, Daily.	No. 108, Daily ex. Sunday.	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
Lv. Florence.....	A. M 9 50	.....	P. M. 7 55	.....	.....
Lv. Fayetteville...	12 20	....	9 41	.....	.....
Leave Selma.....	1 50	.....	10 54	.....	.....
Arrive Wilson.....	2 35	.....	11 33	.....	.....
Lv. Wilmington...	...	A. M.	.....	P. M. 7 00	A. M. 9 35
Lv. Magnolia.....		.....	.....	8 30	11 10
Lv. Goldsboro....	.....	4 50	....	9 37	12 26
Leave Wilson.....	P. M 2 35	5 33	A. M. 11 33	P. M. 10 45	P. M. 1 18
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro	.....	6 46	.....	.....	.....
Leave Tarboro	12 21	.....	.....	.....	.....
Lv. Rocky Mount.	3 30		12 07	.....	.....
Arrive Weldon....	4 32		1 00	.. ..	.....
	P. M.		A. M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m, arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 1:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 7:15 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 10:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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NEWS OF THE WEEK.

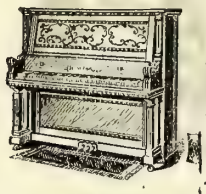
Wednesday, June 13th.—New York will today export gold to the amount of $3,500,000———The Treasury Department ships $1,000,000 in coin to Porto Rico———The Navy Department calls for bids to furnish armor plate for warships———Japan will not declare war on China, but will act in unison with the other powers———Minister Conger at Pekin, by courier to Shanghai, asks for 2,000 American troops———Governor Mount refuses to honor Governor Beckham's requisition for W. S. Taylor——— The members of several foreign legations have been assaulted by mobs in the streets of Pekin———The Chinese foreign office notifies one of the foreign ministers that the dowager empress will not object to foreign troops in Chinese territory———Dr. Edna G. Terry, in charge of the Methodist Episcopal Women's Foreign Missionary Society at Tsun Hua, China, has been murdered by the Boxers———The amendments to the Constitutional Amendment and to the election law were passed by both houses of the legislature yesterday. That body will close its present setting tonight——— Standing Master Shepherd will take up the railway tax assessment case in Wilmington June 22nd. Charles Price says it was the corporation commission, not the railways, that had the matter postponed———The court of claims settles the question of prize money for Sampson and Schley and the men under them in the battle of Santiago. It decides that Sampson was in command and that the New York was among the vessels engaged

Thursday, June 14.—Bishop Wilmer, of Alabama, is dead———The state supreme court adjourns for the term——— Congressman Livingston, of Georgia, is renominated———The Boxers have cut the railroad behind the foreign troops ———The postoffices at Raleigh, Charlotte and Winston have been raised to first class———Democratic conventions of Vermont and California endorse Bryan and the Chicago platform———The relief troops are within thirty miles of Pekin, but the railroad is torn up all the way, so they will have to march to the capital———The state democratic primary campaign in South Carolina begins ———The Kentucky democrats endorse Bryan and the Chicago platform——— The Georgia democratic convention nominates a full state ticket and endorses Bryan and the platform of 1896——— The Seaboard Air Line mortgage for $75,000,000 was registered in Norfolk county, Va., yesterday; the state tax was $75,000 and the federal $17,500——— A London cablegram from Tien Tsin says a serious engagement has occurred between the foreign troops and a party of Chinese Mohammedan troops——— The powers are divided as to the course to pursue in China; Russia and France insist upon the powers taking charge and it is said the respective divisions of the country have been assigned———There is an unconfirmed rumor from Pekin that a foreign legation has been burned and the minister killed; the burning of the Japanese legation is confirmed, but the killing of the minister is not.

Friday, June 15th.—A contingent of United States troops in the Philippines will probably be sent to China———A Filipino general with eight officers and one hundred and twenty-four men surrendered to the Americans———Admiral Dewey says he would not accept the nomination for the Vice Presidency if offered to him———The world's visible supply of cotton is 2,138,934 bales, against 4,097,881 at the same date last year. ———Washington authorities are without advices from the U. S. Minister at Pekin; the telegraph line has been cut ———Ten lives were lost and several persons badly injured in a tenement house fire in New York City———The international forces in China were expected to attempt seizure of the Taku forts last night———Pekin is surrounded by a hundred thousand Imperial troops; the Empress orders that no more foreign troops be permitted to enter the city.

Saturday, June 16th.—General Seymour's column advancing on Pekin is said to be in a critical condition——— The Chinese legations admit the grave situation of the foreign ministers at Pekin———General Wood cables that the elections in China passed off quietly without any disturbances———The Japanese legation at Washington receives a cablegram announcing the grave situation in China———Three English and American churches and many residences of foreigners were burned in Tien Tsin Friday night———Unless cable communication with Admiral Kempff is soon restored a fast vessel will be ordered from Manila to Taku for news———The New England Baptist missionary convention, composed of negro ministers, vigorously condemns President McKinley's administratian———There is a rumor that legations in Pekin have been burned and the German minister killed. Our government has heard nothing from Minister Conger since Tuesday——— The St. Louis Transit Company declines to agree to arbitration and the strikers have declared it a war to the knife, with the entire Federation of Labor backing them———London has no confirmation of the murder of the German minister at Pekin. It is reported from Shanghai that 7,000 American soldiers are expected there from the Philippines.

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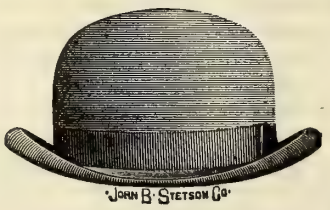
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Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

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College Message

REMEMBER that a censorious spirit is not easily joined with a prayerful spirit. Which will you cultivate? You can have the one you want.

A GOOD motto: I will be just as rigid as possible in condemning my own personal shortcomings, and just forebearing as possible in condemning those of my fellowmen.

THE consciousness of wrong doing makes us irritable, and our heart, in the cunning quails with what irritates it, in order that it may deepen the clamor within.—Amiel.

THE simple, deep, all-embracing golden rule comes in between precious promises and solemn warnings. Wise indeed is the man who heeds the warnings, claims the promises and does to others as he would have others do to him.

CHRYSOSTOM asks who are the poor in spirit? and answers, The humble and contrite in heart. The publican praying God to be merciful to me a sinner is a good example. So is every one who has a deep sense of his spiritual need.

ONE fault discovered and corrected in ourselves is worth a thousand severely just and accurate judgements of our fellow creatures. Do not be so busy hunting up and showing up the blemishes of your fellowmen that you will neglect self cultivation and purification.—Whitehead.

CONFUCIUS taught negatively what Christ taught positively. One of his disciples asked him: "Is there one word that may serve as a rule for practice all of one's life?" To which the philosopher answered: "What you do not want done to yourself, that do not to others.

"To hunger and thirst after righteousness is to crave it as the most inestimable of objects. Those who have reached this point in their experience have the guarrantee of our Lord that they shall be filled—that is obtain righteousness in full measure, be declared to be righteous at the judgment day, and live in perfect righteousness forever."

"MERCY is the highest exercise of love because it is love not only to the undeserving, but also to the ill-deserving, and involves sympathy not only for the unfortunate, but for the wrong doer. It is a temper which makes him who has it not so much sorry that he has been injured, but sorry that the imposer should have the heart to do him wrong."

IT IS the clean heart that gives the clear vision. This vision of God is not different from direct fellowship with him. It is progressive in character and will not reach its perfection until we have entered upon another life. "For now we see through a glass darkly; but then face to face; now I know in part, but then I shall know even also as I am known."

On Ascension Day, May 24, two new saints were added to the Roman Catholic calendar by the decree of Pope Leo XIII, in the presence of 25,000 pilgrims, in the basilica of St. Peter's at Rome. A correspondent says not a week has passed since Easter when the Pope has not come down into St. Peter's several times to bless the many pilgrimages which have been pouring into Rome on the occasion of the jubilee year. But, at the consecration of the new saints special precautions were taken, considering the extreme tax to which the strength of the aged pontiff was exposed, and demonstrations of reverence and allegiance were strictly forbidden.

OUR pastors are now getting ready for their respective District Conferences. Brethren, urge your people to hand you $1.50 for the ADVOCATE. If they are already subscribers it will be placed to their credit and if they have not been getting the paper we will send it at once to them. Help us to get one thousand new subscribers during the District Conference period. We hope to attend in person or have a representative at each conference.

THE situation in South Africa has improved recently from a military standpoint. General Roberts has succeeded in restoring connection with Bloomfontein and General Buller has turned General Botha's flank so that Laing's Nek has been evacuated and the British are in posession of the historic fields there and at Majuiba. The two armies are thus in early communication through the Eastern part of the Orange River colony, and it is scarcely to be expected that the resistence there will be continued for any length of time.

There is great uncertainty about the plans and whereabouts of President Kruger. It is reported that he has made new propositions for peace. Other reports say he has left the country.

ON March 7th electric cars began operations in Cuba, when the line from Regia to Guanabacoa was opened. This is the first line of electric cars on the island, and an interesting fact connected with the line is that, though previously operated by steam, it was the first built in Cuba and one of the earliest in the Western Hemisphere. It is stated that the cars on this railroad line were originally run on wooden rails, for which light iron rails were substituted in 1848. The cars now in use are twenty eight feet long, with four-foot platforms, making their entire length thirty-six feet. Each car has a seating capacity of forty, and the fare over the line, which is about six miles long, is a little less than five cents.

MR. LYMAN C. SMITH, the manufacturer of the Smith-Premier typewriter, on Saturday, June 9th, sent to the chancellor of Syracuse University, a written statement in which he proposed the gift of a building of ample proportions and complete adaptation for instruction in practical mechanics and also made a pledge of a liberal amount toward equipping the building. Subsequently he authorized the statement that the cost of the plant would be from one half to three fourth of a million of dollars.

To follow the first building he plans shops, foundry, laboratories for testing machines, etc.—the plant to comprehend the whole range of mechanical engineering, both in theory and practice.

The tendency now is to industrial education and if properly directed, it will result in great good to the whole country.

IT IS pointed out by The Manufacturer, of Philadelphia, that this country is now supplying coal to its chief competitors for the world's commerce, and in increased quantities. Large importations of American coal have been going into Germany, Belgium, Italy, Australia and North Africa, countries which have been largely supplied heretofore by Great Britain. The price of coal has risen to such an extent that in the Mediterranean ports Cardiff coal sells for $9 50 a ton and inferior English grades for $5.80 and $7 50 per ton, while in Germany cannel coal for gas production sells for $18 per ton. It is a well-known fact that Virginia and Pennsylvania coal can be delivered at the pit's mouth at 80 and 90 cents per ton, and therefore it is clear that our product can be delivered in foreign ports at a much lower rate than can that of the English mines. If vessels laden with coal sailing from American to foreign ports could be insured of return freights, the great bulk of the foreign coal business would speedily turn toward this country.

AFFAIRS in Pekin have become nearly hopeless. On Sunday the 17th instant in answer to an ultimatum of the powers, the great forts at Taku, the boast of every patriotic Chinese, opened fire with seventeen guns upon the foreign fleet. The powers were not slow to respond to this insolent defiance. A heavy bombardment followed and after silencing the Chinese guns and exploding a powder magazine the forces of the combined fleets occupied the forts.

This is the fourth time in China's history that the famous Taku forts have been taken, although their elevation above high water mark and their powerful armament would make them impregnable under any other control than that of the unskilled Chinese.

Russia, England, Japan and France are rushing troops to the coast and the Government at Washington has ordered a thousand from the Philippines to sail at once to protect her interests and citizens there. Different views are held with reference to this uprising of the Boxers. It looks to us like one of the greatest crises in the world's history, and if it does not prove the beginning of the end of the Chinese Empire, we shall be very much deceived.

God may not have been in any way directly connected with this uprising, but He will overrule it for the good of the present and future population of the Celestial Empire. One of two things will surely come to pass: China will be divided up between the powers or be maintained under European protection as one nation.

ACCORDING to a report published in the daily papers last week, warships aggregating a cost of $106,000,000 are to be built for our navy as soon as contractors are prepared to undertake their construction. The new program calls for eleven armored ships, which will practically double our present sea power in this class; and, in addition to these there are to be three highly improved cruisers of the Olympia type, and Congress appropriated $18,000,000 for the hulls and machinery of five battleships, and bids have been solicited for their construction. The plans for the six armored cruisers, which are to be more powerful than any ship at present in service, and are to cost for hulls and machinery alone over $25,000,000, will probably be finally approved next month. The Navy Department is also about to solicit bids for 35,000 tons of armor, the cost of which will amount to between $17,000,000 and $19,000,000. The complete program for the new vessels authorizes contracts for hulls and machinery amounting to $51,000,000. This includes five battleships at $3,600,000 each, six cruisers at $4,250,000 each, and three improved cruisers at $2,800,000. The battleships are to be of nearly 16,000 tons displacement, which is over 5,000 tons heavier than the Oregon, and are to be 100 feet longer than that vessel, with at least three knots better speed. The cruisers are to be 14,000 tons, 23 knots speed and 8,000 knots steaming radius, which is greater than that of any vessel of the same class at the present time. These vessels will be 5,000 tons larger than the Brooklyn, and at least three times as powerful. The protected cruisers will be of 10,000 tons displacement, or about twice the size of the Olympia.

CONTRIBUTIONS.

The Kiss of Judas.

BY REV. LOUIS ALBERT BANKS, D. D.

The last supper of Jesus with His disciples, a feast which was destined to live in poetry and art and human life as no other feast the world has ever seen, was over. The closing hymn had been sung. Jesus had led His disciples away into the Garden of Gethsemane, and there the awful pressure of the weight of the world's sins had bowed His shoulders, and He had prayed in anguish—anguish so terrible that the bloody sweat was its outward expression. The angel had come and ministered unto Him, and the great soul had gathered its forces together in that supreme submission, "Not my will, but Thine be done."

Christ had come back to his disciples, and as they aroused themselves after slumber—ashamed that in their sorrow and the heavy foreboding of coming disaster they had not been able to keep awake and be of some comfort to Him whom they loved—there was a sudden, excited outcry. The noise of clanking swords and marching men bursts on the stillness of the garden, the light of torches flashes through the darkness, and the priests and the soldiers approach, led by Judas to arrest Jesus as though He were a criminal.

Judas had gone out hurriedly from the Passover table, angry and uncomfortable from the knowledge that his treachery was already discovered by the Lord, and having found his fellow-conspirators and gotten his price he comes back, with the blood money in his pocket, rubbing the silver pieces over and over between his fingers and letting them clink together to keep up his courage as he shuffles along in the wierd light of the torches carried by the soldiers.

As they drew near Judas said to the captain of the guard that he would indicate who was the right person for them to arrest by giving Him a kiss. Strange, is it not, that Judas should have added the horror of that caress to the treachery of the betrayal of Jesus? One would naturally suppose that even Judas himself would have shuddered at doing a thing like that. It is an illustration to what extent the current will carry a man when he has once yielded himself to it.

Here is a man who at the first, so far as we know, had no fault in him, except this one false spot of greed. He loved money; he liked to have it about him; he enjoyed the sensation of feeling it pull heavy in the bag; he liked to pour it on the table and see it shine; he took pleasure in stacking it up in piles and seeing them grow taller. And this grew on him; grew on him even while he was the treasurer of Jesus Christ.

One would naturally think that in association with Jesus it would be impossible for a man to cherish such feelings. Christ was the soul of generosity; He poured out Himself and everything He had on the poor and the suffering and the needy; yet Judas living in that atmosphere grew greedier every day, until he bargained off his generous wholesouled, loving Lord Himself for thirty pieces of silver.

We ought to learn from this study of Judas that it is not safe for us to presume too much on the fact that we belong to a Christian family or that we are members of a Christian church, or that we are busily engaged as Christians in carrying on the business affairs of the Kingdom of God. We may do all that and yet be utterly out of harmony with the spirit of the cause with which we are associated. Noah's carpenters built the ark and then were drowned themselves. King Hiram headed the subscription list for Solomon's Temple and never got any good out of it. And Judas was the treasurer of Jesus Christ for three years, and got meaner all the time, until finally he betrayed his Lord with a kiss.

Ah, but that kiss! Why did Judas do that? It has always seemed to me that that was the blackest cloud in all the black sky of that dark deed.

It is possible that Judas selected this method of betraying Jesus without any reference to its appearance, but only because it was a certain way of fulfilling the foul contract to which he had committed himself. He had probably become so accustomed to formality and hypocrisy that the terribly wicked look of the thing did not even occur to him. It is an awful thing to do sacred deeds in a formal, heartless way. Little by little, possibly, Judas had lost his interest in Christ as the Messiah. His goodness had lost power over Judas, and he had lived on with Him, not because he loved Him, but because he had a comfortable job as treasurer, and it gave him a chance to handle money, which was the chief and growing passion of his soul. No doubt he thought, in order to keep his place, he must show the same affection as the others, and so he went on pretending that he loved Christ long after real affection had died out of his soul. And he had become so accustomed to giving this hypocritical kiss that the monstrousness of it in this deed of betrayal did not now appeal to him.

God help any of us from falling into formality in our dealings with Jesus. If we do not love Him, Heaven save us from kissing Him before the multitude and thus bringing that heart-searching inquiry to the Master's lips again, with our name there instead of the other, "Judas, betrayest thou the Son of Man with a kiss?"

Have you ever tried to picture the attitude of Jesus in receiving that kiss from Judas?

Elizabeth Stuart Phelps, in her book entitled "The Story of Jesus Christ," sketches the scene like this: "The lip of Jesus curled. Every fibre in His body recoiled. But He submitted to the embrace of Judas, as a god might submit to the touch of a befouled spirit, in the process of some plan of events too grand to be disturbed by a personal repulsion."

Now that is not my picture of the scene. I cannot imagine Jesus standing on an occasion like that with curling lip, in contempt, drawing Himself back with the angry dignity of some heathen deity. No, in my thought it was something very different. I see Christ standing there with an agony of tenderness upon His face, looking at the one man of the twelve upon whom He had lavished the opportunity of the ages for men to see and know and associate with Heaven, and had failed. Christ had loved Judas; He had put him in a place of responsibility; He had trusted him; He had labored with him, tenderly, lovingly; He had taught him as He had the others in the long talks He had had with these dear friends. Judas had not been forgotten or left without the pastoral oversight of Jesus. And it all failed. And now Judas, hard hearted, cruel, overmastered by his greed, had sold his Lord for money that weighed heavy on him, even as he approached to kiss Him. Oh, the grief there was in Jesus' face! The heart breaking appeal there was in His words! The great tears that welled up in His eyes as He said," "Judas, betrayest thou the Son of man with a kiss?"

The strange thing about it all to me is that it did not break Judas's heart, then and there; that he did not fall on his knees at Christ's feet; that he did not cry out in repentance, "Lord forgive me, though in my wickedness I have betrayed Thee, I will die with Thee."

Our Letter From Japan.

Every Sunday as I am returning from Sunday-school I think of my friends in America and wish that I could tell them the many interesting things I see and hear, while working among these people.

I must confess that many a Sunday morning I am almost tempted to stay at home. After one has taught all the week it would be easy to listen to Satan as he whispers: "You need the rest, you do enough in the week without this long journey and hard day." But I declare to you dear friends, I am always glad that I go, and it seems to me that some especial incident occurs on rainy or snowy Sundays to teach me the beautiful lesson that when giving seems hardest we receive our greatest recompense. The village is seven miles by rail and twelve by road and it takes just forty-five minutes to ride those seven miles. Railroad travel in Japan is yet in its infancy and the very fastest train only makes one hundred and eighty miles in eight hours, and I wish you could see how the people pack in! Sometimes there is not standing room in the third class and the first and second are full in proportion. Now I say "sometimes." I do not mean on excursion days, at least one third of the time. You never saw such a restless nation. They move from place to place and the constant changes in the army serve to foster the restlessness. In former times the people were compelled to move every five years to keep down plots and wars. They do not have any heavy furniture to move and they often go to the second hand shops and dispose of the few things that are in any way troublesome. I try to go to my Sunday-school third class because it is so much cheaper, and the way you people hold on to your money when the church collections are taken compels us to pay a great many things out of our salaries. By going third class it only costs a little over fifteen dollars per year, while second class would cost over twenty-five dollars. In the summer it is very well, but in the winter it is awful. The oil the women use in their hair and the dye used in the clothing, the smoking and drinking make a reeking atmosphere without the bad air expelled from the lungs. The smoking, etc., are as bad in one as in another. Men and women smoke and drink in the first class coach and it is there that some of the most wanton scenes take place. But this is not about my Sunday-school, is it? Well there are fifteen children who come regularly and over thirty who have books and come when they can or when the notion strikes them. The Buddhists have started a sewing school Sunday morning and that takes some nice girls I did have. You see the girl's knowledge of sewing has a great deal to do with her getting married and that is the great end and aim of the Japanese families—to marry off the girls.

There are some such interesting children. They average about like the children in America. I believe their memories are better, but it is at the expense of their reasoning powers. This language is a fearful tax on the memory. There are thousands of things that must be memorized. That sounds like exaggeration, but when I tell you that we must memorize 150 characters the first year, five hundred the next, and a thousand the next, and so on; you can see what the natives must have from childhood.

There are two little girls who have never missed one time. They are stolid looking children, but they learn all right and generally answer, a trait we have to cultivate. About four months ago I noticed that the round shaved spot on the younger sister's head was a little sore. By next Sunday it was pretty bad, though for a time or two I did not notice it as she sat farther away. After that it was as large as a silver dollar and seemed deep. I got troubled and suggested to my Japanese helper that we take some medicine to use on it. "Why," said she, "they made it sore." And I have since been told that the poor little children are bound to be a mass of sores anyway, therefore a deep sore spot is made, in order to get the bad blood out of the system. Truly the sins of the parents are visited upon the children. In Sunday-schools of this sort one cannot have lesson books, for the lesson must be adapted to the crowd. We tell them stories of the Old Testament and about Jesus; how the world was created. Ask them questions and teach them the difference between the gods of wood and stone and Jehovah. These children know the Lord's Prayer, five songs and a number of verses from the Bible.

Every Sunday when I get off the train and see, sometimes one, and sometimes half a dozen children waiting for me I feel reproached because it was such an effort to get there. The train leaves a little after nine, my Japanese girl helper always takes a lunch. We have the children with us until noon, then after dinner if it is cold we sit over the little charcoal fire until after half past one. We have to get in the train then or perhaps miss a seat. The train waits there until after two, so that it is nearly half past three when we get home. In pleasant weather we walk seven miles and a half and get Kurumus for the rest of the way and that brings us home at three.

Some of you may say it is unchristian to ride on the Sabbath. Well, that question seems merged into the greater one, "How shall these people know of God and Jesus?" There is nobody to go on any day except Sunday and it is rather far to walk there and back. My helper and I give out tracts to the people on the train and sometime I will tell you the questions and conversations they call forth.

We are told to sow by all waters and when a priest sits near me he gets a tract too. "Believe and Worship the True and Living God," is one tract, and "Why do You Object to Christianity?" is another that I give out every Sunday.

The latter tells the people the good things they have accepted from foreigners and why not at least honestly investigate Christianity?

Dear me! I believe that I began this letter with the promise to tell you of the Hatsukaichi Sunday-school. When I tell you that everything I write is interrupted many times; and that this letter has been written in odd moments, half an hour before school, a few minutes at noon and a few lines before the retiring bell at night, you will pardon all that seems disconnected I am quite sure.

About the time you are going to bed on Saturday nights our Sunday begins. I want each one to please remember that and pray that our words may be from God. That all we do and teach may

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have God's blessing; that the children in the Sunday-schools and the parents at home may be converted from their idols and superstitions. Ask this believing and such a mighty intercession will besiege the Throne of Grace that Japan will surely see and believe.

Praying that the God of peace may enfold you in his mantle of love and that your lives may be spent in his service, I am, Faithfully yours,

LIZZIE O. THOMAS

Hiroshima, Japan.

Paris Letter.

(From our regular correspondent)

Paris, France, June 11, 1900.

THE PALACE OF CONGRESSES AND HISTORY OF RELIGIONS.

Strange as it may seem, about the best place to study the United States at the present time is in the Paris Universal Exposition. When you are very close to a big thing you cannot see it. Perspection is necessary in measuring its scope. I have just returned from a visit to the building where many International Congresses, Sociologic, Scientific, Philanthropic, Educational and Religious are held. The Congresses sit in the large upper halls where many eminent specialists from all parts of the world are met to confer and discuss. In the lower halls are exhibits of various countries, and the exhibit of the United States is in the second room to the right. In all the rooms of these buildings are displayed pictures, tables, maps and models of hospitals, schools, reformatory institutions, libraries, etc. It is interesting to know that our country is ahead of all others in circulating libraries, and surprising to learn that Italy comes next. We have not nearly such large libraries as some other countries, but the difference is that ours are mobile and useful while these old country libraries are stagnant. The great libraries of Europe are for savants, ours are for the people. If you doubt this try to get into one of the old world libraries and see what a mesh of obstruction and red tape you will have to struggle through. You will need to present a written order before you can enter and the man from whom you get it is more inaccessible than a U. S. cabinet minister. You can enter the National Library at Washington, and I think any library in the United States, and read without formality or card any book on the shelves. Mr. Melville Dewey, of the State of New York, has done more for the improvement of the circulating library than any other man. The idea which possessed him was that a library should not be a mere reservoir or museum for rare and curious books, but a reservoir with pipes leading into every household. In other words dissemination, rather than accumulation, has been his aim and accomplishment. The broadcasting of wholesome chaste literature by means of the traveling country libraries of recent invention is bound to have a most salutary effect upon the intelligence of the country and will doubtless do much to neutralize the flood of cheap bad books and debasing journalism. "Do you know," said Ruskin, "if you read that book you cannot read this one?" When we reflect that only a small proportion of the really good books can be read in a lifetime it is literally true that in reading a trashy book we are losing forever the time to read a good one.

It is auspicious for the future intelligence of the citizens of the United States and especially of Italy that these two countries lead all others in the circulation of wholesome literature. It means for Italy a completion of her emancipation which was only partially accomplished when Garabaldi entered Rome and overthrew the temporal power of the Pope. Yesterday I saw on one of the most crowded boulevards of Paris a long procession of boys of from eight to twelve years old marshalled by two men who were in citizen's clothes and not as in former days the long domino of priests. I asked one of the leaders if they were public school children. The reply was: "Oui Monsieur, garcons de l'ecole Nationale." I could not help saying "vive l e'cole publique," for the future of France is more dependent on the education of the youth of the country than its great army.

I shall have more to say about this Palais of Congresses and the questions considered by the eminent specialists who are now here. To my mind this, while the least frappant, is really the most important part of the Exposition. It means more for human amelioration than the latest thing in plows, automobiles or electricity, though I must not be understood as munifying their usefulness. I learn that there will be no Congress of Religions such as was held at Chicago, but there is on the program, "d'Histoire des Religions" to be discussed from the 3rd to the 8th of September inclusive and this will doubtless bring up the subject in its breadth. There will be no participation by the Roman Catholics.

As the very intelligent Frenchman, M. Emile Bourgeois, of the office of the Secretary-General said: "The Catholics do not like discussion." For reasons of policy the Catholics took a part in the Chicago symposium. It had to be done, or the utter unfitness of the church for intelligent modern humanity and Christianity would have been accentuated in a way to seriously injure this great politico-religious organization in the United States, but there was an entrenous understanding between the American hierarchy and the Vatican that the fraternization of Cardinal Gibbons and others at Chicago was for effect, and their levity on this occasion did not in the least affect the ancient policy of Rome. Indeed, it was quickly followed by a repressive and retrogressive encyclical from the Pope, and a reaction against "Americanism" or "Heckerism," in other words a reaction against commonsense as applied to religion.

There is not in France or in French politics any reason why the Catholic Church should make a pretense of liberality as she did in the United States at Chicago, for just as an attempt to appear abreast with the age would help her in a country where religionists think, it would injure her prestige and her power with a people who in matters of religion, at least, have had for ages all thought repressed.

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Watauga Circuit.

The fourth Sunday in May was the occasion of our second quarterly meeting for Watauga circuit. It was a very pleasant day, also a very profitable occasion. Rev. J. J. Renn, D. D., our much loved presiding elder, was with us for the first time during this Conference year. In January we froze him out. We were sorry he did not meet us then. Glad to introduce him to these lovely hills of Western North Carolina. He said he had never lived so much in so short a time. He was as he proved to be, carried away with this delightful climate. At this season of the year and on to December it is exceedingly pleasant to be here.

The quarterly meeting was well attended. On Sunday we had the largest congregation of people I have seen in this county present to hear a great and good sermon delivered by Bro. Renn. There was tenderness and love in the sermon.

The spirit of the Lord was with us. The sacramental occasion was indeed well attended. We long for more spiritual uplifting. It is indeed good to feast upon the good things of God and to feel the presence of His spirit.

The impression made upon many of our good people was that we had a presiding elder of true Methodist stock. Valle Crucis will be glad to have him with them again.

Our work is progressing. We are hopeful of paying in full all Conference collections. Shall work to bring it to pass.

We notice in the tabulated sheet on missions that our work paid only 11c. per capita, but on doing a little figuring we see that Watauga circuit paid 13 1-2 c. per capita. We also notice that our amount was $117 00 with 348 members. So we stand in class D.

The Farmington circuit had $106.00 with 985 members and is classed A, and having paid only 11c. per capita. They have nearly three times as many members on that circuit as we have on Watauga and are assessed $11 less.

The above leads me to say we desire to get into class A, and will try to do so, but at the same time we think there ought to be some way to proportion the money in an equal way if we are all expected to pay in full.

We were glad to see the Mission sheet Hope we will have another next year.

We have never liked to stand at foot of class, but rather stand head. Let us all wake up a little and pay all in full. We must not work to pay missions only in full, but all.

We need to hold Childrens' Day, and work for American Bible Society as well. We will try for class A.

Truly,

A. S. RAPER.

The Pastor's Life.

A very pleasant fault is that of estimating a pastor by his ability as a preacher. If he be an able preacher, giving his people what are regarded as good gospel sermons, he is rated very favorably. But I consider this to be a very inadequate standard of judging what a pastor needs to be. The fact is, a pastor has a very poor conception of his obligations to his calling if he does not make much account of his life among men. I assume that a large number of pastors suppose that if they be acceptable preachers and do all that they can to induce people to attend the Sabbath services and the weekly prayer meetings they do about all that can be expected from them. Indeed, they seem to believe that their faithfulness in maintaining church services ought to fully offset any failures which may appear in their daily lives, but this is a gross mistake. A pastor's usefulness in the pulpit depends very largely upon his conduct and his influence in the community throughout the week. Just as surely as a pastor gets a bad reputation among his fellow citizens, just so surely will his pulpit labors be ineffective and unacceptable to his hearers, especially the unconverted ones. If he make a practice of getting in debt, paying but little heed to the rights of others, even his creditors, allowing them to frequently ask him for their dues, and, besides gives evidence that his word is unreliable, he surely sours the people of the community against him, and his work as a minister is worse than a failure,—it is a curse to the vicinity. I know of a pastor who has considerable intellectual

ability, and whose sermons are, in the main, quite thoughtful; he says good things in the prayer-meeting and tells his people to be much in prayer and live near Christ; and his daily conduct is so utterly devoid of conformity to righteousness that he is abominated by the most of people in the community. Indeed, his reputation as a man is bad, even far beyond the place in which he resides.

What extreme folly it is in such a pastor to think that he can accomplish any real good! Pastor, if you make a practice of disregarding your debts, if you be in the habit of thrusting yourself into other people's business, if you be acting hypocritical, if you indulge in falsehoods, you are a disgrace to your office and a mean curse to your fellowmen. God calls into the ministry only those who are true Christians, men of the best morals, men of high character.

C. H. WETHERBE.

Self-Denial.

What is self denial? Is it contributing a few dimes a week, month or year to the cause of God while spending many dollars daily for the gratification of purely selfish appetites? How many church members will deny themselves of their cigars, tobacco, snuff, wines, other drinks or luxuries and useless expenditures during one week of prayer, fasting and self-denial—July 2–8? Did Daniel and his companions forget the plain diet of the Hebrew Church and use that of the heathen king? If not, what did they risk and what were the result? Does not modern Christianity ignore the Ten Commandments and religious teaching of the Bible? If not, why so many hundreds rnd thousands of dollars being worse than thrown away constantly everywhere by Christian families to gratify the idle, useless, wicked, life and soul destroying habits, usages and customs of our modern civilization, while robbing God of his gifts and the dues required of the Church to carry the Gospel to all people? Do we not burn our annual products upon the altar of Satan and give the ashes to our Lord? Do not the best of us show our love to our Master by giving an ounce to his cause and a pound to selfish gratification? How many baptized believers practice the heathen maxim, "Eat, drink and be merry, for tomorrow ye die?" Will we, as a Church, make a mock of benevolence by setting aside one week out of the fifty-two to contribute a few thousand dollars for Missions, while we burn up and waste ten times as much the same week (to say nothing of the other fifty-one) of every year of our Christian lives? If we could turn into the Lord's treasury half we spend in making wrecks of our bodies and souls the world would be converted in a few years. If Christ's followers have been 1900 years praying, "THY WILL BE DONE," and practicing their own sweet wills and saving only a small per cent. for themselves, still leaving thousands of millions without a knowledge of their Savior, how long will it take to convert the world? God does not save any who will not be saved! In saving ourselves we save others, not by our gifts only, but by a full, complete and perpetual consecration, faith and obedience, which culminates in love. Nothing less will be received and honored by Him who owns the universe. Then, how long will the Church go limping, haulting and falling? When will she love God more than Mammon? Will war, famine, pestilence and other judgments cease while God's people continue to turn their backs upon his commandments? When the Christian Church wakes up to the fact that she must be like Christ and unlike the world, the Gospel car will carry salvation to all people in all countries. "So mote it be."

JOHN F. FOARD.

Statesville, N. C.

Morganton District Conference.

DEAR BRO. CRAWFORD:—The Morganton District Conference will convene on Thursday morning, July 19th and not 18th, as published in the District Conference Directory. The introductory sermon will be preached by Rev. L. L. Smith, of Connelly Springs circuit, on Wednesday evening July 18th. Revs. R. H. Parker, J. A. Bowles and R. D. Sherrill have been appointed a committee to examine applicants for license to preach.

The pastors will please prepare written reports on the disciplinary questions.

Let all the pastors and delegates who possibly can be present at the opening session, Thursday, 9:30 a. m.

We want to have an interesting and profitable District Conference, and in order to do so, it will be necessary for all the members to attend and take an act ive interest in the proceedings.

We extend a cordial invitation to the representatives of our educational institutions and editor of our church paper. The Recording Stewards will please have the Quarterly Conference Records present for examination.

All the preachers outside of the District who desire to attend the Conference will please write Rev. R. D. Sherrill, Marion, N C., so that homes may be provided for them.

With the approval of Bishop Morrison, I have appointed Rev. Jno. F. Armstrong to the Broad River circuit. Rev. M. C. Field had to give up the work on account of failing health.

Rev. Jno. W. Jones, pastor of Morganton circuit, has been appointed Financial Agent of Rutherford College and has started out on the canvass with fine prospects of success.

The trustees have elected an excellent faculty and expect to open school some time in the early part of August.

We trust the friends of the college and all who are interested in the cause of Christian Education will rally to the support of the institution and help us put first class educational advantages within reach of the young people of limited means.

Fraternally,

C. G. LITTLE.

Marshall Circuit.

Our third quarterly meeting, held at Rector's Chapel, was one of the best. Our beloved Presiding Elder, Dr. D. Atkins, was present, and as usual presided with that degree of insight and special care which characterizes a good presiding officer. No man has his work more fully upon his heart, and no man is more confident of success. Our people are already looking forward with regret towards the close of the year, as this is his last year with us as Presiding Elder, his term of four years ending with the present year. All who were present were delighted with his two very excellent sermons—one being on the "Omnipresence and Omniscience" of God, the other on "The Rending of the Veil."

We are glad to say that our charge is in fine shape, and the indications at present are for the best year's work in the history of the charge. We have had more than twenty additions to the church this year. Our people have very high aspirations and are believers in Christian education. Our educational reports show that our people are well represented in most all the colleges of the State. If we as Methodists, under the responsibility which God has placed us at the present, will only open our eyes and be convinced of the great importance of meeting our obligations to him and this grave responsibility and put forth earnest efforts to the accomplishment of that end, great things can and will be done Let every member stand by his pastor with ready hands to work and a full consecrated heart, and success is sure on every charge.

We have at present $145 subscribed to the Twentieth Century thank offering, and have only commenced. We hope to have a much larger sum than this in the near future. Let every member contribute something in this great movement!

I herewith send you some subscriptions to the ADVOCATE, and hope that in the near future to help increase your list. I wish the ADVOCATE could be placed in every home.

God bless its Editor!

GEO. J. OWEN, P. C.

To the Epworth Leaguers of the M. E. Chu ch, South.

DEAR FELLOW LEAGUERS:—I have pleasure in announcing to you that the interest in the coming Southern League Conference at Atlanta is almost unprecedented in our work. The signs point to a very large attendance and to several days in active and profitable work. Nearly all the arrangements for the great meeting have been completed, or are in course. The rate of one fare for the round trip have been secured on all railroads in our territory. The program is one of the most practical character. The discussion of the topics is to be led by active and experienced workers. Great profit as well as great pleasure is in store for all who attend this Conference. Atlanta extends us the most cordial welcome, and will do everything possible to make our stay pleasant and to help us in our work. The Conference is not to be a delegated but a popular meeting. You will, however, do well to send an official representative from each of our chapters, and particularly if you have a message or memorial send it by the hand of a duly authorized messenger. League Chapters can do no wiser nor better thing than to send, in addition to their official representative, their pastor, making him a present of the expenses of the journey. The Atlanta meeting is for the purpose of conference and for planning for the future of our work. We shall be glad to furnish any information concerning the meeting, the program, or any other matter, on request of any League or individual League member. Begin now to make your plans to attend the Southern League Conference, at Atlanta, July 25 29.

Very faithfully,

H. M. DUBOSE,
Sec'y. and Editor.

Nashville, Tenn.

Special Notice!

The Shelby District Conference will meet for organization at Shelby, Wednesday, July 11th, 8:15 p. m. The opening sermon will be preached by the Rev. S. T. Barber, of the Lowell circuit. Let all the brethren endeavor to be present at the organization or opening session Wednesday night.

Saturday of the Conference will be set apart for visiting brethren to present any special interests they may bring to us. Let those who expect to come note this, please, that the regular work of the Conference may not be broken into unless there should be some special reason for so doing. We are expecting quite a num-

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ber of brethren outside of the district, and hereby extend to them a cordial invitation to be with us, and pledge to them a cordial reception by our Conference. The above arrangement and date we believe will be the best for everybody and for all interests concerned.

Sincerely yours,
W. R. WARE.

Washington Letter.

(From our regular correspondent.)

Washington, June 20, 1900

The Commissioners of the District of Columbia have decided to appoint a committee of 100 citizens to co-operate with the committee in New York in the work of securing contributions for the relief of the famine sufferers in India. The action is the direct result of a visit to Washington of Rev. Justin E. Abbott, a missionary of the American Board, who has spent eighteen years in missionary work in India. He occupied the pulpit of the Westminster Presbyterian Church Sunday evening and vividly described existing conditions in the famine-stricken sections of India, from personal knowledge. Later in the week he made a statement covering the same ground before the District Commissioners and a few representative business men who had been specially invited to hear him Following are extracts from that harrowing statement: "While the distress that calls for aid is unequally distributed over the famine area, there is no place where the helplessness and misery of the people do not need the aid of sympathizing humanity. Starvation is not the only evil that famine brings, and a great cry of woe from childhood, womanhood, manhood, and the dumb beast rises up to heaven. There are places, however, in native states, and regions bordering them, where immediate aid to save life is needed. The perfection system of the government of India as embodied in the famine code has less chance of reaching there, and people die like cattle, as patiently and as little cared for. Missionaries working in these native states have a very heavy burden to bear in seeing such sufferings and being powerless to relieve but a small portion of it. As an example of the conditions prevailing at such places, the description of an eye witness will convey a partial idea." He then read the following, written by Mr. F. C. Aldrich, a correspondent of the Bombay Times: "On reaching the station a porter was deputed to act as guide through the native city, where we went first. On every hand were the dead and dying. Sometimes it was an aged person, sometimes a youth or an infant. The sun beat down almost unbearably. The wind carried the sand in clouds. They sat or lay quietly in groups of from five to fifty beneath the trees by the roadside. Often one had fallen alone, and was left there to die as he had fallen. If one died in the center of a group, no one attempted to remove the body. Why should they? All have sat or lain down there to die, and one by one they meet death—they all wait for it. They are hopeless, and say there is no one who will give, so they resign themselves to their awful fate. Passing on through the city, about one mile, we come to its eastern boundary. In the dry bed of the river and on its banks were scores of the bodies of persons who had starved to death. It was dreadful to look upon the faces of the small children who had thus died. Marks of infant beauty, intermingled with those indicative of a painful death were traceable. Near them on every side sat others, enduring the same terrible suffering and awaiting the same terrible end. We longed to be able to picture the suffering of these people to those who have laid by of their wealth, not for a rainy day, but for thousands of them. One sight would be sufficient to open the long-closed purse, and thousands would pour out blessings on the givers." Mr. Abbott concluded by saying: "The government of India is providing for six million daily, yet so great is the death rate in the hundreds of native states where the government has little control that the call for help to favored America grows louder every hour."

Among the speakers at the quarterly meeting of the District W. C. T. U. were Mrs. Alice Rossiter Willard, late of London, England, who was associated with Lady Somerset in the publication of the London Union Signal, the British temperance organ, and Mrs. Young, of Massachusetts talked reminiscently of her student days at Evanston College, when the late Miss Frances Willard was dean of that institution. A vote of thanks was adopted to the two ladies for their talks about the two greatest women the temperance cause has produced.

Those who are interested in the American missionaries in China are not getting much consolation in answer to their appeals to the State Department. This isn't because Secretary Hay would not be glad to quiet their fears, but because he doesn't know any more than they do. Since the cutting of telegraphic communication with Pekin there has been no authentic information from there or other interior places in China. While officials are loth to believe the sensational stories of the massacre of all foreigners, including the entire diplomatic corps, in Pekin, the firing on the European fleet by the Chinese forts at Taku and the fight resulting in the capture of these forts by the allied fleet, tends toward confirmation of the report that the "Boxers" and the troops of the Chinese government had combined against the foreigners. Several governments, including our own, are now hurrying troops and warships to China, and the Chinese will be made to pay dearly for any mistreatment of foreigners.

Ohio Wesleyan University, Delaware, O.

The fifty-sixth annual commencement of the Ohio Wesleyan University, June 14, was the greatest event in our history. At the alumni banquet representatives of fifty classes, from 1848 to 1900 inclusive, with one exception, gathered around the tables. Among the speakers were Senator Fairbanks, of Indiana, class of '73; Judge Robert Fulton, class of '50; Judge W. R. Warnock, class of '61; Prof. A. E. Dolbear, class of '66, and Prof. W. G. Williams, who has taught continuously at the University since 1844 The commencement address was given by Dr. Charles E. Jefferson, Pastor of Broadway Tabernacle, New York, class of '82, and 157 degrees were conferred—the largest number given at a single commencement in the history of the University. The gifts of the year reach $105,000, with $55,000 more in pledges.

An essential to successful study is good health, and especially so in the mental training of young ladies. The Valley of Virginia, where so many colleges are located, is perhaps one of the most healthful stretches of mountain, valley and river in America, and Roanoke at its foot, one of the most picturesque and advanced of its cities. Here is located Virginia College for Young Ladies, a leading female college of the South. Its campus is composed of ten acres of the beautiful blue grass soil; its buildings are very commodious and handsome, with every modern appliance fitting for comfort winter and summer. The faculty is composed of European and American teachers of recognized ability, affording especially fine advantages in art, music and literature. Thirty States attested appreciation of Virginia College last year by sending favorite daughters to Roanoke for education.

The forty-seventh year of Roanoke College was a successful one. Last year students from 10 Southern and 8 Northern States, Porto Rico, Cuba, Japan and Korea attended Roanoke. The college has a curriculum with eleven studies, well adapted to suit the wants of all students. The instruction is thorough and the standard high. The Faculty is composed of men of liberal scholarship and successful experience. Few institutions offer so much at so little expense The Roanoke Valley is famous for its beautiful mountain scenery and healthful climate The moral, social and religious advantages of Salem are unsurpassed. The catalogue of 62 pages shows that Roanoke is abreast of the times in its facilities and methods. For a copy of the catalogue, with the June Collegian, address the President, Dr. Julius D. Dreher, Salem, Va.

CATARRH OF THE KIDNEYS.

THE REMARKABLE CURE

Of Cases of Bright's Disease After They Had Been Given Up to Die.

Mr. J. Brake of Petrolea, Ontario, Canada, writes: "Four years ago I had a severe attack of Bright's Disease, which brought me so low the doctor said nothing more could be done for me. When one of your lectures on the above disease was read to me I began to take Pe-ru-na and Man-a-lin, and found it acted just as represented. In three months I was a well man, and have continued so ever since."



Hon. J. Brake.

Mr. J. N. Howard of Marble, Ark., says: "It has been nearly two months since I wrote you giving a description of my case. I began taking Pe-ru-na and when I got your letter I followed the directions. My doctor had no hope of my getting well. My bowels were so bloated that I could not rest day or night if I ate anything at all. I thought my case was hopeless. But words cannot express my praise for your medicines. My friends were wonderfully surprised when they saw me improving. But I have not suffered a day since I began taking your medicines; I eat anything I wish and have a good appetite. I was suffering from dropsy so bad that I could not get my clothes on and my feet were all swelled up."

Mrs. Mary A. Shear, Jennings, La., says: "I am recommending your medicines to every one I hear complain. My disease was Bright's disease of the kidneys. I am quite well now."

The kidneys are subject to catarrh the same as any other organ. The catarrh may be slight, giving rise to little or no disturbance, or severe, producing a genuine case of Bright's disease of the kidneys. The symptoms of catarrh of the kidneys are weak back, dull pains in back and hips, sometimes high-colored and sometimes clear urination.

Catarrh of the kidneys quickly leads to chronic Bright's disease. Pe-ru-na should be taken at the appearance of the first symptom. If taken in the early stages of the disease Pe-ru-na is sure to cure every case. Pe-ru-na cures catarrh of the kidneys simply because it cures catarrh wherever located. No other systemic catarrh remedy has as yet been devised. Insist upon having Pe-ru-na. There are no medicines that can be substituted. There is no other remedy that can be relied on to cure catarrh of the kidneys. Pe-ru-na cures catarrh of any organ of the human body. Send for free catarrh book. Address The Pe-ru-na Drug M'f'g Co., Columbus, O.

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Be glad! Make life a jubilate, not
A dirge. In storm, as in the sunshine, sing!
The clouds hide, in their sombre folds, the smile
Of God. Trust, sing and wait! The mists will turn
To gold; the angry winds be still, and peace
Brood like a gentle spirit o'er thy life.
—METTIE CRANE NEWTON, in Examiner.

Church Atmosphere.

The word "atmosphere" is very comprehensive, and one easily adapted in describing the conditions of life. It has long since ceased to mean simply the air which surrounds the earth, necessary to the life of our human bodies, and it is very common to hear of "a literary atmosphere," "a scholarly atmosphere,"an "atmosphere of art," and as many more as you have different phases of life to describe.

It is church atmosphere with which we have to deal at this moment, and he has lived very narrowly and seen but little of church life who has not come to know that every individual church and congregation has its peculiar atmosphere. Perhaps we may get more good out of this brief study if we seek to find what is the atmosphere a Christian church ought to have, and in that way the dangers which beset church life will be the more apparent.

In the first place, according to the New Testament, it is evident that the atmosphere of the Christian church ought to be warm-hearted and tender and sympathetic. I have seen churches where one would never dream of applying those terms in description. One would be more likely to think of a cold-storage plant. Now a cold-storage building has its uses, and it is possible to put fresh food into such keeping and bring it out a long time afterwards and find it still nourishing. But it never works well in churches. I have seen many a man and woman put in cold storage, who came into the church full of fresh, hopeful enthusiasm, determined to do and dare for the Lord and help on the cause of Christ; but after they had been frozen up for a year they seem to have lost all the taste and flower out of their religion.

There is another characteristic of church atmosphere very near to this, commonly expressed by the word hospitable. Paul urges us to always be ready to entertain strangers, for there have been people who have thrown open their hearts and homes to ordinary-appearing guests, and have found them to be angels later on. Poor Lot had slipped a good ways off from the path, but the hospitality still left in his heart from his good bringing up in the tent of Abraham proved his salvation. Rahab, too, saved her life, and that of her family, by her hospitality to the spies whom she hid from their enemies among her own people. There is nothing more important about a church on the human side than this atmosphere of hospitality, for it is that which first makes an impression on the stranger. If the newcomer in the church finds the hospitable spirit expressing itself in the outstretched hand, the open pew, and the kindly welcome, he is quite prepared to believe that he shall find the sympathetic climate warm enough to ward off social and spiritual rheumatism.

Another character of church atmosphere should be cheerful reverence. The church services and the church life ought to be reverent and worshipful in their spirit. But this reverence does not need to be, and ought not to be, of a gloomy type. Christians ought to be the happiest people in the world. Nobody has such a right to sing and rejoice and be filled with reverent laughter as Christians. There have been more songs written, and set to music, to show forth the goodness of God, and sound aloud the praises of Jesus Christ, than have been produced by all other religions combined. Christianity is peculiarly a religion of song and praise, and the predominant atmosphere of the Christian church should be cheerful and joyous. We have good news to tell the world, and our faces and conversation ought to back up the tidings we bring. What would you think of a man who came to tell you that you had fallen heir to a fortune with a face so long and depressed, and in a groaning, whining voice and spirit, which made you feel that it very nearly killed him to tell you about your good news? I am afraid you would think he was lying, and would want some corroberative evidence before you would believe him. Do we not make it hard for people to believe the good news of salvation because of the lack of good cheer in our lives?

The church atmosphere should be spiritual. I mean by that, that it ought to be such that it will make heaven, and immortality, and Christ, and His love, seem very real to the people who attend our services, and mingle with us in our church life. Of course, we are living in this world, and the Christian, like other folks, has to eat, and drink, and be clothed, and carry forward the ordinary avocations of daily employment. And the church itself is not an association of angels who have got rid of the flesh and blood, but a company of men and women who have, as a society, to support a pastor, and an organist, and a janitor, and various other folks, who have to eat bread and butter and divers other things just like worldly people. But the whole atmosphere of the church, while providing for these wants and necessities,ought to give to its members, and to every one who comes under its influence, the assurance that the church exists, not for any worldly purpose, but to draw men and women nearer to God, to bring them into fellowship with Jesus Christ, and to encourage them on their way to heaven.

Now, the atmosphere of a church is formed of a composite of the spirit of all the members of the church, and every man and woman in it ought to feel keenly conscious of the fact that his or her life helps to lower or elevate the tone of the church atmosphere. If we are warm-hearted, and gracious, and loyal, with our hearts set upon high and holy things, then the atmosphere of the church is elevated and purified by us, and every probationer who comes into it breathes a more wholesome spirit because we are there. But if, on the other hand, we are worldly, and selfish, and irreverent, we corrupt in so far as our influence may reach, the atmosphere of all the church, and we make it less healthy and wholesome for every one that inhales the spirit of our church life. Who of us would not feel it was a terrible thing to add impurities to the atmosphere, so that a child breating them should die from the poison? But it is an equally terrible thing to impregnate the atmosphere of a church with a moral taint, that may destroy the young life that has but recently been born into the kingdom of God.

What Your Savior Wants.

Is there nothing that Christ, as your friend, your Lord, your Savior, wants you to do that you are leaving undone today?

Do you doubt one instant, with His high and deep love for your soul, that He wants you to pray? And do you pray?

Do you doubt one instant that it is His will that you should honor and help and bless all the men about you who are His brethern? And are you doing anything like that?

Do you doubt one instant that His will is that you should make life serious and lofty? Do you doubt one instant that He wants you to be pure in deed and in word and thought? And are you pure?

Do you doubt one instant that His command is for you openly to own Him and declare that you are His servants before all the world? And have you done it?

These are the questions which make the whole matter clear. No, not in quiet lanes nor in bright temple courts, as once He spake, and not from blazing heavens as men sometimes seem to expect—not so does Christ speak to us.

And yet He speaks! I know what He —there in all His glory—He here in my heart—wants me to do today, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is His voice that tells me.—Phillips Brooks.

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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is a saying expressive of imaginary trouble. It is more probable that real trouble will be all in the eyes This is an age of defective eyes, but not so much one of SERIOUS eye trouble as before the extensive use of glasses. Statistics show that blindness has decreased over 60 per cent since the advent of glasses for the correction of complicated optical defects We like to do our share in helping "the good work" along. Let us help YOU.

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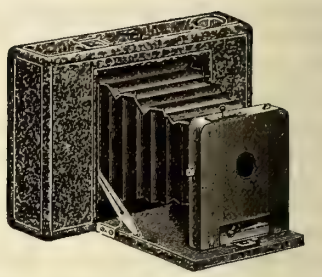
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Is the best preparation for the hair in use. Not a dye, but essentially a toilet article, which, by invigorating the roots, restores gray hair to its natural color, produces a rapid and luxuriant growth causes the hair to grow on the thin and bald places, eradicates dandruff, and renders the hair glossy and pliable. Highest testimonials. From Prof. W. E. Abernethy, president Rutherford College, N C., March 14, 1898:

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THE HOME.

In Time of Illness.

LILIAN GREY.

A time to drop the common, daily tasks
From listless hands, and let the tired feet,
So swift to run on errands numberless,
Cease for awhile to tread the accustomed beat.

A time to drop the many ministries
To others, who, surprised, will learn to know
The value of the daily kindly deeds
And words and smiles, because they miss them so.

A time to think, while waiting for slow strength
In the still room, with frets and cares shut out,
To get acquainted with one's inmost heart
And face each purpose, hope and fear and doubt.

A time to plan for coming days and years,
When, healed, and blest with all the strength of yore,
The hands and feet, refreshed, shall gladly take
The dear, familiar tasks and paths once more.

A time to think of others, who, perchance,
Spend months and years in lonely, darkened rooms,
And hold such close companionship with pain,
That all their little space seems filled with glooms.

A time to wait, and let the world go by;
To cease the fevered rush which enervates;
Content to be awhile a fallow field,
And, so, grow strong to meet what yet awaits.

—Times-Herald.

The Hoarding Habit.

Is there a woman who can "cross her heart," as the children say, and affirm that her make-up is wholly free from any streak of miserliness? What is the meaning, then, of those bundles upon bundles of things stored away in the garret, and of the evidences of this unlovely trait revealed by the button bag? We call it prevision, thrift, economy—anything but that which acknowledges kinship with anyone so detestable as "a person given to saving and hoarding unduly." But a better name is the hoarding habit—a habit which, on the surface, seems housewifely and judicious, but at the last analysis is often a selfish and unwise economy.

For instance, a young girl owned a fine ulster, which she had outgrown. She looked around to find a worthy poor child to whom she could give it. This ulster had beautiful buttons, which its prudent owner at first decided to replace by less expensive ones, thinking a time might come when she could use them.

She haggled with her conscience before she came to a conclusion. "They will surely come in some day," said the hoarding habit; "take them off." While conscience said: "You are giving this to a young girl who, though poor, no doubt enjoys pretty buttons as much as you do. You have had them two years already. Why be selfish and deprive the other girl of what may be a keen pleasure?"

Five years have since passed and there has not been a time when she would have used the buttons had the hoarding habit conquered.

This may seem a very small matter. Few of us, however, have the opportunity for anything bigger than petty self-sacrifice, thought for others and cheerful giving. Aside from this aspect of the question, is there real economy in saving every odd and end for some doubtful contingency? Without question there are some things we ought to save, buttons off garments fit for the rag-bag, old muslin, linen—but what of those old coats and trousers, those dresses, that broken chair which might some day be useful? Those trimmings off hats—how often it would be kinder and truer economy to give to some poor person the well-trimmed hat than to denude it and throw it, an unsightly spectacle, on the ash heap! There, too, is that box of old ribbons, which would delight the heart of any child. Magazines accumulate so rapidly, yet we hoard them, thinking that we may bind them some time, and the years pass while they grow yellow and mouse-eaten and the hospitals and prisons are crying out for reading-matter.

Among the possessions of the sacred past much is saved from mere habit. We have had them so long that we have not the heart to destroy them even long after all deeper, sweeter feelings have faded into ghostly proportions. Even the tokens of deathless remembrance may sometimes fall under callous eyes, into careless hands, so would it not be more becoming for us to bury the dead past than to leave it to the unloving?

Time spent in overhauling our hoardings, spring and autumn, is no small item in the argument against laid-up treasures. Not only is time money, but space, too, is precious—microbes many. The poor we have always with us. Can we afford the hoarding habit?—Anna Hamlin Wikel, in Congregationalist.

What Shall I Eat?

"What shall I eat?" "Whatever you like." "When shall I eat?" "When you are hungry." "How much shall I eat?" "Until you are satisfied."

These are the directions which a distinguished clinician of New York sometimes gives to his patients. They will doubtless be regarded with horror by hypochondriacs and neurasthenics. They doubtless are, and are intended to be, subject to certain modifications in individual cases, but they nevertheless exemplify the great truth that the voice of nature and the dictates of common sense are better guides to good digestion than any artificial system of diet.

The late Austin Flint, perhaps the most profound medical philosopher of his day, says: "My experience has led me to adopt a plan of dietetic treatment which has the merit of great simplicity, and which I have found to be very successful. I am accustomed to say to patients that if they expect to acquire a good digestion they must not pay particular attention to diet; that they must follow the dictates of instinct rather than any precise rules as respects the quantity to be taken and the time of taking it. I have never known a dyspeptic to recover vigorous health who undertakes to live after a strictly regulated diet, and I have never known of an instance of a healthy person living according to a strict dietetic system who did not become a dyspeptic. On the other hand, in a great number of cases in which persons had been sufferers for years on a strictly regulated diet, health has been speedily regained by simply eating in accordance with appetite.

There is said to be a skeleton at every feast, and there is none whose presence is more pernicious than that of a person who, with little knowledge and less common sense, tries to tell healthy people what they should eat. Once a man gets his attention concentrated on his stomach he is not likely to be the same man as before.

There is a popular idea that children should not have fat. The idea is widely diffused and has done incalculable harm. A liberal supply of fat in one form or another is of the greatest importance in the diet of young children, and their fondness for it is very evident. Here we have a striking example of the harm done by an arbitrary interference with natural instincts.

There are those who tell us that the way to secure good health and long life is to forswear animal food. Then there are those who forbid vegetables altogether and those who would have an exclusive diet of fruit. Last, but not least, is the prophet of a new propaganda, whose tenet is that man's food should consist solely of nuts.

But enough of such fancies. It is hardly necessary to tell sensible men and women that modern physiological research confirms what they probably already believe, namely, that a mixed diet—we mean a diet of cereals in some form, of meat, vegetables and fruit—is the best diet.

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Lassiter's

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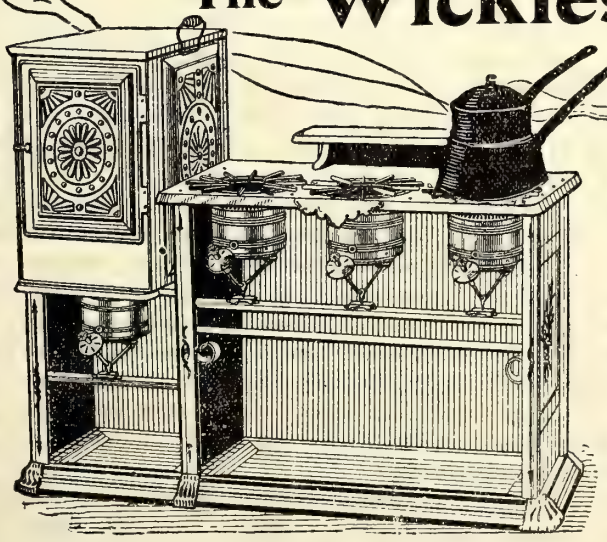
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ASSESSMENTS FOR MISSIONS IN FULL.

That the church in the bounds of the Western North Carolina Conference is making progress all agree. All things considered, the outlook is hopeful, but that we have a vast work yet before us is equally true. The harvest truly is great.

When we look at the vast field and see the pressing needs we feel as if the work ought to be rushed at every point and yet we must be content to make progress slowly. While the King's business requires haste we can only succeed by patient continuance in well-doing.

The one great mission of the church is to give the gospel to those who have it not. In the plan of our Lord there is no distinction between home and foreign lands—"Go ye into all the world." To every part of the earth. Begin at Jerusalem and extend the circle until every human habitation is reached; until the glad tidings are heard by every ear, and until the gospel is preached to those who set in the regions of darkness and the shadow of death. But how shall they hear without a preacher and how shall they preach except they be sent?

We want to make this year of grace, 1900, memorable in many particulars As a Conference we want to do more work than ever before. We want a deeper consecration on the part of preachers and people than we have hitherto had. We want greatly to stimulate the sentiment in favor of public and general education. We want to better equip our schools and colleges. We want a genuine revival of religious life and power throughout our territory and ten thousand converts, and we especially want to raise our assessments in full for foreign and domestic missions.

We are very much indebted to our Conference Board of Missions and especially to the very efficient secretary, Rev. J. E. Gay, for the carefully compiled and accurately classified statistics, showing the amount paid by each charge in our territory last year and also the statistics of the Annual Conferences in the Southern Church, arranged according to per cent. of assessment paid for foreign missions. We understand that each preacher has been supplied with a copy of this exhibit and can see, not only what his charge did, but also what others have done, and how his compares with theirs.

In our view, no more important work than this has ever been done for the cause of Missions and of the church. We are sure it will bear fruit in the way of a better understanding of the real situation, and also in the way of better collections.

Now let every pastor determine to have his charge do better this year than it did last. Let assessments in full for foreign and domestic missions be the goal fixed upon to be reached. Possibly all cannot get there but many will, and others will get nearer for having made the effort to reach it.

In fact, what we do for the spread of the gospel, is the best test of our unselfish devotion to Christ. In building churches and parsonages, in establishing schools and equipping them, in organizing and operating Epworth Leagues, there may be selfish motives prompting us. But not so when we send our money to give the truth to those who have it not.

Would that we had some power to stir the whole church to increased activity and liberality for the cause of Missions. From roports made by our brethren there is great destitution in our bounds There are many sections and corners, and out of the way places, between Guilford and Cherokee counties where the people are without the preached gospel. These are at our doors; shall they perish for lack of knowledge? If so, will not their blood be required at our hands. We have consecrated men who are ready and anxious to carry to them the message of salvation if only they can obtain a meagre support—shall we withhold that little?

Then the regions beyond are ready for the gospel. Intelligent, consecrated men and women are waiting, ready to go. Shall we keep them back? No. "The earth is the Lord's and the fulness thereof." Then let us render unto the Lord his own. "Bring all your tithes into the storehouse and prove me therewith and see if I will not open the windows of heaven and pour you out a blessing there is not room enough to receive."

FREE SCHOLARSHIPS.

Two thoughts are now absorbing the minds of our wisest and most thoughtful people. They are, first, how shall we raise the full amount of the Twentieth Century Thank offering asked for; and, secondly, how best to use what is raised for the accomplishment of the greatest amount of good. Since the General Conference has decided to devote the whole amount to educational purposes the matter now to be considered is, in what form to put the offerings. In buildings, in grounds, in apparatus, in scholarships, in simple endowment or in fellowships.

Bishop Galloway truly says: Methodism is a large and grateful debtor to endowments. We are the fortunate beneficiaries of great foundations. Without scholarships and fellowships the Wesleys could never have been the learned leaders of a great spiritual revolution and in all probability there never would have been the Methodist Church. To the endowments at the Charter House School, Christ Church College, and Lincoln College, Methodism owes the culture and remarkable scholarship of John Wesley. But for these ancient and liberal foundations the impecunious rector of Epworth would never have educated his gifted sons, and Methodism as a great ecclesiasticism might never have had a history.

Many of the foremost denominational and state colleges of our own country and Europe are using scholarships to the greatest advantage.

Vanderbilt University is wisely offering free scholarships to indigent young men, who are preparing for the ministry. Our State University has aided hundreds of young men in obtaining an education by means of scholarships. During the presidency of Rev. J. F. Crowell, through the liberality of Mr. B. N. Duke, there were sixty scholarships a year offered at Trinity College to meritorious young men. The plan for distributing these scholarships was so wise and well guarded that only the most worthy could obtain them. Each Presiding Elder in the two North Carolina Conferences had the right to select two bright, pious, poor young men from his district and, if they could stand the entrance examination, they received the benefit of the scholarship. This arrangement proved a very happy stroke both for the church and the college, and it proved very beneficial for all around.

For some reason the scholarships were withdrawn in 1896, but it has been recently announced that fifty of the scholarships have been restored and would be awarded by the faculty only for proficiency in learning. We are glad the scholarships have been restored but we think the benefits accruing would have been greater had each presiding elder been requested to select two promising pious, but poor, young men from his district who were able to stand an approved entrance examination.

Now we would like to see the liberal men of the Western North Carolina Conference follow the example of Mr. Duke, and during this year give fifty scholarships each to Weaverville, Rutherford, and Davenport Colleges, and fifty to the Brevard Epworth School.

That in all would only aggregate $10,000, and 200 scholarships. It seems to us we ought to find 200 men and women who are able and willing to do it. No one can foresee the amount of good the fifty scholarships given by Trinity College will do, if properly used, and no one can divine what good would come to the Western North Carolina Conference and the church, if each of the schools owned entirely by us, and located in our bounds and are operated exclusively in our interests, had a like number to give out.

We shall be glad to see the managers of these several schools take the matter in hand and through their representatives, make a thorough canvas during the summer months.

If persons cannot give the amount of money necessary to establish a scholarship, they might be willing to pay the interest on so much money for one, two, three, four or five years.

HIGHLY SUCCESSFUL CLOSING EXERCISES.

The eighth annual commencement of the State Normal and Industrial College took place in Greensboro, June 17–20.

The baccalaureate sermon was preached on Sunday morning at 11 o'clock by Dr. Watkins, of Spartanburg, S. C., in the College chapel to a very large congregation. It was spoken of as being an appropriate, ornate and instructive discourse.

On Monday night a reception was given by the President and Faculty to the graduating class, the visiting alumni and former students. It was an occasion of great social happiness and it will linger long in the memory of those who were present.

On Tuesday at 11 o'clock the alumnæ address was delivered by Mrs. Miriam Bitting Kennedy of New York. Mrs. Kennedy is now practicing medicine successfully in the great State of New York. For a number of years she was a member of the faculty at the Normal, but has been absent sometime.

Her subject was "Woman in Medicine." She is a lady of fine presence, unaffected in her manner, womanly in her bearing, broad in her views and kind in spirit. Her address had been carefully prepared and abounded in facts that were most happily presented. We think her paper a valuable contribution to history.

On Tuesday night a very large audience assembled to hear the essays of the graduating class. Six young ladies read papers. There was great variety in the subjects, and they were so treated as to prove entertaining and instructive.

The graduating exercises took place on Wednesday morning, beginning at 10:30. The crowd in attendance was very large, far beyond the capacity of the chapel. Many visitors were present from different parts of the State, and the people of the city and surrounding country turned out in large numbers. The Greensboro brass band discoursed lively music, the weather was cool and pleasant, and everything conspired to make the occasion a pleasant one.

The graduating class numbered thirty-one young ladies who had made an unusual record during their four years' stay in college.

The literary address was delivered by ex-Judge David A. DeArmond, who for several years has been a member of Congress from the State of Missouri. His subject was "Sentiment vs. Logic." He spoke without notes, and seemingly without any effort at oratory or impassioned eloquence, but with readiness and fluency, and held the attention of his audience throughout. While the speaker did not develop or treat his subject in the usual way, he greatly refreshed his audience and fertilized the thought of all who heard him

Hon. John D. Small, of Washington, D. C., Congressman from the first North Carolina District, presented the Constitutions of North Carolina and of the United States, and Bishop Rondthaler of Winston-Salem, presented the Bibles to the members of the graduating class.

President McIver reported that the health of the student body had been good since the opening of the spring session, and that the prospects for a large opening in the fall was unusually good.

A Sudden Bereavement.

McWendell Bryant, infant son of Rev. R. F. and Mrs. C. A. Bryant, was taken seriously ill with cholera in fantum attheir home at Pleasant Garden, near Greensboro, on last Sunday morning and died at 4 o'clock that afternoon. Wendell was a bright sweet baby and seemed healthy and strong until a few days before his death. His parents were very devoted to him and his sudden death was a great shock to them.

He was buried at Pleasant Garden on Monday afternoon. The funeral services took place in our church there, was conducted by the writer and was largely attended by the good people in that community.

Brother and Sister Bryant are very much loved by their people and have the sympathy of all in this great sorrow.

Our Job Office Department.

We have frequent inquiries from our preachers and others about doing job printing. Heretofore we have not been prepared to fill such orders. But being desirous of furnishing the best printing service for our preachers and others, we have arranged with a first class job office to have all printing done, promptly, and in the best style at the lowest possible rates for good work.

Letter and bill heads, circulars, pamphlets, visiting cards, catalogues, conference minutes and all kinds of plain and fancy work will be promptly done.

Write to the ADVOCATE office for prices and give us your orders. We are prepared to give satisfaction.

A Wonderful Organization.

Very few people realize the magnitude and scope of the Sunday School work of this country and Canada. Through its various organizations over 13,500,000 people are reached with the Word of God. The International Convention, whose field covers the United States, Canada and Mexico, is the most comprehensive religious organization in the world, including, as it does, all denominations, who work harmoniously together to save the children of the land. This Association also has a worker in Japan. The work in the International Convention is carried on by two great committees, one the International Lesson Committee, which select the Sunday School lessons for the whole world; and the International Executive Committee (of which B. F. Jacobs, Atwood Building, Chicago, Ill., is chairman), which has in charge the convention and field work and all other general work. All but six States, Territories and Provinces are now organized into State or Provincial Associations, having in charge the Sunday School work of their own State or Province. Many States now have every county organized. The township organization is the one that reaches the individual schools and comes in personal touch with the workers in these schools. Each township, county, State or province holds one or more conventions annually, aggregating many thousands in a year. The Sunday School work, through the individual schools and the various organizations, is doing more for the cause of righteousness and good citizenship in our land than all other agencies combined.

EDITORIAL NOTES.

Rev. J. A. Sronce sends good tidings from Mills River circuit. The Lord is blessing the abundant labors of this faithful servant.

Rev. J. C. Postell writes us that Table Rock circuit has raised $260 for the 20th Century Thank Offering Fund, and will make it $500. Let others report.

The Bishops of our church have added to the course of study for under graduates, the new book, The Son of Man, written by Dr. Gross Alexander.

We regret very much to report the serious sickness of Mrs. T. E. Wagg, of Greensboro. Sister Wagg has been quite indisposed for four weeks and does not improve. Let earnest prayer be made that she may be speedily restored to health.

We are in receipt of an invitation to the marriage of Rev. P. L. Cobb, of the Holston Conference, who is connected with our mission rooms at Nashville, to Miss Cora Nell Crosby, at West Bedford, Mass., June 27th. May their bright anticipations of their future life be more than realized.

We make a special discount to all the good schools and will be glad to acquaint our readers withthe merits of all that are worthy. Now is the time patrons are deciding where to send their sons and daughters this fall and hope all our readers will consult our school column before they reach a conclusion.

The Charlotte District Conference will meet in Wadesboro on next Thursday. Bishop Duncan will preside. Rev. S. B. Turrentine, D. D., is one of our most resourceful presiding elders, and we are sure to hear good things from his conference. We hope to spend some days with him, and want 100 new subscribers from that live district.

Rev. Everett Eaves, our preacher on Liberty circuit, was called, by telegram, to his former home, in Cleveland county last week, by reason of the death of his father, Mr. J. B. Eaves. Mr. Eaves has been for a number of years quite prominent in his county as a useful citizen and a political leader, and his death is greatly lamented. We extend sympathy to the bereaved family.

The Woman's Board of Foreign Missions of the Western N. C. Conference, held its session in Waynesville June 21-25. Mrs. Crawford, who is in attendance, will give a full account of the proceedings on our missionary page next week. From reports that have come to us we judge the meeting has been a most profitable one. Two of our general secretaries were in attendance, Drs. Pritchett and Atkins. They added greatly to the interest of the meeting.

Rev. J. W. Jones has been elected by the trustees financial agent for Rutherford College and has entered upon his work. Brother Jones is too well known to need any words of commendation from us. Give him a warm welcome and a few dollars to help him put on a solid financial basis this school that has done so much for the poor young men of our State and purposes to do still greater things for them.

Prof. D. Matt Thompson, Superintendent of the Statesville Graded Schools, and late president of the Teaches' Assembly of North Carolina, with Mrs. Thompson, stopped over a day or two in Greensboro last week on their way home from Morehead City. The Professor reports a profitable session of the assembly and a great deal of valuable work done. We have no truer or better people in the State than our teachers, and Prof. Thompson, considered from any standpoint, occupies a place in the front rank.

Rev. D H. Tuttle, of the North Carolina Conference, attended the commencement exercises of the State Normal College, in company with his family. They left for Morganton on Thursday morning to visit relatives and friends. Bro. Tuttle is a native of Caldwell county and properly belongs to Western North Carolina. He is a fine preacher and one of the strongest and truest men in his Conference. It is always a pleasure to have him visit us.

We are in receipt of a communication from the Committee of the recent Ecumenical Missionary Conference stating that no advanced subscriptions for the Report will be received after July 15th. All who desire to secure the two volumes (handsomely bound in cloth) at the low rate of $1.00 should remit at once to the Rev. Edwin M. Bliss, Chairman, 156 Fifth Ave., New York. After July 15th the regular price for the books will be $1.50, and they may be ordered through booksellers or the American Tract Society, New York.

Many of our leading colleges and best schools advertise regularly in the ADVOCATE. To begin with this and next issue, we have received advertisements from Littleton Female College, Trinity College, Trinity Park High School, Virginia College, at Roanoke, Va., Roanoke College, at Salem, Va., Belmont Seminary, at Bedford City, Va., Randolph Macon Woman's College, at Lynchburg, Va., Converse College, Spartanburg, S. C., The Agricultural and Mechanical College, Raleigh, N. C.

The Statesville District Conference, the first to be held this year in our territory, will convene in Lenoir on Thursday morning the 28th inst. This is one of our best districts. Lenoir is a model mountain town and Rev. J. Ed. Thompson is one of our youngest and most aggressive presiding elders. It is our purpose to spend two days in Lenoir and expect to hear something good at that conference. We hope the brethren will set the key note for the conferences which follow, and stimulate the whole church by their enthusiasm and wise action, and by giving the ADVOCATE 100 new subscribers.

Years ago Bret Harte wrote a series of stories which he called "condensed novels"—humorous tales, in which he burlesqued the style, mannerisms and peculiarities of the authors of the day. Mr. Harte has just completed, for The Saturday Evening Post, a new series of these inimitably funny literary caricatures. Admirers of Conan Doyle should read the adventures of Hemlock Jones in his quest of The Stolen Cigar Case; and those who are fond of Mr. Kipling will find pleasure in Stories Three; tales of Moo Kow, the Cow; Puscat, the warm loving one; the adventures of Bleareyed, Otherwise and Mulledwiney. In Rudolph, the Resembler, the astute reader will find a new version of Anthony Hope's most popular story, and will understand how much more complicated it might have been had there been three kings instead of only two. The first of these "condensed novels"—The Jungle Folk—will appear in The Saturday Evening Post of June 30th.

Wanted.

An earnest, consecrated, spiritual minded young minister, or Christian worker, is wanted three or four months, or till Conference, to assist in revival and pastoral work; a young man who has the cause of Christ at heart, one who loves to work, sing, pray and preach for the salvation of sinners, one who is humble, devout, fervent, teachable, agreeable, reasonable, and easily to be entreated, courteous, and kindly disposed; who is willing to work on limited compensation in a hard, needy field; who is willing to work more for the love he has for souls, and his desire to do good and to better fit himself for future work, than for what money he might get out of it.

A single man that can furnish his own horse is preferred.

This is a good opportunity for some young minister who anticipates joining Conference in the near future

Any one desiring to engage in Christian work as above stated will please write Rev. W. H. Perry, P. C., of Danbury, N. C. Reference may also be made to Rev. P. J. Carraway, P. E., Greensboro, N. C.

District Conference Notice.

All parties to be examined, local preachers desiring license renewed and members of District Board of Education are requested to be present at Wadesboro, Thursday, July 5th.

Committee on examination of local preachers and applicants for admission: Parker Holmes, J. E. Gay and L. M. Brower. Other committee, same as last year.

On Saturday, July 7th, at 11 a. m., Bishop Duncan will speak of the Twentieth Century Movement.

S. B. TURRENTINE.

Charlotte, N. C., June 25, 1000.

"Atlanta is the Place."



The Southern Epworth League Conference will meet in Atlanta July 26-29, 1900. This will be the first general conference of the Leagues of Southern Methodism, and doubtless will prove a great and historic event in our League work. It is fervently hoped that it may prove the starting point of mighty purposes and Church-wide plannings for victory by the younger hosts of Methodism. Let everybody who loves the League and who can do so go up to this great assembly.

The Twentieth Century Fund.

The following amounts have been subscribed In the Western North Carolina Conference:

Weaverville circuit,	$1,810 00
Central, Asheville	1,200 00
Haywood Street, "	330 00
Shelby District,	8,129 65
Charlotte District,	2,000 00
Table Rock circuit,	260 00

Send reports of all donations for this olumn.

A Slight Attack of cramps may bring on Diarrhœa, which is, in many cases, followed by inflammation of the stomach and other dangerous complaints. All such disorders are dangerous and should in their infancy be treated with the best known remedy. The merits of Pain-Killer are known and it is recognized as the standard specific for cramps, diarrhœa, etc. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for July 1, 1900.

JESUS WALKING ON THE SEA.
Matt. 14: 22 33.

TIME.—Spring, A. D. 29. PLACE.—Sea of Galilee.

GOLDEN TEXT.—Of a truth Thou art the Son of God.—Matt. 14: 33.

Order of Events.

This lesson connects immediately with that on the feeding of five thousand (Lesson XII of last quarter), it being the culmination of a day extraordinary even in our Lord's extraordinary career. In the early morning Jesus and his disciples left Capernaum by boat for a desert place on the eastern side of the lake. Hither, too, came a multitude whom during the day Jesus taught, and whom toward evening he fed. One result of the miracle was to excite the enthusiasm of the people; they would make Him king after their own fashion; even the disciples were infected by this temper of the people. To restrain this outburst and to enable his disciples to recover their balance of mind, Jesus constrained the "twelve" to re-enter the boat and sail for home, leaving Him to the solitude and quiet of the lonely hilltop. Thither He repaired to pray, and thence he looked down upon the lake, noting the gathering storm and watching the peril of his disciples. Rugged seamen as they were, the disciples could make no headway against the hurricane; then out of the storm came the figure of a human form, which, mistaking it at first for a ghost, they found afterward to be the Lord. Peter, springing into the water to share the Lord's company and peril, is quite characteristic, as is also his sudden access of faint-heartedness. Receiving the Master into the ship, the boat was found to be at the shore whither they were bound, and the tempest over.

The Miracle.

There is no human explanation of the miracle beyond the statement that it is a miracle. That it really happened we infer (1) from the manifest sincerity of the narrative, (2) from the testimony of three witnesses (Matt. 14: 24 26; Mark 6: 47-56; John 6: 16-21), and (3) from the general fact of the miraculous in connection with our Lord's person and work. No one who accepts our Lord as divine, no one who believes in his resurrection from the dead, need stumble at such an occurrence as this. A miracle is but an acted parable, and what fitter symbol could we have than this of Christ's Church in the storm of opposition which in after years it was to encounter, and of His watchful love and concern for that Church, with His ever-ready and efficient help to succor?

On the Mountain.

Verses 22, 23. Constrained. For the effect of the miracle on the people see John 6: 14, 15. If his whole work were not to be invalidated, it was necessary that Jesus should restrain the foolish enthusiasm of the people (in which, it would appear, his disciples shared); to do this he gave the people their journey home to think about, and his disciples the storm on the lake to struggle with. To divert people from foolish things give them something imperative and serious to think about. He went * * * to pray. To recover the bloom and tone of his own spirit Jesus always had recourse to prayer. In the presence of the Father, hushed, solemn, awful, Jesus could look out upon life with clear, far-seeing gaze, and, looking, could see plainly whither his way took him, even to the very end. To get life in its proper perspective we must commerce much with the unseen.

The Storm and the Presence.

24-27. Distressed by the waves. The Sea of Galilee, by reason of its peculiar situation, was and is subject to sudden and violent changes of weather, a hurricane there seeming to drop down without warning from a perfectly innocent sky. The form appeared to them as it would to us, a phantom or apparition; it might have suggested to them the passing away of the Friend whom they had left on the lonely shore, or it might have suggested a spirit luring them to destruction. No wonder that, in the general commotion of the elements and in view of this unusual and uncanny Presence, "they cried out for fear." Be of good cheer; it is I. One can only imagine the glow of hope and reassurance which would spring up at the tones of the familiar voice and the comforting nature of the declaration. And in after years, when things seemed just as hopeless for the accomplishment of their mission, how must the disciples have recalled with new access of courage and inspiration the words which this night were borne to them over the winds.

The Trial of Peter's Faith.

28-31. Peter answered. This incident is found in Matthew only. It is not easy to furnish a motive for Peter's act; nor perhaps is it necessary. The ardor of Peter's devotion to the person of our Lord is his chief and most attractive characteristic. To be with Him, especially to be with Him in a perilous situation, would irresistibly appeal to Peter's sense of chivalry and love; nor would it be altogether foreign to his nature to make a somewhat daring show of his love, just as later, when he asserted his pre-eminence in saying, "Though all should forsake Thee, yet will not I." If it be Thou. The words imply no doubt on Peter's part; a better rendering might be "since." Walked upon the waters. Sustained by a faith intense, though of short duration. Jesus stretched forth his hand. It must have been rather humiliating to Peter to find his daring enterprise threatened with an unromantic drowning, and no doubt our Lord thought there was punishment enough in that for Peter's presumption. Peter, therefore, should be saved, and so the ready and unfailing hand was stretched forth, and Peter and his Lord went up together into the boat.

After the Storm.

32-33 The wind ceased. John adds, "And straightway the boat was at the land whither they were going." Mark comments on the effect produced upon the disciples, "And they were sore amazed in themselves." The order is probably thus: with the receiving of our Lord into the ship the wind ceased, utterly to the amazement of these practiced sailors. and they were thus able to make the shore with safety and speed. That there was a supernatural element in the calming of the sea and wind is manifest from the exclamation of the disciples, "Of a truth Thou art the Son of God.'

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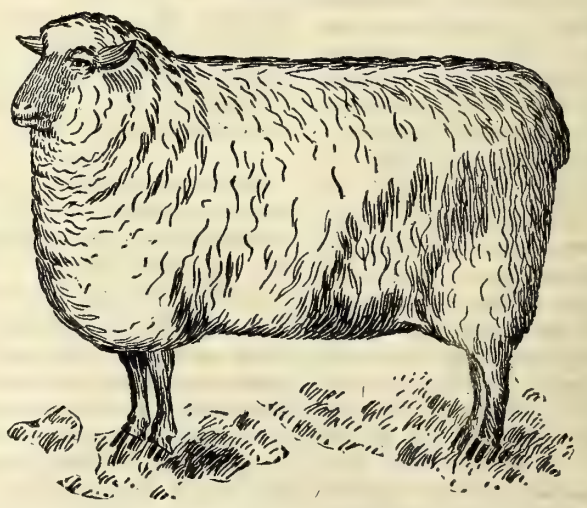
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for July 1, 1900.

DOOR OPENED TO THE GENTILES.
Acts x. 28: 34, 44 48.

The business of a soldier is generally considered as hostile to personal piety. Yet the first Gentile convert was a Roman officer, Cornelius, a centurion of the band called the "Italian band," in Cæsarea, and in his house was organized the first Gentile Christian Church, a brilliant prophecy of the ingathering that was to come to Jesus out of all the nations of the earth.

Strange to say, the preacher of the occasion was Simon Peter, a Jew of the Jews. He was directly called to this special work by the Holy Ghost. To understand the topic, we should study care fully Peter's vision, thrice emphasized, of the great sheet, wherein were all manner of beasts and birds and creeping things. The object of this vision was to teach the stubborn and prejudiced apostle that Gentile as well as Jew was a child of God by creation and redemption, and therefore had the right to hear the preaching of the gospel of Christ and him crucified. Cornelius also had a responsive vision, and thus the preacher and the hearer were mutually ready, and their joint efforts and faith resulted in a glorious revival. Studying this tenth chapter of the Acts, we learn that "all are one in Christ." Peter thought that the Gentiles were of baser blood, and of less privilege than the Jews. If saved at all, it must be by their becoming proslytes to Judaism. They were "common and unclean," like beasts forbidden to be eaten or offered in sacrifice under the law of Moses. The vision showed the mistake. Peter admitted the fact. "God hath showed me that I should not call any man common or unclean." "Of a truth, I perceive that God is no respecter of persons." (1 Cor. xii. 13.)—Era.

A Picture Social.

O. H. McGill, Beulah, Kan., sends this description of a charming social: "I send you herewith an account of a picture social given by our league last evening. On the day previous the walls of the church had been covered with pictures of various kinds. First, there were the likenesses of twenty-eight noted persons, which had been clipped from the newspapers and numbered consecutively, care having been taken to conceal the names. Between and about these were placed indifferently several art reproductions taken from magazines, and also a large number of Ram's Horn cartoons, picturing the evils of the saloons, the follies of fashion, etc. These were thrown in as a sort of spice, and increased very much the interest in the contest.

"Several house plants and some plum and cherry blossoms arranged about the pulpit added a pleasing effect. The social began with a short literary program consisting of a recitation, followed by a vocal solo and a reading from 'Aunt Samantha's' account of the 'Old folks' "exertion" to the island.

"Blank strips of paper were then distributed through the audience, and for ten minutes they were at liberty to pass around the room, and write down the names of as many of the persons represented as they were able, designating them by number.

"The meeting was then called to order and those who had guessed all were requested to stand; then those who had written down twenty-five names; then twenty, etc.

"Those who had come nearest completing the list were then asked to state the numbers they were unable to locate, and it was put to the audience for whoever might know to name the picture. The one who knew was then requested to tell something about the person represented, and in this way interesting sketches were brought out concerning Miss Isabella Thoburn, Ian MacLaren, Gen. O. O. Howard and others. Some amusement was afforded when it was ascertained how many of the ladies were able to recognize Lieutenant Hobson's picture, and two or three who confessed to having received assistance were classed with the tribe of George Washington, whose picture graced the wall as No. 1.

"Light refreshments were served at the close."—Epworth Herald.

The Foot-Path to Peace.

To be glad of life, because it gives you the chance to love, and to work, and to play, and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them, to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice, to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manner; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.

Unseen Force and Life.

I crossed the ocean on a powerful steamship, which weighed about 20,000 tons, and pushed her way against wind and waves at the rate of over twenty knots an hour. I could not see the propelling force; that was hidden deep down in the glowing furnaces, helped constantly with fresh coal.

That illustrates the spiritual life of every strong, healthy, growing Christian; his strength is measured by the inward supply of divine grace. The spiritual force and progress of a growing Christian prove that his life is hid with Jesus Christ. The moving hands on the face of any watch are the evidence of a mainspring. Happy are you if your neighbors who see you every day can know by your outward conduct that your inner life is fed by unseen Christ.—Dr. Theodore L Cuyler.

He Did Not Condemn.

It is one of the wonderful things about our Lord that with all that he knew and with all the burning intensity with which he knew it, he was no fault-finder. His purpose and aim were not to sit down on people, but to lift them up; not to condemn, but to save. It is a great feat, which only omnipotent grace can make us equal to, to be able to believe a thing tremendously, and then not be a little mad because the next man does not believe it, too.

The Student Who Wins.

Is a plodder.
Has high ideals.
Is always on time.
Is frank and manly.
Takes plenty of sleep.
Lays broad foundations.
Is thoroughly in earnest.
Is loyal to his instructors.
Believes in the golden rule.
Does his level best every day.
Is not in too much of a hurry.
Plans his work and works his plan.
Takes a due measure of physical exercise.—Selected.

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apr 9-8t.

Weekly Crop Bulletin.

The week ending Monday, June 25th, 1900, was characterized by abundant rainfall and a marked deficiency in temperature. In the eastern half of the State three fair days occurred, in the western half generally only one, and in that section especially the unfavorable conditions were most severely felt, and farmers have become discouraged on account of the grassy condition of crops, due to interrupted farm work, and the fear of damage to wheat in shock. The rainfall this week averaged 3.00 inches for the State, or over 2.00 above the normal. Fortunately, as a general rule, the showers were not accompanied by high winds or hail, and the damage by excessive rains was confined to limited areas over which crops were somewhat beaten down, and hillsides washed, while in the west the streams have been high and lowlands submerged with damage to corn. The temperature was continuously below the normal, the deficiency averaging over 7 degrees daily. Warm dry weather with sunshine is now badly needed.

On the whole, over by far the larger portion of the State the rainfall was extremely beneficial. The ground was thoroughly soaked and placed in excellent condition for working as soon as the weather will permit; crops which were all well cultivated have been invigorated, they are now in good condition and growing rapidly, though still somewhat behind the average in size for the season.

NORTH STATE ITEMS.

Oxford Ledger: Work on Oxford's $125,000 cotton mill is progressing well, as half a million bricks have been made and commenced to be laid yesterday.

Charlotte Observer: Major William M. Robbins, one of the commissioners of the Gettysburg National Military Park, has been invited as an ex-confederate soldier, by General Albert D. Shaw, Chief of the G. A. R., to deliver an address at Silver Lake Assembly, Wyoming county, New York, on Grand Army day, July 26th, and he has accepted the invitation.

Statesville Landmark: Mr. R. K. Murdock, the express agent, is receiving quite a number of coops of homing pigeons to turn loose. He started seven coops, 280, on their way Tuesday morning and has eight coops on hand now from New York awaiting instructions. Last week he loosed some here one morning that made the trip back to their lofts in Wilmington, Del., a distance of 400 miles in ten hours' time.

Fayetteville Observer: News has just reached here of a most shocking tragedy in Bladen county. Mr. Charles Chasen, overseer of Capt. A. B. Williams's plantation at Hampton, was shot while eating supper, surrounded by his wife and five children. The assassin fired through the window, blowing Mr. Chasen's brains out. ———Mr. George W. Ward, one of 71st's oldest and most prominent farmers, died Friday morning.———Capt. E. P. Powers, a well known and for many years a prominent citizen of Fayetteville, died at his home Friday afternoon in the 57th year of his age.

Durham Herald: Speaking of the several copper mines in Granville county to a Durham Herald man, Judge Graham said that our people over in this section have no idea of the immensity of these mines and of the enormous output of ore from them. One mine, the one known as the Holloway mine, near Virginia, has already reached a depth of nearly four hundred feet and the vein of ore seems to get better instead of diminishing. The other mines in Granville are surprising the most sanguine of the stockholders.

Wadesboro Intelligencer: Captain C. E. Braswell died at his late home in McFarlan last Saturday morning, aged 60 years He had been in failing health since about the first of the year with dropsy. Captain Braswell was a veteran of the late war and was a most gallant soldier. He had been depot agent at McFarlan for 20 years or more and was a most excellent citizen, having the confidence and esteem of all who knew him. A wife and several children survive him. ———Congregational meetings of the Wadesboro and Morven Presbyterian churches were held last Sunday, for the purpose of taking into consideration the question of calling a pastor for the churches. It was unanimously decided by both churches that a call should be extended to Rev. Donald McIver, of Sanford.

District Conference Directory.

The Statesville District Conference will be held at Lenoir June 28—July 1.

The Charlotte District Conference will be held at Wadesboro, July 5, and will embrace the 2nd Sunday.

The Winston District Conference will be held at Lewisville August 8th, and continue over Sunday, the 11th.

The Morganton District Conference will be held at Marion, N. C., July 18–22. The first day will be a Missionary Institute.

The Shelby District Conference will meet at Shelby and embrace the 3rd Sunday in July.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Salisbury District Conference will convene at New London and will embrace the 5th Sunday in July.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

The Franklin District Conference will convene at Haysville, N. C., August 8–12, embracing the 2nd Sunday.

The Mount Airy District Conference will convene at East Bend on August 22–25.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.

Bishop A. W. Wilson, D. D., Baltimore, Md.

Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R K. Hargrove, D. D., Richland Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D., Spartanburg, S. C.

Bishop C. B. Galloway, D. D., Jackson, Miss.

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O. P. Fitzgerald, D. D, Nashville, Tenn.

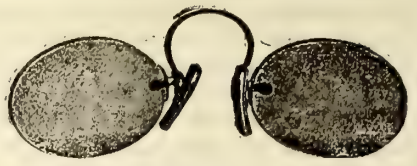
Bishop H. C. Morison, D. D., Louisville, Ky.

Bishop W. A. Candler, D. D, Atlanta, Ga.

W. H. LEONARD,

OPTICIAN,

Winston, : : N. C



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AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

QUARTERLY MEETINGS.

ASHEVILLE DISTRICT---3d Round.

D ATKINS, P. E., Weaverville, N. C.

North Asheville	June	2 3
Bethel	"	2 3
Marshall, Rector's	"	9 10
Hot Springs, Antioch	"	16 17
Ivy, Laurel	"	23 24
Burnsville, Concord	June 29, 30 July	1
Bald Creek, Deaton's Bend	June 30 "	1
Hendersonville	"	7 8
Swannanoa, Tabernacle	"	14 15
Saluda, Saluda	"	21 22
Cane Creek, Skyland	"	20 21,22
Old Fort, Carson's Chapel	Aug	4 5
Weaverville Beach	"	11 12
Haywood Street	"	18 19
Central	"	25 26

STATESVILLE DIST.—3d Round.

J. E. THOMPSON, P. E., Statesville, N. C.

Mount Zion station	June	9 10
Mooresville station	"	10 11
Turnersburg circuit, Eagle Mill	"	16 17
Iredell circuit, Moss	"	17 18
Mooresville circuit, Centenary	"	23 24
Woodleaf circuit, Ebenezer	"	24 25
Lenoir station, D C	June 28, July	1
Statesville station	"	7 8
West End	"	8 9
Stony Point circuit, Liberty	"	14 15
Taylorsville circuit, Beulah	"	15 16
Troutman circuit, Wesley Chapel	"	21 22
Statesville circuit, Salem	"	28 29
Lenoir circuit, Harper's	Aug.	4 5
Newton circuit, Fair Grove	"	11 12
Hickory station	"	12 13
Caldwell circuit Rocky Mount	"	18 19
Granite Falls station	"	19 20
Catawba circuit Ball Creek, C. M	"	25 26
Malden circuit, Bald Creek, C. M	"	25 26

CHARLOTTE DIST.—3d Round.

S. B. Turrentine, P. E., Charlotte, N. C.

Matthews station	June	17 18
Charlotte Tryon street	"	24
Belmont circuit, Trinity	"	24
Pineville circuit, Harrison	June 30 July	1
Wadesboro station (D. C.)	"	7 8
Charlotte, Brevard Street	"	15
Charlotte, Dilworth	"	15
Monroe circuit, Prospect	"	21 22
Monroe station	"	22 23
Ansonville circuit, Concord	"	28 29
Polkton circuit, Harmony	Aug	4 5
Clear Creek circuit, Bethel	"	8
Weddington circuit, Union	"	11 12
Waxhaw circuit, Pleasant Grove	"	14
Charlotte, Trinity	"	19
Derita circuit, Hickory Grove	"	22
Morven circuit, Sandy Plane	"	25 26
Charlotte, Calvary	Sept.	2
Epworth and Seversville, Seversville	"	2
Lilesville circuit, Shiloh	"	8 9

GREENSBORO DISTRICT---3d Round.

FRANK H. WOOD, D.D., P. E., Greensboro, N C

Jackson's Hill circuit, Poplar Springs	May	26 27
Asheboro station, Central Falls	June	2 3
Asheboro circuit, Pisgah	"	8
Uwharrie circuit, Concord	"	9 10
West Market St station	"	17 18
Proximity station (at night)	"	17
St Paul station, White Hall	"	23 24
Naomi station (at night)	"	24 25
Wentworth circuit, Bethlehem	July	1 2
Ruffin circuit	"	8 9
Reidsville station (at night)	"	8
Ramseur circuit	"	14 15
Liberty circuit	"	21 22
West Randolph ct, Pleasant Hill, D C.	"	26 29
Randolph circuit	Aug.	4 5
Greensboro, Pisgah	"	11 12
Centenary (at night)	"	12 13
High Point station	"	18 19
Pleasant Garden ct, Bethlehem, C M.	"	25 26

WINSTON DISTRICT – 3rd Round.

P J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station, Fair Grove,	June 30, July	1
Walkertown station Bethlehem	July	7 8
Kernersville circuit, Mt Vernon	"	14 15
Winston, Burkhead, night	"	15 16
Madison circuit Leaksville	"	21 22
Mocksville circuit, Zion Chapel	"	28 29
Mocksville station	Aug	4 5
Forsythe circuit Lewisville (D. C.)	"	9 12
Winston, Grace Church, night	"	12
Davidson circuit, Goodhope	"	18 19
Winston circuit, Mt. Tabor	"	23
Forsythe circuit Brookston	"	24
Farmington circuit, Farmington	"	25 26
Summerfield circuit, Mt Carmel	Sep.	1 2
Danbury circuit, Mt Hermon	"	8 9
Jamestown circuit, Oak Ridge	"	15 16
Winston, Centenary, night	"	22 23

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	10
Pilot Mountain circuit, Pilot Mountain	"	16 17
Stokes circuit at Stokesburg	"	23 24
Elkin station at Maple Spring	"	23 24
Sparta circuit at Laurel Springs,	June 30, July	1
Jefferson circuit at Bethany	July	1 2
Healing Springs ct at Healing Springs	"	7 8
Creston circuit at Suther and	"	14 15
Watauga circuit at Smith Chapel	"	15 18
Boone circuit	"	21 22
Wilkesboro circuit at Lebanon	"	28 29
North Wilkesboro ct at Miller's Creek	"	29 30
Rockford circuit at Dobson	Aug.	4 5
Mount Airy circuit at Salem	"	5 6
East Bend circuit at East Bend	"	22 25

The Mount Airy District Conference will be held at East Bend August 22–25

MORGANTON DISTRICT, 3d Round

C. G LITTLE, P. E., Marion, N. C

Marion station, Snow Hill	May	19 20
McDowell circuit, Murphy's	June	2 3
Table Rock circuit, Linville	"	9 10
East Rutherford circuit, Oak Grove	"	16 17
Henrietta station, Caroleen	"	17 18
Rutherfordton circuit, Mt. Hebron	"	23 24
Silver Creek circuit, Salem	June 30 July	1
Morganton station	"	1 2
Morganton circuit, Gilboa	"	7 8
Broad River circuit, Tanner's Grove	"	14 15
Forest City station, Forest City	"	15 16
Bakersville circuit Snow Creek	"	28 29
Connelly Springs circuit, Friendship	Aug.	4 5
Elk Park circuit, Elk Park	"	4 5
Estatoe circuit, Concord	"	11 12
Green River circuit	"	15

District Conference at Marion July 19-22. The first day will be a Missionary Institute.

FRANKLIN DISTRICT 3d Round.

C. M. Campbell, P. E., Franklin, N. C.

Franklin station	May	5 6
Whittier circuit Ocona Lufta	"	12 13
Cullowhee circuit, John's Creek	"	19 20
Webster and Dillsboro sta, Dillsboro	"	26 27
Bushnell circuit, Almond	June	2 3
Bryson City station	"	9 10
Robbinsville circuit, Tuskegee	"	16 17
Andrews circuit, Peachtree	"	23 24
Macon circuit Salem	June 30 July	1
Glenville circuit, Big Ridge	"	7 8
Highland circuit, Highland	"	14 15
Franklin circuit, Watauga	"	21 22
Hiwassee circuit Harris Chapel	"	28 29
Murphy station	Aug	4 5
Haysville circuit, (D C.) Haysville	"	8 12

Committee on examination of applicants for admission on trial into the traveling connection: Revs Ira Ervin, J E Abernethy and A S Howie

For license to preach: Revs J H Bradley, T F Glenn and T E Weaver.

Local preachers for orders: Revs. E Myers, W L Nicholson and E N Crowder.

SALISBURY DISTRICT - 3d Round

W. W. Bays, P E., Salisbury, N. C.

Concord ct, Olivet	June	2 3
Concord, Epworth	"	3 4
Salisbury ct, Providence	"	9 10
Salisbury, Main St	"	10 11
China Grove ct., Harris Chapel	"	16 17
Concord, Forest Hill	"	23 24
Concord, Central	"	23 24
Linwood ct, Centre	June 30, July	1
Lexington station	"	1 2
Gold Hill circuit, Zion	"	7 8
Salem circuit, Pine Grove	"	14 15
Salisbury, First Church	July	21 22
Albemarle ct Gold Hill, (D. C.)	"	28 29
Albemarle station,	"	29 30
Mount Pleasant circuit, Cold Spring	Aug	4 5
Norwood circuit	"	11 12
Spencer station	"	18 19
East Salisbury station	"	18 19

District Conference will convene at New London at 9 a m, Wednesday July 25.

Let all pastors be ready to report subscriptions for Missions and all other collections in full, if possible, at District Conference

WAYNESVILLE DIST--3d Round.

F. L TOWNSEND, P. E., Canton, N. C

Clyde circuit, Elizabeth	June	9 10
Sulphur Springs circuit, Sardis	"	16 17
Brevard station, Pine Grove	"	23 24
Transylvania ct Greenwood, June 30,	July	1
Mills River circuit, Horse Shoe	"	7 8
Leicester circuit, Little Sandy	"	14 15
Canton circuit Canton	"	21 22
Haywood circuit, Pine Grove	"	28 29
West Haywood circuit	Aug.	4 5
Waynesville station	"	12 13
Spring Creek circuit	"	18 19
French Broad circuit	"	25 26

SHELBY DISTRICT—3rd Round.

W. R. Ware, P E, Shelby, N. C.

Bessemer City circuit, Tate's Chapel	June	9 10
King's Mountain & Elbethel, K M	"	10 11
Gastonia station	"	11
Polkville circuit, Polkville	"	16 17
Belwood circuit, Falston,	"	17 18
Shelby station, Wednesday night	"	20
Cherryville circuit, Lander's Chapel	"	23 24
Lincolnton circuit, Pisga	"	24 25
Shelby circuit, Beulah	June 30, July	1
Mt'n Island circuit, River Bend	"	7 8
District Conference Shelby	"	11 12
Lowell circuit Bethesda	"	21 22
McAdensville station	"	22 23
Lowesville circuit, Hill's Chapel	"	23
Stanly Creek circuit, Iron station	"	28 29
N Cleveland circuit	Aug	1
South Fork circuit Bethel	"	4
Rock Springs circuit	"	5 6

Committee on Applicants for license to preach J H West, S T Barber and J W Clegg

Committee on Admission on Trial into the Annual Conference: J A Cook, T T Salyer and M D Giles.

Committee on Candidates for Deacon's and Elder's Orders: G B Detwiler, D R Coltrane and T F Gibson.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

A Little Light Bearer.

To the little heathen children
Afar across the sea
We send the light of Jesus
That is known to you and me.
And, though I'm but a little boy,
I know full well 'tis true
That we should always bear a light
To shine for Him. Do you?

Sometimes we let the light grow dim
When we're at school or play;
We're just like grown up children,
And forget that every day
We should watch and see 'tis burning
With a flame so clear and new,
That all the world about us
Can see it shine. Do you?

Perhaps you think that boys and girls
Can't shine so very far;
Jesus can make a little child
Outshine the brightest star.
And when I get to be a man,
Whatever else I do,
I'm going to lift aloft my light
And let it shine. Do you?

—Anna K. Murphy, in "Mission Dayspring."

Responsibility of Women in Mission Work.

BY MRS. DUNCAN MC LAREN, OF SCOTLAND.

The influence of women for weal or for woe is a matter of very ancient history; it is also a matter of paramount up-to-date interest. During the ages that have intervened since the beginning of time woman's influence has to a greater or less degree made itself felt, while in every epoch-making period there have arisen conspicuous examples of her power to make or mar the destinies of men.

Nor is this influence confined to any one people; it is all embracing, for it is one of the strongest touches "of nature which makes the whole world kin!" that she who rocks the cradle rules. This is one of the outstanding impressions of abiding memory which a visit to heathen lands makes plain, that however degraded and downtrodden woman may be, her influence cannot be destroyed. In the zenanas of India, in the crowded, comfortless homes of China, amid the wide-awake Japanese, in the lowly kraals of Africa, this power is exercised, for sooner or later woman finds her kingdom, though ofttimes it cometh not with observation.

Our responsibility in regard to mission work is thus plain and pointed, because of woman's prevailing influence. Superstition forges many a heavy chain, and it is always around woman's neck that these links are most tightly fastened. Clinging with tenacity to customs hoary with age, she comes in many instances to hug these chains; thus we find that in dark heathen lands women is ever the great obstructor to the spread of the light.

It is her hands that raise the highest barriers against the truth, it is from her lips that the poison flows which enters deepest into the life of the nation, for shut out from all that would enlighten, woman instills into her children's minds the darkness of her own. It is the O-basans of Japan, the Lao-taitais, or venerable grandmothers, of China, the Bibis of the Indian zenanas, who today are keeping many a man from entering the kingdom. We shall never see noble men in heathen lands until there are enlightened women.

Our responsibility in regard to these women is peculiar and pressing because the work of winning them for Christ has been laid upon us by the Lord of missions. To seek to raise the womanhood of the world to the high plane where God would have her take her place is most certainly a great and difficult undertaking, when we think of the numbers to be reached, and of the obstacles in the way.

Certainly in this direction, increase of knowledge brings increase of responsibility, for the more we study missionary problems, the more closely do we see how much of the real undermining work in missions lies to woman's hands to accomplish. Rivers of error must be stemmed at the fountain head, and the source of the polluted rivers of idolatry and superstition is always found in the home. It is, therefore, in the homes that Christian women must seek to replace these poisoning streams with the pure water of life.

Our responsibility must lead to pregnant and practical work, whether we are called to bear forth or send forth the word of life. We who tarry at home, if we are to divide the spoil with the multitude of women who publish the tidings abroad, must see to it that the responsibility resting on us is honestly faced and its claims fully met.

Responsibility lays another claim upon women in regard to the work of interesting the children. This is woman's special province, and it is work fraught with far-reaching issues.

Again the responsibility rests upon them of developing organizations and fostering the best methods for concerted work at home, by means of which increased interest and gifts may be obtained. There is a temptation in these pleasure-loving days to try to meet the world on its own ground by introducing into missionary methods worldly devices and plans. These may succeed in bringing out a greater number to a meeting where entertainment is linked to the imparting of missionary information, and it may seem as though an impetus was given to the cause, but if the motive be not enduring it proves but short lived, a mere fillin, spasmodic, and fitful.

It clearly lies within the province of woman's responsibility to use all talents in the service of the Master. Those who can wield a persuasive pen should help the editors to make our missionary magazines bright and attractive, and the many more who have a persuasive voice should seek the diffusion of these magazines in every way they can.

THE SOUTHERN RAILWAY

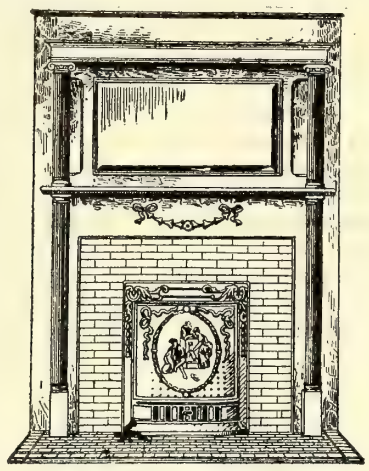
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THE FARM.

Items For The Farm.

BY. W. F. MASSEY

A friend in the Piedmont section says that he has a small place, and has a piece of land now in broomsedge, Japan clover and young pines, which he wants to get into permanent pasture. He wants to know if it would be safe to plant Bermuda grass there, and whether it would be apt to run into his cultivated fields. Or would the Carpet grass, of which so much is said in the South, do better.

Bermuda is not the grass for the Piedmont country. Its natural home is in the warm soils of the coast region. There it is the very best of pasture grasses, but in your soil I am of the opinion that it would be more of a pest than anything else. At best, Bermuda is but a hot weather grass and if used as a permanent pasture anywhere, it should be mixed with some winter growing grass. I have seen it thus mixed with the Texas Blue grass, and the result was a fine sod winter and summer on a very sandy piece of land.

For your section I am of the opinion, from a very brief observation, that the newly introduced Bromus Inermis, or Smooth Brome grass, is about the best grass you can use for a permanent pasture in your section. The Carpet grass of the South, Paspalum Compressum, is about as aggressive as Bermuda, and is a hot weather grass too. It has crept in here about Raleigh along with the Bermuda, and ordinary observers see no difference between them. I found it last year about the college grounds, and cannot see that it has any advantage over the Bermuda. I would make a mixture on that land by planting root cuttings of the Texas Blue grass, and then sowing the seed of Bromus Inermis and harrowing it with a smoothing harrow. Of course you can get seed of the Texas Blue grass, but it is all held together with a spider web like growth that makes it almost impossible to sow it, and it is necessary to plant the seed in bunches. But as it spreads rapidly it will soon cover the ground whether the seed are planted in hills or the cuttings are planted in the same way. Mr. J. C. Breece, of Fayetteville, I believe, sells the cuttings.

Prepare the land well and mark out shallow furrows about two feet apart and drop the cuttings in these, and cover. Then sow ten pounds per acre of the Bromus Inermis seed, and run a smoothing harrow over all. I would do this in October, for the Texas grass is a winter growing grass entirely and the Bromus is a perfectly hardy grass. Of course on land of nature it will be desirable to apply some fertilizer to give the grass a start. Any good complete fertilizer will do. But the most important thing is to prepare the soil well in the first place, for a permanent pasture is expected to last a life-time or longer. I would plow the land deeply and if possible subsoil it so that the red clay will be loosened to a depth of 15 inches, and the roots of the grass can strike down. Then give the grass annual attention. Give it every year a light dressing of bone meal, and once in six years a dressing of slaked lime at a rate of ten bushels per acre. You will then find that it will not run back into broomstraw, for the good grasses will grow too strongly for that. It might be as well to mix a little orchard grass seed with the Bromus as an earlier starter. I know of one section near a large northern city, where the soil is very similar to yours, and which a generation ago was considered too poor to cultivate. The farmers changed their practice to grazing. They put the land down in grass, and kept it dressed annually with bone meal. The pasturage increased annually, and carried more cattle every year. I have seen there in October, on land that has been in grass for forty years, and on which cattle had been grazing all summer, a growth of matted grass that if it could have been cut would make a ton of hay per acre, after feeding nearly one steer per acre all summer. A permanent pasture that is simply grazed and has nothing done for it, will not be a good pasture long. But there is no part of the farm that will pay better for manuring than the permanent pasture, and there are few localities in this State where a good permanent pasture cannot be maintained with some of the many grasses adapted to the purpose.

A Caswell county friend writes: "A majority of the farmers here believe that oats sown in the fall will turn to what we call cheat. I have been telling them that cheat is a distinct grass, and felt secure in my position till a few days ago, when a gentleman who has a son who attended the A. & M. College told me that his son said that you said that oats did turn to cheat as a result of the severing of the tap root of the oats. Will you please tell us all about this?"

How any student who has ever attended my classes here any length of time, and paid any attention to what he saw and was taught, could make such a silly statement, I cannot imagine, for if there is one thing more than another which I have tried to teach the young men here it is that "Whatsoever a man soweth, that shall he also reap." No cheat plant ever grew from a wheat seed and none ever will. I had made up my mind never again to try to combat this old super stition, because it is perfectly useless to argue with those who have imbibed such a notion. It is the result of a lack of intimate study of plant life, a point in which all of our educational institutions have heretofore been deficient, and it is not only the ignorant and uneducated who are ready to believe these things, but men nominally educated are just as apt to believe them as the ignorant, for there is a woeful amount of the densest ignorance among educated people in regard to all the wonderful phenomena of plant life and growth. Of course the cheat (Bromus Secalinus) is a distinct grass. It has good seed of its own and does not depend on wheat or oats for any help at all. This talk about oats running to cheat always follows a winter in which oats get badly winter killed. The absence of snow last winter in our coldest weather caused a great deal of winter killing. This hard freezing is just what the seeds of the cheat need to make them germinate and the soil is full of them, and they do germinate when the oats are killed, and the farmer who has never studied plants, sees something green there and thinks it is oats until it heads out and then he finds that it is cheat. It has been cheat all the time from the start from the seed but he did not know cheat from oats. A farmer sows oats with which cheat seed are mixed. He finds a good deal of the oats in the spring have "turned to cheat." But he lets the whole grow, and the cheat seed are all dead ripe by the time the oats are cut, and the land is further stocked with them. Then the chances are that he goes to work and sows that same stubble land in oats again, and the winter kills the oats and the hardy cheat seeded more thickly there than the oats ever were, grows rankly, and the result is that the whole field has "turned to cheat" in the spring, while it is all the result of careless farming and the sowing of foul seed. Some insist that cheat seed will not grow. They say this because they have always heard it so stated, and have never investigated for themselves. Take two boxes and fill them with soil that has been roasted in an oven at a heat sufficient to destroy all seeds that may be in it. In one of these boxes plant some wheat or oats, paying strict attention that nothing but the grain is planted. In the other box plant seed of cheat. Now put both boxes out where they will take the chances of the weather, taking care that they do not dry up. Now if the weather in winter gets cold enough to scorch off the oats, watch closely and see if you can find any of them turning to cheat. Watch the other box. You will find that it takes cold weather to make the cheat seed grow, but they will start finally and you can study the two plants side by side, and get acquainted with the appearance of cheat and oats in a young state. If the oats live over the winter, they will make oats heads, but never a plant of cheat will be found in that box nor a plant of oats in the other. There are hundreds of farmers who will not believe a word of what I have written, for they "know that oats and wheat turn to cheat." It only shows how strong a hold an old superstition has and how hard it is to get men to study the laws which God has ordained for the growth of plants. "Consider the lilies, how they grow," was the injunction of Him who spoke as never man spoke, and it is sad to think how little attention has been given by the majority of men to any effort to find out how the lilies grow, and how ignorance of the laws of nature hinders men from a proper use of the Creator's gifts in plants and soil, and makes them soil-robbers instead of farmers. Even in an agricultural college the men are scarce who wish to learn anything of plant life or plant culture. The young men are being attracted away from the farms to the shops and factories and the men who have never farmed well themselves, and can see nothing in farming, when they send their sons to college, never want them to study agriculture. After a while some of these will learn that there is more in the free life of the farm than in the din of the mill and the slavery of the shops, and we may look for a revival of interest in scientific agriculture.

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SOUTHBOUND.

		No. 403.	No. 41.
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.		*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar. Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington, S. A. L.			*3 05 p m
Ar. Monroe, S. A. L.		*8 58 a m	*9 12 p m
Ar. Charlotte, S. A. L		*8 00 a m	*10 25 p m
Ar. Chester, S. A. L		*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S A L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 1d a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

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The above applies also to Tributes of Respect.

FORBIS. — Sarah Randolph Forbis (nee Lee) was born in Mecklenburg county, North Carolina, February the 22nd, 1833; was married to Rev. J. C. Forbis of the Methodist Protestant Church, in the year 1860, and died at the home of her sister, Mrs H. T. Hudson, in Shelby, N. C., on the 9th day of April, 1900.

Her husband died within about one year after their marriage, leaving her with one little daughter, Annie Lee, for whom the mother lived ever after, till, at the age of 16, she too departed for the better land, leaving sister Forbis nothing to live for, save the good of others as she spent her life in beautiful and blessed ministries of sympathy and help. She longed for her release, and when it came she was ready. Walking through the valley and shadow of death, she was enabled to testify that she feared no evil, for the Lord was with her.

With simple services, according to her wish, we laid her to rest in the lovely cemetery, beside the sleeping dust of her loved one gone before. Her life was beautiful and her death was triumphant.

H. M. BLAIR.

SPRINKLE.—Mrs. Catherine Sprinkle (nee Allen) was born in Iredell county, N. C., January 23, 1830, and died at the home of her son, Smith Sprinkle, April 14, 1900.

She was united in marriage with Jno. W. Sprinkle April 19, 1853, and they lived together in loving companionship until his death, some years since.

She professed religion and joined the Methodist Church when only thirteen years old, and lived a consistent member till her death. She was a devoted wife, a loving mother, a loyal member of the church, and a consecrated servant of Christ.

She did much to make her home a Christian home and train her children for Christ. Two of her sons, Rev. H. C. and Rev. R. L. are ministers of the gospel.

Her remains were interred in the cemetery at Brick Church, Rev. W. B. Lyda conducting the funeral. Nine children are left to mourn the loss of a mother, but they do not mourn as they that have no hope, for just before she died she said: "We all want to go to our home up yonder."

JNO. H. MOORE.

HOKE.—Sister Harriet Excy Hoke was born January 7, 1829, and departed this life June 7, 1900. She reached the ripe age of 71 years and 5 months. She was buried at St. John's Church, with her husband, father, little son, a sister and brother. Sister Hoke leaves three sons, a brother and sister, and seventeen grand children.

Hers was a quiet and gentle life. "One of the best of neighbors," said one of her near neighbors. "The best of mothers," said one of her sons. Her earthly life is over; her work is done; may those who linger behind look ever in sweet hope of a happy meeting and reunion.

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The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

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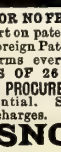
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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated May 27, 1900	No. 23. Daily.	No. 35 Dail.	No. 105, Daily ex Sunday.	No. 41, Daily.	No. 49, Daily.
	A M.	P.M	P M.	A.M	P. M.
Leave Weldon..	11 50	8 58	.....	.....	.....
Ar. Rocky Mount	1 00	9 52	.....	.....	.....
	P M				
Leave Tarboro....	12 21		6 00	.....	.....
Lv. Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 59	10 25	7 00	5 57	2 40
Leave Selma.....	2 55	11 10	...	.....	.....
Lv. Fayetteville..	4 30	12 22	...	.....	.....
Ar. Florence.....	7 25	2 24	.....	.....	.....
	P. M.	A.M.			
Ar. Goldsboro	.....	...	7 55	.....	.....
Lv. Goldsboro..	.....	...	.....	6 45	3 30
Lv. Magnolia.....	....	..	...	7 51	4 35
Ar. Wilmington..	...		.....	9 20	6 00
			P.M.	A. M	P.M.

TRAINS GOING NORTH.

	No 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence.....	9 50	.....	7 55	.....	.....
Lv. Fayetteville..	12 20	.....	9 41	.....	.....
Leave Selma.....	1 50	....	10 54	.....	.....
Arrive Wilson.....	2 35	.....	11 33	.....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...		.....	.....	7 00	9 35
Lv. Magnolia...	....	..	.....	8 30	11 10
Lv. Goldsboro....	....	4 50	....	9 37	12 26
	P. M.		A M.	P.M.	P.M.
Leave Wilson....	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro	....	6 46	.....	.....	.....
Leave Tarboro..	12 21	.....	.....	.....	.....
Lv. Rocky Mount	3 30		12 07	.....	.....
Arrive Weldon....	4 32		1 00	.....	.....
	P.M.		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 8 10 p m. Returning, leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m, arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:56 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 7:15 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 10:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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NEWS OF THE WEEK.

Tuesday, June 19.—There is still no news from the foreign legation at Pekin ———Mrs. Gladstone was buried in Westminster Abbey yesterday———Communication with inland China becomes still more interrupted———News comes from China of Christians being massacred at several points———France will send several warships and infantry and artillery to the scene of the Chinese troubles——— There are five candidates for the nomination for governor before the Florida democratic convention———An American transport, with 1,200 troops aboard, bound for Manila, was intercepted by cable at Nagasaki and has reached Taku———A delegation of negroes, headed by George H. White appear before the republican convention committee on platform and ask for a plank on Southern outrages ———The official view at Washington yet is that we are not at war with China; that the action of the Taku forts may be explained away and suitable reparation made———Washington officials had no news from China yesterday except official notice from Russia that she was sending 40,000 troops to China to protect Europeans and American.

Wednesday, June 20—A New York Cotton Exchange membership sells for $4,025———At Martinsville, Va, a negro is executed for an attempted criminal assault on a young lady———The Chinese forts at Canton are ordered to fire on any foreign warship that attempts to pass———The British mission at Hogan has been looted and the missionaries carried off by the Chinese———Kruger and Reitz are still in their railway coach. It is said they have $10,000,000 in gold with them———The bombardment of the forts at Taku is described as resulting in rivers of blood and piles of mutilated corpses ———Hanna gives up the fight against Roosevelt and he will be nominated by acclamation to-day———General MacArthur will to-day announce President McKinley's amnesty proclamation and it is believed that Aguinaldo will soon surrender———The report is not true that the transport Thomas has reached Taku with 1,200 troops. She sailed from San Francisco June 16 for Manila———A Shanghai dispatch says Admiral Seymour reached Pekin on Sunday after an arduous march, during which he was frequently attacked by Chinese———Latest Shanghai reports say the Prince Tuan has burned the imperial palace at Pekin and murdered the emperor and that the dowager empress has committed suicide ———General Kitchener, while sleeping on a repair train, has a narrow escape from capture by a body of Boers, who attack and destroy the train. He barely escapes on horseback.

Thursday, June 21.—In the Republican national convention McKinley and Roosevelt are unanimously nominated——— The platform of the Texas Democrats declares for the Chicago platform and denounces expansion———Rev. Francis E. Clark, who was, with his family, in Pekin, telegraphs that he has reached Korea———Governor Roosevelt says he will reserve for his letter of acceptance anything political he has to say———General MacArthur publishes the President's decree of amnesty to all Filipinos who come in and surrender———The editor of a leading German aggregarian newspaper says his country's next war will be naval and with England———The federal circuit court of appeals at Philadelphia upholds the handsome bequest of Judge Handley to the city of Winchester, Va.———Apart from the developments at Tien Tsin, the state department looks upon the situation in China as encouraging, with the hope that the worst is over———The Chinese minister calls on Secretary Hay and gives him the assurances of the viceroys of the southern provinces that they will maintain quiet therein———The board of governors of the Southern Cotton Spinners' Association meets in Charlotte and recommends action to remedy the present low price of their goods———Sufficient evidence has been secured to warrant the arrest of Rathbone and the head of the printing house at Muncie, Ind., for complicity in the Cuban postoffice frauds———British authorities do not credit the report of the death of Admiral Seymour. There is yet no news from Pekin. The rumor of butchery and burnings is repeated. The bombardment of Tien Tsin is announced.

Friday, June 22—Pittsburg has a $250,000 fire———There is still no news from Admiral Seymour or from Pekin. ———England has bought forty batteries of Krupp field artillery———A cablegram to the Presbyterian board of missions says the mid-China stations are quiet———One hundred employes of the Netherlands railroad company, of South Africa, and their families have been expelled———The schedule filed by the assignees of Price, McCormick & Co., shows $12,698,591 liabilities and actual assets $12,469,971———Minnesota and the two Dakotas are estimated to produce 75,000,000 bushels of wheat this year, against 2,000,000 last year——— Tien Tsin is still bombarded by Chinese soldiers, and the foreign consulates have been burned. The Russian troops are hard pressed———A French officer who left Tien Tsin June 20th, says the city had been bombarded three days and the foreign troops were short of ammunition. ———At the University of Havana there were seventy-two professors and twenty-four assistants drawing $2,400 annual salary and some holding government positions. General Wood has cut the number down to forty-six. There are only 450 students———A cablegram to the Methodist Foreign Missionary Society in New York names three missionaries as saved from Pekin, leaving the inference that the remaining twenty-four, including several women, have been murdered———The Washington administration is making every effort to increase the American forces in China Hurry orders for the Ninth regiment have been sent to General MacArthur and another regiment will probably be sent from the Philippines.

Saturday, June 23.—A detachment of the Fortieth regiment ambushed by Filipinos with loss of ten killed and twelve wounded———Admiral Kempff cabled yesterday morning that an action was then in progress between U. S. marines and the Chinese outside of Tien Tsin ———There are 430 of the international troops, including 58 Americans, in the city of Pekin———Richard Croker arrived yesterday from England———A state of siege has been proclaimed in several districts of Bulgaria———Southern cotton spinners propose to establish business houses under contract of the association to handle the production of their mills———No war news from South Africa has been received today———A strike of coal miners in the Birmingham, Ala., district is expected at any time ———Intelligence has been received of the murder of Methodist missionaries by the Boxers.

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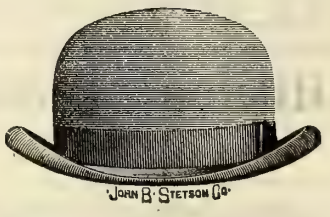
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If Christ Should Come To-Day!

If Christ should come to day!
If we could find Him on the broad highway
Or city street,
O, would we crowd to touch His garment's hem
Or kiss His feet?

If He should come to day!
If the All-searching One should find us out,
And call our name,
Would we press forward toward the outstretched hand,
Or sink in shame?

If He should come to day!
The Prince of Peace amidst the clang of war
And battle heat;
O, would we haste to lay our weapons down
Before His feet?

If He should come to day!
Above all honors and the paltry things
That men call great,
Is He enshrined, and have we kept our faith
Inviolate?

O, poor and weak and blind!
Living for self, we make our petty plans,
Map out each year;
Forgetting in an hour we know not of
He may appear.

O, gentle, pitying Christ!
Delay Thy coming to the weary soul,
So sick of sin;
Draw close Thy cords of love until his heart
Shall take Thee in.

Then come at morn or eve!
Whether in manhood, youth, or feeble age,
Thy visit fall;
To him who loves Thee all is well, since Christ
Is all in all.
—Helen A. Beard, in Sheldon Daily.

THE world has yet to see what the Lord will accomplish through a wholly consecrated church —A. T. Pierson.

THERE can be no consecrated church without consecrated individuals. Are you sure that the church to which you belong is more consecrated by reason of your membership?

NO BETTER advice has yet been given on the amusement question than that given to John Wesley by his mother while he was a student in college. In one of her letters she wrote: "Would you judge of the lawfulness or unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind, that thing, to you, is sin."

EVERY single day should be to you a day of royal discontent. You never thought as well as you ought to think. You never meant as highly as you ought to mean. You never planned as nobly as you ought to plan. You never executed as well as you ought to execute. Over the production of the scholar, over the canvas of the artist, over the task of the landscape gardener, over the pruner's knife, there ought to hover perpetually his blessed ideal, telling him, "Your work is poor—it should be better," so that every day he should lift himself higher, with an everlasting pursuit of hope which shall only end in perfection when he reaches the land beyond.—Henry Ward Beecher.

THE week of prayer and self-denial is upon us. We trust that no pastor has failed to impress its importance upon his people, or to call his congregation together daily for united supplication, but that from the great heart of Southern Methodism a great cry is going up to God for help from on high. Never in the history of the church has there been greater need for this season of humiliation, self-examination and supplication. Unusual obligations are upon us—obligations that cannot be met without the removal of all that hinders our fellowship with Christ and the inflow of His Almighty power. He stands ready to work through us a mighty work. May no taint of sin in our souls, no lack of surrender to the workings of His Spirit within us, no evil heart of unbelief hinder that work, and may this needed cleansing, renewal and regirding with strength divine come to the Church through this week of prayer. And let us not forget to prepare and present our thank-offering to the Lord on the next Sabbath. The Twentieth Century Movement will fail of its highest purpose if any member of the Methodist Church fails to catch the spirit of gratitude to God that inspired it, and out of the fullness of his own heart to give some tangible expression of his own personal thanksgiving for mercies innumerable. None are too poor to give something, and it is the small gifts that cost the giver much self denial that are most needed just now; and such gifts may count more in God's sight than larger ones that are never missed. May the Church in her entirety rise grandly to the opportunities of this great occasion.

SURELY no one can afford to be indifferent as to whether or not he makes a gift to the Twentieth Century fund—it means too much to his own spirituality and to the honor of the Church he represents. And the amount of his gift will depend not so much on what he possesses as upon the extent to which the movement appeals to his sympathy. A poor widow woman who earns her daily bread by her needle, when the subject was first presented to her, after much prayer said that she could think of nothing less than ten dollars as her part of it. She worked and prayed and prayed and worked; the Lord sent her five dollars, she earned the other five and has joyfully cast the whole ten into the Lord's treasury.

Brother, sister, if you still feel indifferent about this great interest of your church, pray God to lay it heavily on your heart and to show you what He would have you do.

DID you ever take this view of your stewardship? "I am but a leaseholder, a squatter, on this planet God's hand set whirling. My forefather and some others chanced to be ahead of my neighbor's when the division of land took place, and there is none left for him. He asks for the use of some of my land, and I say, 'Certainly, provided you return to me one-third or one-half the yield' One-half! and what does the sole owner, whose tenant I am, demand of me? He makes no arbitrary demand. He leaves it to my gratitude, my sense of honor. 'What shall I render unto the Lord for all His benefits toward me!' The maximum standard that has been suggested for Christian giving is ten per cent., yet of the neighbor to whom I furnish only soil and perhaps seed I ask one-third or one half. If my neighbor gave me less than that because I did not watch him, he would be a thief. What am I if I do to God less than the least I would expect done to me? if I do nothing at all?

IT SEEMS to be often given to converted heathen to see vital truth in a very clear light. It is said that during a recent revival at Tung-cho in North China a man arose in one of the meetings and said with deep feeling, "To-day I went into an inn for my breakfast. As I was leaving, the innkeeper came out with a large dish of nice food to give a beggar. One stepped up, but his dish was partly filled with good-for-nothing food. The innkeeper said 'Pour it out; it will spoil this if you leave it in.' But the beggar exclaimed, 'This soup! Where shall I put it?' 'Pour it out,' replied the innkeeper. But the beggar began looking around to find something to put it into. In the meantime, another beggar stepped up, and the innkeeper poured the gift into the empty bowl. I've been clinging to the good-for-nothing things in my heart when God has said, 'Empty your heart; let me fill it with my grace;' and I have lost many a blessing, but God knows I am ready now to empty everything out and receive his riches."

THE wisdom of much of the action taken at the late General Conference of the M. E. Church is yet to be vindicated. Those who have largest knowledge of all that was done, and best understand the spirit of that body, claim that nothing was changed that is not subject to change, and that essentials remain. Dr. Brashford, President of Ohio Wesleyan University in a recent baccalaureate sermon paid the following glowing tribute to the Methodism of the new century:

"What has Methodism left with which to wage the battles of the Twentieth Century? She has an itinerant system which will give every effective preacher a church and every church a preacher for the next one hundred years. While we have raised the pastorate in the Methodist Episcopal Church to an equality with the ministry in other churches and with all other professions, nevertheless we shall not suffer the humiliation and loss which some sister churches endure of having a third of our ministers idle and a third of our churches without leaders. What has Methodism left with which to wage the battles of the twentieth century? She has the grand old Arminian theology—the golden mean between Calvinism on the right and Unitarianism on the left—a theology which can be preached before all peoples the round world over, and which when faithfully preached and consistently lived results in the salvation of the masses. What has Methodism left with which to wage the battles of the twentieth century? She has the same prophetic and reform spirit which led John Wesley to pronounce slavery 'the sum of all villainies' and which has made this church for the last one hundred years the advance guard of the Lord's militant host. On the temperance reform she did not sound a retreat, and the flag was not lowered an inch, on the contrary, she will continue to urge on the battle until intemperance, like its twin barbarism, slavery, is beaten back to hell. What has Methodism left with which to wage the battles of the twentieth century? She has the same sure Word of God—not a magical fetich to be worshiped, and then neglected, but a sure word of prophecy, a living message from the eternal God, which has demonstrated its power in millions of cases to make men wise unto salvation. She has the same almighty Saviour and Redeemer of men who is able to take us just where He finds us, weak and ignorant and sinful, and to forgive us our sins and cleanse us from all unrighteousness and make us partakers of His holiness. She has the same infinite, indwelling Holy Spirit, who is able to do for us exceeding abundantly beyond all that we ask or think—yea, who is able to fill us with all the fulness of God. She has that indefinable, inexplicable, indisputable, scientifically-tested Christian experience which is able to overcome the world, the flesh and the devil, and to cry triumphantly in death, 'The best of all is, God is with us!' She has the same infinite heaven just beyond the ridge from which some of these aged saints can already hear the evening bells calling them home to supper with the Lord."

CONTRIBUTIONS.

Light on the Path.

BY REV. HUGH MACMILLAN, D. D.

He hath enclosed my ways with hewn stone.—Lam. 3:9.

In the Holy Land the gardens and vineyards near the towns are inclosed with rude walls built of shapeless stones gathered from the fields. They are what are called in Scotland "crow dykes," the stones being piled up without mortar in a very loose and hasty way, so that a person climbing over them could easily break them down and escape. It was not to walls of that kind that Jeremiah compared his condition. The walls of circumstance that imprisoned him were laid upon sure foundations, and were built with care and deliberation of hewn stone, so that they could not break down. The materials were prepared and adjusted to each other, so as to form a solid and enduring structure. It was no mere accident that befell the prophet; it was no mere chance trouble that happened to the land. It was all foreseen and foretold. The way had been prepared for it, and these imprisoning walls had been constructed slowly by the growing wickedness of man and the ripening purpose of heaven. And the national dirge in which the prophet poured out his sorrow, and sought relief from the pain that was consuming his heart, shows in a striking way, by its elaborate and artificial construction, hindering the free course of thought and language, and necessitating frequent repetition of the same ideas, how grievous was his imprisonment of soul. Within the narrow walls of his verse, built, indeed, as it were, of hewn stone, subject to the cramping limitations of an acrostic or alphabetical arrangement, the prophet concentrated his thoughts upon the two great ideas which ran like a refrain throughout his poem, viz., the calamities of the nation on account of its sin, and the eternal mercy and righteousness of God.

There are many like Jeremiah whose ways God incloses with hewn stone. The limitations of life are numerous and varied, and often very grievous. Many are imprisoned for life within narrow circumstances; others for shorter or longer periods. Every one has a time of ill-health which lowers the tone of body and spirit for a season, makes the heart more sluggish and the senses duller, and eclipses the beauty of the world with its shadow. But there are many who are always invalids, whose whole life is conned within the four walls of a room. Many are circumscribed by poverty, straightened by failing limbs, or aching heads, or weary nerves; restricted, though endowed with wide capacities, to dull and seemingly unsuitable spheres of labor, where they cannot but prove failures, tied down by uncongenial surronndings when they are longing to escape into the happier circumstances which our imaginations vividly paint. But whatever the restraints of life, whatever the unfavorable conditions that imprison us may be, it is a great comfort to know that they are God's hewn stones by which he "shapes our ends, rough hew them how we will," shuts us out from the world that we may be shut in more closely with himself—incloses us in a sanctuary sacred to meditation and prayer. We are apt to attribute them only to natural causes, to the common chances of life. But Christian faith teaches us that they are the preparations of God. They are no unexpected incidents defeating his purposes, no hostile forces disconcerting his designs, but the best instrumentality for perfecting plans conceived by the divine mind before the world was. Not in natural, but in supernatural things, are we to trace the secret mechanism by which our discipline is to be carried on. And how does the thought that the walls of hewn stone that inclose our ways have been chiseled and built up by God, as the best means of separating us from the world, and bringing us into closer and more tender relations with himself, lift into dignity the humblest trials of the most common-place life! Science tells us that we are shut up within adamantine walls; walls which most effectually hinder us from turning aside either to the right hand or to the left. With the hewn stones of godly habits, of the wise experiences that come from sore trouble, he incloses our way that we cannot err therein or wander from it.

And because our inclosures are thus made of hewn stone, hewn by God himself, they are blessed. Of how many a sick-room it could be said with deepest gratitude, "How dreadful is this place; this is none other than the house of God and the gate of heaven." Of how many sore afflictions has the meek and patient soul that bore them had reason to say, with the whole emphasis of the heart's thankfulness, "Before I was afflicted I went astray; but now have I kept thy word. Blessed be the Lord, who hath not suffered me to go down alive into the pit." Of how many weary troubles that have hemmed in life within the smallest compass could God himself say, "I know thy tribulation and poverty (but thou art rich)"—the very typography of the verse indicating that the tribulation and poverty are without, seen and known of all, while the riches are bracketed as pertaining to the world within, and to the things unseen and eternal. The old words of the Psalmist, "Thou hast enlarged me when I was in distress," may seem strange, but they are the truest philosophy of life. In Christ we are not freed from suffering, but freed through suffering. That which limits our circumstances enlarges our being; that which impoverishes our life enriches our soul. The door of our prison is a door into the large place into which God brings us out of all our straits; and the chain of God's binding is the perfect law of liberty.

Greenock, Scotland.

Tobacco vs. Sin.

The writer has just finished reading Rev. J. B. Wight's book, "Tobacco, its Use and Abuse," with great profit. The writer treats the subject from a scientific, economical, physical, social and moral standpoint, and forcibly argues against its use from all of these points of view.

He produces the best of authority on the scientific side, showing the nature of the weed, and its effect on the human system. That it injures the body, mind and soul, he proves conclusively. That it is a useless expenditure of money he also proves. But this needs no proof. That it is socially indecent and morally wrong to use it, no one can reasonably doubt after reading his book.

After reading this great book, revealing as it does the immense hurt it is doing to the human family, I am convinced, that as Christians, the best among us are but half awake on the importance of this subject and its great destructiveness.

The fact that it injures our bodies, minds and souls ought to arouse us from our sleep of lethargy, and to a sense of our danger, and of our fearful responsibility. No man can view the havock and ruin that follows in the wake of this filthy practice without amazement and alarm. Can a Christian be indifferent?

If according to God's word we view the subject we are bound to admit that it is wrong to use tobacco in any form. God says through Paul, "Wherefore whether ye eat or drink, or whatever ye do, do all to the glory of God." Can a man use tobacco to God's glory? If not, do we not violate a known precept of God in so doing? Can we violate any of his commandments without sin? Can we sin in any degree without being constituted sinners in heaven?

To ask such questions is preposterous to the Christian Bible reader. And yet men who call themselves Christians justify themselves in the use of tobacco, and denounce all such questions as the "offspring or a fanatic or a crank," and "as an attempt to abridge their rights." Denunciations cannot destroy the force of logic and reason, however many epithets may accompany such language. "Truth is mighty and will prevail."

A man has no moral right to engage in any practice, however pleasant to the taste, or senses, that will injure his body, mind or soul? The very fact that our bodies are the Temples of the Holy Ghost should be sufficient reason for abstinence from any practice that affects that part of our being. Besides, God guards the well being of his "dwelling place," by throwing around it prohibitory laws that cannot be misunderstood or violated without suffering the just retribution of such a violation.

"What? know ye not, says Paul, that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirits, which are God's." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Here God not only calls our attention to the blessed fact, that our bodies are His temple in which He dwells, but threatens us with destruction if we defile those temples. This does not mean that God will destroy our lives the instant we defile His temple, but that He will withdraw our spiritual life the moment we defile His temple knowingly, and in the end will destroy our bodies in hell.

That it injures the soul no one who has been a close observer can doubt. Men who are slaves to tobacco are never spiritually minded. As to whether a man can be a Christian and not be spiritually minded I have God to answer: "If any man have not the spirit of Christ he is none of His." Dr. Clark says to have the mind of Christ is to have the disposition of Christ. This being true, can a man be said to have the disposition of Christ who uses tobacco? Would He use it or be disposed thereto? I think not. This I think all candid men will admit, even though they be not Christians and Bible students.

That the use of tobacco is hurtful to coming posterity, no one, who is familiar with the subject, can gainsay. The poisonous nicotine is transmitted to the offspring, by both parents often, and the child is poisoned before it ever sees the light of a new world. That this is true no one can doubt, because even the most casual observer must have seen undisputable proof of this fact long since.

A child who had been thus poisoned, one day was in his father's lap, sick and emaciated, and ready to die, because its little stomach refused to take food; when the father noticed it reaching for the cigar he was smoking, gave it to it, and as soon as it could, it placed it to its mouth, and began to suck greedily. It soon took food and from day to day the same operation was adhered to, and with seemingly good results, but only a few months was necessary to finish the work begun before its advent into this world, and it was laid to rest in its little grave, the victim of a father's abnormal appetite and of a mother's folly.

Will not God call such parents to account? Many a fond father and loving mother have watched the life of their offspring slowly but surely ebb away unconscious of the true cause, who themselves superinduced the premature and lamentable demise, by a habit, the victim of a train of evils, of which they have no knowledge.

If there were no other reasons for abstinence from such a filthy practice, the very fact that it entails upon our posterity a train of evils, not the least of which is a predisposition to strong stimulants ought to and will restrain every true father and mother at whatever sacrifice or cost to themselves. Can we afford to form or continue a habit that will affect most injuriously our own children, and entail upon generations unborn, death and ruin?

If I were dealing with this subject from a purely scientific standpoint, and any one should doubt the truth of the foregoing propositions, and demand better authority for such far reaching conclusions, the proof is at hand, and may be had at small cost in the book before referred to. My object in this article is merely to call attention to the subject together with such other matter as might impress the great importance of the truths indelibly upon every reader's conscience. The duty to investigate this subject is paramount to every man and woman who has the future welfare of their posterity, or indeed themselves at heart. God help us so to do, NOW.

But like every other reform the agitation must begin at the door of the ministry, and never end until victory is come.

It is a known law in religious circles "that the stream never rises higher than its source, neither will the pew rise higher than the pulpit." This being true the pulpit must properly adjust itself on this matter before any considerable progress can be made in the pew. It is a sad commentary that the pulpit should ever stand in the way of reform anywhere, but such is the history of the pulpit from the days of the Pharisees and Sadducees—priests and high priests until this day. Not that all the pulpit fall under this highly culpable charge but always a sufficient number of them to prove a menace to the speedy triumph of any reform movement. Take the history of the Reformation under Martin Luther, John Calvin, John Wesley, and now, under the present effort of holiness people, "to restore the ancient landmarks which our fathers have set," for a striking proof of the truth of what I say. Now that men who have studied the question of tobacco from every conceivable standpoint have inaugurated a movement looking to a complete reformation of this filthy habit, the almost insurmountable barrier of a pulpit's inconsistency looms up before the eyes of the zealous reformer.

The man of God who, oblivious to the cry of "crank," "fanatic," &c., dares to sound an alarm to tobacco befogged pew is met with the bewildering cry "Physician heal thyself," or get the pu

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

pit cleaned up first and then your cry of wrong against tobacco will be heard. The writer has often been confronted with such questions as this: If it is wrong to use tobacco why do our preachers use it? To a man who loves his brethren in the ministry this is a hard question. What must he do? Shall he allow the inconsistencies of his brethren "to render of none effect the Word of God," or shall he denounce the practice in them also? Will the brethren who use the weed continue to place their brethren who oppose its use in such an awkward predicament? Let them stop their "cranky" opposition, says some devotee of the weed? Now can they? If it is right and good and useful, then they ought; but if wrong and injurious they cannot—they dare not.

The good Lord help the dear brethren to say with Paul, "If eating meat cause my brother to offend, I will eat no more meat while the world stands." This is the Christly spirit and this only.

W. H. L. McLAURIN.

South Carolina Letter.

We have just passed through the commencement season in South Carolina and the voice of the orator has been heard throughout the land. Of course the sermons and addresses have all been grand; commencement orators never deliver any other kind. There was an unusally large attendance at Wofford commencement this year. The honored president, Dr. James H. Carlisle, had put his resignation into the hands of the Trustees and there was great distress all over the State, especially among Methodists on account of it. But the trustees prevailed upon the good doctor to remain at the head of the institution for at least another year The large audience in the chapel at the commencement almost went wild when Bishop Duncan, chairman of the board, made his announcement. It is indeed a pity that such men have to grow old. Prof. J. G. Clinkscales was elected to the chair of mathematics and was turned loose in the State to represent Wofford College to the people. The professor is a layman of great mental power and personal magnetism. I predict for him great success in his work for the college. He has just spent several days in our home and we have found him to be not only a scholarly man but a delightful Christian gentleman. He leaves the impress of a noble character upon those with whom he meets. I am not surprised that the boys are all fond of him.

We have also had the pleasure of a visit from Rev. W. W. Daniel, D. D., the newly-elected president of the Columbia Female College. We were delighted and helped by his visit. Besides being a highly cultured gentleman he is a most sweet-spirited Christian. I am sure that the trustees have been fortunate in securing a successor to Dr. Rice, of whom I have already written in your columns.

Our other female college, located at Williamston, is presided over by Dr. S. Lander, whose record there of over a quarter of a century has been unsullied and eminently successful. South Carolina Methodisn affords no better speciman of sweet spirited Christian scholarship. The old Cokesbury Conference School seems to be renewing the strength of its youth under the wise leadership of Dr. W. S. Stokes. He writes me that his prospects for the next term are very bright.

Besides these colleges we have several fitting and preparatory schools which are doing good work. The 20th Century Movement has afforded an excellent opportunity to agitate the question of Christian education and we are going to reap a rich harvest in more ways than one.

South Carolina is in the midst of a heated political campaign. The Prohibitionists have put out a candidate for governor—Col. James A. Hoyt. He is a Confederate veteran with a fine record. The affairs of the State would be safe in his hands. His chances are good. The race seeme to be between him and the present incumbent—M. B. McSweeney.

Death has made heavier draughts upon our conference this year than for many a year. Several of our brethren have been called from labor to reward. They had borne bravely the burdens of life; now they rest from their labors and their works do follow them. Our ranks are thinned but the fighting continues. God buries his workmen, but carries on His work. WATSON B. DUNCAN.

St. George, S. C.

Letter From Chicago.

DEAR DR. CRAWFORD:—This is the 20th day of June, but the weather is delightful in Chicago. My winter underwear and heavy blankets are still serviceable.

Last Sunday I had the pleasure of visiting the celebrated Sunday School organized by Mr. Moody. The grand total average for the first quarter of this year was 2,249, average collection $25.90.

I found myself interested in the proceedings of the General Conference of the Methodist Episcopal Church. For a North Carolina boy to see such a body gathered in such an immense and beautiful hall as The Auditorium, with seating capacity of 6,000, makes an impression not soon forgotten.

It was a feast of good things to hear sermons from Bishops Warren and Mallilien, Drs. J. H. Potts and Frank Bristol.

There are many things in this great city that are unusual for a North Carolinian. Men do not scruple to pave streets, build and paint houses, fish and sell goods on the Lord's Day.

His Satanic Majesty has such sway in this great city that there are 8,000 saloons and many of these are in the closest proximity to houses of the worst form of sin. There are 605 churches here arrayed against 8,000 saloons and many other dens of infamy.

The Summer Course of the Moody Bible Institute is now well under way. This course is conducted by Dr. Jas. M. Gray, of Boston, who takes high rank as a student and teacher of the Word. In his lectures on the Bible, he has the happy faculty of opening up the truth in a most simple and wonderful way.

There is some things taught here that a Methodist need not believe; but take it all in all there is much to be gathered here that will put a young man into more vital touch with God and with His Word. J. P. Rodgers,

80 Institute Place,
June 20th. Chicago, Ill.

A Table Showing the Value of Child Time

$1 50, value of a day of uneducated labor.

$1.50, multiplied by 300 working days equals $450, value of a year of uneducated labor.

$450 multiplied by 40 (average life of laborer) equals $18,000, value of a life of uneducated labor.

$1,000, value of a year of educated labor.

$1,000 multiplied by 40 years equals $40,000, value of life of educated labor.

$40,000, less $18,000, equals $22,000, value of an education.

$22,000 divided by twelve school years equals $1,833, value of year of child time.

$1,833 divided by 9 school months equals $203, value of a month of child time.

$203 divided by four school weeks equals $50, value of a week of child time.

$50 divided by five school months equals $10, value of a day of child time.

$10 divided by eight school hours equals $1 25, value of an hour of child time.

$1 25 divided by sixty school minutes equals 2 cents, value of a minute of child time.

"So teach us to number our days that we may apply our hearts unto wisdom."—Psa. 80:12.

D. H. TUTTLE.

Special Notice!

The Shelby District Conference will meet for organization at Shelby, Wednesday, July 11th, 8:15 p. m. The opening sermon will be preached by the Rev. S. T. Barber, of the Lowell circuit. Let all the brethren endeavor to be present at the organization or opening session Wednesday night.

Saturday of the Conference will be set apart for visiting brethren to present any special interests they may bring to us. Let those who expect to come note this, please, that the regular work of the Conference may not be broken into unless there should be some special reason for so doing. We are expecting quite a number of brethren outside of the district, and hereby extend to them a cordial invitation to be with us, and pledge to them a cordial reception by our Conference. The above arrangement and date we believe will be the best for everybody and for all interests concerned.

Sincerely yours,
W. R. WARE.

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Never experiment with so important an article as the human food

It is the high quality of Royal Baking Powder that has established its great and world-wide reputation.

Every housewife knows she can rely upon it; that it makes the bread and biscuit more delicious and wholesome—always the finest that can be baked.

It is economy and every way better to use the Royal, whose work is always certain, never experimental.

There are many imitation baking powders, made from alum. They may cost less per pound, but their use is at the cost of health.

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$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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READ THIS!

Messrs. J. T. Haley & Co., of Nashville, Tenn., are among the few Subscription Book Publishers who are absolutely reliable. They are in position to offer paying employment to an energetic man or woman in every section of the country not occupied. Those of our readers who are in position to consider a good offer should write them at once, sending references. They pay salary or commission, and give beautiful premiums with either plan. jan17-tf.

Salisbury District Conference

Will convene at New London, N. C., Wednesday, July 25, at 9 a. m. I hereby urge all the delegates-elect, recording stewards and local preachers, as well as pastors, to take due notice and all be present at the hour of opening. Dear brethren, please do not disregard this notice. Let us have a full attendance and come with the spirit of our Lord, and with the interests of his church upon our hearts. We need a great spiritual baptism and refreshing at our district conference.

I hereby urge the pastors to be ready, one and all, if possible, to report the subscriptions for the annual collections in full at the district conference. Each pastor will be provided with district conference blank to fill out and read at the Conference—without any extended remarks at the time of reading. Let me urge the pastors to be ready to report their subscriptions taken in full for the annual collections.

The following committees are hereby appointed: For license to preach: J. D. Arnold, R. G. Barrett. For admission on trial: J. A. B. Frye, N R. Richardson and J. A. Clarke. For ordination, H L. Atkins, D. P. Tate, T. W. Smith. District Conference Records, W. S. Nelson, E. G. Pusey, and laymen to be appointed at Conference.

Recording stewards will please have their records promptly at hand, and in good order.

A Missionary Institute and a Twentieth Century Mass-meeting will be features of the Conference.

The school men and editorial brethren will be given the floor on Saturday, and they are cordially invited.

We are expecting Rev. Dr. Whisner, our church extension secretary, to be with us.

Prominence will be given to the spirituality of the preachers and people at the conference.

W. W. BAYS.

Salisbury, June 29th.

Missionary Institute, Asheville District, Old Fort, July 25, 1900.

9 a. m. Prayer service.

9:30. Written reports from pastors answering the following questions:

(1) Have the collections been taken?

(2) What amount of assessments, if any, will the charge not pay?

(3) What other agencies are employed to raise missionary money?

(4) How many Sunday-schools and how many are missionary?

(5) What are the Leagues doing for missions?

(6) What methods are employed to give the people missionary information?

11. Sermon on our obligation to the more Christian world, J. H. Weaver, D. D.

2:30 p. m. The Sunday-schools as a missionary force, J. H. Barnhardt, R. B. Shelton.

3:00. The Epworth Leagues and missions, R. G. Tuttle, J. J. Gray.

3:30. Missionary Literature and How to Use It, E. K. McLarty, A. W. Jacobs.

4:00. Woman's Work and Value of Woman's Missionary Societies, G. W. Crutchfield, E. L. Bain.

4:30. What Can the Children Do? H. Turner, Geo J. Own.

5:00. How to Secure all the Collections, R. M. Taylor, J. D. Gibson.

5:30. Questions answered.

8:30. Sermon or address on Foreign Missions, J. N. Huggins.

Note.—First speakers will be allowed 20 minutes. Open discussion in short talks will follow each address, opened by second on program. Let every pastor be present and as many of the delegates to the district conference as possible.

Southern Epworth League Conference.

TO THE EPWORTH LEAGUES OF N. CAROLINA:—Interest in the great Southern Epworth League Conference, to be held in Atlanta from July 25th to 29, increases each day. Indications are, at the present time, that we will have a very large attendance. Atlanta will royally entertain all who come. We would be very glad to have ten thousand people here. Good board can be obtained in the boarding houses and private homes at one dollar per day. The leading hotels have given reduced rates, ranging from $1.75 to $2.50. We are very anxious that all who intend coming will send in their names immediately, as, in that way, homes can be provided and assignments made in advance, thus avoiding confusion on arrival. Those who send names in advance will receive cards of assignment promtply. Our arrangements with the hotels, boarding houses, and private homes, offering to entertain during the conference, are such that all delegates in order to get the benefit of the reduced rate will have to be registered by our committee and assignment made. The excellent program will not be commented upon. Will not N. Carolina send five hundred delegates? We Georgia Leaguers want fully that many North Carolina Leaguers present.

T. P. BELL,
Chairman.

Atlanta, Ga., June 28, 1900.

To the Preachers of the Western N. C. Conference

There will be held in the bounds of the Western N. C. Conference on July 18th competitive examinations at the following places: Monroe, Charlotte, Concord, Greensboro, Mt. Airy, Morganton, Asheville, Waynesville, Shelby and Statesville. Upon the result of these examinations Trinity College scholarships will be awarded. The pastors at these places have been asked to conduct these examinations. They will be open to any person who desires to enter the contest.

I earnestly request the preachers to announce from their pulpits the date and places of these examinations, so that their people may be fully advised and every young man have a fair opportunity to contest for a scholarship. Much will depend upon the publication given these scholarships by the pastors. The nature and conditions of them were published in the ADVOCATE some time since.

Any person standing the examination and yet failing to secure a scholarship will be entered in the Freshman class without further examination, provided, his papers meet college entrance requirements.

John C. Kilgo,
President.

Special Summer Course at the Moody Bible Institute, Chicago.

The Moody Bible Institute of Chicago once more announces a special course of biblical instruction covering the summer months, under the conduct of the Rev. James M. Gray, D. D., of Boston. The great benefit which this course has proven to certain special classes of persons hitherto, led Mr. Moody to plan for it again this year almost immediately after its close last year.

While it extends from June 1st to October 1st, yet the curriculum is of such an accommodating character that pastors, public school teachers, and others can arrange to take in part of it during their vacation, and as a matter of fact, many of them thus avail themselves.

There are day classes which number three hundred or more, and evening classes easily twice as large, or larger. A dispensational study of the Old Testament prophets is announced for Tuesday evenings to extend through the whole course; while on Thursday evenings Sunday School workers are instructed in the use of the International lessons. The day teaching is at present in the poetical books of the Old Testament, to be followed by a comparative study of the Gospels, and the analysis of two or three of the New Testament Epistles. As opportunity offers, lectures may also be given on such themes as Comparative Religion and Inspiration.

Dr. Gray's method is particularly helpful in assisting beginners to expound the Bible for themselves and prepare Bible readings and religious addresses.

Students who enroll for the special summer course are entitled also to the full privileges of the regular departments of the institute, which include the musical work under Prof. Towner, Miss Mabel Hall's instruction for primary Sunday School teachers, and practical experience in tent, open air meetings, jail work, mission services, etc.

These privileges are absolutely free to all. Enquiries about further details, including terms for board, etc., may be made directly to the institute, 80 Institute Place, Chicago.

Practical Education at the A. & M. College.

We have received a little hand-book of the North Carolina College of Agriculture and Mechanic Arts of Raleigh, N. C., and we are glad to see that this institution is devoting itself zealously to technical education and manual training. Our State needs well educated men in all lines of engineering, especially mechanical and electrical engineering, and also in cotton manufacturing. For the development of our natural resources, we need also thousands of skilled workmen, expert carpenters, wood-turners, blacksmiths, machinists, mechanics, mill-workers, boiler-tenders, electricians, and dynamo-tenders. The A. &. M. College trains men for such work, and if they posess talent, educates them for all technical professions.

The college last year enrolled 302 students, of whom many paid their own expenses by labor at odd times. Students who do not labor may attend the college at a total expense, including clothing and books, in fact everything, for about $140. This can be reduced one-half by securing a free scholarship and obtaining work at the college.

Entrance examinations will be held in the county court house Saturday, July 28th, at 10 o'clock a. m., in the office of the county superintendent of public instruction. Any boy may obtain a copy of the little hand-book, with full information about the college and the examinations, by applying to President Geo. T. Winston, Raleigh, N. C.

Protect Your Friends.

I have noticed that people, while destroying potato bugs and other insects, have been treating friend and foe alike. Wherever you find the Aphids, especially at this time of the year, you will also find the Lady Bug (Coccinella), sometimes called the Lady Bird. These are hemispherical in form, with a smooth, polished surface, colored red, brown, or black, with small dots of a brighter color. Both the Larva and adult Beetles feed upon scale insects, Aphids, Chinch bugs, and even cabbage and potato bugs, when these are in the larva state, and it is while destroying the last named that I have noticed people gathering these little friends and destroying all together.

It will pay any farmer, when he sees one of these little friends in danger, to stop his plow and lift him out of the ditch (furrow), and put him in a place of safety. These and the ants are our only hope of escape from the ravages of the noxious sucking insects, unless farmers and horticulturists practice spraying with oily washes. JOHN A. YOUNG.

Boy's Combination Suit

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Made of strictly all Wool fancy Cassimere—a regular $5 00 garment! Will wear like iron. The patterns are new and nobby, and made up by 1900's most skilled tailors. State age of boy, whether small or large for age; size of cap desired, and enclose us $3.95, and we will ship you the best value you ever saw in a boy's suit; or, if preferred, we will send it to your nearest Express Office, C. O. D., with privilege of examination and trying on, and if not instantly impressed by its appearance, fit and make up, return it at our expense.

Consists of Jacket, Two Pair Pants and a Golf Cap.

Our Handsomely Illustrated Spring and Summer Catalogue, with samples of this and many other Men's and Boys' garments, free, upon application.

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Richmond, Virginia.

mch21-3m.

The Twentieth Century Fund.

The following amounts have been subscribed ln the Western North Carolina Conference:

Weaverville circuit,	$1,810 00
Central, Asheville	1,200 00
Haywood Street, "	330 00
Shelby District,	8,129 65
Chariotte District,	2,000 00
Table Rock circuit,	260 00

Send reports of all donations for this oluma.

DEAR BRO. CRAWFORD:—We buried on yesterday Aunt Lewis, the wife of the late Rev. J. W. Lewis. She was a few days over 83 years of age. She died well. An obiturary will follow soon.

Very fraternally,
L. A. FALLS.

Thomasville, N. C., June 30, 1900.

A Doctor's Advice Free!

About Tetterine. Dr. M. L. Fielder of Eclectic P. O., Elmore Co., Ala., says: "I know it to be a radical cure for tetter, salt rheum, eczema and all kindred diseases of the skin and scalp. I never prescribe anything else in all skin troubles." Send 50c in stamps for a box of it, postpaid, to the manufacturer, J. T. Shuptrine, Dep't D, Savannah, Ga., if your druggist doesn't keep it.

THANKFUL DAYS

Come all the time for those who in wisdom do their trading with us. When you buy the best qualities—the satisfaction—giving grades of merchandise for as little prices as the cheaper grades, there's always occasion for thankfulness. That is just what you can do at our store.

We sell Dry Goods and Shoes cheaper than our competitors, because we sell strictly for cash. Give us a call, or send mail order, which will receive prompt attention. Respectfully,

I. M. Hendrix & Co.

GREENSBORO, N. C.

nov 15-tf.

New Choir Music.

There is no place in a short anthem for a dull passage, and it requires, perhaps, more skill to write a good short anthem than a long one. Among this month's publications are several anthems that will please choir leaders who experience difficulty in finding suitable short anthems for their services. "Thy Will Be Done" (No. 10,568—10 cts.) is a three page anthem in which the composer, F. L. Jackson, has made use of the verses by Charlotte Elliott. It is an easy anthem, opening with a solo for alto or baritone, with the second and third pages straight chorus work. E. S. Hosmer's anthem, "Again the Day Returns of Holy Rest" (No. 10,577–10 cts.) is a little more difficult and varied. It opens with a baritone solo, first page, followed by a duet for alto and tenor, second page, and closes on the third page with a chorus. Five hymns by Thomas Shepard are included in No. 10,578—16 cts.), making a varied collection that will be found useful in almost all choirs. No. 1, "Soldiers of Christ, Arise," words by Charles Wesley. No. 2, "Breast the Wave, Christian," words by Joseph Stammers. No. 3, "I Heard the Voice of Jesus Say," the familiar verses of Horatius Bonar, have been given in this number a setting in which the soprano sings, as a solo, the first four lines of each verse and the chorus the last four—a pleasing arrangement. No. 4, "Whate'er My God Ordains Is Right," words by S. Rodigast, has a five bar passage which may be sung as an alto solo or alto and tenor duet. No. 5, "Lift Your Glad Voices," verses by Henry Ware, Jr. The composer has given the alto and baritone extended solos in this number which is the longest of the five hymns. Choir leaders who have learned to expect something better than the average anthem from C. P. Morrison, will be pleased with "Rend Your Heart" (No. 10,560, 12 cts.) The bass has a solo on the first two pages which is followed by the full chorus, after which the bass sings as a solo, without repetition, "Rend your heart and not your garment, and turn unto the Lord, your God." The words are repeated by the quartet; the full chorus entering on the words, "and turn unto the Lord," brings the anthem in a spirited climax to an end. "O Lord, Most Holy" (No. 10,566, 10 cts.) is the title of an anthem by William Reed, the well-known Canadian organist and writer of church music. It is a churchly composition, available for the average choir. There is a bass solo of a little over a page in length, the balance of the four pages being straight chorus work. There is always a demand for a new musical setting of "The Lord's Prayer," and No. 10,574 (10 cts.), by W. F. Sudds, will be welcomed by choir leaders. It is for the most part a solo for baritone or alto, the chorus entering with the words, "for thine is the kingdom." Equally welcomed will be the "Eight Responses" (No. 10,570, 10 cts.), by G. Waring Stebbins, the prominent Brooklyn organist. Brevity is a desired feature which the composer has not lost sight of in writing these eight devotional and melodious responses. The words are scriptural, seven numbers being from the Psalms. In the "Six Offertory Sentences" (No. 10,558, 12 cts.), the composer, C. H. White, offers a pleasing variety. There are but few choirs that will not find these offertory sentences useful. Merely mentioning the titles will serve to bring to mind the familiar words used. They are as follows: No. 1, "He That Soweth Little;" No. 2, "Not Every One That Saith unto Me;" No. 3, "God Is Not Unrighteous;" No. 4, "Be Merciful after Thy Power;" No. 5, "Lay Not up for Yourselves;" No. 6, "He That Hath Pity upon the Poor."—Oliver Ditson Company, Boston, Publishers.

Resolution Against Street Fairs Adopted by the State Convention of the Woman's Christian Temperance Union.

In view of the fact that street fairs and carnivals of a degrading type are being held in many of our towns and cities we enter a vigorous protest against the same. We call upon ministers, business men and all good people to join us in asking mayors to use their power to prevent such shows as imperil our youth and are an insult to womanhood.

Second, That we condemn the Canton carnival who impudently claim the endorsement of the Woman's Christian Temperance Union, and express our indignation at the use of our name in connection with same.

Our Job Office Department.

We have frequent inquiries from our preachers and others about doing job printing. Heretofore we have not been prepared to fill such orders. But being desirous of furnishing the best printing service for our preachers and others, we have arranged with a first class job office to have all printing done, promptly, and in the best style at the lowest possible rates for good work.

Letter and bill heads, circulars, pamphlets, visiting cards, catalogues, conference minutes and all kinds of plain and fancy work will be promptly done.

Write to the ADVOCATE office for prices and give us your orders. We are prepared to give satisfaction.

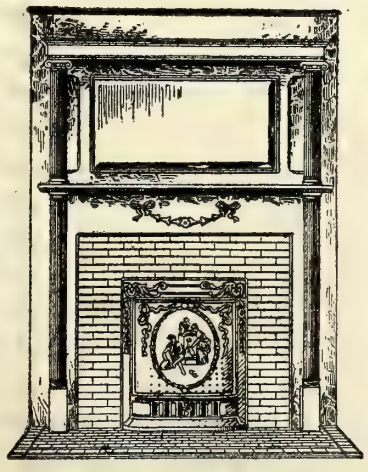
Report of Receipts by the Treasurer of the Board of Missions of the Western N. C. Conference from December 1st, 1899, to June 28th, 1900.

		Domestic	Foreign
Rev. A S. Raper,	Watauga circuit,	$12 00	$
" E J Poe,	Wentworth circuit,		12 00
" W M Curtis,	Walkertown station,	30 00	53 00
" H C Sprinkle,	Pineville circuit,	57 00	
" R H Parker,	Morganton station,	55 62	40 50
" A J Burrus,	East Bend circuit,	10 00	
" H H Jordan,	Mocksville station,	16 15	10 00
" J N Huggins,	Haywood st., Asheville,	53 00	
" T A Sikes,	Belmont, Charlotte,	5 00	
" W H Perry	Danbury circuit,	5 00	18 20
" T H Pegram,	Jamestown circuit,	12 00	30 00
" T A Boone,	Hickory station,	40 00	50 00
" C A Wood,	Forsythe circuit,	15 00	16 00
" J A Sronce,	Mills River circuit,	17 50	
" R M Hoyle,	Forest Hill station,	98 38	172 17
" A L Coburn	Pilot Mountain circuit,	5 00	
" W M Bagby,	Monroe station,	50 00	45 00
" T F Glenn,	Macon circuit,	11 37	
" W F Womble,	Shelby circuit.	15 36	
" J E Gay,	Broad street station,	36 00	10 00
" W S Cherry,	Taylorsville circuit,	4 00	11 00
" A W Plyler,	Asheboro station,	7 00	8 00
" J W Ingle.	Maiden circuit,	16 00	
" W L Nicholson,	Bryson City station,	15 00	
" J D Arnold,	Lexington station,	58 48	
" H M Blair,	Shelby station,	67 00	
" J P Rogers,	Wilkesboro circuit,	10 00	
" J A B Fry,	Central, Concord,		76 12
" Ira Erwin,	Franklin station,	10 00	
" H K Boyer,	Mt. Airy station,	65 00	
" R D Sherrill,	Marion station,	25 00	15 00
" G W Crutchfield,	Swannanoa circuit,	31 00	
" J F England,	Ramseur circuit,	25 00	
" J T Stover,	Caldwell circuit,	30 00	
" J M Price,	Randolph circuit,	10 00	12 00
" T B Johnson,	Creston circuit,	20 00	
" R S Webb,	Greensboro circuit,	10 00	15 00
" W H Willis,	Grace, Winston,	22 00	
" Seymour Taylor,	Rockford circuit,	5 00	5 00
" C H Caviness,	McDowell circuit,	20 00	30 00
" R B Shelton,	Cain Creek circuit,	5 00	5 00
" E K McLarty,	N. Asheville,	6 25	
" W H L McLaurin,	Mocksville circuit,	15 00	
" J C Postell,	Table Rock circuit,	25 00	25 00

There are one hundred and eighty-three pastoral charges in the Western North Carolina Conference; of these forty-four have paid part or in full the assessments for Foreign and Domestic Missions. There are one hundred and thirty-nine that have paid nothing.

J. E. GAY, Secretary and Treasurer Board of Missions.

Charlotte, N. C., June 28, 1900.



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Miss Susan Wymar, teacher in the Richmond school, Chicago, Ill., writes the following letter to Dr. Hartman regarding Pe-ru-na. She says: "Only those who have suffered as I have, can know what a blessing it is to be able to find relief in Pe-ru-na. This has been my experience. A friend in need is a friend indeed, and every bottle of Pe-ru-na I ever bought proved a good friend to me."—Susan Wymar.

Mrs. Margaretha Dauben, 1214 North Superior St., Racine City, Wis., writes: "I feel so well and good and happy now that pen cannot describe it. Pe-ru-na is everything to me. I have taken several bottles of Pe-ru-na for female complaint. I am in the change of life and it does me good." Pe-ru-na has no equal in all of the irregularities and emergencies peculiar to women caused by pelvic catarrh.

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JOHN A. YOUNG, Proprietor.

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THE CHRISTIAN LIFE.

Heaven.

Life changes all our thoughts of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place,
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near,
It grows more real day by day,
Not strange or cold, but very dear—
The glad home land not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.
—Browning.

At the End of the Journey.

A small boy sat quietly in a seat of the day coach on a train running between two of our western cities, says an exchange. It was a hot dusty day, very uncomfortable for traveling and that particular ride is perhaps the most uninteresting day's journey in our whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until a motherly old lady, leaning forward asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly and replied, with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly and, like the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end. —Selected.

More Faith.

I hear men everywhere praying for more faith, but when I listen to them carefully, and get at the real heart of their prayers, very often it is not "more faith" at all they are wanting, but a chance from faith to sight.

"What shall I do with sorrow that God has sent me?"

Take it up and bear it and get strength and blessing out of it.

"Ah, if I only knew what blessing there is in it, if I only saw how it would help me, then I could bear it. What shall I do with this hard, hateful duty which Christ has laid right in my way?"

Do it, and grow by it.

"Ah, yes, if I could only see that it would make me grow."

In both of these cases you do not see that what you are begging for is not more faith, although you think it is, but sight. You want to see for yourself the blessing in sorrow, the strength in the hard and hateful task.

Faith says not: "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me."

Faith, walking in the dark with God, only prays him to clasp its hand more closely; does not even ask him for the lightening of the darkness, so that the man may find the way himself.—Phillips Brooks.

Shoals and Depths.

There are shoals and depths of religious experience, and Christians might be divided in general into shoal-water Christians and deep-water Christians. It will often be found when a Christian comes very far short of what he ought to be, that the main cause of his shortcomings is the shallowness of his religious experience. There may have been a great commotion in his soul at the time of his conversion, but it was like the commotion of the surf breaking along the shore. He may have felt for a time that he was a great sinner, but the feeling was thin and spumy, like the comb of a breaker, which makes a striking appearance and a great noise because it is thin.

There seems to be, on the part of too many Christians, but little deep and abiding conviction of the exceeding sinfulness of sin. We need to launch out into the deep with Jesus before we fully understand that. He who never feels deep conviction for sin will feel but little love for Christ, who is the Savior from sin. As the woman who was a sinner clasped the feet of Christ in the house of Simon the Pharisee, she saw depth under depth of sin in her soul, and a great tide of love toward the Pitiful One did not spurn her from His presence surged into her heart, and a rain of tears and kisses began to fall on his feet, every tear and kiss being at once a confession of sin and a confession of love toward Him who then and there forgave her sins. Simon the Pharisee felt no such love, because he has no such experience of sin and salvation.

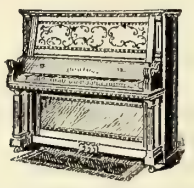
The Blessing in Meditation.

BY CANON LIDDON.

Many Christians who say their prayers regularly never meditate. The very word seems to them rather to belong to religious phraseology than to describe anything actual and practical in a Christian's life. Yet they little know how much they lose, especially with reference to the life of our Lord and Savior, by neglecting this most healthful and fruitful exercise.

You say you don't know how to set about it. Very well, try something of this kind. After saying your morning prayers open a New Testament, and ask God to enable you to realize His presence, and to send His Holy Spirit to enlighten and guide you. Then read two or three verses, or a short paragraph, a miracle, a parable, a part of a discourse, as the case may be. Do not think of its grammatical or historical or literary aspects, but say: "What do these words say to me? What truth do they teach? What fault do they correct? What effort do they prescribe or encourage? What resolutions do they make necessary?" If earnest, you will soon see your way. Scripture is so full of meanings that the real difficulty is which to select out of its abundance. Then, having decided on the main lessons of the passage, pray earnestly that you may practically remember them, and turn them in whatever way to the best account.

The whole exercise need not take up more than ten minutes; but at the end of a year it will, if regularly practiced, have made a great difference in matters which most intimately concern the soul. It is one way to handling the gospel history as to become convinced of its truth from perceiving its intimate sympathy with, and adaptation to, our own case. Instead of a vague, half-remembered, less than half-comprehended story, the life of Jesus, steadily meditated on, passes into the life of the Christian by an insensible but real transfusion. It is turned in seccum et sanguinem, into the very substance of all that is truest and deepest in thought and heart. It illuminates, it warms, it invigorates, and by doing this it gives that inward proof of its own reality which has been most highly prized by the most devoted servants of God. As of old, so now it is true that the man is blessed whose delight is in the revealed law of the Lord, and who meditates in it day and night; since he shall be like a tree planted by the waterside, who will bring forth his fruit in due season; his leaf also shall not wither, and look, whatsoever he doeth, it shall prosper.



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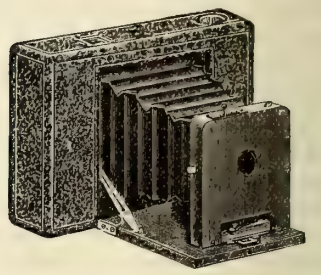
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PROFESSOR HERTZ'S GREAT GERMAN HAIR RESTORATIVE,

Is the best preparation for the hair in use. Not a dye, but essentially a toilet article, which, by invigorating the roots, restores gray hair to its natural color, produces a rapid and luxuriant growth causes the hair to grow on the thin and bald places, eradicates dandruff, and renders the hair glossy and pliable. Highest testimonials. From Prof. W. E. Abernethy, president Rutherford College, N C., March 14, 1898:

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Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.

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THE HOME.

For Love's Sake.

Sometimes I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story
Told with a mother's art;
Setting the dear home table
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings.
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft when ready to murmur
That life is flitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly
With the grace of a thought divine:
"You are living, toiling, for love's sake,
And the loving should never repine.

"You are guiding the little footsteps
In the way they ought to walk;
You are droppling a word for Jesus
In the midst of your household talk;
Living your life for love's sake
Till the homely cares grow sweet,
And sacred the self-denial
That is laid at the Master's feet."

—Margaret E. Sangster.

"Self-Ruined."

The author of a recent book designed to be especially helpful to the young, makes within its pages a statement worth considering: "For every self-made man," he says, "there are ten self ruined men."

It is very natural for us to wish to take the credit for any success we may achieve and to place the responsibility of our failures somewhere else. If we have given way to a fit of anger, it is quite comforting to recall that our great grandfather was noted for his violent temper, and to decide that the law of heredity is responsible for our slip. If we read an unwholesome or impure book, we are far more likely to blame the acquaintance who recommended it to our attention, than ourselves for continuing to read it after we realized its nature. Most of us have a theory that we would be "pretty good," if it were not for external influences which turn us aside from the right course.

"Ten self-ruined men for every one that is self-made!" Indeed, we may question whether any lives are shipwrecked which are not self-ruined. The most fascinating of your acquaintances cannot persuade you to do wrong, if you are determined to do right. The most intricate web of circumstances cannot snare a resolute will. All the forces of evil are powerless to stir a heart which is rooted and fixed in God. If you are ruined at all, you will be self-ruined God gives every one a chance. His offer of salvation and help is open to all. Temptation is strong only as it appeals to some inner weakness. Do not try to shift the blame of your wrong-doing to any shoulders but your own. Do not deceive yourself by thinking that any other can be responsible for your fall. If your life is ruined, depend upon it, it will be self-ruined.—Young People's Weekly.

Look at your label and see how it reads.

The Stay-at-Homes.

A feeling of pity arises nowadays for people who must be regarded as stay-at-homes. So general is the custom to travel to sea and mountains, in summer especially, that those who go wonder how anyone can habitually remain quietly at home. We cannot help believing that comparatively few stay in the same spot year after year from choice. But there are many, very many women who simply cannot go away, various reasons combining to prevent it. And, are they generally discontented or unhappy? By no means; that is where the adaptability of women comes in. This does not mean that there has been no desire, or even longing, for the change that would be enjoyed as a welcome respite from the wheels of every-day duties, but it does mean that the faithful wife and mother is willing to stay in her lot and place and make the best of what is plainly her appointed way. Said one lady, whose face was a picture of satisfaction and content, as she sat on the beach at the seaside resort: "Yes, it is all doubly pleasant to me, the fresh sea air and the sojourn among strangers, because there were many years during which it made no difference how many went or came, I simply had to be the one to remain at my post. But while it was necessary for me to remain in just one place and go over and over the same routine of daily duties, I never thought of repining; it was my appointed way, and cares brought their compensation, and anxiety even wrought out its needed lesson."

"After all," said a good mother, who is frequently the one to stay while others go, "home is a good place to stay in, especially in hot weather." And so it is for many easily satisfied souls. But for those who must look on the departure of others when it would be a great pleasure to venture forth themselves, we would whisper a word of comfort. Your time may come. It will come, if in the providence of God it is best it should Meantime do not let the heart grow discontented, but keep it loyal to the clear ordering of duty. Think of Longfellow's sweet words:

"Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest, * *
To stay at home is best."

That is, while home is the appointed place.—Selected.

Do Not Use Drugs.

When your nerves are taut or rough-edged and ajar, when you know that, though your family and friends may excuse you and give the trouble some softer name, you are simply unbearably perverse and as cross as a fretful baby, do not resort to drugs. A fatal error of many a woman is to try this soothing power, that alleviating pill, the other persuasive potion, and float out on the lulling waves of sleep into sea of beautiful dreams. Neither stimulants affording a temporary crutch, nor narcotics with their transient and delusive aid, should be taken by women on their own suggestion, or taken at all except when ordered by a trustworthy physician.

Try a change Everybody cannot afford a prolonged jaunt; and many women, looking at the meager purse from which the means for travel must be extracted, shake mournful heads at the mere hint of going away from home. Everybody can manage a day's outing, and whether our home be in town or country, a little resolution, a little previous planning, and a decided acceptance of the worth while endeavor will start us on the journey. The thing to do is to take the road. We may have the big carry-all brought to the door, the horses harnessed, the good man on the front seat, and the back of the carriage filled with picnic baskets and presents for mother and Aunt Jane, and off we may start to try being girls again at home.

Farmers provide yourself with Pain-Killer at this season of the year, when colic, cholera morbus, dysentery, diarrhœa, &c., may disable your hands—use it in every case of the kind, but be sure that you trust to no other remedy but the old, long tried Perry Davis Pain-Killer which never failed. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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THE CHINESE SITUATION.

The great problem that now confronts the world powers is how to deal with the uprising in China. Every day it becomes more and more difficult and serious. That a state of war exists is acknowledged by all who are in a position to know the facts. Without any formal declaration or official notification on the part of the rulers of the Empire hostilities have begun and the indications are that before a final settlement of existing difficulties is reached, a long and fierce and bloody conflict will ensue.

We have been anxious to furnish our readers with such information as will enable them to understand the causes that have led to the outbreak and that must be carefully considered in order to form an intelligent conception of the existing state of affairs. With a view of furnishing them additional facts by which they may judge correctly of the nature and extent of this alarming movement we write this article.

The Society of the Boxers is said to have been originally a Law and Order League, and was organized as a protest, and means of defense against the bandits with which the province of Shan Tung was infested. At that time the life and property of no honest man was safe. These bandits were not wild ruffians, but seemed to be men of peace. They were industrious and by day labored as shoemakers, carpenters, farmers and in other vocations, but at night they repaired to their strong hold in the mountains, from which they made descents on any man who was reported to possess a store of money worth the having. These bandits continued their operations throughout the province until as a means of protection the people organized the society of The Great Sword. Christians do not know when this society certainly had its origin, probably in the last decade, but possibly many years before that. But it is believed that at first, its principles were good and its work laudable. But as it grew in numbers and influence it was corrupted by designing influential members and was prostituted to base and wicked purposes.

Some of the victims of its persecution sought protection from the Christian Missionaries and especially the German Catholics and became converts to their teaching. This intensified the feeling which has always existed against Christian Missionaries and foreigners. With the progressive spirit of the young emperor and the introduction of new Western ideas and many of the benefits of our civilization, the opposition became stronger and more pronounced. For some reason the name of the organization was changed from the Society of the Great Sword to that of Boxers.

Recently it has grown with marvelous rapidity. It is claimed that the Society now numbers twelve millions of members, and to a very large extent the literary classes and government officials are in sympathy with it. These facts give us some idea of the magnitude and danger of the movement and indicate what mischief it may accomplish.

Fourteen thousand international troops are now on Chinese soil around Pekin, the capital, or on their way hither, and Russia, Germany, France, England, Japan and the United States are hurrying naval and land forces there by the thousand. The indications are that a vast international army will soon invest the capital of the Celestial Empire.

No doubt diplomacy will do all in its power to prevent a protracted and disastrous war, but it is believed by many that already the Chinese government has gone so far as to make it impossible to prevent it. The treatment given citizens of other governments at Pekin, and the insults offered the embassadors of other nations are such an outrage as to demand the severest punishment from these powers. No man knows what a day may bring forth, but that a great revolution is going forward, all agree. Already all Christian Mission work in the vast Empire has been paralyzed and all missionaries thrown into confusion and embarrassment. It is impossible to get the facts, but it is certain many native and foreign Christians have already been massacred and unknown injury done to schools and other church property.

It is fearful to think of the possible result and outcome of all this. From reports that have reached this country it looks as if the Boxers and their sympathizers have not respected any one nation more than another. If war is formally declared it will be by the combined world powers against China. Already the soldiers of the great nations are uniting in their effort to capture Pekin in order to protect their interest, and if the facts are as reported doubtless these powers will unite to avenge the wrongs suffered.

When it is remembered that there are four hundred million people in China, eleven millions of whom are members of the hostile organization and that every foreign interest has been threatened, it will be easily imagined what fearful sufferings must be caused by a war on such a scale. Let the churches join in prayer that God may avert the dire calamity or overrule it to the good of humanity.

THE GUILD OF SIMPLE LIVING.

Solomon said, "Of making many books there is no end." It is equally true that this is a time of societies innumerable. We think and talk and eat and ride under association guidance. We have never felt called upon to commend or even mention many of these organizations. But an English lady calls attention to one whose purposes are so in line with what we have long thought ought to be, that we can not forbear giving it additional publicity. It is called the Guild of Simple Living. Its object is to discourage all extravagance and excess and the furtherance of plain living and high thinking.

John Wesley, with his wonderful insight, saw in his day the evil tendency of the people to sinful extravagance and profligate waste and in organizing the Methodist Church he sought to correct this dangerous disposition. He urged his followers not to put on gold or costly apparel; to abstain from extravagant living on all lines, to deny themselves all unnecessary self indulgence, to cultivate simple habits and tastes; to live in comfortable, but cheap homes; to erect chapels and not expensive churche edifices.

For many years the people, called Methodists, observed this wholesome admonition and they rapidly increased in wealth, in numbers and in spirituality. But a change has come and we do not differ in these particulars from other people. At present there is a mad rush everywhere after material wealth and great fortunes, that their possessors may have larger means for showy living, self gratification and sensual indulgence. They set the standard of living and those below them financially try to reach up to them. To be at the top, to be outshone by none, to make as good appearance as any other, is unfortunately the spirit of the age. As a consequence multitudes are fritting away their means and their lives on costly, showy frivolities, while many real and important interests of life are being neglected.

We are not among those who believe persons who are able to do otherwise ought to live scantily and miserly, or deny themselves the ordinary comforts of life. It is not difficult to go to a point in that direction which becomes hurtful to Christian influence and usefulness and we believe not a few Methodists are offending in that way, but at the same time, we have no sympathy whatever with that larger class who indulge in extravagant and unnecessary costly living.

We do not know how accurate reports and statistics given to the public are, but it is estimated that one hundred millions of dollars are wasted annually by the poor of this country and five times that amount by all the other classes on things that they would be much better off without, and the cost of which expended wisely would bring present happiness to self and others as well as prevent untold discomfort and misery in the future.

This extravagant living on the part of a large element of our people destroys in them the desire for spiritual things and deprives them of the ability to contribute a sufficient amount to the church and her great enterprises as to enable them to accomplish their mission and work in the world. If in some measure we can correct this disposition to self indulgence, to show and waste and get them to devote their means to higer ends a new era of prosperity will dawn upon us, and our Zion will gird herself anew for fresh conquests, and we will enter upon the new century prepared to undertake and accomplish greater things for Christ than ever before.

IS THERE NO REMEDY FOR THE EVIL?

We have never counted ourselves among those who are always in search of something to find fault with or complain about Neither have we any disposition to magnify the evils of society or the faults or short comings of any individuals or classes, and certainly we have no desire to pose as an alarmist, yet, truth to tell, we are positively troubled at the growing evil of the tobacco, and especially the cigarette habit.

Almost every week articles, pamphlets and books reach us purporting to give the evil effects of cigaretts on the human system and setting forth the sure disastrous results that will certainly follow their constant use. Yet everywhere we go we see boys from five to six years old, up, in groups and alone, pulling away on cigarettes. On the streets, around depots, on the play ground, along railway lines, at the churches, going to and coming from school—at all hours of the day and night—they are drinking in the poison.

Every day we are grieved at what we see and ask ourselves the question, Is there no way to remedy this evil? Is there no way to save our boys from a habit that will certainly blight their lives and blast the hopes of fond parents. Can there be no corrective applied, no arrest of this fearful evil? Is the home and the church powerless? Can the preachers do nothing; are the schools and teachers helpless to save the young? If so, we are in a deplorable condition.

We do not propose, in this article, to question any man's right to use tobacco. We will admit that in most cases its use furnishes a certain sort of pleasure, while we cannot understand how any man can enjoy so questionable an indulgence, or get pleasure out of it. From the statements of those who have long been addicted to its use, we believe that they do. We will not even affirm that in some cases it does not benefit health. We will grant, if necessary, all these and yet we think our preachers, our teachers, our editors and our prominent men ought, by example and precept, discourage its use.

The cigarette is a modern invention—our fathers knew nothing about its evils. The older men who are now living never saw one until they were grown. The injurious effects of the use of tobacco, the deadly poison of nicotine, were not known twenty-five years ago, and those who began the use of it then did not know the danger, or they never would have used it.

In most cases those who have for twenty or thirty years been under its influence find it hard, if not impossible, to give it up now. But with their present knowledge they would have never begun the habit.

We appeal to our preachers everywhere, our school teachers, our editors and our physicians, to try to save the boys of the country from this terrible evil. It is not meddling with other people's rights, it is not a

species of religious fanaticism, it is not going off on a side issue for the best people of the land to join in one united effort to rescue our youth from blight, disease, and ultimate ruin.

First let us put our example on the right side. What we do has more effect than what we say. The daily life of the preacher has as much or more influence than what he says in the pulpit on Sunday. Every brother who has the tobacco habit is handicapped in fighting evil. To say the least, he is yielding to a species of unnecessary self-indulgence. We do not expect brethren who long ago convinced themselves that it is right and proper for preachers to make habitual use of tobacco to attempt to break off from the habit, but there are many who do not use it, and many young men and others who do, who have misgivings and doubts about it being right. To these we appeal. Brethren, for your own sakes, for the good of the church, and in order to help save the young people make the sacrifice and let's fight against it. Certainly all teachers in Christian and Methodist schools ought to put their influence on the side of temperance and against the use of cigarettes and other hurtful things, and then on the rostrum, in the class room, at home and on the streets and cars speak out against these hurtful things.

We want to see our schools and colleges filled with pupils this fall, and we want to see our Methodist boys and girls going in crowds to our institutions of learning, but we want to know that while they are from home, seeking an education, they have no influence brought to bear upon them by the example of professed Christian teachers that will encourage them in any habit that will injure their health, weaken their powers, blunt their moral and spiritual faculties and impair their usefulness in life.

We hear nowadays a great deal said about Christian education and the necessity for church schools. We have given a good portion of our life trying to build up our denominational schools and in promoting Christian education and we rejoice at what has been accomplished. Let us see to it that our schools are Christian indeed, and that only the best influences are brought to bear on our young people while in them.

We hear a great deal also about broader views and higher ideals and nobler aspirations. This is all right, but high ideals and filthy habits do not go together—broad views and slavery to some low form of self indulgence is inconsistent. High scholarship and lofty aspirations do not atone for the evil influence given by example to that which is hurtful and damaging.

Dear brethren, let this closing year of the nineteenth century find us free from bondage to evil in any form and the new century find us girded with the power that comes from a life conscience of its freedom from any vicious habit and a purity that means cleanness in all things.

EDITORIAL NOTES.

We extend sympathy to Mr. and Mrs. James H. Tunstall, of Greensboro, North Carolina, on the death of their sweet babe. "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

We find on our table a catalogue of Greensboro Female College for 1899–1900. This well known institution had a very large patronage the last scholastic year and is maintaining its popularity as an up-to-date school for young women. The fall term begins September 12 and the outlook for patronage, we are told, is good. All persons who have daughters to educate will do well to send for a catalogue.

We very much sympathize with Mr. and Mrs. J. A. Hodgins, of Guilford County, in the death of their little daughter. She passed quietly away on last Sunday afternoon after an illness of two weeks. The funeral was attended on Monday morning by a large number of sympathizing friends.

Rev. Geo. F. Kirby is now on the border canvassing earnestly for Weaverville College. He had a good patronage last year, over two hundred in all, and expects a large increase this year. For healthfulness of location, exemption from all vicious influences, for thoroughness of the work done and religious advantages, Weaverville claims pre-eminence.

The District Conferences will now be held at the rate of from one to two a week until the middle of August. The weather is intensely hot but we hope our itinerant and local preachers, and leading laymen will be able to attend. It is our present purpose to attend, in person, as many as possible. We hope the Presiding Elders will help us to have a grand rally for the ADVOCATE.

We present to our readers in this issue new advertisements of the State University, and Rutherford College. The University now over one hundred years old had the largest patronage last year in its history—over 500 pupils. That fact alone is the best evidence of its merit. Rutherford will open Aug. 30th as a church school. It has a superior faculty and its prospects for a large attendance are good.

The growth and expansion of the University should be a matter of pride to every North Carolinian. In efficiency, patronage and public favor it is now second to none in the South. Its requirements are exact, its standard rigid, its tone of life high and manly. Its academic roll is the largest in the South, and in all its history it has never been so close to the people, and so able to serve them. Ambitious and needy boys should remember its motto is, Equality, Opportunity and Self-help.

We were greatly disappointed in not being able to attend the Statesville District Conference at Lenoir last week. We had arranged to take the early west bound train on Thursday morning but was suddenly taken sick in the night and was kept in bed two days. Our representative informs us that the session was a most pleasant one, that Rev. J. Ed. Thompson was quite at home in the chair, and that a good list of new subscribers to the ADVOCATE was secured. We hope the secretary will send us a full report of the proceedings.

The American Illustrated Methodist Magazine for July deals largely with education. At this time many are hurrying to the various Chautauquas which now invite the summer wanderer. Dr. Jesse L. Hurlbut gives an excellent account of the parent institution at Chautauqua, New York. Crisply written, the article carries the reader along, and numerous illustrations of scenes about the lake and grounds add to the exhilarating effect. The librarian of Drew Seminary gives a full account of that home of theological learning, which has sent out so many able preachers.

Prof. Charles C. Weaver, who has recently taken a Ph. D. degree from John Hopkins University and who has since been elected one of the presidents of Rutherford College, spent Sunday and Monday in Greensboro and made us a pleasant visit. He is looking well, is in fine spirits and is now traveling for his school. He is greatly encouraged with the outlook and tells us that many of the preachers and influential laymen of the Conference are giving him assurances of sympathy and co-operation. The management has decided to shape the policy of this school so as to enable it to meet the wants of the boys from the Western North Carolina Conference and in thoroughness of instruction, in cheapness of rates to commend it to all classes.

One of the foremost educational institutions for young women is the Mary Baldwin Seminary, Staunton, Va. It is conducted on the university plan, with a great faculty of American and European teachers presiding over the various "schools" of language, literature, art, music, science and commerce. The principal is a woman of a courtly grace who surrounds each pupil with the refinement of a charming home life, in addition to the exceptional educational advantages of the study halls. What Jefferson's University of Virginia has been to the men of the South and East, the Mary Baldwin Seminary has been to its women. During the session just closed 220 students from twenty seven States were enrolled, and it is more than likely that the increase in the coming year will be very great. A beautiful illustrated catalogue is sent to persons interested.

The July number of The Homiletic Review opens with an article on "The Ecumenical Missionary Conference of 1900," by Rev. Dr. F. F. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions. Dr. Ellinwood was one of the projectors of the conference, and had largely to do with the preparations for it and with the work of carrying it to its wonderfully successful completion. His survey gives a bird's-eye view such as one needs to have at hand for reading and reference. Dr. Joseph Parker, of London, that most effective preacher, discusses "Effective Preachers and What Made Their Preaching Effective," taking in Henry Ward Beecher, Charles H. Spurgeon, John Angel James, Chalmers, Guthrie, McCheyne and the McCheyne School, Dr. James Morrison, etc. The following passage gives an interesting view of preaching the gospel versus reading the gospel, as Dr. Parker looks upon it: "At the recent Wesleyan conference held in London some strong statements were made in opposition to the regular reading of sermons. One or two of the foremost ministers would have gone so far as to keep out all candidates for the Wesleyan pulpit unless they gave a pledge that there should be no pulpit reading of sermons. My own mind inclines not a little in favor of this view, always making room for exceptional persons and exceptional occasions. For many years I have been unable to agree with my brethren as to the proper definition of preaching. In consequence of this disagreement as to definition I have heard men praised as preachers whom I did not regard as preachers at all. From my own point of view they were vigorous readers of admirable essays, but they had no right or title to be regarded as preachers. I have been more than amused at some of the men who have been chosen to give lectures upon preaching, even in so distinguished an institution as Yale College. Unhappily, my definition of a preacher would not allow me to regard some of these able brethren as preachers at all. I know their character, their learning, and their devotion, but I have never seen the slightest trace of pulpit power in any of their pulpit efforts. In my judgment there is all the difference in the world between reading and preaching. The reader stands at a distance from the hearer, and talks to him directly and, as it were, personally. The reader may be reading something six months or six years old, whereas the preacher speaks to the immediate moment and to the immediate environment of the hearer. There is no revelation upon this matter, and every man must be left to carry on his own ministry in the way which is most effective to himself."

All persons who expect to attend this Conference as visitors are requested to notify the undersigned at once, so that arrangements may be made to entertain them. Those who can will confer a favor by coming by rail. Those coming by private conveyance will please report at the store of J. S. Martin and Son, where they will be directed to their homes. We are hoping and praying that this Conference may prove a blessing to the town of Shelby.

H. M. BLAIR.

Shelby, N. C., June 29, 1900.

To the Epworth Leaguers of the M. E. Church, South.



DEAR FELLOW LEAGUERS:—I have pleasure in announcing to you that the interest in the coming Southern League Conference at Atlanta is almost unprecedented in our work. The signs point to a very large attendance and to several days in active and profitable work. Nearly all the arrangements for the great meeting have been completed, or are in course. The rate of one fare for the round trip have been secured on all railroads in our territory. The program is one of the most practical character. The discussion of the topics is to be led by active and experienced workers. Great profit as well as great pleasure is in store for all who attend this Conference. Atlanta extends us the most cordial welcome, and will do everything possible to make our stay pleasant and to help us in our work. The Conference is not to be a delegated but a popular meeting. You will, however, do well to send an official representative from each of our chapters, and particularly if you have a message or memorial send it by the hand of a duly authorized messenger. League Chapters can do no wiser nor better thing than to send, in addition to their official representative, their pastor, making him a present of the expenses of the journey. The Atlanta meeting is for the purpose of conference and for planning for the future of our work. We shall be glad to furnish any information concerning the meeting, the program, or any other matter, on request of any League or individual League member. Begin now to make your plans to attend the Southern League Conference, at Atlanta, July 25-29.

Very faithfully,

H. M. DUBOSE,

Sec'y. and Editor.

Nashville, Tenn.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for July 8, 1900.

JESUS THE BREAD OF LIFE.
John 6: 22–40.

TIME.—Spring, A. D. 29.
PLACE.—Capernaum.
GOLDEN TEXT.—Jesus saith unto them, I am the bread of life.—John 6: 35.

Order of Events.

The present lesson follows immediately upon our last lesson, the discourse on the Bread of Life being based upon the miracle of feeding the five thousand, which had been wrought the day before, and the walking on the water having taken place that same night. In the morning, we are told (verse 22), the people who had remained all night on the shore where the miracle had occurred sought Jesus, but could not find him; boats having reached them, they were taken to the Capernaum side of the lake, and there on the beautiful plain of Gennesaret they found Jesus, who spoke to them this wonderful discourse.

Verses 22-25. These verses constitute one long and somewhat involved sentence. Their meaning, however, is plain. In the morning the people which were on the other (eastern) side of the sea, seeing that there had been but one boat there on the preceding evening, and that the disciples had embarked in that without their Master, and finding no trace of Jesus about the place, took ship (in boats which had just reached them from the neighboring port of Tiberias) and came to Capernaum; there after some search they found him, when the following dialogue took place.

25, 26. When camest Thou hither? Our Lord's answer is a comment upon the true inwardness of this question. The implication on the part of the people is that they have something to complain of; they had been with Him the day before, they had planned to make him king; why, then, had he defeated their purpose by so mysteriously withdrawing from them? To this Jesus answers directly, "You follow Me not because ye seek the true kingdom of the Father, but because it pleases you to be identified with a miracle-worker who may daily furnish you with some new prodigy to wonder at, or who may devise new providences for your present and personal advantage." Had they come to Him hungering and thirsting for God; had they drawn near to Him, saying, "Do for our souls today what you did for our bodies yesterday," Christ's welcome for them would have been instant and cordial. But the manifestly false, earthly, and sensual character of their desires was forbidding to Jesus, who cannot refrain from a certain amount of disgust in the remark, "Because ye did eat of the loaves and were filled." The bread was to them no sign; it was only bread.

27. For the meat which perisheth. That is, do not make of life a living merely. One must have food, to be sure; but one should eat to live, not live to eat. WILL GIVE. The loaves of yesterday were but a type and promise. The love that ministered to their bodily wants was as greatly concerned about their spiritual wants, and was as eager to meet those wants. If they will but receive it, He will even now give them the Bread of life.

28, 29. That we may work, etc. Jesus had just said, "Work for the meat which abideth unto eternal life." Very well, say the people; how shall we work for it? To which Jesus says, "Believe on Him whom God hath sent." Faith in Jesus is the necessary prerequisite to His becoming to anyone the Bread of life. "Faith," as Godet says, "is the highest kind of work, for by it man gives himself; and a free being can do nothing greater than to give himself."

30-33. What then doest Thou, etc. The connection is: Thou sayest, Believe on Him whom God hath sent: Thou claimest to be that One. What, then, doest Thou for a sign that we may see and believe Thee? Thou gavest us bread yesterday, but Thou makest no offer of doing it today and tomorrow. Moses proved his prophetship by a miraculous provision of heavenly bread for the people through a long period. If Thou will rival Moses, do better than Moses did. To which Jesus said: The bread that Moses gave the people was material, and to support bodily life; but even for that purpose it was inadequate; the people died. But I propose to give you a better bread—a food for the spiritual life, one which will nourish you not simply for a few years, but forever; and that bread I Myself am, who am come down out of heaven to give life unto the whole world.

34. Evermore give us this bread. In the words of Jesus his hearers detected some kind of a promise; they were not quite sure of its nature; but it was a promise, and that, too, of some good. So impulsively they say, Lord: evermore, not on occasion only, but evermore give us this bread.

35. I am the Bread of life. The people had asked some good thing from Jesus; He now offers them His best—Himself. As the Bread of life Jesus is not only the Bread which supports life, but is Himself living Bread, with power to communicate life even to the dead (compare verse 39, "Raise it up at the last day"). Cometh * * * believeth. Two phases of the true faith; one the faith of works outward and active; the other the faith of trust resting and inward. In the former the reaction is strength; in the latter, joy and peace.

36 Believe not. The gift was there, ready for their acceptance. Jesus offers himself to men, but he cannot force men to accept him. They must believe in him, trust him, love him, and then will he come in and dwell among them and be their God. He could not be the Bread of life to these Jews because they had not faith enough to appropriate Him.

37-40. Between verses 36 and 37 there is a pause in the discourse, as if Jesus were reflecting upon the refusal of the people to accept Him. He had been sent to them by the Father, but they would not come unto Him. Is the Father's purpose to fail? By no means. All that the Father gives to Me will reach Me; I shall not miss or lose one of them; I am here to do His will, and His will is to bestow eternal life and an assured resurrection upon all that believe on Me; anyone, therefore, who comes unto Me, Jew or Gentile, I will welcome and bless. —N. Y. Advocate.

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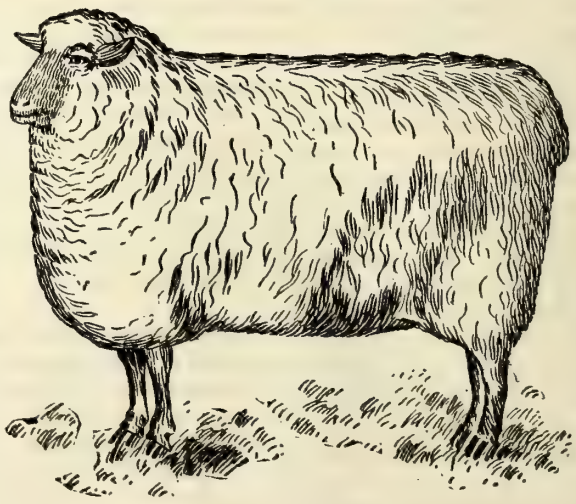
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for July 8, 1900.

THE POWER OF SMALL THINGS.
Matt. 4: 30-32.

Here we have another "Kingdom of Heaven" parable. Mention of it was recently made in connection with its sister parable of the leaven and the three measures of meal. The story is told by a different reporter, and the subject given to us by the committee evidently directs us to study, not so much the main teaching of the parable, in regard to the external and slow growth of the kingdom into the great power it is to become, as the indirect idea plainly discerned in the lesson, that because a means or a force is small in itself, it is not to be despised. The grain of mustard seed, alone, is insignificant, but contains, nevertheless, the potentiality of greatness, and this must not be left out of our calculations.

The world has learned this lesson fairly well. A thing is no longer looked upon with contempt simply because it is not great to the vision or in name. Many years ago there used to be a custom of exposing to death certain little children because they did not exhibit signs of vigor and promise of greatness. Long since it was discovered that God sometimes sets a brilliant mind in a broken and deformed body, and now all the little ones are nourished and cherished.

Though Christ suggested this lesson to his followers so many centuries ago, yet they have been slow to learn it, and the kingdom of heaven has been suffering, from its very inception, because little things were despised and lost sight of. We may venture a prophecy that the twentieth century, about which we have been talking so much, and into which we have been looking so longingly, is to be in the kingdom of Christ, the beginning of the dispensation of the children. These little grains of future power will be recognized as never before, and their care and training and salvation and keeping, will mean the spreading of the kingdom more grandly than ever in the world's history.

Little Things.

This parable itself, in its perfect simplicity and world-wide and age-long power, is an example of its own subject.

Of the little things within our reach, the most powerful for good is a kind word; the most powerful for evil, an unkind word.

Habits are little things, which make great or little everything else.

A determination to do better is one of the greatest things in the world, yet one of the least things in the world may destroy it.

There is nothing terrible about a little sin, if it be met instantly by a little determinationr

SOME LITTLE COMPARISONS.

No sin is too little to be fatal. You cannot see the tube through which runs the adder's poison.

One grain of sand in the head of his bicycle will stop the fleetest rider.

Ten minutes will suffice to plant a tree for which ten generations will bless you.

Some of the tallest oaks have acorns very much smaller than those of the smallest oaks. It is never safe to predict a humble career from a humble start.

The smallest part of the shears is the rivet, and it is the most important.

SOME BIBLE LITTLES.

It was a little thing, Christ's quiet command, "Follow me;" but whoever heard it, upon his answer depended his own fate, and much besides.

It was a little thing—David's glancing toward Bathsheba; but the evil thought that grew up ruined his life.

It was a little thing—Solomon's dream, but his choice in that dream made him great.

It was a little thing—Paul's talk with Lydia; but the first church in Europe grew out of it.

It was a little thing—Pilate's yielding to Jewish clamor in the matter of a poor prisoner; but it changed the destiny of the world.

SOME LITTLE QUESTIONS.

Am I nourishing any little sin?

Am I content to allow little beginnings of good to remain little?

Have I yet spoken "one little word for Jesus?"

Little Things.

A little thing, a sunny smile,
A loving word at morn,
And all day long the sun shone bright,
The cares of life were made more light,
And sweetest hopes were born.

A little thing, a hasty word,
A cruel frown at morn,
And aching hearts went on their way,
And toiled throughout a dreary day,
Disheartened, sad, and lorn.

—C. L. Hill.

Hints and Talks for Testimonies.

How has God shown in nature the value he sets on little things?

What are some of the small vices that may wreck character?

What are some of the little acts that help to win others for Christ?

What can be done by the aid of little gifts?

How do we make mistakes in judging of the importance of things?

What dangers are there in overlooking things because they are small?

How is it that so much can be done by small forces?

What are some of the great religious movements that have grown from small beginnings?

Give an example of some humble person that God used to do a great work.

Why does God so often choose small causes to work great results?

Held By a Rope.

A boat may often be seen, when you are staying at the seaside, in the same spot day after day, rising occasionally with the tide, but never much advancing either way; there it stays. Come closer, and you see the cause; it is fastened to the beach by a slender rope. How many Christians does this represent! Many seem to rise a little every Sabbath, and get out a little further than they were, but, when the tide of Sabbath ordinances has ebbed, they return to their old place again, and so they must, so long as the slender rope of some little sin confines them —Anon.



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District Conference Directory.

The Statesville District Conference will be held at Lenoir June 28—July 1.

The Charlotte District Conference will be held at Wadesboro, July 5.

The Winston District Conference will be held at Lewisville August 8th, and continue over Sunday, the 11th.

The Morganton District Conference will be held at Marion, N. C., July 18–22. The first day will be a Missionary Institute.

The Shelby District Conference will meet at Shelby and embrace the 3rd Sunday in July.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Salisbury District Conference will convene at New London and will embrace the 5th Sunday in July.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

The Franklin District Conference will convene at Haysville, N. C., August 8–12, embracing the 2nd Sunday.

The Mount Airy District Conference will convene at East Bend on August 22–25.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.

Bishop A. W. Wilson, D. D., Baltimore, Md.

Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D., Spartanburg, S. C.

Bishop C. B. Galloway, D. D., Jackson, Miss.

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.

Bishop H. C. Morison, D. D., Louisville, Ky.

Bishop W. A. Candler, D. D., Atlanta, Ga.

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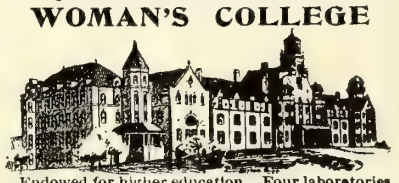
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QUARTERLY MEETINGS.

ASHEVILLE DISTRICT---3d Round.

D ATKINS, P. E., Weaverville, N. C.

North Asheville	June	2 3
Bethel	"	2 3
Marshall, Rector's	"	9 10
Hot Springs, Antioch	"	16 17
Ivy, Laurel	"	23 24
Burnsville, Concord	June 29, 30 July	1
Bald Creek, Deaton's Bend	June 30 "	1
Hendersonville	"	7 8
Swannanoa, Tabernacle	"	14 15
Sa uda, Saluda	"	21 22
Cane Creek, Skyland	"	20 21,22
Old Fort, Carson's Chapel	Aug.	4 5
Weaverville Beach	"	11 12
Haywood Street	"	18 19
Central	"	25 26

STATESVILLE DIST.—3d Round.

J. E. THOMPSON, P. E., Statesville, N. C.

Mount Zion station	June	9 10
Mooresville station	"	10 11
Turnersburg circuit, Eagle Mill	"	16 17
Iredell circuit, Moss	"	17 18
Mooresville circuit, Centenary	"	23 24
Woodleaf circuit, Ebenezer	"	24 25
Lenoir station, D C	June 28, July	1
Statesville station	"	7 8
West End	"	8 9
Stony Point circuit, Liberty	"	14 15
Taylorsville circuit, Beulah	"	15 16
Troutman circuit, Wesley Chapel	"	21 22
Statesville circuit, Salem	"	28 29
Lenoir circuit, Harper's	Aug.	4 5
Newton circuit, Fair Grove	"	11 12
Hickory station	"	12 13
Caldwell circuit Rocky Mount	"	18 19
Granite Falls station	"	19 20
Catawba circuit Ball Creek, C. M	"	25 26
Maiden circuit, Bald Creek, C. M	"	25 26

CHARLOTTE DIST.—3d Round

S. B. Turrentine, P. E., Charlotte, N. C.

Matthews station	June	17 18
Charlotte Tryon street	"	24
Belmont circuit, Trinity	"	24
Pineville circuit, Harrison	June 30 July	1
Wadesboro station (D. C.)	"	7 8
Charlotte, Brevard Street	"	15
Charlotte, Dilworth	"	15
Monroe circuit, Prospect	"	21 22
Monroe station	"	22 23
Ansonville circuit, Concord	"	28 29
Polkton circuit, Harmony	Aug.	4 5
Clear Creek circuit, Bethel	"	8
Weddington circuit, Union	"	11 12
Waxhaw circuit, Pleasant Grove	"	14
Charlotte, Trinity	"	19
Derita circuit, Hickory Grove	"	22
Morven circuit, Sandy Plane	"	25 26
Charlotte, Calvary	Sept.	2
Epworth and Seversville, Seversville	"	2
Lilesville circuit, Shiloh	"	8 9

GREENSBORO DISTRICT---3d Round.

FRANK H. WOOD, D.D., P. E., Greensboro, N. C.

Jackson's Hill circuit, Poplar Springs	May	26 27
Asheboro station, Central Falls	June	2 3
Asheboro circuit, Pisgah	"	8
Uwharrie circuit, Concord	"	9 10
West Market St station	"	17 18
Proximity station (at night)	"	17
St Paul station, White Hall	"	2 24
Naomi station (at night)	"	24 25
Wentworth circuit, Bethlehem	July	1 2
Ruffin circuit	"	8 9
Reidsville station (at night)	"	8
Ramseur circuit	"	14 15
Liberty circuit	"	21 22
West Randolph ct, Pleasant Hill, D C	"	26 29
Randolph circuit	Aug.	4 5
Greensboro, Pisgah	"	11 12
Centenary (at night)	"	12 13
High Point station	"	18 19
Pleasant Garden ct, Bethlehem, C M.	"	25 26

WINSTON DISTRICT - 3rd Round.

P. J. CRAWAY, P. E., Greensboro, N. C.

Thomasville station, Fair Grove, June	30, July	1
Walkertown station Bethlehem	July	7 8
Kernersville circuit, Mt Vernon	"	14 15
Winston, Burkhead, night	"	15 16
Madison circuit Leaksville	"	21 22
Mocksville circuit, Zion Chapel	"	28 29
Mocksville station	Aug.	4 5
Forsythe circuit Lewisville (D. C.)	"	9 12
Winston, Grace Church, night	"	12
Davidson circuit, Goodhope	"	18 19
Winston circuit, Mt. Tabor	"	23
Forsythe circuit Brookston	"	24
Farmington circuit, Farmington	"	25 26
Summerfield circuit, Mt Carmel	Sep.	1 2
Danbury circuit, Mt Hermon	"	8 9
Jamestown circuit, Oak Ridge	"	15 16
Winston, Centenary, night	"	22 23

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	10
Pilot Mountain circuit, Pilot Mountain	"	16 17
Stokes circuit at Stokesburg	"	23 24
Elkin station at Maple Spring	"	23 24
Sparta circuit at Laurel Springs,	June 30, July	1
Jefferson circuit at Bethany	July	1 2
Healing Springs ct at Healing Springs	"	7 8
Creston circuit at Sutherland	"	14 15
Watauga circuit at Smith Chapel	"	15 16
Boone circuit	"	21 22
Wilkesboro circuit at Lebanon	"	28 29
North Wilkesboro ct at Miller's Creek	"	29 30
Rockford circuit at Dobson	Aug.	4 5
Mount Airy circuit at Salem	"	5 6
East Bend circuit at East Bend	"	22 25

The Mount Airy District Conference will be held at East Bend August 22-25

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

Marion station, Snow Hill	May	19 20
McDowell circuit, Murphy's	June	2 3
Table Rock circuit, Linville	"	9 10
East Rutherford circuit, Oak Grove	"	16 17
Henrietta station, Caroleen,	"	17 18
Rutherfordton circuit, Mt. Hebron	"	23 24
Silver Creek circuit, Salem	June 30 July	1
Morganton station	"	1 2
Morganton circuit, Gilboa	"	7 8
Broad River circuit, Tanner's Grove	"	14 15
Forest City station, Forest City	"	15 16
Bakersville circuit Snow Creek	"	28 29
Connelly Springs circuit, Friendship	Aug.	4 5
Elk Park circuit, Elk Park	"	4 5
Estatoe circuit, Concord	"	11 12
Green River circuit	"	15

District Conference at Marion July 19-22. The first day will be a Missionary Institute.

FRANKLIN DISTRICT - 3d Round.

C. M. Campbell, P. E., Franklin, N. C.

Franklin station	May	5 6
Whittier circuit Ocona Lufta	"	12 13
Cullowhee circuit, John's Creek	"	19 20
Webster and Dillsboro sta, Dillsboro	"	26 27
Bushnell circuit, Almond	June	2 3
Bryson City station	"	9 10
Robbinsville circuit, Tuskegee	"	16 17
Andrews circuit, Peachtree	"	23 24
Macon circuit, Salem	June 30 July	1
Glenville circuit, Big Ridge	"	7 8
Highland circuit, Highland	"	14 15
Franklin circuit, Watauga	"	21 22
Hiwassee circuit, Harris Chapel	"	28 29
Murphy station	Aug.	4 5
Haysville circuit, (D C.) Haysville	"	8 12

Committee on examination of applicants for admission on trial into the traveling connection: Revs Ira Ervin, J E Abernethy and R S Howie

For license to preach: Revs J H Bradley, T F Glenn and T E Weaver.

Local preachers for orders: Revs. E. Myers, W L Nicholson and E N Crowder.

SALISBURY DISTRICT - 3d Round

W. W. Bays, P. E., Salisbury, N. C.

Concord ct, Olivet	June	2 3
Concord Epworth	"	3 4
Salisbury ct, Providence	"	9 10
Salisbury, Main St	"	10 11
hina Grove ct., Harris Chapel	"	16 17
Concord, Forest Hill	"	23 24
Concord, Central	"	23 24
Linwood ct, Centre	June 30, July	1
Lexington station	"	1 2
Gold Hill circuit, Zion	"	7 8
Salem circuit, Pine Grove	"	14 15
Salisbury, First Church	July	21 22
Albemarle ct, Gold Hill, (D. C.)	"	28 29
Albemarle station,	"	29 30
Mount Pleasant circuit, Cold Spring	Aug.	4 5
Norwood circuit	"	11 12
Spencer station	"	18 19
East Salisbury station	"	18 19

District Conference will convene at New London at 9 a m, Wednesday, July 25.

Let all pastors be ready to report subscriptions for Missions and all other collections in full, if possible, at District Conference

WAYNESVILLE DIST--3d Round.

F. L. TOWNSEND, P. E., Canton, N. C

Clyde circuit, Elizabeth	June	9 10
Sulphur Springs circuit, Sardis	"	16 17
Brevard station, Pine Grove	"	23 24
Transylvania ct Greenwood, June 30,	July	1
Mills River circuit, Horse Shoe	"	7 8
Leicester circuit, Little Sandy	"	14 15
Canton circuit Canton	"	21 22
Haywood circuit, Pine Grove	"	28 29
West Haywood circuit	Aug.	4 5
Waynesville station	"	12 13
Spring Creek circuit	"	18 19
French Broad circuit	"	25 26

SHELBY DISTRICT—3rd Round.

W. R. Ware, P E., Shelby, N. C.

Bessemer City circuit, Tate's Chapel	June	9 10
King's Mountain & Elbethel, K M	"	10 11
Gastonia station	"	11
Polkville circuit, Polkville	"	16 17
Belwood circuit, Falston,	"	17 18
Shelby station, Wednesday night	"	20
Cherryville circuit, Lander's Chapel	"	23 24
Lincolnton circuit, Pisga	"	23 24
Shelby circuit, Beulah	June 30, July	1
Mt'n Island circuit, River Bend	"	7 8
District Conference, Shelby	"	11 15
Lowell circuit Bethesda	"	21 22
McAdensville station	"	22 23
Lowesville circuit, Hill's Chapel	"	27
Stanly Creek circuit, Iron station	"	28 29
N Cleveland circuit	Aug.	1
South Fork circuit Bethel	"	4
Rock Springs circuit	"	5 6

Committee on Applicants for license to preach J H West, S T Barber and J W Clegg

Committee on Admission on Trial into the Annual Conference: J A Cook, T Frazier and M Dollies.

Committee on Candidates for Deacon's and Elder's Orders: G H Detwiler, D H Columbus and T F Gibson.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The annual meeting of the W. F. M. Society held in Waynesville, June 22-25, was a most pleasant and profitable one. We regret that the account of it prepared for this week's issue failed to reach us in time for publication. It will appear next week.

As has been before stated, Mrs. A. W. Wilson will accompany her husband, the Bishop, on his tour through Japan, China and Korea. They will sail from Vancouver July 9 and reach Yokohama July 21. Surely prayer will ascend daily from the whole church for their safety, their health and the successful prosecution of their work The following letter, written by Mrs. Wilson to the Baltimore Conference Society, of which she is the honored president, we clip from the Baltimore Christian Advocate. We are sure it will be read with pleasure and profit by our own Conference Society as well.

My Dear Friends of the Woman's Foreign Missionary Society:—I am soon to leave you for more than a year's sojourn in Japan, Korea, and China. We must be about our "Father's business" during this long period. Of course personal business must have attention, but the chief concern of them who love the Lord must be the business that relates to the kingdom of heaven. You know why Jesus came into this world—it was to bring that kingdom down to earth. And you know why we are sent to carry out the purposes of our Father! When Jesus had done the work He came to do He returned to the glory above and left the winding up of the wonderful business in the disciples' hands. We know the disciples of all after ages were meant, for He said: "Lo I am with you always, even unto the end of the world."

My good-bye to you includes two thoughts. First, I want you to elect a President at Fredericksburg of greater energy than I possess. I know that I have been energetic. I want you to choose a president to succeed me who will possess that and every other qualification to assist the Conference Secretary to move forward. You must not remain satisfied with what you have already done. Fix your gaze upward (at God's right hand), and then you will move onward. When I return to my native land let me find you singing God's praise, and putting all your strength into His service. That will mean that this work will grow, for it is His work.

My other thought concerns the Twentieth Century Offering. I find that many of the Baltimore Conference Auxiliaries have not yet made this offering. Is it because you have not thought of the mercy of the Lord to you, in that you were born in a Christian land, while two hundred millions of other women were born in heathen China? Is it because you do not realize that a Christian land sets up happy homes, while the pagan world knows nothing of happiness? Or can it be because your District Secretaries have not written or spoken to you on the subject? It cannot be so, for I am sure the District Secretaries could not have satisfied consciences if they neglected so important a part of the year's work. So I beg you, Societies and District Secretaries, to begin at once on the Twentieth Century Offering.

An offering is a free-will gift. We fix "dues" and Contingent Fund. We say ten cents a month for each member and twenty-five cents a year for the Conference Expense Fund (Contingent Fund). But when we ask for an offering, we say, give as God has prospered you. I now remind you that this call must be of the Lord's planting, because He put the thought into so many minds about the same time. The Methodists in Australia, New Zealand, England, Canada, and several bodies in our own land received a strange warning towards this project within three or four months of each other. Surely it was the Spirit of the Lord. Shall we, the Woman's Missionary Society, be found wanting?

You will join me in saying: By every token we must do this thing.

The Laura Haygood Home and School in Suchow, China, is to be a memorial of our saint gone home to Jesus. You already knew that part of our Twentieth Century Fund would be used for the building and equipment of this Suchow work. When the Board met in Texas it was decided to give Miss Haygood's name to it, and to form a stock company at ten dollars a share, the entire proceeds to be counted to the credit of the Laura Haygood Home and School.

If your Auxiliary raises twenty, thirty, fifty, or one hundred dollars you can send it to the Conference Treasurer, as so much Laura Haygood stock. Any person who gives ten dollars or fifty (or more or less) must be reported as having that amount of stock. Certificates of stock have been engraved and will be sent to those who have given ten dollars and more. Let the names of those entitled to these certificates be forwarded with the money to the Conference Treasurer, who will forward them to the Board Treasurer at Nashville. Any one giving one hundred dollars to the Twentieth Century Fund will be thus made an honorary life member.

Will you not, my friends, remember me in my journey by granting my parting request? I ask you in the name and for the sake of our Lord Jesus, that you raise every dollar of this Twentieth Century Offering. Present yourselves a living sacrifice, bringing this gift with you. Prove the Lord! See if He will not pour out upon your souls such blessings as will repay your sacrifice. Prove Him. And now, dear friends, good-bye. I have been very happy as your President. Those whom I have met have been most considerate. Those who have written to me have been very thoughtful and kind. Those who have prayed for me will be glad to hear that God's blessing has rested upon me.

May the grace of the Lord Jesus abide with you. Affectionately,

Mizpah! MRS. A. W. WILSON

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july 4-10t

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jly4-5t RALEIGH, N. C.

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june 29 3ms. DURHAM, N. C.

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June 27-10t.

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The Next Session Opens September 20, 1900.

Write for catalogue to

President Wilson,

June 27-2ms. Spartanburg, S. C.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

"Will you please advise me as to what is the best kind of cabbage to plant for spring sales and what is the right time to sow the seed, and when they should be set out. Would like to have all the information you can give on the culture of cabbage and lettuce. I have never planted any cabbage and do not know anything about their culture."

The chances are always that a man who has never grown early cabbages, and whose land has not been used for trucking, and therefore has not been heavily fertilized, will at the start make a comparative or total failure. Farmers who have been accustomed to common methods of growing farm crops seldom realize that in the culture of garden crops success generally depends on the amount of preparation and fertilization. A dressing of manure or fertilizer that may pay on a cotton field, would simply be thrown away on a field of cabbages. In fact no land, no matter how apparently rich and highly improved, on which vegetable crops have never been grown, can be expected to give the maximum crop at once. It takes some years of heavy fertilization and skillful culture to get the land into condition for the production of the best crops, and in the sharp competition now prevailing in the gardening business the best crops are the only ones that pay well. These pay so well that there is much encouragement for men of energy to get their land into the condition needed for the best results. For the early cabbages, the nature of the soil is more important than for most other crops. A deep sandy soil seldom produces the best cabbages. Neither is a low and wet soil suitable, for on that soil the winter is too severe. A mellow red clay upland is about the best for the early crop of cabbages. The preparation of the land is the most important thing. If stable manure is available, there is nothing better for the crop, and it should be put on as heavy as you can fairly plow it under. The plowing should be done in the early fall months, September and October, and the subsoil plow should be run in every furrow so that the clay below may be broken to a depth of 15 inches. This will go far towards preventing the heaving of the soil during the winter. But even with the best of preparation and manuring, the ordinary soil cannot be expected to produce the best results the first year it is used for truck purposes. Heavy annual fertilization and the growing of peas or other recuperative and humus making crops after the early truck is off, will be necessary to get the soil into that high condition of tilth necessary for the production of the best vegetable crops. Hence you need not be surprised if after the best of preparation and the most lavish fertilization you do not get the maximum crop the first year. Success in trucking comes only from persistent effort and the intensive manuring and cultivation of the land. Our people who have not been accustomed to the way market gardeners pile on the fertilizers and manure, often fail because of lack of money spent on a small area. We are so prone to want to go over a large area, and be big farmers or big gardeners that we do not realize what can be done by intensive work and spending on a small area.

The best cabbage for your use is a good strain of the Early Jersey Wakefield. There are several strains of the Jersey Wakefield, and the one known as the Charleston Wakefield is the largest head, but rather later than the regular stock of Wakefield. It is not always the largest heads that sell the best. I have found that well headed Wakefields that make 75 to the barrel sell better than those of larger size, as they are better for retailing, since they can be sold for less each.

As to the time for sowing the seed, I would always make two sowings, one about the middle of September and another about the last of the month. If the season is favorable and the plants keep growing, the first planting may grow too large before cold weathar, and may be apt to run to seed in spring before heading. We want a good strong plant, but not an overgrown one, as the check in transplanting such will have a tendency to make them run to seed. I would sow the seed in fairly fertile soil and in rows where they can be cultivated, and do not sow them so thick that they will be drawn up long legged. Having the land well prepared, the planting should be done about the first of November, or during that month. In addition to the heavy broadcast coat of manure, you should use in the furrows about half a ton per acre of a high grade fertilizer, and list on that, and then draw the ridges up sharply with a hoe. Run the rows east and west so that the plants can be set on the south side of the ridges. If you have no manure, then use a ton per acre of fertilizer, applying half of it broadcast and the remainder in the furrows. A good cabbage fertilizer is made by mixing 900 pounds of acid phosphate, 900 pounds of cotton seed meal and 200 pounds of muriate of potash to make a ton. In setting the plants make the planters set them firmly in the south side of the ridges near the base, so that when the soil is leveled in the spring the plants will be about the general level. Set them so as to entirely cover the stem, which is the tender part, and set them so firmly that the plant cannot be pulled up by taking hold of the edge of a leaf. The plants while setting should be kept in a bucket or tub of water and set with the roots dripping. They will then puddle their roots, and need no watering at that cool season. The rows should be made about three feet apart, and it is well to set the plants thickly, say about nine inches apart, so as to allow for some winter killing. Then if too thick in the spring, they can be pulled and sold for greens. About the last of February work the ridges down level and then cultivate the crops rapidly. A dressing at that time of 50 pounds per acre of nitrate of soda alongside the rows will help to push them on. Of one thing you may be sure, and that is that the growing of good vegetable crops means heavy manuring every year, no matter how much you put on last year, and thorough preparation and cultivation of the soil. If you are not disposed or able to do these, you had better let trucking alone.

As to to the lettuce crop, there is no doubt that it can be made one of the most profitable of crops here from December to April, if you have the nerve to spend money on a small area. It will cost at least $2500 to fit up an acre with frames and glass for growing lettuce, and will cost $100 per acre thereafter for manures and attention. You can fit up an acre with cloth covered frames at a cost of about $500, but you will have to renew the cloth every second year, and in the long run the glass will be the cheaper. In a favorable season you can, if you grow first class lettuce, depend on about $3000 per acre from it. But to do this you must have the finest of lettuce. Poorly grown stuff will hardly pay at all, and some who have gone into lettuce growing in the southern part of the State, with cloth frames, have been, in a favorable season, successful. One man near Wilmington told me lately that he put down a few frames and they paid him well, so that the next season he spent about $800 more in frames, and that season he lost money because the crop was poor and the snow spoiled it a great deal. So he quit and now has only abandoned frames. He simply failed to realize the importance of the best of preparation and the heaviest of manuring, and he depended on cloth, which is a very poor substitute for glass. When snow comes the cloth bags down with its weight and must be removed. After the snow we always have cold weather and then the lettuce suffers under the cloth. If he had glass, when the snow comes he has but to let it lie and it will keep the plants protected from the clearing off cold wave that comes after a snow. In February, 1899, I had lettuce, radishes and beets in my frames when the great snow came. If I had had cloth there the great weight of the two feet of snow that fell, would have ruined the whole. But I had glass and everything was secure under the snow bank, though the thermometer went below zero for the first time in Raleigh. A crop that can be made to sell for $3000 to $4000 per acre will warrant the expenditure of $2500 per acre in the plant, for the sashes, if made of cypress and well cared for, will last twenty years or more, and the annual excess of crop over that in cloth covered frames will in three years pay all the cost of the glass. The cloth frames are troublesome and far more expensive than glass in the long run. If the soil where you make your frames is of a clayey nature it must be lightened by heavy additions of sand and leaf mold from the forest, and stable manure will be better for the crop on land of that kind that fertilizers. If your land is sandy, and sandy land is better suited to lettuce than clay, you can make it alright with commercial fertilizers. The same mixture I advised for the cabbage will do for the lettuce. But as it must be put on very heavily, it should be applied some time before planting the lettuce, so that the potash may get assimulated with the soil. Otherwise it may cut the roots. Two tons per acre is none too much for lettuce frames. I usually try to get two crops of lettuce, one about Christmas or a little earlier, and another in February and March. For the first crop I sow the seed the last of August, using seed of the Early Boston Market, or Rawson's Hot House Lettuce. These are set in frames about six inches apart, but the glass is not used till the nights get frosty. This crop sells well but not so well as the spring crop. For that crop we sow seed of the Big Boston about the last of September or first of October in a sheltered place, and protect them with a little coarse manure in cold weather so that they can be gotten at at any time during the winter. After the first crop is off these are set 10x12 inches apart, as they make larger heads than the Boston Market. Close attention must be given to giving the frames air at all times when the sun shines, no matter how cold outside, for the sun on the glass warms the frames up rapidly, and if the lettuce is grown too close and warm, it will get into a flabby condition and will not ship well. I have just gotten out a Bulletin on the use of glass in winter gardening entitled "Gardening Under Glass." I will send a copy to any address in North Carolina on application.

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SOUTHBOUND.

		No. 403.	No. 41.
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L..	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L..		*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar. Southern Pines		4 37 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington, S. A. L.			*3 05 p m
Ar. Monroe, S. A. L.		*6 58 a m	*9 12 p m
Ar. Charlotte, S. A. L.		*8 00 a m	*10 25 p m
Ar. Chester, S. A. L		*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar Chester	7 53 p m	4 08 a m
Ar Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A L.	*11 10 p m	*7 43 a m
Ar Wilmington		*12 05 p m
Ar. Southern Pines, S A L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn. R.R.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

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OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

OATES.—Eliza Elizabeth, the infant daughter of Mr. R. B. Oates and wife, died of cholera infantum June 6, 1900. It was born the 11th of October, 1899. Its sickness was but brief, and it was so soon taken away. Its little life on earth was short, but not without avail; for no doubt it fulfilled its little mission, and has been called by God. We can say, "It is well with the child." Christ took the little children to him on earth, and he takes many to him in heaven. "For of such is the kingdom of God." May the tender mercies of God abide with the parents, and may the whole family be gathered safe on the other side.

C. F. SHERRILL.

DELLINGER.—Sister Lillie Dellinger "fell on sleep" June 19, 1900. Her illness was of short duration, and her death was unexpected to most of her friends. Wednesday evening the funeral services were conducted at the home of her father in the presence of a large congregation. She was buried at Friendship Church.

Sister Dellinger was a Miss Harrison, and was married last year to Mr. Naseby Dellinger. Several years ago she was converted and joined the Methodist Church at Newton. Hers was a quiet, gentle, Christian life. Much will she be missed. But with God's people "to die is gain." May the rich grace of the gospel abide with those who remain behind, and comfort them in the glad hope of a meeting beyond.

C. F. SHERRILL.

REEVES.—Mary Caroline Reeves, daughter of John Mercer and Ann J. Mercer, was born in Brunswick county, N. C., February 5th, 1848, and died at her home in Mt. Airy, N. C., June 14, 1900, aged 52 years, 3 months and 9 days. She was married December 15th, 1874, to M. C. Reeves. She leaves seven children, one daughter and six sons, one little son having preceded her by ten years to the Spirit Land. She was converted in early youth and joined the M. E. Church, South, under the ministry of her pastor, Rev. J. F. Smoot. She ever lived a consistent life, never doubting her acceptance with God. For more than two years she has been a great sufferer, always manifesting patient resignation to the will of her Heavenly Father.

Her chief concern in life was the Christian training of her children, to whom she was a devoted and sympathetic mother.

Last December she desired her children to alternate in holding family worship, which they have continued faithfully to do. A remarkable instance of the impress of a Christian mother upon her child is beautifully illustrated in the little seven-year old daughter of Mrs. Reeves. She asked permission to go to a neighbor's house on Sunday afternoons and hold prayers, which she did until her mother became critically ill.

Mrs. Reeves was a close reader of the Bible, and often during her illness she called her children to her bedside to read favorite portions of scripture and sing favorite hymns; and oftentimes was heard repeating different passages, from which she derived much comfort.

It was her desire to have her new home dedicated to the Lord, believing it would have a good influence over her children. Though physically unable to perform her domestic duties, yet her Christian training was worth more to her family than any other duties she could have performed. Verily, "A beautiful life ends not in death"—her works do follow her.

Her pastor,

H. K. BOYER.

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Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
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Prepared only by Dr. H Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. MRS. ETTA W. JONES,
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Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.
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MRS. E. A. BEVILLE,
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S. A. L. FAST FREIGHT SERVICE.

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The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated May 27, 1900	No. 23 Daily	No. 35 Daily	No. 108, Daily ex Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon.	11 50	8 58	.....	.....	.....
Ar. Rocky Mount	1 00	9 52	.....	.....	.....
	P. M				
Leave Tarboro...	12 21		6 00	.....	.....
Lv. Rocky Mount	1 05	9 52	6 37	5 15	12 53
Leave Wilson.	1 59	10 25	7 00	5 57	2 40
Leave Selma.....	2 55	11 10	....	.....	.....
Lv. Fayetteville..	4 30	12 22	...	.....	.....
Ar. Florence...	7 25	2 24	....	.....	.....
	P. M	A. M.			
Ar. Goldsboro	.....	....	7 55	.....	.....
Lv. Goldsboro..	.....	..	.....	6 45	3 20
Lv. Magnolia.....	....	.	....	7 51	4 35
Ar. Wilmington..	...		....	9 20	6 00
			P. M	A. M	P. M.

TRAINS GOING NORTH.

	No. 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence.....	9 50	.....	7 55	.....	.....
Lv. Fayetteville..	12 20	....	9 41	.....	.....
Leave Selma.....	1 50	.....	10 54	.....	.....
Arrive Wilson.....	2 35	.....	11 33	.....	.....
		A. M.		P. M.	A. M.
Lv. Wilmington...		.....	.....	7 00	9 35
Lv. Magnolia .		.	.....	8 30	11 10
Lv. Goldsboro...	...	4 10	....	9 37	12 26
	P. M		A. M.	P. M.	P. M.
Leave Wilson....	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount.	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro	...	6 46	.....	.....	.....
Leave Tarboro	12 21	....	.....	.....	.....
Lv. Rocky Mount	3 30		12 0.	.....	.....
Arrive Weldon...	4 32		1 00	.....	.....
	P. M.		A. M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 48 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 8 10 p m. Returning, leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m, arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 45 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 05 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 1 :45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 7:10 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 10:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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EDUCATIONAL BUREAU,
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NEWS OF THE WEEK.

Tuesday, June 26.—A number of lady missionaries from Wu Chau reach Hong Kong.———The floods in Alabama continue, much to the damage of crops.——The Georgia peach crop is greatly damaged by the continuous rains.——Confirmation of the reported relief of Tien Tsin is received in London and Berlin.———The Fall River Manufacturers' Association reduces price of print cloths to 2¾ cents.———Two girls save from a wreck an excursion train in Alabama on which were 600 passengers.———It is reported that all foreigners have been sent from Pekin and it is presumed they are with Seymour.———Much damage is done and many people injured by a cyclone in Jefferson and Walker counties, Alabama.———Li Hung Chang says the Boxers are the cause of foreign troops being in Pekin and calls on all good citizens to exterminate the former. ———The allied forces entered Tien Tsin on the 23rd. The Pekin relief force was then ten miles from Tien Tsin surrounded. A force left that city for their relief on the 24th.———General Chaffee has been assigned to the command of American troops in China, with orders to proceed to Pekin. He sails with the Sixth cavalry from San Francisco July 1st.———An agent of the Chinese dowager empress has gone to the southern provinces to supersede the viceroy who is friendly to foreigners and there are already evidences of his work.

Wednesday, June 27.—The Illinoise democracy declares for Bryan and the Chicago platform.———Admiral Seymour in his besieged camp near Tien Tsin is sorely pressed.———The navy department will purchase the boat known as the "Improved Holland."———The populists and republicans of Wake county divided the nominations for county officers.———There are now about 20,000 foreign troops in China and Japan is preparing to send 20,000 more.——The navy is in such need of naval officers that many on the retired list will be drawn into active service.———At Roanoke Rapids, N. C., J. W. Stansbury and Robert Council engaged in a friendly sparring match and the former was killed. They were good friends.——Mr. Overstreet of the republican congressional campaign committee thinks his party will find it very hard to secure a majority in the next house of representatives.———On Monday Admiral Seymour heliographed that his position was desperate and he could hold out only two more days. The relief expedition left Tien Tsin three days ago.———On June 19th the foreign legations were asked to leave Pekin. This either amounted to declaration of war by China or was admission that conditions of the empire were such that she could not protect the lives of foreign representatives at her capital.

Thursday, June 28.—A Shanghai dispatch says Admiral Seymour has reached Tien Tsin.——Robert P. Howell, Jr., of Goldsboro, is appointed a cadet at West Point.———The directors of the Charleston exposition secure a site within the corporate limits.———There is reports of the destruction of American missions at Wei Hai Wei and Wuh Sien China.———Chinese are leaving Shanghai at the rate of 10,000 a day and soldiers from the southern provinces are moving to Pekin.———Motormen on the street railway cars in Huntsville, Ala., are appointed deputy sheriffs in order to make the negroes behave.———The prohibitionists in their national convention nominated John G. Wooley, of Illinois, for president, and Henry B. Metcalf, of Rhode Island, for vice president.——One report says the members of the foreign legation were safe in Pekin on the 25th, and another that they were given their passports on the 19th and are with Admiral Seymour's command.———The republicans and populists are making a desperate effort to secure the next legislature, so when that body comes to canvass the vote on the amendment they can throw out enough counties to defeat the measure.

Friday, June 29th—All the federal convicts in the penitentiary at Raleigh are to be moved to the penitentiary at Nashville, Tenn.——Ex-Governor Patterson, of Pennsylvania, declines to say whether he would accept the nomination for vice president. ———General Roberts reports several engagements with the Boers. He gives the British casualties, but no results of the actions.———The London foreign office gives out a cablegram from Admiral Seymour and his attempt to reach Pekin with a relieving column.——Senator Jones says the democratic convention will ratify the Chicago platform of 1896, which will mean reaffirmation of free silver at 16 to 1.———Admiral Kempff cables the navy department that the Seymour column has reached Tien Tsin; that the foreign legations are not with it and he does not know where they are.———The cabinet is divided in its opinion as to the gravity of the situation in China. The president thinks affairs are coming along all right, so he is going off for a vacation. Other members of the cabinet think the situation exceedingly grave.———Who shall Bryan's running mate be is the all absorbing question at Kansas City. New York and Indiana are the states most spoken of as the proper ones to furnish the candidate. Gov. Fred Williams says he is not a logical candidate. He is severe on D. B. Hill.

Saturday, June 30.—New York had a $10,000,000 fire last afternoon. Several steamships were burned.———Pending the wage question at Birmingham, Ala., 10,000 coal miners will be idle.———A $1,000,000 South Florida planting and sugar refining company has just been organized in New York.———Several cablegrams were received from Taku and Che Foo yesterday giving definite news of events up to recent date.——It is feared that the wreck of the Oregon will be complete. Captain Wilde reports that she has several holes in her bottum. ———The foreign ministers at Pekin were safe on the 25th. They were ordered, on the 19th, to leave the city in twenty-four hours, but refused to go. ———The latest British movements in the Transuaal were for hemming in General DeWitt's forces, but they cannot be found within the circle of troops.——There will be four contested delagations before the Kansas City convention—from Montana, Oklahoma, Indian Territory, and the District of Columbia.——The navy department receives several cablegrams relative to the grounding of the Oregon. She has several holes in her bottom. She struck Pinacle Rock in a dense fog.———The democratic leaders now assembled at Kansas City are divided as to whether to simply reaffirm the Chicago platform or to again specifically endorse free silver 16 to 1. ———At Norfolk the steamer Essex last evening ran into a barge of the Old Dominion Line on which were 140 employes, sinking the barge and drowning a dozen or more of the men aboard.

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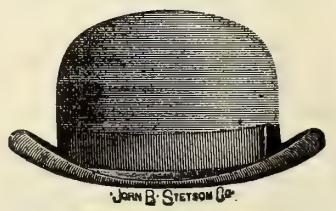
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BE STRONG!

BY MALTBIE D. BABCOCK, D. D.

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

Be strong!
Say not the days are evil. Who's to blame?
And fold the hands and acquiesce—O, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.

THE old darkey who in reciting Cowper's lines, "Judge not the Lord by feeble sense," rendered it, "Jadge not the Lord by feeble saints," did not make a great mistake after all. To both renderings we may well say, Amen.

THE vital error in much of the teaching in regard to holiness lies in the elimination of one's personality or self from the contest against sin, putting the contest between Christ in the believer and sin. It has been truly said that it is not by claiming to be holy that one becomes holy, but by a life of faith in God in which human and divine and satanic agencies are at work, in which joy and sorrow intermingle, in which much tribulation marks the way into the kingdom. He makes the best soldier who is willing to fight and endure wherever duty calls; not he who boasts of the most pleasant surroundings, freed from the dangers and trials of the soldier's life.

BISHOP VINCENT gives these helpful rules for conquering worry:

Consider what must be involved in the truth that God is infinite and that you are a part of his plan.

Memorize some of the Scripture promises and recall them when the temptation to worry returns.

Cultivate a spirit of gratitude for daily mercies.

Realize worrying as an enemy which destroys your happiness.

Realize that it can be cured by persistent effort.

Attack it definitely, as something to be overcome.

Realize that it has never done, and never can do, the least good. It wastes vitality and impairs the mental faculties.

Help and comfort your neighbor.

Forgive your enemies and conquer your aversions.

The world is what we make it. Forward, then! Forward in the power of faith, forward in the power of truth, forward in the power of friendship, forward in the power of freedom, forward in the power of hope, forward in the power of God!

SOME people have very queer and inconsistent views of church finances. They regard what they give for the support of the church as pure benevolence, and think their pastor's services are overpaid besides. Such people may read the following with profit:

"It is remarkable how cheaply we get our spiritual instruction and pastoral care, compared with what we pay for the other necessities and luxuries of life. A ticket to a lecture or concert costs us from fifty cents to a dollar. A congregation of 500 members, paying a salary of $1,500, averages $3 per member, annually. For this the member has the privilege of hearing 100 prepared discourses on scriptural themes, with pastoral visits included. For $1 more he has the privilege of hearing 100 selections of choice music. Some will contribute more than the average most cheerfully and find their compensation in the spiritual information and inspiration received. Others will estimate the benefit received at fifty times the offering given. A gentleman withdrawing from a service was heard to say, 'I would not have missed that for $5.' When asked to hand over the difference between the value named and his actual contribution, the offering was increased $4.90. Any one will find it interesting to compare the privileges and benefits received with the actual amount spent for religious and benevolent purposes.

THERE is nothing that we admire so much in others as cheerfulness and fortitude under affliction, and yet when our own turn comes to illustrate these virtues, how often we flinch and falter. It is absolutely true that perplexities, discouragements and sorrow and temptation will come to us at some time—it could not be otherwise since this life is like a great school-house in which we are ever under the wisest discipline and training. It is also true that guidance, inspiration, comfort and armor have been amply provided in the Word of God if we only knew how to find and make them available. The trouble with many of us is that we are so unfamiliar with the Bible we know not where to turn in an imergency to find the passages we need and hence often conclude that the Bible has nothing for us and that religion is a farce. Truly David was right when he said, "Unless thy law had been my delight I should then have perished in my affliction."

We would like to pass on to others a suggestion that we have tried and found most helpful and also practical. It is that we provide ourselves with a separate Bible for the purpose and call it our good cheer Bible. This Bible should be read with reference to this very matter, and all the passages that may be helpful in any kind of trouble marked in some way. It is astonishing how many such sunshine passages there are. The work should be frequently reviewed, and the question might be often profitably asked, If I should be sick or bereaved or bewildered, what text would bring me solace or light? Of course we cannot realize from such searchings the highest value unless much of what is found be stored in memory so as to be available at a moment's call. And there are other besides selfish use we may make of our good-cheer Bible. In that beautiful consecration hymn we so often sing, there is this couplet:

"Take my lips and let them be
Filled with messages from Thee."

How we have sometimes longed to give such a direct message to friend in trouble, and our lips have been sealed because we could not accurately repeat a single one of those messages. A truly consecrated man whom we know never writes a letter that he does not put in one of these messages that he thinks may be adapted to the needs of the one to whom he is writing. Could you do that, even if you wanted to. Surely the time spent in such a special study of the Bible would yield far richer results than any other investment of that time. Besides, there is the divine imperative. Search the Scripture. Will you not try it?

AMONG a minister's many duties there is none perhaps more exacting on thought power and heart-power than praying. A preacher of great ability once gave to a friend as one of his reasons for closing a long pastorate, that he was tired of praying in public. What a difficult and important part of divine worship this is but few fully realize. An able Canadian minister in a letter to young ministers in the Christian Guardian does not unduly emphasize this matter when he says:

Public prayer is, without question, the most serious obligation which we assume in connection with public worship. Here we stand before God as the representative of the people. The nearest approach which a Protestant minister makes to the priestly office is when he ventures to voice the thanksgivings, confessions supplications of the congregation in public address to the throne of grace. Our service calls for three public prayers. The first should be what its name suggests, an invocation, a calling upon God for his presence and grace. It should not generally contain more than two or three brief sentences. The collects of the Book of Common Prayer are splendid models upon which we shall do well to pattern our opening address to God. Insist upon order before you begin this brief prayer. Let you own manner in delivering it be suggestive of reverence. The prayer following the sermon should be very brief. The burden of it should be a humble petition for tha following blessing of the Most High upon the message spoken. The "long prayer," as our Presbyterian friends call it, will cause you anxiety. You must make that prayer comprehensive. Dr. Jno. Watson well says, in his Lyman Beecher Lectures: "When the church of Christ of any branch assembles a congregation of her people together for divine service, and commits its conduct to the absolute discretion of one man, she undertakes an enormous responsibility. Has she not entered into a covenant with those present that this man will be their mouthpiece, and that all the ordinary and general wants of a body of human beings will, so far as it is possible, be presented before the throne of grace? Suppose, through the carelessness, or forgetfulness, or ignorance, or idiosyncrasy of this minister, no prayer is offered for the country or its rulers, or for the sick and dying, or for the sorrowful, or for those in danger on the sea, or for distant friends, or for little children, or for those who have lost the kindly light of reason, or for prodigals, or for those who have secret trials—suppose there be no thanksgiving for the gifts of providence, for deliverance from disease, for succor to the soul, for increase of light, for the coming of Christ, for the indwelling of the Holy Ghost, for the victory of the departed, for the life everlasting—will there not be hundreds who entered the church laden with the weight of care or gratitude, and who hoped to the end, but hoped in vain, for relief? Can any service, where such petitions and thanksgivings are absent, be called public worship?"

Public prayer should be dignified, as well as comprehensive. It should be representative, and not a monologue. It should be prayer, not a sermon. It should be prepared, in that its subject-matter should be carefully considered and thought out beforehand, in order that the minister may be the mouthpiece of the congregation. It should not be written out and memorized, or it will bear the stamp of artificiality, and present a barrier to the suggestion and inspiration of the Holy Ghost. It need not always be new as to content; indeed, it cannot be, if it is to be properly representative and comprehensive. But we shall do well to avoid set phrases, so far as we can, and by changing the order of our petitions, lend a variety to our prayers, which will deliver them from becoming wearisome and unattractive. If our first hymn is well chosen it will often suggest felicitous opening sentences, from which we may and must glide into the familiar thanksgivings, confessions and supplications, which the ever-recurring blessings, sins, and needs of our people demand at our hand. Where the minister serves the same congregation twice on the Sabbath, the evening prayer may be briefer than the morning petition.

CONTRIBUTIONS.

Light on the Path.

The Fountain that Never Fails.

BY REV. THEODORE L. CUYLER, D. D.

"Thou of life the fountain art." So sang Charles Wesley in the grandest of all his grand hymns. That line is only a paraphrase of what the blessed Master proclaimed in Jerusalem's temple, "If any man thirst, let him come to me and drink." To the woman at Sychar he said, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The Greek word which in our common version is translated "well" really signifies a spring, or a fountain-head.

The vital thought presented by our Lord is that all of us whose souls are athirst should come to him, not as to a cistern filled up with wisdom from other sources, but to an original, self supplied and divine fountain. He is more than a teacher giving instruction on all profound and practical questions. He is more than a worker of miracles restoring the blind, the deaf and the diseased. It is not simply new truth, or a system of doctrine, or a beautiful model of holy living that Jesus offers. He offers himself. It is from himself that there flows forth saving and recovering influence; it is from the inexhaustible depths of his own being as the Son of God that the thirsty race of sinful humanity may draw constant refreshment. He only can satisfy our deepest cravings. Therefore he says, "Ho! every one that thirsteth, come to me; drink of me; take me right into your souls as a fountain-head, and you will not only have your thirst satisfied, but you will have everlasting life."

What a multitude of thirsty human creatures all around us! How busy they are in hewing out for themselves delusive and broken cisterns that hold no water. In every human soul is a crying want—a hunger that no such husks as money, or fame, or sensual pleasure, or human philosophies can feed; there is a gnawing thirst that grows the keener the longer it is trifled with. My soul and your soul cannot escape the terrible truth that we were born sinners, and the wages of sin are death. We are so weak that we constantly stumble, and temptation trips our feet; our best resolutions proved but brittle withes. The cisterns that we hewed out to hold our happiness were shattered. God put within us desires and necessities that nothing outside of God could satisfy. "Lord Jesus," exclaimed Tennyson's gifted young friend, Arthur Hallam, "I have tried how this thing and that thing will fit my spirit. I can find nothing to rest on; for nothing here hath any rest itself. Oh, thou fullness of all things, I come back and join myself to Thee!"

You and I, fellow Christians, never found any soul satisfaction until we came to the only Soul Satisfier. What we needed, and what we would have perished if we had not got, was Jesus Christ! Just as soon as we admitted him, a well spring of peace began to bubble up in our souls. The waters were waters of cleansing to wash away sinful defilements. New motives were born in our hearts. New desires sprung up—to please Jesus Christ, and to do good to others. Conscience began to be clean and sweet by the contact of that new fountain-head. A wonderful supernatural process is that by which the Lord Jesus Christ enters in, and occupies our poor hearts, and inspires these new thoughts, new affections and new power; but if we are truly converted, it becomes a glorious fact.

This spiritual well spring in the regenerated soul is the fountain that never fails. Near the pleasant farmhouse in which I spent two years of my boyhood was a remarkable spring of the purest. In the silent night, when no eye beheld it, that spring bubbled on, and tracking its way into a neighboring meadow, made a line of living emerald. In the broiling heat of noonday it sparkled on, clear and cool, in perpetual stream. In midwinter, when the snows were heaped around it, that spring never froze over; the bushes beside it were fringed with icicles, yet the fountain defied the bitter cold. And that beautiful spring never failed to satisfy my thirst. Such has been the fountain which my merciful Saviour has opened up in my heart. Almost every good thing that I have ever sought for outside of Jesus Christ has had some defects; and the very best brought some shade of disappointment. But whenever I got a deep draught of Christ's wonderful words, they were like Jonathan's honeycomb, they "enlightened my eyes." Whenever I drank of his imparted grace it put new strength into every muscle for life's hard climbs and tough conflicts.

Try Jesus Christ, my friend. He alone can satisfy you. His grace goes to the right spot. His comforting will soothe the sore spot, and heal your heartaches. His atoning blood guarantees your pardon. His love is the only cure for the wretched selfishness that is every one's besetting sin. Of almost everything and of every one you may sometimes get tired; but what loyal child of Jesus ever got tired of the water of life? With joy doth he ever draw from this unfailing well of salvation. Grand old Samuel Rutherford, of Scotland, once exclaimed, "If I only had vessels large enough I might fill them, but my old riven and running-out dish, when I am at Christ's well, can bring but little away. Nothing but glory will make tight and fast our leaking and rifty vessels. Alas! I have spilled more of Christ's humility and love and godly sorrow than I have brought with me. How little of the sea can a child carry in his hand; as little am I able to carry away of my boundless and running-over Christ Jesus." While such a happy and holy man as Rutherford was complaining that he could not get enough of Christ, there are thousands around us who are perishing—not for lack of the life giving water, but because their foolish and depraved hearts will not touch it or taste it.

The voice of Jesus is all the time calling, "If any man thirst, let him come to me and drink!" My reader, have you begun to taste of this living water? Do you love Jesus but a little? Then learn to love him more. Let your love grow until it conquers lust and expels selfishness, and becomes the master passion of your heart. Keep your soul full of Jesus. Put your love of him down so deep that no wintry frosts of worldliness can reach it, and no advance of years can ever dry it up. It is said that an artesian well never goes dry. When the torrid heats of July are parching the upper surface into drifts of dust, it defies the sunbeams to quench its unfailing flow. So let Jesus Christ within you be a gushing well-spring that shall break up through the dusty droughts of worldliness, and care, and temptations, and unbelief, and overflow your whole life until it shall become a fruitful garden of the King.

"O Christ, He is the fountain,
The deep, sweet well of love;
The streams of earth I've tasted
More deep I'll drink above;
There to an ocean fullness
His mercy doth expand,
And glory, glory dwelleth
In Immanuel land."

Borough of Brooklyn, New York.

Redemption.

There is more in redemption than most of us have ever been able to see and I suppose we shall not fully realize all of its meaning till "we shall know even as also we are known." But its meaning has grown on me in the last twelve months until it means very much more to me than it formerly did. This is so especially since my coming to Korea where the term has no meaning to the millions who know not Him who redeemed us with His own blood. The time was when I thought of redemption as referring only to the soul of man and that only with regard to eternity. I am persuaded that this is now the common idea held by a large majority of people in Christian lands.

It certainly means much more than that. It means redemption for soul, mind and body: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

If the above text teaches anything, it is that our bodies are redeemed by Christ just as our souls are. This being true, we should care for our bodies not only as having been given to us by God; but as having been redeemed by the precious blood of His Son.

There are millions of people in America who live day by day as if they were under no obligations whatever to God and owed nothing to their Redeemer. When the facts are they owe everything to Christ and the power of His gospel. What is it that makes them better than other nations? Is it by their own might or power. Nay, verily. They owe it all to redemption by Christ. But suppose they don't accept Christ? Ah, they may reject the blessed Redeemer, but no man or woman lives in the United States without enjoying His redemption. When Abraham was called of God, then Korea had her king and all down through ages she has been living as only nations must live who know not the Redeemer. It does not require any study to see the great difference now existing between Korea and the nations which have had the gospel and been touched by the power of redemption.

Korea is today in about the same stage of civilization that she was when the angels sang together on Bethlehem's plains, the song of peace and glad tidings to men. The houses in Korea today are doubtless very much the same as those in Judea when Christ "went about doing good." The implements now used by the farmer are doubtless just such as were used by the "sower who went forth to sow" on the day when our Redeemer stood by Galilee's shore. The tools now used by the carpenter are doubtless no better than those used by Noah during the one hundred and twenty years while he built the ark. The sound of the grinding is not yet hushed; neither is it drowned by the hum of belts and wheels in steam or electric mills; but just as of old "two women are at the mill grinding." We often see the women thus grinding with the little hand mills. So far as I have been able to learn there is not a saw-mill in Korea. The lumber is all sawed by hand. Yea, more, there is not a wagon in the kingdom, neither is there a road of any length outside of towns and cities fit for a wagon to pass over.

But some one will say "what has all this to do with redemption?" It has all to do with it. All these and the thousand and one other things of which you never stop to think have to do with redemption and are the direct outcome of redemption

The man who takes no stock in missions nor in the church anyway little thinks that he travels over a good road and lives in a good house all because he lives in a gospel land. He doesn't stop to think when he stretches himself upon his downy bed that he owes all this to redemption. Let him come to Korea and hunt the kingdom over and with the exception of those introduced from Christian lands he will not find a decent bed. Even so common a thing as the chair on which he sits, the knife and fork with which he eats are not found where the Redeemer has not been felt. Oh, my dear reader, stop just now and reckon, if you can, all the blessings that you enjoy because you have been touched by the power of redemption.

Then think of the fall of superstition and the black night of ignorance from which you have been redeemed. I don't think that I am overstating facts when I say that not more than one man in seven can read, and of the women not more than one in a hundred can read. And the superstition and devil worship under which these people live is just appalling. The very fact that men and women in Christian lands owe so much that they enjoy in this life to the gospel should stir their minds and hearts to give these blessings to all humanity.

As one travels through a Christian country, churches and schools are seen in almost every community standing as monuments to redemption While in Korea one sees in every community great piles of stones by the roadside as monuments to devil worship. These piles of stone are usually under a tree on whose branches are tied bits of old rags or old shoes as gifts to evil spirits. In the shoe stores one may buy the shoes for the spirits and these shoes are often seen tied up under the eaves of the house in which some poor deluded devil worshiper lives.

Not many days since I was in the innermost part of the temple of war just outside of the wall of Seoul and saw what, to all appearance, was an intelligent Korean gentleman worshiping. He was on his knees before an altar on which incense was burning. He held in his hands a round wooden box containing several small sticks of wood on which something was written; and after bowing, and shaking the box several times, he handed it to the priest who stood near by and one of the sticks was drawn from the box and carefully examined; after which the worshiper prostrated himself three times in the most reverent manner and retired from the room. What did all this mean? To me it means that there is a soul realizing in itself the need of help and is feeling after it in the dark. But in what a place to find help, this dreadful temple dedicated to devil worship!

Only fifteen years since the first beam of light from the Son of Righteousness fell upon this sin benighted land. And now there are thousands who rise up and call Him blessed. The people are tired of devil worship, or at least many of them are, and they are waiting to receive something better. Don't misunderstand me. Don't misunderstand me. Not all

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the people nor even a very large part of them are anxious to receive Christ, but the light and power of his gospel is taking hold on many lives so that the watchman may truly say, "The morning cometh." Oh, thrice happy day for old Korea when she wakes up to the glorious fact that she too has part in His plan of redemption.

Last Sunday it was my privilege to baptize nineteen people ranging in age from two months to fifty years old. This in Koyang, where less than three years ago Dr. Reid organized the first band of believers in the village. Before leaving the village on Monday morning I baptized another one who has turned from devil worship to Him, who, with His own blood hath redeemed us from everything that is bad. This one was an old woman about eighty years of age.

Several of those baptized were women, but strange to say they had no names. No Korean woman has a name. Girls are called by some pet name; it may be little pig or little cow or almost anything else. But when she is grown up this name is dropped and she never has another. After she is married she is known as the wife of Mr. so and so. If she becomes the mother of a son she is known as the mother of so and so. I heard an intelligent Korean man call his wife thus: "Kop san-ne om-i-ne edi-wa" which means, "Kopsane's mother come here." Now Kopsane is a six year old boy. So in baptizing the woman I said, "Kim poo-ine I baptize," etc. That is the lady of Kim. There are thousands of people in this country by the name of Kim. So to the women who may chance to read this let me say your Christian name is indeed Christian and you have it because you have been touched by the power of redemption.

Yours redeemed, soul, mind and body,
J. R. MOOSE.

Seoul, Korea, Jan. 19, 1900.

Statesville Cfrcuit.

We are moving on fairly well on the Statesville circuit We have spent about $130.00 in improving and furnishing the parsonage. We are building a new church house at New Salem; expect to complete it during the year. The other material interests of the church are being looked after. We have observed "Children's Day" at most of our churches with very good success. We expect to have a Sunday-school Conference for the circuit on July 14th at Connelly's Chapel.

Most of our Sunday-schools are moving on nicely. We have made no special effort yet for the "Twentieth Century" fund, but expect to later on. Our congregations are increasing in size since the weather opened up; so that we have good sized congregations at most all of our appointments. The people seem anxious to hear the Word, and this of course helps us to preach to them. In short, we think we have a very good people to serve this year. Of course it is here as we find at other places: there is not that high state of spirituality among all that we desire to see, but we are encouraged to believe that a better day is fast approaching. We are now planning for our protracted meetings and praying for, and expecting great things from the Lord. We have not held any meetings yet, but expect to begin the 3rd Sunday in July and continue on consecutively from place to place till through. I am always concerned more about the spiritual state of a man than I am about his material. So I am about the church. As a rule when a man's spiritual state is all right you will not have to resort to any side issues, (ice cream suppers, etc.,) to get him to do his duty in the service of God. It is true that man should be taught what his duty is concerning helping forward the material as well as spiritual interest of the Church; but my observations have been that men who are filled with the Holy Ghost are very apt scholars in this school—while those who are not are very dull and hard to learn. I believe that much valuable time has been lost by trying to previously teach men what they are only prepared to learn after being filled with the Holy Ghost, To undertake to teach men their duty to God and how they should be willing to sacrifice their property and even their lives, if needs be, when these men have not been baptised with the Holy Ghost is ecclesiastical folly. Christ said, John 16:12, "I have yet many things to say unto you, but ye can not bear them now." Why? Because they, the disciples, had not yet received the baptism of the Holy Ghost. The thirteenth verse goes on to show that after they have received the Holy Ghost, then are they prepared to be taught. God helping me, I want to teach men: how to become true, genuine Christians (i e.,) teach them what the Bible says man is lost in; the fall, and how he may gain all that he lost. And then when I have gotten him back there, all that I have to do is to take the Bible (which he is then prepared to understand) and show him what God wants him to do and he will do it I want to show him that man was first holy, and that by the fall he became unholy, and not only so, but dead. I want to show him that he is unable to turn and live, and that it is only by the quickening grace of God imparted by the Holy Ghost through Jesus Christ that he can live. I want to show him that he has added insult to injury by the commission of sin in himself, but that God still calls him to come and be saved. I want to show him that it is left for him to repent and believe in order to be justified, and that when he is justified he is regenerated: pardoned of and cleansed from sin, but that there still remains within him inbred sin which John the Baptist said should be purged out by fire which was sent at Pentecost and which Peter said was perfect love, heart purity, baptism of the Holy Ghost, full salvation, or Holiness, just as they choose. Those who have received it are not quibbling over the name, it is only those who have it not. May God bless our grand old church and give her abundant success during this closing year of the nineteenth century, and may God ever help us to remember that our mission is "to spread Scriptural holiness over the land" Pray for us.

W. L. DAWSON.

Manifesto of Local Preachers and Lay-Workers' Conference.

In the summer of 1870 at the city of Durham, in Trinity Methodist church, a few consecrated local preachers and lay-workers met and organized a Conference, designed to help in re-building Methodism and arousing the latent energies of the church.

Brantley York, D. D, was elected president, and Levi Branson, secretary. For many years the Conference itinerated from town to town as providential opening seemed to indicate. For thirty years such devoted men as Dr. York, Dr. Abernethy, Dr. Pool, W. P. Williams, J. B. Floyd, J. W. Hepstinstall and others presided over the Conference, and great care was thus secured that nothing detrimental to the spirit of Methodism should go on our printed minutes, or be permitted in the open discussions of our Conference sessions. Many evangelical services were held at every conference, and we have good reason to believe that many souls were converted.

The time came some years ago in the history of North Carolina Methodism when miscellaneous evangelism sprang up attempting to supply what seemed to be wanting in many of our pastorates. Hence for several years past the law makers of our church have sought to restrict evangelistic services, or to bring them under disciplinary control.

Thus it was that local preachers and lay workers came in for a full share of discouragements; and some of our wisest lay-workers have thought it scarcely worth while for us to do more than to keep up a skeleton organization, while we wait for opportunities of larger usefulness.

The Executive Committee recommend the following for the current year:

1st. That no regular Conference be held this summer with a proviso of holding it later if advisable.

2nd. That we print and circulate all the literature we may be able bearing on the usefulness of local preachers and lay-workers.

3rd. That we associate ourselves by twos, and hold ourselves ready to obey the call of any pastor for two or three days of revival services.

Robt. C. Gulley, Pres.
Edwin B. Thomas, 1st Vice Pres.
Jas. H. Buffaloe, 2nd Vice Pres.
B. B. Adams, 3rd Vice Pres.
Levi Branson, Fin. Sec'y.
E. B. Thomas, Cor. Sec'y.

Signed: EXECUTIVE COMMITTEE,
By E. B. Thomas, Cor. Sec'y.

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The dainty cake,
The white and flaky tea biscuit,
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The light and delicate crust,
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Delightful to the taste and always wholesome.

Royal Baking Powder is made from PURE GRAPE CREAM OF TARTAR and is absolutely free from lime, alum and ammonia.

There are many imitation baking powders, made from alum, mostly sold cheap. Avoid them, as they make the food unwholesome.

ROYAL BAKING POWDER CO., NEW YORK.

General Missionary Conference.

MEETING OF THE EXECUTIVE COMMITTEE.

The Committee met in the Mission Rooms at Nashville, June 20th, upon call of the Secretaries of the Board of Missions. The following members were present: Drs. Jas. Atkins, J. D Hammond, H. M. DuBose, W. R. Lambuth, J. H. Pritchett, Mrs. R. K. Hargrove and Mrs. S. C. Trueheart. Bishops Galloway and Duncan being in the city were invited to be present, but only the former was able to attend.

The meeting was opened with prayer by Bishop Galloway. Dr. James Atkins was elected permanent chairman and G. W. Cain, permanent secretary. The resolution of the Board of Missions providing for the Missionary Conference and defining its character and scope was then read by the Secretary. After a thorough discussion, the following actions were unanimously taken, as best interpreting the wishes of the Board of Missions and the needs of the Church:

1. The Conference will begin Wednesday evening, April 24, 1901. The duration of it to be decided later.

2. The office force of the Board of Missions was constituted a working committee to be known as the Business Committee. To it was referred the question of the number of delegates to the conference and their apportionment among the several Boards and Societies. They were also authorized to select all Committees necessary to the arranging of the Conference.

3. A Program Committee was ordered of which Dr. Lambuth was selected as Chairman. The full membership will be announced later.

4. As there are several cities anxious to secure the Conference, the question of

the place of holding the Conference was deferred until further correspondence could be had.

The Executive Committee adjourned subject to call.

An Important Correction.

DEAR BRO. CRAWFORD: In the report of the Treasurer of our Board of Missions, Rev. J. E. Gay, the Shelby Station is reported to have paid in $67 on Domestic Missions. I notice the report is dated at Charlotte, June 28th. I have two receipts from Bro. Gay, the first is for $67, and is dated May the 4th; the other is for $70, and is dated June the 20th. So I infer from the date of the report that the important omission of the $70 is due to an oversight on the part of Bro. Gay, the Treasurer.

I regret this very much, because I had worked very hard to put this charge on the roll of honor in the very first report which might appear this year, and my people responded very cheerfully. The fact is now that Shelby Station has pledged something more than the amounts assessed on all the collections, and has paid the Domestic Mission assessment $67 in full, and $70 on the Foreign Mission assessment, for which I have the Treasurer's receipts as explained above. Besides, since sending in the last amount they have paid in nearly enough to finish paying off the balance of the Foreign Mission assessment of $117.00, which will be paid over as soon as the full amount is collected, which we hope to have accomplished by the time our District Conference is in session. It will be seen from this that if the Treasurer's report had contained our last credit of $70, we should have stood second in the amounts so far reported, Forest Hill being at the head.

While on this subject I wish to say again with emphasis, that it is not necessary at all to defer these collections till near the time of our annual meeting There is not a charge of which I have any knowledge that could more reasonably plead for deferring than Snelby. They are not a wealthy people, and many of them are largely dependent directly upon the results of farming operations, yet I have found it quite as easy to collect early as I ever did late in the season. In my judgment, there is little or no advantage in taking these pledges early in the year if we are going to let them lie till the end of the year and get stale, besides taking the risk of losing many by disasters which could not be foreseen. Full collections are usually the result of early and persistent effort.

Cordially,

H. M. BLAIR.

The Statesville District Conference.

One of the choice towns in the State to hold a Conference is Lenoir, "The loveliest village of all the plain." The Statesville District Conference embraced the first Sunday of July. From first to last it was spiritual, preaching at 11 o'clock every day and at night.

Dr. Kilgo addressed the Conference Friday night in a great speech on the "Prophetic Spirit of Methodism." Dr. P. H. Whisner, Secretary of Church Extension, spoke Friday at 11 o'clock on Church Extension, and on Saturday at 11 o'clock he addressed the Conference on the Twentieth Century Movement. After the address, a collection was taken up that amounted to $2,418 00. The bulk of this was subscribed by citizens of the town and will go to Davenport College, located in Lenoir. The situation of this college is all that heart could wish, on a hill of many acres shaded by noble oaks, in one of the best towns in the State. Rev. C. M. Pickens, the president, had a successful session last year. The prospects are good for the fall term, I learn.

Dr Charles Weaver, president of Rutherford College and Rev. J. W. Jones traveling agent spoke in behalf of that institution. Rutherford College is located near Connelly's Springs, and if an excellent faculty and a healthful place will bring success, Rutherford College will succeed, as it deserves to.

J. C. Smith, P. J. Johnson, D Matt Thompson, and G. W. Flowers were elected delegates to the Annual Conference; alternates, G. W. Hahn, J. A. Stikeleather, J. M. Tuttle, and J. W. Long.

H. T. Turner and J. S. Deal were granted license to preach.

J. W. Ingle and W. F. Elliott were recommended for admission into the Annual Conference.

The reports showed the District to be in a progressive condition. New Churches and parsonages are being built, and old ones repaired and painted. The missionary reports were exceptionally good. It looks now like the District will raise the missionary assessments in full. Each pastor seemed determined to work to this end.

Resolutions were passed complimentory to Rev. J. E. Thompson, the Presiding Elder, and to the people of Lenoir for their generous and Christian hospitality. This was Bro. Thompson's first District Conference. He held the work well in hand and presided with the ease of one who had been long at it.

The pastor, Rev. W. L. Sherrill, is deservedly popular. He is on the eve of an extended trip to Europe.

The next Conference goes to Maiden.

I have it in my heart to say many good things of these Lenoir people. This church was my first after I joined Conference. I cannot trust myself to say all I would, so I bring to a close this article, written away from home, without access to the minutes.

C. F. SHERRILL,
Secretary.

Asheville, N. C., July 6, 1900

The Franklin District Conference.

Will meet at Haysville, N. C., August 8 12. Those who are coming by railroad come to Murphy, and there will be conveyances there to get you to Haysville, about a four hours drive. Haysville will furnish conveyance Wednesday and Thursday mornings without any charge to those who are delegates and visitors to the Conference.

Let all who are coming by private conveyance notify Bro. E. N. Crowder, the number of horses to be cared for; his post office is Haysville, N. C.

Let all make it a point to get to Haysville Wednesday. Our Missionary Institute will begin at 10 o'clock Wednesday. You may expect some good things on this day.

District Conference will begin at 10:00 o'clock Thursday morning.

Rev. J. E. Abernethy will preach the Conference sermon at 11 o'clock.

We do most cordially invite our paper men, book men, school men, connectional men, and our women who are in charge of our missionary interest to be present and help make this an occasion of the quickening of our zeal and interest in the Master's work.

All who are going by railroad Tuesday notify Bro. J. E. Abernethy, Murphy, N. C., as you will spend the night there. He will look after our delegates and visitors. Wednesday night he will have you looked after. He is going to the Missionary Institute Wednesday which meets at 10 a. m. C. M. CAMPBELL.

The Sunday School Missionary Society.

The General Conference has wisely directed that all our Sunday-schools shall be organized into missionary societies. This being true no pastors or superintendents ever had a better opportunity for making a missionary church. Let every Sunday-school that has not done so pass a resolution that it shall be a missionary society with the officers of the school and officers of the Society, and begin at once to devote the collection of one Sunday in each month to missions, and to give information on the following topics that have been agreed upon by the Sunday-school Editor and the Secretaries of the Board of Missions:

For July—"The Open Door in China."

For August—Miss Laura Haygood.

For September—Dr. and Mrs. J. W. Lambuth.

For October—"The Twentieth Century Thank Offering."

For November—"The Twentieth Century Fund in Brazil."

For December—Mr. and Mrs T. H. Yun of Korea.

The third Sunday in October is "Rally Day," and programs on the subject, "The Twentieth Century Thank Offering," will be sent free on application.

The missionary exercises are not to interfere with the regular lesson study except on Rally Day in October.

W. R. LAMBUTH.
J. H. PRITCHETT.

Pianos.

If "a good name is rather to be chosen than great riches," how important when buying a piano, that you get one with a good name from a reliable house—that will last an ordinary lifetime and give you no trouble or expense.

As there are so many worthless makes on the market that are dear at any price, we would advise our readers before purchasing to investigate the merits of the JESSE FRENCH, STARR and RICHMOND Pianos—the three leading and most popular makes in America, made by the Jesse French Piano & Organ Co., Saint Louis, Mo., one of the largest and most responsible firms in the country. Prices reasonable, and best of all you will get an instrument that will last and give satisfaction, with the privilege of seeing and testing it before any money is paid.

Prof. Walter Wilson.

Of the Savannah High Schools, says: "I feel it my duty to testify to the wonderful curative properties of Tetterine. It has cured in a few days my son, whose feet has been very badly afflicted with some stubborn skin trouble, after having used a number of remedies without any benefit." 50c. at druggists or by mail from J. T. Shuptrine, Dept. D, Savannah, Ga.

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AGENTS can make enormous profits by selling our 14-k. gold filled full jewel watches. Write for particulars or send Money Order for $3.95 for sample, (retailing at $13 00) with privilege of returning. Guaranteed for 20 years. Also the best 1900 Dicycle made for only $15.95 complete, (retailing at $50.00) offers never heard of. We guarantee salary to our agents. Write or order at once.
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Consists of Jacket, Two Pair Pants and a Golf Cap.

Made of strictly all Wool fancy Cassimere—a regular $5 00 garment! Will wear like iron. The patterns are new and nobby, and made up by 1900's most skilled tailors. State age of boy, whether small or large for age; size of cap desired, and enclose us $3.95, and we will ship you the best value you ever saw in a boy's suit or, if preferred, we will send it to your nearest Express Office, C. O. D. with privilege of examination and trying on, and if not instantly impressed by its appearance, fit and make up, return it at our expense.

Our Handsomely Illustrated Spring and Summer Catalogue, with samples of this and many other Men's and Boys' garments, free, upon application.

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Greensboro Nurseries,

JOHN A. YOUNG, Proprietor

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 10 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N. C.



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ORNAMENTALS.....

Write for our free 60-page catalogue and 40-page pamphlet on "How to Plant and Cultivate an Orchard," which will give you general information on what to plant, how to plant and produce nice fruit.

Fine stock of the rapid growing Silver-Leaf Maple and Carolina Poplar, also Sugar and Norway Maples.

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Established 1866.
Incorporated 1899.
350 ACRES.

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Come all the time for those who in wisdom do their trading with us. When you buy the best qualities—the satisfaction—giving grades of merchandise for as little prices as the cheaper grades, there's always occasion for thankfulness. That is just what you can do at our store.

We sell Dry Goods and Shoes cheaper than our competitors, because we sell strictly for cash. Give us a call, or send mail order, which will receive prompt attention. Respectfully,

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GREENSBORO, N. C.
nov 15-tf.

A Hero's Prescience of Death.

Major Laban Odell was a brilliant young man of a ten-talented family, born in Randolph county, N. C., on a small farm near my own home. I loved him fondly; he was one of my teachers. I volunteered in his brother, J. M. Odell's company, at the beginning of the war. Ere Long, Laban became major of the 22nd North Carolina Regiment, and I, the captain of his company.

At Chancellorsville, on the night of the 2nd of May, 1863, my dear major came to me (all then lying in line of battle) and lay down beside me and took me in his arms and said: "Dear Frank, I have been under fire of the enemy twenty-one times, and in thirteen regular engagements, and I have not been touched by a ball, but tomorrow morning, when we go forward, I shall be killed. Please take this gold watch and these photos to my dear wife." I refused to take them, and tried to convince him that it was only a notion of his; but he said he knew he would be killed, and put the watch and pictures in my vest pocket, and said, "take them to Mary." I then entreated him not to go into the battle at all. He said he "must do his duty," and drew me closer to his bosom and kissed me, and said: "Good-bye, Frank. Tell Mary to raise our dear little Johnnie right, and meet me in heaven."

This was just as day was breaking on the morning of the 3rd of May, 1863. About sunrise we went forward. Soon I was wounded, and coming off the field, I saw that most gallant young hero lying in a dying condition, just as he said. He never spoke to me any more above a whisper. He whispered, "I told you so, do as I requested," and these were his last words.

I was wounded in my right arm and right thigh, but with my left limbs I aided, as best I could, in partially concealing the body, and marking the spot, so that his noble brothers secured it; and now, in the old cemetery at Gray's Chapel, near where he was reared, by the side of his grand old parents and loved ones, lie his remains, over which towers a costly monument, the only one in the county, known to me, over a Confederate soldier.

God bless all who were near and dear to this hero of heroes, and grant that they may all meet again where there is no more war.

Since then I have always signed my name,

C. "FRANK" SILER.

Soldiers Reunion at Pittsboro, N. C., Aug. 1898.

Washington Letter.

(From our regular correspondent.)

Washington, July 4, 1900.

This government will not consider itself at war with the government of China until obliged by official information to do so. Press dispatches report the issuing of an imperial Edict by the Chinese government ordering the destruction of all foreigners in the empire, but it is believed by our officials, in Washington, that if such an edict was issued, it was done by those who have usurped or are trying to usurp the powers of the government of China. Our government has official information from our consuls showing that the viceroys of a number of Chinese provinces are protecting the foreigners in their provinces, so that even if such an edict has been issued in Pekin, it is being ignored by the rulers of other provinces. The Chinese Minister has been very positive in his assurances to Secretary Hay that his government d es not wish war with the civilized powers, and that all the trouble has been brought about by the insurrectionists, aided by dissatisfied imperial soldiers, and Secretary Hay is inclined to accept those assurances until they are disproven by official advices. There is great activity in the diplomatic corps, as each of the powers having soldiers in China is anxious to learn what attitude the other will take if it becomes necessary to set up a new government over China. The rest of them appear to be suspicious of Russia's intentions.

The Ladies Association of the Metropolitan M. E. Church held an old fashioned Fourth of July celebration in the large grounds of "Belmont," the Washington residence of Mr. and Mrs. A. L. Barber, presided over by Dr. Frank M. Bristol, at which the Declaration of Independence was read, patriotic songs sung and patriotic addresses delivered by Hon. William M. Springer and Miss Jesse A. Ackerman.

Rev. F. D. Power preached the first of a series of sermons on historic subjects, Sunday. His subject was, "John Bunyan and His Times." He said: "One hundred and fifty years passed before the life of John Bunyan was written. This may have been because his 'Christian' was a full length portrait of himself. August 31, 1888, was the second centenary of Bunyan, and the occasion passed with little recognition, even from the religious press, although Bunyan is the most popular author in the English language, the most widely read in his own and other tongues of modern writers, and it is doubtful if any book, save the Bible, has a religious influence to be compared with 'Pilgrims Progress.' John Bunyan is a sort of miracle, whether we look at his struggles and triumphs, the power of his genius and influence of his piety, the fruits of his labors as a preacher and author, the estimation in which he was held in his life time, or the increasing glory of his fame since death. In 1628, at Elstow village, near Bedford, this glorious dreamer was born. He was the son of a tinker." After telling of his sinful youth and his reformation through marriage with a Christian woman, Mr. Power continued: "For years Bunyan went through most distressing experiences. Satan was as real to him as to Martin Luther. He imagined he had sinned against the Holy Spirit. He was under the horror of a great darkness. And as the satanic influence was as real to him as to Luther, it was Luther that helped him ou of temptation."

Weekly Crop Bulletin.

With some few exceptions the reports of crop correspondents for the week ending Monday, July 9, 1900, were generally favorable, indicating weather conditions suitable on the whole for both farm work and the growth of crops. The past six days were characterized by very high temperatures, abundance of sunshine, and no rain except a few very light local showers. These conditions gave farmers a good opportunity to clean crops of grass and weeds, and much was accomplished, but the heat became so intense the latter part of the week, when maximum temperatures exceeding 100 degrees generally occurred, as to make it impossible to work in the fields during the latter part of the day. Over many central and eastern counties where the rainfall last week was not especially abundant, drought is beginning to injure crops, and the ground has become too hard to work. In the west, however, the dry period has not been of sufficient duration to enable all fields to be cleaned, where, moreover, many lowland crops have become so foul that it is almost impossible to remove weeds and grass without injury to the crops themselves. Farmers are very busy laying by crops, and the scarcity of labor is considerably felt.

CRITICAL PERIODS

In Woman's Life Are Made Dangerous by Pelvic Catarrh.



Mrs. Mathilde Richter.

Mrs. Mathilde Richter, Doniphan Neb., says:

"I suffered from catarrh for many years, but since I have been taking Peru-na I feel strong and well. I would advise all people to try Pe-ru-na. As I used Pe-ru-na and Man-a-lin while I was passing through the change of life, I am positively convinced your beneficial remedies have relieved me from all my ills."

Pe-ru-na has raised more women from beds of sickness and set them to work again than any other remedy. Pelvic catarrh is the bane of womankind. Peru-na is the bane of catarrh in all forms and stages. Mrs. Col. Hamilton, Columbus, O., says: "I recommend Pe-ru-na to women, believing it to be especially beneficial to them."

Send for a free book written by Dr. Hartman, entitled "Health and Beauty." Address Dr. Hartman, Columbus, O.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed No. 60	Mixed No. 62
Lv. Chester,	8:10 a m	7:50 a m	. . .
" Yorkville	9:15 a m.	9:52 a m	....
" Gastonia	10:13 a m.	1 :35 p m	.
" Lincolnton	11:03 a m.	2:15 p m	.. ... .
" Newton.	11:52 a m	3:32 p m	
" Hic ory	12:15 p m.	5:50 p m	Lv 9.00 a m
Ar Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	. . .	1:3 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	
" Lincolnton	7:00 p m	9:18 a m	. . .
" Gastonia..	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.
Ar. Chester	10:31 p m	5:15 p m	

20 minutes for supper at Gastonia

No 10. northbound, connects at Ch ster with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway, at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound makes close connection at all junction points.

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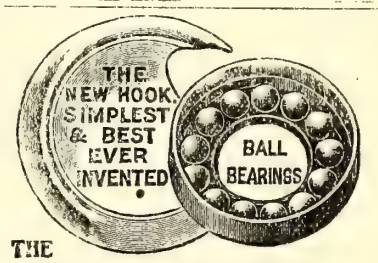
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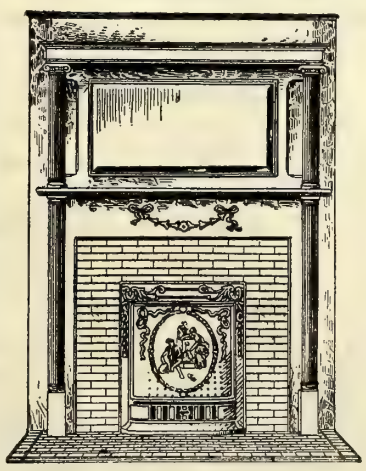
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THE CHRISTIAN LIFE.

Gratitude.

Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will,
Betrayed and baffled still;
For the heart from itself kept—
Our thanksgiving accept.

For ignorant hopes that were
Broken to our blind prayer;
For pain, death, sorrow, sent
Unto our chastisement;
For all loss of seeming good—
Quicken our gratitude.

—W. D. Howells.

A Daily Prayer.

I once heard a good woman say in a consecration meeting that her daily prayer was, "Give me every day a little work to occupy my mind; a little suffering to sanctify my spirit; a little good to do to comfort my heart." How many of us pray for such things as these? Every life needs for its perfection three things asked for in this prayer. There can be no real happiness without work. No one is so restless and discontented as the idler. No one knows so much weariness of spirit, no one is so likely to fall into evil habits, no one gets so little out of life or puts so little into it, no one is so little to be envied as the person who has nothing to do. It is true that "in work consists the true pride of life; grounded in active employment, though early ardor may abate, it never degenerates into indifference, and age lives in perennial youth. Life is a weariness on to the idle, or where the soul is empty."

And it is true that nothing sanctifies the spirit like suffering. Do not pray that you may escape all suffering, for you cannot. Your spiritual life cannot attain its highest degree of development without suffering. There is nothing sweeter or more strengthening in this life than the comfort to be derived from God when one has borne the heavy cross of pain. The most saintly souls I have ever known have been those who have suffered most; and the most careless and indifferent ones have been those who have suffered least. There is a divine element in all human suffering. A noted preacher once said: "So suffer that it shall make you a benefactor of the great throng of sufferers that are round about you. So suffer that it shall bring you into sympathy and personal alliance with God. So suffer that you shall rejoice that you are made conformable unto his death and sufferings."

And the life that does not do some good every day has not performed its highest mission in the world. It is comforting to the heart to feel that one is doing good. Nothing else can give so much real and lasting satisfaction.

There is nothing like the joy of service for others. They who live unto themselves are not really happy in this life, nor are they fitted to enjoy the happiness of the world to come. It was that splendid example of kindliness and unselfishness, Phillips Brooks, who said: "Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever to the life of other men, finds the delight and peace which such complete self surrender has to give."

Have you done a good deed today? If not, then do one before you touch your pillow and see if you are not comforted by it.—J. L Harbour.

The Fullnesss of Christ.

CHARLES CUTHBERT HALL.

I recall the wonder and delight with which I saw the ocean tide come up the Bay of Fundy and fill the empty river-beds. Through the hours of the ebb, the Nova Scotia rivers dwindled and shrank within their banks. Broad and barren reaches of sand exposed themselves; ships listed heavily on their sides, deserted by the feeble stream trickling in mid-channel. Then came the tide up the Bay of Fundy, up from the abundance of the unfathomable sea. You could hear it coming with a distant sound of motion and life and unmeasured power. You could see it coming, with a pure white girdle of foam, that looked in sunlight like a zone of fire. You could smell it coming, with the smell of freshness, the breath of coolness, the waft of far-off scents from breeze-blown ocean leagues. You could almost feel it coming, for the heart stirred at the sight of it, and the pulse quickened at the rush of it, and the joy of strength arose in the soul. It came from the mighty fullness that could afford to give so grandly; it came from the opulence of an ocean that could spend itself without fear of poverty, that could pour itself out to fill a thousand rivers, yet be not diminished; it came, as Arnold said, with "murmurs and scents of the infinite sea." It entered the river-bed; it filled the empty channel as one fills a pitcher at the fountain; it covered the barren sands with motion and sparkling life; it lifted the heavy ships, gave back to them their rights of buoyancy, set them free upon the broad waterway of world-wide opportunity; it changed the very face of the land from sadness and apathy and dullness to animation and color and glittering activity. So Christ comes into empty human lives, and fills them with His fullness, which is the very fullness of God. So stops the ebb of power, entering with his flood of strength. The difference between a life without Christ and a life with Christ is the difference between ebb and flood; the one is growing emptier, the other is growing fuller.

When to Pray.

The time when you are tempted not to pray is most likely the very time when your need of prayer is greatest. If your mind is full of secular cares, and your hands are burdened with many and difficult tasks, you can not afford to dispense with the benefits which come from frequent communings with God. Under such circumstances, if you are a wise Christian, you will say to yourself: "My danger is much increased. Therefore I will keep close to the only source of my help and strength." As long as the vital bond of your fellowship with the Eternal remains unbroken, the world, the flesh and the devil will seek in vain to sway you from your moral steadfastness. It is only when you forget to converse with the Father of your spirit that you run the risk of falling away from the firm standing ground of your integrity. Lay this thought to your heart, and do not fail to act upon it.—Nashville Christian Advocate.

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings, slip by and we miss half their sweet flavor, and all for want of faith in him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust; and he, who is so watchful, so pitiful, so loving, so forgiving! Why can not we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

To those living in malarial districts Tutt's Pills are indispensible, they keep the system in perfect order and are an absolute cure for sick headache, indigestion, malaria, torpid liver, constipation and all bilious diseases.

Tutt's Liver Pills

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.

25c. a bottle at Druggists.

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Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.

The most attractive and beautifully located Keeley Institute in the country.

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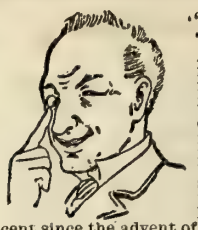
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A lady graduate of Dement's Shorthand School, Chicago, and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.

Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N C. je 27-tf

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Saves nine. Hughes' Tonic (new improved taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.



"ALL IN YOUR EYE"

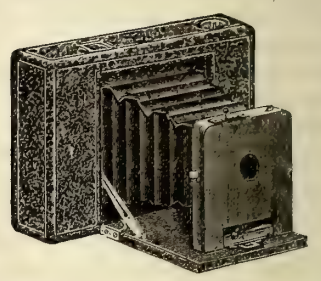
is a saying expressive of imaginary trouble. It is more probable that real trouble will be all in the eyes. This is an age of defective eyes, but not as much one of SERIOUS eye trouble as before the extensive use of glasses. Statistics show that blindness has decreased over 60 per cent since the advent of glasses for the correction of complicated optical defects. We like to do our share in helping "the good work" along. Let us help YOU.

WE SATISFY OTHERS.

THE CHARLOTTE NATIONAL BANK.
Charlotte, N. C., Feb. 3, 1898.

DR ROBT. L. MOORE:
Dear Sir—I am glad to state that the glasses you fitted to my eyes, August last, are entirely satisfactory, and are all you claimed would be in every respect. B. D. HEATH, President.

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New Life

in your appearance will give you new courage in the battle of life. A handsome suit of hair, well kept, is a badge of gentility.

Xanthine,

PROFESSOR HERTZ'S GREAT GERMAN HAIR RESTORATIVE,

Is the best preparation for the hair in use. Not a dye, but essentially a toilet article, which, by invigorating the roots, restores gray hair to its natural color, produces a rapid and luxuriant growth causes the hair to grow on the thin and bald places, eradicates dandruff, and renders the hair glossy and pliable. Highest testimonials. From Prof. W. E. Abernethy, president Rutherford College, N C., March 14, 1898:

XANTHINE CO.:—From the opinions of gentlemen worthy of belief, and from actual test of "Xanthine," I believe it to be harmless, and that it will do ALL that its manufacturers claim.

W. E. ABERNETHY,
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THE HOME.

If I Can Live.

If I can live
To make some pale face brighter and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of thine."

—Helen Hunt Jackson.

Have a Little Sugar in Your Tea?

CHARLES FREDERIC GOSS, D D

The character of his grandmother made a life-long impression upon the mind of my friend Thomkinson.

His first memories are of the smile which played around her mouth when she gave him great slices of bread and butter smeared over with a half inch of brown sugar. Her bent figure seated in an easy chair in the chimney corner, her finger in the pages of an old Bible, her glasses lifted high upon her forehead, and her eyes fixed upon that far country into which so many of her loved ones had gone, were as clearly before his mind's eye at fifty as at fifteen.

She was shrewd, too, as well as sweet. One day her suspicions had been excited as to the habits of her grandson. "Bill," she said, "you have been smoking!"

"No, I haven't, I hope to die," he replied astonished at the charge.

"Come here and let me smell your breath then!"

He went over in his honest way and breathed into the old lady's face. His case was won in an instant, for that breath was as sweet as the new mown hay or the odors of kine at milking time.

All the suspicion vanished in a moment, she slipped her arm around his neck, took him into the house, hunted up an old stocking and gave him fifty dollars in hard cash!

Of course Thomkinson remembers this; but the blessing she used to ask at the table when he went to visit her in his vacation, is not less vivid.

She seemed so glad to see him that she could hardly spare time to say grace, and ducking her head until the fringe of the white cap she used to wear almost touched her plate, she would rattle off the following apparently disconnected sentence at lightning speed: "Oh, Lord, sanctify this food to our use and us to thy service will you have a little sugar in your tea!"

Bill said it used to stump him at first to know just what she did say, and when at last he got on to it, he almost had a fit. But the more he thought about it then and since then, the more it seemed to him not only to stand for the whole life and character of the dear old lady; but for what he came to think was the finest combination of elements in the characters of all the best people he ever knew. "You see, she just sort of run her religion and her business in together in such a way that you couldn't tell them apart and the Almighty couldn't either. (It is Bill talking.) Her mind appeared to carry them both along at the same time. One was an indivisible part of the other—'sanctify this food to our use and us to thy service will you have a little sugar in your tea!' You couldn't tell which she was talking to, God or me! And while she was thankful for what he had given her, she wanted to give something to me! He had put a good deal into her life and she wanted to put some into mine, and what she wanted to put in was sugar and not vinegar! I don't think she ever put vinegar into anything! The trouble with most of the religious people who don't seem to get hold of their business by the right end is, that they don't run their religion and their business together. They sort of drive them tandem instead of abreast. To their notion, religion consists of reading the Bible and praying and getting baptized and going to meeting. And business consists of eating and drinking and swapping horses and gossiping and what not. The two things won't mix in most of their heads any more than oil and water in a basin. It was different with my grandmother. Her's were all jumbled up together so that a fellow couldn't tell where one left off and the other began. Her religion was a good deal like a kettle of die into which she used to stick old dresses and stockings and a thousand other things and fetch 'em all out the same color. Everything was sort of steeped in it. You couldn't tell her Sunday talk from her Monday and Saturday talk. She was just the same to the scullerymaid that she was to the Almighty. I don't know how you feel about it; but I think that the world would stand a whole lot more of that kind of religion without being hurt by it, 'Oh, Lord, sanctify this food to our use and us to thy service will you have a little more sugar in your tea,' said she! I never forgot it, and it has done me more good than the best sermon I ever heard preached."—Evangelist.

Home Courtesy.

Arriving one afternoon at a small town, a speaker was met by the president of the local W. C. T. U., a soft-voiced woman, with a young face under silvered hair.

As the two ladies were riding along the shady street, pupils from the public school began to throng the sidewalks. At a crossing, a bright-faced boy about ten years old stood waiting for the ladies to pass, and lifted his cap with a courteous gesture and sunny smile.

The hostess leaned from the carriage with a pleasant greeting, and the gray cap covered the brown curls again as they drove on.

"One of your Sunday-school class?" ventured the speaker.

"No," replied the hostess, "my only son, Harry."

As they approached the home, they nearly overtook a young girl of about fourteen, and a middle-aged man, walking briskly. The man was listening in a deferential way to the girl's merry chatter. At the gate they paused, the man lifted his hat in a parting salutation, as he held the gate for the girl to precede him, then bowing, he passed on, as if hurried, not observing the approaching carriage.

"This is our home; that is my husband going to his office," said the hostess.

"And you have another guest—or is the young lady a caller?" asked the speaker.

"That is Margaret, our eldest child. She and her father are great chums," replied the hostess.

At the daintily-appointed tea-table, the youngest child, a bashful girl of seven or eight years, had the misfortune to drop and break a fragile piece of china Her face crimsoned with distress, and the violet eyes lifted to her mother's face were large with gathering tears. The speaker winced, dreading discordant notes where all had been harmonious. "I hope they will only send her away in disgrace—poor little thing!" her thoughts ran. But even as she thought, with perfect courtesy the mother spoke the same conventional words of reassurance which she would have used had the honored guest broken the cup. Seeing the quivering lip of her cherished child—her guest from God—she added, softly: "Mother knows you are sorry, dearest. Just let it pass, and overcome it;" while the father, with ready tact, engaged the speaker in conversation. The speaker was charmed.

That evening, walking to the meeting with another White Ribboner, she could not resist saying: "Your president seems wonderfully blessed in her children."

"Yes, but she has anxieties, as well as the rest of us," was the unexpected reply. "Margaret has grown so winning that even the college boys would walk around by the high school to walk and talk with her, until her father quietly happened to be returning from the courthouse to his office, past their house, every time. Yes, it does take his time; but he is queer. He thinks that is one of the things his time is for. He thinks it pays. Then Harry—two years ago he was so shy, it made him seem really rude; he just could not speak to people. And little Madge is still so timid that harshness would be fatal to her. This is our church."

The speaker had food for thought.—The New Crusade.

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Palatable.

Better than Calomel and Quinine.

EXCELLENT GENERAL TONIC as well as a SURE CURE for

CHILLS AND FEVER

It Never Fails

Just what you need at this season.

MILD LAXATIVE.
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THE CHARLOTTE DISTRICT CONFERENCE.

This is an important period with North Carolina Methodists. The District Conferences are being held at the rate of from one to three a week. The work already done this year is being reviewed and new plans are being adopted for future effort.

On Thursday morning at 9 o'clock, July the fifth, the Charlotte District Conference convened in the Methodist Church in Wadesboro. Rev. S. B. Turrentine, D. D., the presiding elder of the District, conducted the opening exercises and set the Conference to a spiritual key.

Revs. J. A. Baldwin and D. M. Litaker were elected secretaries. All the pastors on the District were present except two. Rev. Frank Siler has been sick for some weeks and is now recuperating at his old home in Macon county. Rev. T. A. Bonner was detained at home. The attendance of local preachers and laymen was fair, but not full. The thermometer ranged in the nineties, the heat was unusually oppressive and the abundant rains had thrown the farmers so behind that many of them were obliged to remain at home.

Rev. S. B. Turrentine presides well. He is affable, systematic, resourceful and practical. He pushes measures forward, but neglects nothing. He has an order of business well mapped out, but there is nothing iron clad about his plans. He injects into the proceedings anything that will give additional interest and life and exalts the spiritual in every way possible.

About the first business of the session was an effort to secure, in open Conference, one hundred new subscribers to the NORTH CAROLINA CHRISTIAN ADVOCATE. After running up the list to about seventy, Rev. W. M. Bagby offered a resolution, which was unanimously adopted: That during the month of July every pastor in the District canvass his charge for the paper and report results at once to our office.

We feel sure this will run up our list considerably over one hundred. We commend this action to our other presiding elders and Conferences. The ADVOCATE fertilizes the whole field and stimulates a desire to read and work.

The reports of the brethren showed a most healthful condition of things. It seems certain that the assessments for foreign and domestic missions will be paid in full and that there will be a clear gain in all the other collections. Of course, short crops and a change for the worse in the business of the country may disappoint expectations, but we have never seen pastors so hopeful. Beyond question, the District is going forward in its material, educational, financial and spiritual interests, but there is yet a large work to be done in that section for Christ and for Methodism.

On Thursday morning we listened to a very thoughtful and instructive sermon from Rev. D. M. Litaker on the text, "Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it." Evidently the preacher had given much time and thought to the preparation of this discourse.

On Thursday night, Rev. J. E. Gay preached a missionary sermon. His subject was, Peter preaching in the house of Cornelius, and the descent of the Holy Ghost upon the assembled congregation. It was an earnest, forceful presentation of truth and greatly impressed the congregation.

On Friday morning, Rev. J. C. Kilgo, D. D., presented at length the present status of Trinity College and set forth its spirit, policy and the class of work it proposes to do. At 11 o'clock he preached on the prophet, his spirit and work.

Rev. T. H. Law presented very important facts touching the interests of the American Bible Society. He showed the invaluable work it is doing in distributing and translating the word of God and urged our pastors to try to raise at least five cents per member for its support.

Wadesboro is the county seat of Anson and has long been one of the substantial towns of the State. Its population now numbers 2,500. It is on the main line of the Seaboard Air Line Railway and at the terminus of the Charleston and Florence Railroad. The town does a large mercantile business, is in the centre of a fine cotton belt, has one cotton and one silk mill, a drawers factory that makes 1,500 pairs a day, two good hotels, the Klondike and the National, two schools, one bank and four churches.

The Methodist congregation has just completed a beautiful house of worship. It is built of brick, modern style, cost $8,000 and will seat, with the Sunday-school room, 600 people.

Rev. Parker Holmes, our pastor there, is now closing up his fourth year on the charge, is in great favor with the people, and in addition to building an elegant new church, has nearly doubled our membership there.

Being obliged to be at our office on Saturday, we were compelled to leave Wadesboro on Friday night, which prevented our hearing the sermon of Rev. W. M. Bagby at that hour, and of attending the session of the Conference on Saturday morning.

Bishop W. W. Duncan arrived on Friday night and spoke on the Twentieth Century Movement at eleven o'clock on Saturday morning and dedicated the new church on Sunday.

Prof. Charles Weaver presented the claims of Rutherford College and reported the prospects good for patronage.

C. W. Tillett, R. B. Clarke, J. H. Horton and W. H. Phifer were elected delegates to the Annual Conference; L. D. Andrews and D. R. Dunlap, alternates. Waxhaw was selected as the next place for holding the next session of the Conference.

A REVIVAL CAMPAIGN.

We are not sure it is wise to regard any special period as a revival season. Yet, by common consent, the summer and fall months compose that period with us. It is true that weather conditions, business interests, farm labors and social customs make some seasons preferable to others for assembling people together.

It is also true that the less there is in the way of business and other interests to absorb the minds of the people, the more easily they can be interested in spiritual things. But it is also true that every week in the year is the most favorable time for some. Certainly every sermon ought to be in a sense a revival sermon and every service ought to be so conducted as to draw those present nearer to Christ.

But for some reason our pastors and people recognize the late summer and early fall months as an especially appropriate time for protracted meetings. That being so let us make all we can out of these months.

We want to see ten thousand persons brought into our church this year in the bounds of the Western North Carolina Conference. It seems to us that that is a very small number when we consider our position and resources. Indeed, it ought to be ten times more. It looks as if every member ought to bring one person into the church every year and each minister ought to be instrumental in the conversion of one hundred souls.

The religious spirit was never more real and active than it is today. It does not manifest itself in the same way it formerly did and in the change of form we sometimes overlook the fact and suppose vital godliness is dying out. This is a mistake. As we begin this special effort to win souls we must remember several things:

First, there is a vast amount of unformed religious thought and feeling in every community. Persons have heard preaching, read the Bible, religious papers and books until they are thoroughly persuaded, in their own minds, of the existence of God and the truth of Christianity. Yea, they are in full sympathy with the Church and are hoping for salvation through it. Some of these persons are adults. Many of them are young people and not a few are children. These ought to be diligently sought out and labored with until they publicly profess Christ and connect themselves with the Church. In the actual conditions of society, revivals will long play an important part in the Church. There are whole communities and there are large bodies in every community where revival services of the right sort are the most effective means of awakening religious interest.

There is no reason why the contagion of crowds, the principle of social imitation and all other means of influencing men which are founded on our social and even our physical nature, should not be used in helping men to decide on religious subjects as well as in other things. But these must be guarded, lest they degenerate into neurological and pathological exercises, which is not uncommon.

But it is a great mistake to view revivals as the only, or even as the great method of extending the kingdom of God. It is more exciting than other methods; and with persons of wonder loving sign seeking mental habit will always be a favorite. But with the spread of Christianity in the community, Christian nurture must become the great method of recruiting the church. In our revival campaign this summer we hope that due and wise attention will be paid to this matter. We greatly need a revival of home religion; where children are taught by example and precept; where God is recognized and worshipped; where the Bible is read and practiced; where there is always a healthy spiritual atmosphere and where children are brought up in the nature and admonition of God.

It is also believed that the revival method becomes increasingly ineffective as the community grows in intelligence and thoughtfulness. Then the need for personal and individual effort comes in—not impelled by any special pressure brought to bear upon them by pastor or evangelist, but because of a special interest, friend seeks friend and by earnest persuasion and intelligent instruction they are led to the point of decision and surrender to Christ. By face to face appeal, man to man, becomes the effective method. We especially commend this method to the preacher of revivalistic tendencies. His own spiritual life will be deepened and refined and he will draw others to the Saviour.

In the language of a good man we say, "Let the religious teacher fix his thought on the central conception of discipleship, sonship, and citizenship in the kingdom of God; and then let him work to bring men into this kingdom." A revival campaign is always in order and never more in order than now. Surely the fields are white to the harvest.

FOREIGNERS IN CHINA.

The situation in China does not improve, but grows worse daily. The Boxer movement is gaining ground and the uprising is now of immense proportions. It is believed the government is back of the rioters and in full sympathy with them and has been preparing for war for several years. It is said they have an army of 400,000 soldiers, drilled, equipped and ready for action.

It is impossible to learn definitely how many persons have been massacred and how much property destroyed, but for a number of weeks the work of destroying life and property has gone on at different points.

For the benefit of our readers we give below the most reliable statistics showing the number of foreigners residing in the Empire: Exclusive of Hong Kong and other colonies there are 17,193. Of these, 5,562 are English, 2,335 are Americans, 2,440 are Japanese,

1,162 are Russians and the remainder consists of various nationalities.

There are 933 foreign firms doing business in China. Of these 401 are English, 195 are Japanese, 115 are German, 76 are French, 70 are Americans and 19 are Russian.

Whatever else may be the outcome of the present trouble, one thing seems evident, that the present government of China is doomed; the Dowager Empress and the officials associated with her will be deposed, if not more seriously dealt with. The foreigners and commercial men at all of the treaty ports hold that her government has been wrecked and that the only solution for existing anarchy will be the establishment of a new government controlled by civilized nations.

A cabinet meeting was held in Washington City July 9th, to consider the China situation. Admiral Kempffs has furnished the Secretary of War with a carefully prepared estimate of the forces needed to protect the interests of the United States in China and the importance of hurrying forward more troops. The particulars of his report are not given out, but our Government will hurry forward additional forces at once from the Philippine Islands.

Love Stoops to Rise.

"Love is not arrogant, dictatorial, suspicious, envious, unbeautiful. Love does not pose. It is not self-conscious. Love forgets itself, is swept away in desire to serve, and in that service life is made strong. There is that power in love."

Dr. H. Clay Trumbull says he who has a pure and unselfish love for any one being in the univere, has thereby a new life, new powers, new possibilities, and new perceptions of all; and the very universe itself is a new universe to him as viewed from a new centre of love and life. It is to produce such a life, noble, generous, beautiful, that Jesus gives his love to us. It is not for our own sake, as if the possession were to be hid in a napkin; but for the sake of all life. It is the beginning, not the end, of God's purpose. For the purposes of God are radiant with the highest nobility, and nobility and beauty are seen in that heavenly love, lived day by day, forgetting itself that others may be remembered. Love stoops, but as it stoops it rises into the image of God.

Gen. Julian S. Carr Honored.

At the recent Kansas City National Democratic Convention, Gen. Julian S. Carr was not only a conspicuous and prominent member, but received the unanimous vote of the North Carolina delegation and votes from other States for the vice presidency.

Of all the men who have wrought well for our State it is but simple justice to say that Gen. Carr has excelled all others. We do not know what his aspirations are, but we are frank to say it will only be showing proper gratitude for the good people of our Commonwealth to give him anything in the way of political position he wants.

EDITORIAL NOTES.

While in Wadesboro we were the guest of Bro. W. L Flake, proprietor of the Klondike Hotel. We are greatly indebted to him for elegant entertainment and special kindness.

We desire to attend as many District Conferences, in person, as possible, and shall of course be absent from the office a great deal for the next six weeks. We hope our friends will be considerate and not too exacting in their demands on the office; and we kindly request all who can possibly do so to send us a remittance during the hot days.

The Twentieth Century thank offering at Lenoir, during the session of the Statesville District Conference, amounted to over $2500 00. That was a fine success in the way of a collection. We understand that most of it will go to Davenport Female College. That is a worthy institution and its friends are rallying to its support. It has a bright future before it.

Oak Ridge Institute is again a candidate for your favor. It has for 48 years enjoyed a degree of patronage that is a great compliment to its merits in these days of many schools. Its location in one of the most delightful and healthful sections of the State, together with its fine equipment and superb teaching force, draws to it the favor of our best people. May it continue to grow.

Christus Auctor, a manual of Christian Evidences, by Bishop Warren A. Candler, is a remarkable book. There is nothing dull or commonplace in it. It is strong, clear cut and pointed. Parts of it are almost epigramatic—so concise, terse and sharp are the sentences. We are not surprised to hear that it has a very wide circulation. The price is $1.25. It may be ordered from our Publishing House in Nashville, Tennessee.

We are in receipt of a communication from the Committee of the recent Ecumenical Missionary Conference stating that no advanced subscriptions for the Report will be received after July 15th. All who desire to secure the two volumes (handsomely bound in cloth) at the low rate of $1.00 should remit at once to Rev. Edwin M. Bliss, Chairman, 156 Fifth Ave , New York. After July 15th the regular price for the books will be $1 50, and they may be ordered through booksellers or the American Tract Society, New York.

"Every day is a great day. One of the chief dangers of life is looking for great occasions. We think that conspicuous events, striking experiences, exalted moments, have most to do with our character and capacity. We are wrong. Common days, monotonous hours, wearisome paths, plain old tools and every day clothes tell the real story. Good habits are not made on birthdays, nor Christian character at the new year. The vision may dawn, the dream may waken, the heart may leap with a new inspiration on some mountain top, but the test, the triumph, is at the foot of the mountain in the level plain. It is there we must triumph day by day."

The forty seventh year of Roanoke College was a successful one. Last year students from 10 Southern and 8 Northern states, Porto Rico, Cuba, Japan and Korea attended Roanoke. The College has a curriculum with elective studies, well adapted to suit the wants of all students. The instruction is thorough and the standard high. Few institutions offer so much at so little expense For a copy of the catalogue, with the June Collegian, address the President, Dr. Julius D. Dreher, Salem, Va.

The National Democratic Convention met in Kansas City on July 4th. From the reports sent out it was a great gathering. A delegation was present from every state in the Union. The enthusiasm was great and at times the excitement was intense, but there was in the main harmony and good feeling. Hon. William Jennings Bryan, as all expected, was nominated for president and Hon. Adlai Stevenson, of Illinois, was chosen for vice-president. We have not yet read the platform, but it is substantially that adopted in Chicago in 1896.

Skilled labor for the Master is the title of a book just from the presses of our Publishing House at Nashville—written by Bishop Eugene R. Hendrix. It is a timely volume. The progress now being made in the mechanic arts, and the march of the industrial forces are astonishing all intelligent beholders. The explanation is that trained men and skilled laborers are being employed. Thorough academic and technical education is giving new powers to laborers and they are achieving marvelous results. The same sort of preparation is needed for the higher work of the church. The realm of the intellect and the spirit demand the highest and best trained minds. Read Bishop Hendrix's book. It is rich in thought and will prove instructive, a tonic and an inspiration.

The attention of our readers is called to the advertisement of The North Carolina State Normal and Industrial College appearing elsewhere in these columns. This college places the best educational advantages within the reach of the young women of the state at a cost ranging from $92 to $132. We notice that 490 young women representing every section and nearly every county in North Carolina were enrolled as students during the session of 1899-1900. Of these 299, according to their own statements, would have attended no other college; 172 of them defrayed their own expenses; 40 of them earned most of their expenses by work in the dining-room and laundry; 105 of them had taught before entering college; 427 of them were prepared partially or entirely in the public schools.

Any young woman upon taking the pledge to teach after leaving the college two years in some public school or private school of the state will receive free tuition. All free tuition students cannot secure boarding places in the dormitories, but each county is entitled to a certain number of appointments to these places. The entire expenses including the use of text-books of a young woman holding such an appointment would be $92 for the college year. This county is entitled to three places in the dormitory.

Shelby District Conference.

All persons who expect to attend this Conference as visitors are requested to notify the undersigned at once, so that arrangements may be made to entertain them. Those who can will confer a favor by coming by rail. Those coming by private conveyance will please report at the store of J S Martin and Son, where they will be directed to their homes. We are hoping and praying that this Conference may prove a blessing to the town of Shelby.

H. M. Blair.

Shelby, N. C., June 29, 1900.

Notice.

Let all persons who expect to come to Morganton District Conference as visitors notify me at once, that houses may be provided for them.

R. D. Sherrill

Special Notice.

To the pastors of charges in the Salisbury District: Each pastor will please write me, at once, how he thinks he and his delegation will come to District Conference, by private conveyance or by railroad Those by railroad will be met at depot. Those by private conveyance report at Mauney & Ritchies store.

C. M. Gentry, P. C.

Greensboro District Conference, July 26-29.

The pastors of the several charges in the Greensboro District will please give me the names of their delegates and local preachers, and advise me as to their attendance as soon as possible.

Considering the distance from the railroad (6 miles) to the church, and from the church to some of the homes, we think it best to advise all of the members of the Conference who can, to come by private conveyance. Notify me how and when you will come.

Conveyances will meet the train at Thomasville Thursday and Friday mornings.

J. P. Lanning, P. C.

To the Presiding Elders and Pastors.

I wish to call the attention of the presiding elders and pastors of the Western North Carolina Conference to the competitive examinations to be held within the bounds of the Conference July 18th. These examinations will be held in Monroe, Charlotte, Concord, Greensboro, Mt. Airy, Statesville, Shelby, Morganton, Asheville and Waynesville. The candidate making the highest average will be awarded the scholarship in Trinity College. While these examinations will be held at the places named, they are open to all who desire to compete, and the places have been chosen with the desire to reach, as nearly as possible, every section of the Conference. I request the presiding elders and pastors to announce these examinations in order that all young men and women in their charges may have an opportunity to compete. Every candidate that passes successfully the examination will be admitted to college without further entrance examination in the departments concerned in the competitive examinations.

These scholarships are not a renewal of those formerly given by the college, and are in no sense like them. Those established for a period of three years; these are permanent. Those were gifts to young men whose financial limitations called for such help; these are scholarships awarded for scholarly attainments. Those rested upon the charity of the donor; these rest upon the merits of the holder. Those were most frequently held by young men unprepared for college work and who gave up their studies in a short while: these seek to secure the best talent and preparation for college work. There is nothing of the free tuition idea in them, and it is hoped that they will prove helpful to the high schools by keeping before their students the merits of scholarly work and not the claims of limited means.

Jno. C. Kilgo,
President of Trinity College.

Pain Killer as an internal remedy, has no equal. In cases of summer complaints, diarrhœa, dysentery, it cures quickly. Used as a liniment its action is like magic, when applied to bad sores, burns, scalds, and sprains. For the sick headache and toothache, don't fail to try it. In short, it is a Pain-Killer. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for July 15, 1900.

THE GENTILE WOMAN'S FAITH.
Mark vii, 24–30.

DAILY READING.—Mark vii, 24-30; Matt. xv, 25; Luke vii, 50; 1 Kings xvii, 8-24; Rom. x, 9-11; Heb. xi.

Order of Events.

Jesus was not welcomed in all places, and in some he was not tolerated. Unpopularity in Galilee caused him to withdraw from its cities, and to go away into the borders of Tyre and Sidon, two flourishing capitals and seaports of Phœnicia. The journey was not long, as Tyre was only about thirty-five miles, and Sidon fifty-five miles, from the Sea of Galilee. The people of these cities were Gentiles, with a coarse form of heathen religion, to which all of the inhabitants may not have adhered, for from very remote times there had been considerable intercourse between them and the Jews. In the times of David and Solomon, these great kings were intimate friends of Hiram, King of Tyre, who rendered great assistance in the building of the temple at Jerusalem. The men of Tyre worked in the forests of Lebanon, and floated the timbers down to Joppa. This may have been a profitable trade, as well as a mark of friendship, and likely enough good national policy. It is enlightening to find Jesus conferring a great benefit on one of this nation. It was done in a time of rest, when Jesus was seeking retirement. "He entered into a house, and would have no man know it; but he could not be hid." The exact locality of the house is uncertain. "The borders of Tyre and Sidon" were probably the mountain spurs and hills on the eastern border, between the high region of Galilee and the plain of Phœnicia, where many of the wealthy inhabitants had summer residences. It may have been from such a residence that the "woman whose young daughter had an unclean spirit" came and fell at the feet of Jesus and "besought him that he would cast forth the devil out of her daughter." Afflictions and misfortunes are not confined to the poor. The bane of sin, as well as the blessing of grace, touches all. To be possessed with a devil was the climax of evil, of which here was an instance. Jesus, being in the borders of Tyre and Sidon, and, as it were, on the outskirts of the great heathen world, by an act of grace indicated the general way in which his blessings would be bestowed on the world.

The woman whose young daughter had an unclean spirit was a Greek, a Syrophœnician by nation. Whether she was a Greek by descent, or in language merely, is not plain; but that she resided among the Phœnicians of Syria is evident. In the commission to the twelve apostles, Christ had charged them, saying, "Go not into the ways of the Gentiles;" and that inclines us to think that he may not have been on heathen soil, but near the border. He certainly opened no mission among the people of Tyre and Sidon, and severely tried the faith of the one applicant for help. She had 'heard of him, and came and fell at his feet." That was not an act of worship, but of reverential greeting, and was the common practice of those who approached a very superior person; and she came to Jesus as such. She had heard of his name and fame; of his words and deeds; perhaps of his rather free intercourse with Samaritans, Romans, and Greeks; and was persuaded that he could and would help her; and her faith in him was not misplaced, although tried so severely. Yet there was not a word he spoke that really narrowed the breadth of the gospel. Jesus said unto her, "Let the children first be filled; it is not meet to take the children's bread and cast it unto the dogs." The learned observe here that Jesus softens the usual harsh expression of the proverb by using a diminutive—little dogs, house-dogs, or pet dogs, the companions and friends of the children. The picture is of a family meal, with the pet house-dogs running around the table. It does not refer to the wild dogs which go about in troops in Eastern cities, and which were regarded by the Jews with great disgust.

It was in accordance with the providence of God that the descendants of faithful Abraham should receive the first offers of the gospel. The Messiah was of their race, and their prophets had received visions in regard to his coming and the glories of his kingdom. They had that knowledge of God and his laws which is the basis of Christianity, and might and should have gone on with the expanding views of Christ, which would have made them the honored instruments of the conversion of the world. The great opportunity was given them, but they missed it. Except as the apostles, and a small remnant of others, were honored, the saving of the world passed over to the efforts of converted Gentiles. As a nation, the Jews rejected Christianity and Christ. They did not do it all at once, by a vote of the Council, but by common consent. It began in the middle part of Christ's ministry. Even when he was hiding in the house, in the borders of Tyre and Sidon, he had been driven there by the intense opposition of the scribes and Pharisees. He retired to escape their merciless fury. They were blind and bigoted, and obstinately set themselves against the natural interpretation of the law and the prophets. When Christ talked about casting the children's bread to dogs (that he used the common word for dogs), he would have been setting forth the national spirit. Their religious privileges, instead of making them broad and liberal, had made them narrow and uncharitable. Most likely, that woman had many a time been called a dog, so that she was not angered with Jesus when he called her so. She seemed to say, "Let me be a house-dog, if I may get the children's crumbs" She agreed it was not meet to take the children's bread and cast it to dogs. Yet the dogs under the table eat of the children's crumbs. She stoops to conquer, and conquers.

"And he said unto her, For this saying, go thy way; the devil is gone out of thy daughter." Going to "her house, she found the devil had gone out."—Thomas Hanford in Western Christian Advocate.

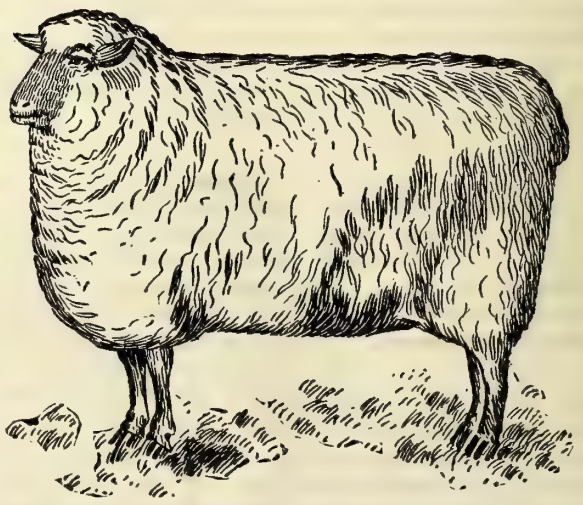
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for July 15, 1900.

"When is a Nation Safe?"
Deut. 26: 1-11.

A SAFE NATION.

Our scripture is full of suggestion as to when, in God's thought, a nation is safe. The trouble with us is that too often we find our reasons for national safety in other things than those in which God finds reasons. In the light of our Scripture let us try to discern some of God's reasons for the safety of a nation.

First. According to our Scripture, a nation is safe when it recognizes God's hand in the founding of it. Constantly this note strikes through the verses furnishing our theme. E. g., verse 9. "And He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey." If ever God's hand were evident in the founding and forming of a nation, His hand was evident in the beginnings of our own, to go no further back. The battle biggest in results of any battle ever fought on this continent was that comparatively little one between the English and the French on the Heights of Abraham near Quebec, on September 13, 1759.

Second, According to our Scripture, a nation is safe when it prays, e. g., verse 7: "And when we cried unto the Lord God of our fathers."

Third, A nation is safe when it consecrates its prosperity to God. See verses 2, 4 and 10. Not in the same way, practically, are we to consecrate our prosperity to God; but we are to do it ideally. Wealth selfishly used, wealth which forgets its stewardship; power which concentrates itself to the powerful; ears which are heedless to Mrs. Browning's "cry of the children;" a nation in which missions and all good causes languish for support, is a nation which is approaching its dying.

Fourth, A nation is safe when it receives its prosperity from God. Verse 11: "And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee and unto thy house." Thankfulness is a great defence. Thankfulness is literally thinkfulness. When we devoutly think of God as the Giver of our mercies, our thankfulness will prevent all wild breaking of His laws, and we shall be that blessed and so safe nation whose God is the Lord.—Wayland Hoyt, D. D.

Spartan Patriotism.

Lycurgus taught his citizens to think nothing more disagreeable than to live for themselves. Like bees, they acted with one impulse for the public good, and always assembled about their prince. They were possessed with a thirst of honor and enthusiasm bordering upon insanity, and had not a wish but for their country.

These sentiments are confirmed by some of their aphorisms. When Pædaretus lost his election for one of the three hundred, he went away rejoicing that there were three hundred better men than himself found in the city. Pisistratides going with some others, ambassador to the king of Persia's lieutenants, was asked whether they came with a public commission or on their own account, to which he answered, "If successful, for the public; if unsuccessful, for ourselves."—From Plutarch's Lives.

A Patriot of the Revolution.

General Joseph Reed, who contributed to the successes at Trenton and Princeton, was appointed in 1777 chief justice of Pennsylvania, and named by Congress a brigadier-general, but he declined both offices, and continued to serve in the army as a volunteer, without rank or pay.

While a member of Congress, he was approached by one of three British commissioners, Governor Johnstone, with an offer of £10,000 and the most valuable office in America, if he would exert himself to promote a reconciliation between Great Britain and the colonies. His answer was, "I am not worth purchasing; but, such as I am, the king of Great Britain is not rich enough to buy me."

National Safety.

A selfish nation may make money, but it will be unmade by its money.

Nations, like men, are never safe when their chief thought is their own safety.

Unless God founded the nation, it is not worth saving; if God founded it, He will aid it in its salvation.

No nation is safe until its citizens care more about its safety than their own.

The salvation of a nation comes by way of its few best men, "the remnant."

"Blessed is the nation whose God is the Lord," and who see in this their blessedness.—Endeavorer's Daily Companion.

The True Patriot.

He loves his country, but he loves still more the Kingdom of God.

He cares too much for his country to uphold her in any wrong.

He does not reserve his patriotism until he has a chance to die for his country; he lives for her.

He does not urge the selection of the best men for candidates, and then refuse to serve when called upon, though at the cost of time and money and inclination.

He does not vote for bad men, and then plead that he did not know they were bad. He takes time to investigate the characters of candidates.—A. R. W.

A Safe Nation.

Because Founded by God.—Gen. 12: 1, 2; Ex. 19: 3, 8; Deut. 4: 34, 35; 7: 6 8; 2 Sam. 7: 23, 24; Ps. 33: 12.

Because of Avowed Trust in God.—Deut. 4: 5-7; 11: 22 25; 26: 16 19; 28: 9-12; Ps. 89: 15-18; 147: 11-14, 20; Jonah 3: 4 10.

Because of Individual Patriotism.—Gen. 50: 24 26; Judges 5: 17, 18, 23, 24; 1 Kings 11: 17-22; Neh. 2: 1-5, 17, 18; 3: 23, 28; Esth 4: 13 16; Heb. 11: 24, 25.

Because of Individual Integrity.—Gen. 18: 23 32; Josh. 7: 13 15; 1 Sam. 12: 1-5; Prov. 14: 34; 16: 12; 29: 2. 8, 18; Jer. 5: 1.

References.

The safe man—Ps. 1.
Guaranties of safety—Ps. 37: 1-11.
Obedience is strength—Prov. 6: 20 23.
God in man—John 14: 19 23.
Providence in the national life—Ps 22: 4, 5; 44: 1-3
Securing the future—Ezek. 34: 20-31.
Topic—When is a nation safe?—Deut 26: 1 11. (A patriotic service)

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District Conference Directory.

The Winston District Conference will be held at Lewisville August 8th, and continue over Sunday, the 11th.

The Morganton District Conference will be held at Marion, N. C., July 18–22. The first day will be a Missionary Institute.

The Shelby District Conference will meet at Shelby and embrace the 3rd Sunday in July.

The Asheville District Conference will convene at Old Fort July 25–29.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Salisbury District Conference will convene at New London and will embrace the 5th Sunday in July.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

The Franklin District Conference will convene at Haysville, N. C., August 8–12, embracing the 2nd Sunday.

The Mount Airy District Conference will convene at East Bend on August 22–25.

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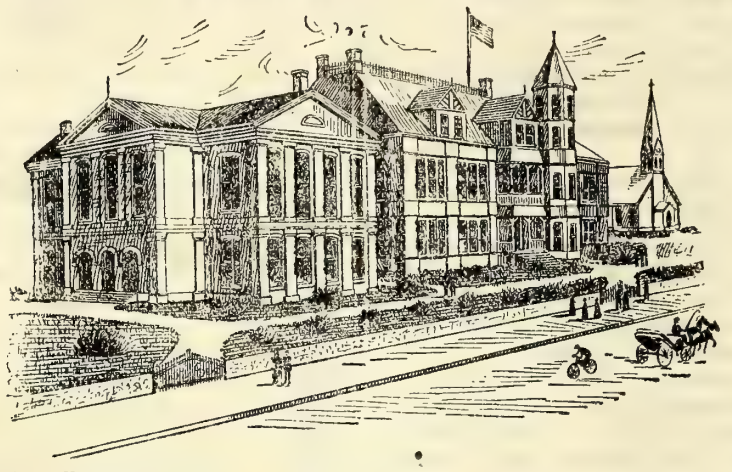
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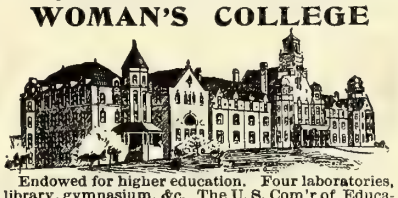
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QUARTERLY MEETINGS.

ASHEVILLE DISTRICT---3d Round.

D. ATKINS, P. E., Weaverville, N. C.

North Asheville	June	2 3
Bethel	"	2 3
Marshall, Rector's	"	9 10
Hot Springs, Antioch	"	16 17
Ivy, Laurel	"	23 24
Burnsville, Concord	June 29, 30 July	1
Bald Creek, Deaton's Bend	June 30 "	1
Hendersonville	"	7 8
Swannanoa, Tabernacle	"	14 15
Saluda Saluda	"	21 22
Cane Creek, Skyland	"20	21, 22
Old Fort, Carson's Chapel	Aug	4 5
Weaverville Beach	"	11 12
Haywood Street	"	18 19
Central	"	25 26

STATESVILLE DIST.—3d Round.

J. E. THOMPSON, P. E., Statesville, N. C.

Mount Zion station	June	9 10
Mooresville station	"	10 11
Turnersburg circuit, Eagle Mill	"	16 17
Iredell circuit, Moss	"	17 18
Mooresville circuit Centenary	"	23 24
Woodleaf circuit, Ebenezer	"	24 25
Lenoir station, D. C.	June 28, July	1
Statesville station	"	7 8
West End	"	8 9
Stony Point circuit, Liberty	"	14 15
Taylorsville circuit, Beulah	"	15 16
Troutman circuit, Wesley Chapel	"	21 22
Statesville circuit, Salem	"	28 29
Lenoir circuit, Harper's	Aug.	4 5
Newton circuit, Fair Grove	"	11 12
Hickory station	"	12 13
Caldwell circuit Rocky Mount	"	18 19
Granite Falls station	"	19 20
Catawba circuit Ball Creek, C. M.	"	25 26
Maiden circuit, Bald Creek, C. M.	"	25 26

CHARLOTTE DIST.—3d Round

S. B. Turrentine, P. E., Charlotte, N. C.

Matthews station	June	17 18
Charlotte Tryon street	"	24
Belmont circuit, Trinity	"	24
Pineville circuit Harrison	June 30 July	1
Wadesboro station (D. C.)	"	7 8
Charlotte, Brevard Street	"	15
Charlotte, Dilworth	"	15
Monroe circuit, Prospect	"	21 22
Monroe station	"	22 23
Ansonville circuit, Concord	"	28 29
Polkton circuit, Harmony	Aug	4 5
Clear Creek circuit, Bethel	"	8
Weddington circuit Union	"	11 12
Waxhaw circuit Pleasant Grove	"	14
Charlotte, Trinity	"	19
Derita circuit Hickory Grove	"	22
Morven circuit, Sandy Plane	"	25 26
Charlotte, Avery	Sept.	2
Epworth and Seversville, Seversville	"	2
Lilesville circuit, Shiloh	"	8 9

GREENSBORO DISTRICT---3d Round.

FRANK H. WOOD, D.D, P. E., Greensboro, N. C.

Jackson's Hill circuit, Poplar Springs	May	26 27
Asheboro station Central Falls	June	2 3
Asheboro circuit, Pisgah	"	8
Uwharrie circuit, Concord	"	9 10
West Market St. station	"	17 18
Proximity station (at night)	"	17
Stanfield station, White Hall	"	23 24
Naomi station (at night)	"	24 25
Wentworth circuit Bethlehem	July	1 2
Ruffin circuit	"	8 9
Reidsville station (at night)	"	8
Ramseur circuit	"	14 15
Liberty circuit	"	21 22
West Randolph ct., Pleasant Hill, D. C.	"	26 29
Randolph circuit	Aug.	4 5
Greensboro, Pisgah	"	11 12
Centenary (at night)	"	12 13
High Point station	"	18 19
Pleasant Garden ct., Bethlehem, C. M.	"	25 26

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	10
Pilot Mountain circuit, Pilot Mountain	"	16 17
Stokes circuit at Stokesburg	"	23 24
Elkin station at Maple Spring	"	23 24
Sparta circuit at Laurel Springs,	June 30, July	1
Jefferson circuit at Bethany	July	1 2
Healing Springs ct at Healing Springs	"	7 8
Creston circuit at Sutherland	"	14 15
Watauga circuit at Smith Chapel	"	15 16
Boone circuit	"	21 22
Wilkesboro circuit at Lebanon	"	28 29
North Wilkesboro ct at Miller's Creek	"	29 30
Rockford circuit at Dobson	Aug.	4 5
Mount Airy circuit at Salem	"	5 6
East Bend circuit at East Bend	"	22 25

The Mount Airy District Conference will be held at East Bend August 22–25

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

Marion station, Snow Hill	May	19 20
McDowell circuit, Murphy's	June	2 3
Table Rock circuit, Linville	"	9 10
East Rutherford circuit, Oak Grove	"	16 17
Henrietta station, Caroleen	"	17 18
Rutherfordton circuit, Mt. Hebron	"	23 24
Silver Creek circuit, Salem	June 30 July	1
Morganton station	"	1 2
Morganton circuit, Gilboa	"	7 8
Broad River circuit, Tanner's Grove	"	14 15
Forest City station, Forest City	"	15 16
Bakersville circuit Snow Creek	"	28 29
Connelly Springs circuit, Friendship	Aug.	4 5
Elk Park circuit, Elk Park	"	4 5
Estatoe circuit, Concord	"	11 12
Green River circuit	"	15

District Conference at Marion July 19-22. The first day will be a Missionary Institute.

FRANKLIN DISTRICT - 3d Round.

C. M. Campbell, P. E., Franklin, N. C.

Franklin station	May	5 6
Whittier circuit Ocona Lufta	"	12 13
Cullowhee circuit, John's Creek	"	19 20
Webster and Dillsboro sta, Dillsboro	"	26 27
Bushnell circuit, Almond	June	2 3
Bryson City station	"	9 10
Robbinsville circuit, Tuskegee	"	16 17
Andrews circuit, Peachtree	"	23 24
Macon circuit Salem June 30	July	1
Glenville circuit, Big Ridge	"	7 8
Highland circuit, Highland	"	14 15
Franklin circuit, Watauga	"	21 22
Hiwassee circuit, Harris Chapel	"	28 29
Murphy station	Aug	4 5
Haysville circuit, (D. C.) Haysville	"	8 12

Committee on examination of applicants for admission on trial into the traveling connection: Revs Ira Ervin, J. E. Abernethy and R. S. Howie

For license to preach: Revs J. H. Bradley, T. F. Glenn and T. E. Weaver.

Local preachers for orders: Revs. E. Myers, W. L. Nicholson and E. N. Crowder.

SALISBURY DISTRICT - 3d Round

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Olivet	June	2 3
Concord Epworth	"	3 4
Salisbury ct., Providence	"	9 10
Salisbury, Main St.	"	10 11
China Grove ct., Harris Chapel	"	16 17
Concord Forest Hill	"	23 24
Concord Central	"	23 24
Linwood ct., Centre	June 30, July	1
Lexington station	"	1 2
Gold Hill circuit, Zion	"	7 8
Salem circuit, Pine Grove	"	14 15
Salisbury, First Church	July	21 22
Albemarle ct. Gold Hill, (D. C.)	"	28 29
Albemarle station	"	29 30
Mount Pleasant circuit, Cold Spring	Aug	4 5
Norwood circuit	"	11 12
Spencer station	"	18 19
East Salisbury station	"	18 19

District Conference will convene at New London at 9 a. m., Wednesday July 25.

Let all pastors be ready to report subscriptions for Missions and all other collections in full, if possible, at District Conference

WAYNESVILLE DIST--3d Round.

F. L. TOWNSEND, P. E., Canton, N. C

Clyde circuit, Elizabeth	June	9 10
Sulphur Springs circuit, Sardis	"	16 17
Brevard station, Pine Grove	"	23 24
Transylvania ct Greenwood,	June 30, July	1
Mills River circuit, Horse Shoe	"	7 8
Leicester circuit, Little Sandy	"	14 15
Canton circuit Canton	"	21 22
Haywood circuit, Pine Grove	"	28 29
West Haywood circuit	Aug.	4 5
Waynesville station	"	12 13
Spring Creek circuit	"	18 19
French Broad circuit	"	25 26

SHELBY DISTRICT—3rd Round.

W. R. Ware, P. E., Shelby, N. C.

Bessemer City circuit, Tate's Chapel	June	9 10
King's Mountain & Elbethel, K. M.	"	10 11
Gastonia station	"	11
Polkville circuit, Polkville	"	16 17
Belwood circuit, Falston,	"	17 18
Shelby station, Wednesday night	"	20
Cherryville circuit, Lander's Chapel	"	23 24
Lincolnton circuit, Pisga	"	24 24
Shelby circuit, Beulah	June 30, July	1
Mt'n Island circuit, River Bend	"	7 8
District Conference Shelby	"	11 15
Lowell circuit Bethesda	"	21 22
McAdensville station	"	22 23
Lowesville circuit, Hill's Chapel	"	27
Stanly Creek circuit, Iron station	"	28 29
N. Cleveland circuit	Aug	1
South Fork circuit, Bethel	"	4
Rock Springs circuit	"	5 6

WINSTON DISTRICT — 3rd Round.

P. J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station, Fair Grove,	June 30, July	1
Walkertown station Bethlehem	July	7 8
Kernersville circuit, Mt. Vernon	"	14 15
Winston, Burkhead, night	"	15 16
Madison circuit Leaksville	"	21 22
Mocksville circuit, Zion Chapel	"	28 29
Mocksville station	Aug.	4 5
Forsythe circuit Lewisville (D. C.)	"	9 12
Winston, Grace Church, night	"	12
Davidson circuit, Goodhope	"	18 19
Winston circuit, Mt. Tabor	"	23
Forsythe circuit Brookston	"	24
Farmington circuit, Farmington	"	25 26
Summerfield circuit, Mt Carmel	Sep.	1 2
Danbury circuit, Mt Hermon	"	8 9
Jamestown circuit, Oak Ridge	"	15 16
Winston, Centenary, night	"	22 23

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

To the Auxiliaries of the W. F. M. S. of the Western N. C. Conference.

DEAR SISTERS:—How I wish you every one could have had the inspiration that came to the hearts of our more than sixty delegates whose privilege it was to attend our recent annual meeting at Waynesville. The delightful reunion of co-workers, the royal hospitality of the citizens of Waynesville, "beautiful for situation," the elevating influence of mountain scenery, unsurpassed in the happy combination of sublimity and beauty, the uplift of soul imparted by the consciousness of being engaged in a work well pleasing to the Master—all combined to render our tenth annual meeting memorable in our history. It was a grand climax to our year's work, and seemed to place us upon the very "mountain top of privilege" in thought and feeling, as, in reality, we were in body. Truly for four days we dwelt among the clouds, enraptured with the grand spectacle of lofty peaks, with their summits veiled in silvery mists, and their rugged sides softened by dense masses of foliage in all the varying tints of green, commingling with a skill such as no human artist's touch could hope to attain; while at times the cloud-shadows chased each other across the face of the landscape, making alternate bands of sunlit spaces, and deep, dark blue shades, producing ever varying effects entrancing to the eye.

The routine of our annual meetings being necessarily much the same from year to year it will be needful to note only a few striking characteristics of this particular gathering.

The number of delegates in attendance was most gratifying, especially when we considered that Waynesville is near the western limit of the Conference bounds. Moreover, the delegates manifested a hearty and sincere interest in the duties they had come to perform, and despite the many attractions offered by Waynesville to tempt one to sight seeing, they were uniformly prompt in their attendance upon all the sessions, taking an intelligent interest in all the proceedings and discussions.

This manifestation of earnestness is especially gratifying as indicating that the work is more and more taking hold upon the hearts of our women and young people. This fact was evinced also by their responsiveness to all propositions looking to an advance movement in plans for the coming year.

When the memorial for our sainted Laura Haygood was presented, the response to call for pledges, both by individuals and by auxiliaries, was prompt and liberal, resulting in pledges being taken for sixty three shares of ten dollars each.

A resolution was passed to increase our Twentieth Century fund to $5,000, the Laura Haygood memorial being a part of that amount.

The reports from auxiliaries in the main gave evidence of growih and development on the different lines of work, and the Treasurer's report gave proof of financial advancement. The Light Bearers' reports likewise revealed the fact that they, too, under the efficient leadership of their Superintendent, Mrs. J. H. Weaver, had made advance. The total raised in both branches of the Conference Society, from March 1899 to March 1900 was made an increase over the previous year of $400.00. This amount, of course, does not include the $1,800 received by the Treasurer on the Twentieth Century Fund since March.

For the first time in its history our Society had the pleasure and privilege of the presence of a Missionary candidate of its own, Miss Blanche Howell, of the Morganton auxiliary. Miss Howell, having presented highly satisfactory credentials to the Woman's Board, was accepted at the recent meeting in Paris, Texas, and after a year at the Scarritt Bible and Training School will be appointed to the foreign work.

On Sunday morning Rev. J. H. Pritchett, D. D., preached the annual sermon from the text, "Then said Jesus unto His disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me." This was an able and spiritual discourse, and left many practical lessons in the minds of his hearers. In the evening Dr. Pritchett gave a missionary address which was a masterly effort, and showed profound acquaintance with the subject. The society felt honored by the presence of one of the Secretaries of the Parent Board of Missions, and will remember gratefully the valuable services of Dr. Pritchett

The society has seldom been favored so highly in the number and character of its guests, embracing Dr. James Atkins, our able editor of Sunday-school Literature; Mrs. James Atkins, the Cor. Sec. of the Woman's Board of Home Missions; and Mrs. Howell, of North Texas, and formerly a member of the Woman's Board of Foreign Missions. These, with representatives from the various missionary societies, the pastors of the Presbyterian and Baptist churches, gave words of cheer and encouragement, and expressed sympathy with our work.

While many pleasant incidents of the meeting must necessarily be omitted, any account would be incomplete that failed to mention the entertaining and instructive exercises of the Waynesville Light Bearers on Saturday evening, under the skillful direction of Mrs. M. J. Branner. The delighted audience pronounced this one of the most beautiful of missionary entertainments.

Among the many delightful memories that will ever linger with us, are the numberless social courtesies shown by the good people of Waynesville, including the kind attentions of the pastor, Rev. T. L. Rogers; and the ride, so full of incident, to the summit of Junaluska, with its incomparable views.

As we return from our annual meeting, with our hearts and lives enriched by so many sweet experiences, may we gird ourselves anew for the great work to which we there reconsecrated our energies, and enter upon a year of more faithful service than we have yet given to Him whose servants we are.

Yours for service,
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The Next Session Opens September 20, 1900.

Write for catalogue to
President Wilson,
Spartanburg, S. C.
June 27-2ms.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

Some years ago the N. C. Experiment Station published a bulletin warning the farmers against certain men who are imposing on them by the sale of what they claim to be secret methods of mixing fertilizers. In that bulletin we printed the formula which these men are selling. Today I received a letter from a correspondent in Rowan county who says that he reads my letters in the ADVOCATE with pleasure, and who says that there are men in his neighborhood selling a fertilizer receipe for $1.00 each. He sends me a circular making the most extravagant claims with the name of a self styled "Professor" appended. Of what college he is a professor is not stated. The same receipe which these men are selling was sent to me some time ago by a reader of the ADVOCATE and I printed it in full in these columns, and our present correspondent must have seen it, so there is no need for his paying $1 for it. The great difficulty in these things is that the men who are taken in by these fellows are the ones who will not read, will not take the bulletins, will not take a farm paper, and who have a contempt for what they call "book farming." So I do not know that it is much pity if they get sold. Any one who wants this receipe can get it already printed in our bulletin, or by referring to the back numbers of the ADVOCATE. We will send the bulletin warning against fertilizer peddlers to any one who asks for it, and we will send a lot to our Rowan correspondent to distribute. We sent a lot of them to Caldwell county some time since, and they can probably still be found at Mr. Nelson's store in Lenoir.

The same correspondent says that he has grown a fine crop of early potatoes and wants to know how he can grow a second crop from these. Our method is as follows: We grow the second crop from the early ones for seed mainly, as they make the best of seed for the spring planting.

We spread the potatoes out in a single layer on the ground, and let them get a little greened. Then, after clipping a small piece from the end of each potato, as they sprout more quickly when slightly cut, we cover them with pine straw slightly dampened. Then watch them, and as soon as they begin to sprout, plant them, the sprouted ones, in a deep furrow made by running a plow twice in the same furrow, and cover them very shallow till they grow. Then work the earth to them as they grow till level, and cultivate perfectly level. We hill the early potatoes as we then need the warmth of the sun, but the late potatoes we cultivate flat to preserve moisture in the soil. We plant as they sprout up to the middle of August. These potatoes will keep growing green till the frost kills the tops. We have had them keep green on high land till the first of December. Dug at this time they keep very well, and do not sprout during the winter as the Northern potatoes do, and when planted, they grow with the strong growth of the terminal bud which has been rubbed off the Northern potatoes, and will make a far better crop. We have planted them side by side with potatoes from Maine and New York, and they beat them every time. In fact there was not a potato in the lot grown from the Northern seed that would not have been a culling in the lot from the home grown seed. Our truck growers in the Eastern part of the state all grow these second crop potatoes for seed and use no others. One of the leading growers there told me some time ago that their second crop were nearly all sold North in February and March as "New Bermudas," at $3 to $5 per bbl.

A friend in Alamance writes that for the past ten years he has been trying to follow my directions, and is making a success of his farm. But he says that he sometimes has difficulties which bother him. He has been trying to get a stand of crimson clover by sowing the seed in the corn after the last working, preparing the land with a light harrow made for the purpose. But he has failed to get a stand. He has no difficulty in getting a stand of the ordinary red clover, but he wants the annual clover to give him a pasture for his sheep in the early spring and on which to haul manure and plow under for late potatoes in July. He therefore wants me to tell him how he can get a stand.

The chief difficulty, I think, is that he sows too early. It will do to sow Crimson clover in July northward, but in our climate the plants then are apt to be scalded off when germinating, by a heavy rain followed by hot sunshine. You will do better to sow peas among your corn, and either cut them when the corn is off or let them ripen and drop their leaves, and sow the clover seed all among the peas in September. If you cut the peas, you can disk the stubble so as to leave the trash on top as a shade for the young clover, and sow some winter oats with the clover as a further shade. You can thus get a fine winter and spring pasture, and we believe the clover will succeed at that time. Our friend says that he sows part of his corn land in peas as a preparation for wheat, and that he is getting the wheat all right. The farmer who sows peas and clover is on the right track, and will be sure to win in the end. I have a considerable area here sown in peas which will be cut for hay by the last of July or early August, and this stubble I propose to use for the sowing of the crimson clover, and confidently expect to get a stand. One of the principal reasons for a failure in getting a stand of clover in many cases is the sowing of too little seed. We always sow 15 pounds per acre, and never failed to get a stand but once, when our red clover, sown in the spring, was killed by frost just as it was coming through. Thick seeding is one of the surest ways to get a stand of clover or grass either. A thick growth of clover will pay well for an extra expenditure for seed, and a poor crop from thin seeding will make a far greater loss than the seed would have cost.

A Winston correspondent sends samples of Elm leaves eaten by an insect which he also sends. This is the elm tree beetle, an imported European insect. They make three broods a year, and go into the pupa state at the base of the trees in crevices of the bark. The best way to destroy them is to saturate all the crevices at the base of the tree where they hide with kerosene emulsion. This is made by dissolving half a pound of common lye soap in a gallon of boiling soft water. Then add two gallons of kerosene and churn them till the oil and water unite and form a creamy emulsion. Then add 20 parts of soft water and it is ready for use. It is better to use it hot as it is apt to jelly when cold. Another city correspondent writes that he has a lot of horses which are being worked hard in drays and that he thinks corn is too heating a food for them. He wants a ration that will be better. For heavy horses that are kept at work in summer, corn is far too fattening in its nature, and you need a better muscle making food. For such horses I would advise 15 pounds of oats and 3 pounds of bran daily at three feeds, with all the cut hay they will eat. This will be a better muscle making ration, and can be reduced or increased according to the weight and character of the horse.

"I will soon have about 200 to 300 bushels of Yellow Danvers and Silver Skin onions. What is usually the best market for them when matured? Is it better to ship in barrels or baskets?" The varieties of onions you have are fairly good keepers, and may be kept till cold weather and then sold in any of the Southern cities at better prices than usual in the North. If barrelled and shipped at once North, they may bring a good price before the Northern crop comes in, but later the Southern market is the best. Onions that are intended to be kept should be well cured at first, and should be cured with the tops left on, for they sprout much more quickly if the tops are taken off than if they are cured with the tops on. The dry tops will also prevent their packing too closely and heating. My plan is to pull the onions when ripe, and let them lie a day or so in the sun, but not allowed to be rained upon. Then spread them in the hottest place indoors you can find, up near the roof of an outbuilding or some such place, so that they will get well cured, and then put them in a cooler place; but spread thinly. The Danvers is a better keeper than the Silver skin, but the best keepers are the Southport White Globe and the Opal, a red onion. These will keep all winter if grown here from the seed. Onions grown from the set are not worth anything for keeping and should always be used green. I have fine onions now nearly ready to pull, which were grown from the black seed sown this spring. These are far better than any grown from sets.

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		No. 403.	No. 41
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A. L.	*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 57 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*8 53 a m	*9 12 p m
Ar. Charlotte,	S. A. L	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar. Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m

*Daily. †Daily except Sunday.

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MARRIAGES.

LAMBETH—MYERS.—June 6, 1900, Miss Alice Lambeth and Mr. Jno. R. Myers, both of Thomasville, N. C., Rev. L. A. Falls officiating.

STEWART—WOLFE.—At the residence of Rev. S. B Turrentine, Charlotte, N. C., June 13th, 1900, Dr. Henry D. Stewart to Miss Jane S Wolfe, both of Union county, N. C., Rev. S B. Turrentine officiating.

NEWELL—LEE —By the same, assisted by Rev. J. A. Baldwin, at the bride's home, Charlotte, N. C., June 27, 1900, Prof. Clyde L. Newell to Miss I. Cordella Lee, both of Charlotte, N. O.

CORNELIUS—CHASE.—On June 5, 1900, at the residence of the bride's mother in Marion, N. C., Mr. J. N. Cornelius and Miss Mary C. Chase were united in marriage, Rev. R. D. Sherrill officiating.

NEAL—McDONALD.—At the residence of the bride's parents, Marion, N. C., on June 27th, 1900, Mr. James Edwin Neal and Miss Mary McDonald were united in marriage, Rev. R. D. Sherrill officiating.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

LAWRENCE.—Near Erect, N. C., June 14, 1900, little John McDonald Lawrence, the son of Oscar D. W. and Ida E. Lawrence. This little flower was only 8 months and 9 days old when angels came and plucked it away from the fond parents' hearts to transplant it in the gardens of paradise above.

The little form was nicely put away in the Mt. Olivet cemetery where Rev. H. A. Albright conducted the burial service. The poet Gray wrote:

Full many a flower is born to blush unseen
And waste its sweetness on the desert air.

Not so in this case; the sweetness of that little life is not wasted.

W. P. LAWRENCE.

WILSON.—Mrs. Altha Wilson, daughter of Mr. and Mrs. Wilson Hensley, was born July 22, 1872, and departed this life at her home in Yancey county, July 26, 1899. She was converted in her fourteenth year and joined the M. E. Church, South, under the preaching of Rev. J. F. Wampler, and lived a consistent Christian life till God called her to her home in heaven.

She was married to Mr. W. B. Wilson March 22, 1889, and as a wife and mother she was as true as mortal could be. She had but one object in wanting to live longer and that was to serve the Lord and raise her children. But the Lord saw best to take her to himself in heaven, and what he does is well done. "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors." The Lord bless and comfort the bereaved ones.

J. D. GIBSON.

SUGG.—Lonnie Merritt Sugg was born Sept. 15th, 1878, and died May 12th, 1900, aged 21 years, 7 months and 27 days. He professed religion under the ministry of Rev. H. H. Jordan in 1896, and has been a good boy ever since. I feel that I want to say something in memory of my devoted son, but at this time words seem to fail me. Since his death I have almost constantly thought of him in connection with his many noble deeds and acts during his life. It was indeed a happy lot to unite so many attractive qualities. It was a happier lot still to teach moral lessons by simplicity, consistency, unfailing courage and constancy of life, thus presenting a combination of qualities that carry us to a higher atmosphere. His life was one of usefulness and skill, full of inspiration and hope. Lonnie's qualities were unsurpassed; his disposition was as sweet as man could possess. He always thought of mother and father, looking ahead for our comfort; never forgot brothers and sisters. Never can I forget his kindness toward me, especially around my sick bed, always ready to smoothe my aching brow. On Sunday night before he died I was very sick, and my darling boy was up until 11 o'clock doing all he could for my comfort and ease. He then retired saying, "Ma, I will leave the lamp burning, and if you want anything call for me."

I miss Lonnie so much. Never can I forget his presence! His chair is vacant! Oh! how sad; how very lonely to be without him! Our home, which was once so beautiful and happy, has been made desolate and lonely by the sad death of the one that made it so. It is indeed sad to say that his bright countenance and his dear approving smiles will never greet us again on earth; but we are glad to know that his name is indelibly written in the annals of Time and on all the hearts that knew him. Lonnie was a true, loving, and obedient son, a gentle and affectionate brother, a kind and devoted relative, a friend generous and faithful. Indeed, it is hard to give up my child, but it is the will of "Him that doeth all things well;" so let us believe that in the silence of the recording world he heard that great voice calling on the other shore. He is there waiting for us all to come: he will meet us with outstretched arms to convey us home—that dear heavenly home. What a blessed thought that we can meet our dear boy again, not in this world, but the world to come.

MOTHER.

☞Asheboro Courier and Chatham Record please copy.

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Bishop C. B. Galloway, D. D., Jackson, Miss.

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated May 27, 1900	No 23 Daily	No 35 Daily	No. 108, Daily ex. Sunday.	No. 42, Daily.	No. 48, Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon.	11 50	8 58	....	.....	.....
Ar. Rocky Mount	1 06	9 52	.....	.....	.....
	P. M				
Leave Tarboro.	12 21		6 00	.....	.....
Lv Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 58	10 25	7 00	5 57	2 40
Leave Selma...	2 35	11 05	..	.....	.....
Lv. Fayetteville.	4 30	12 22	..	.....	.....
Ar Florence...	7 25	2 24	..	.....	.....
	P. M	A M.			
Ar Goldsboro	....		7 55	.....	.....
Lv. Goldsboro	....		.....	6 45	3 70
Lv. Magnolia.....			....	7 51	4 35
Ar. Wilmington.			.....	9 20	6 00
			P.M	A. M	P. M.

TRAINS GOING NORTH.

	No. 78, Daily.	No. 102, Daily ex. Sunday.	No. 32, Daily.	No. 40, Daily.	No. 46, Daily.
	A. M		P. M.		
Lv. Florence.....	9 50	.....	7 55	.....	.....
Lv. Fayetteville...	12 20	.....	9 41	.....	.....
Leave Selma.....	1 50	.....	10 54	.....	.....
Arrive Wilson.....	2 35	.....	11 33	.....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...		.....	.....	7 00	9 35
Lv. Magnolia....		.....	.....	8 30	11 10
Lv. Goldsboro....	....	4 50	....	9 37	12 26
	P. M.		A M.	P. M.	P. M.
Leave Wilson.....	2 35	5 33	11 36	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro.	...	6 46	.....	.....	.....
Leave Tarboro..	12 21	.....	.....	.....	.....
Lv. Rocky Mount.	3 30		12 04	.....	.....
Arrive Weldon....	4 32		1 00	.....	.....
	P. M.		A. M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Wel on 3 55 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 40 p m. Returning, leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 40 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m, arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m, 3:40 p m.; arrive Nashville 10:30 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:30 a m., 4:55 p m Nashville 1:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 7:15 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 10:50 p m.

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NEWS OF THE WEEK.

Wednesday, July 4.—A. E. Stevenson looms up as a vice presidential possibility ———Thirty-five people are killed in a trolley car wreck in Tacoma———So far 126 bodies of victims of the Hoboken fire have been recovered———Tammany Hall celebrates the day. A telegram from W. J. Bryan is read———Japan has embarked 15,000 troops for China and 30,000 more are ready to sail——— Between Pekin and Tien Tsin there are 140,000 imperial Chinese troops and an army of 90,000 is advancing on the latter town———The statue of LaFayette, the gift of American school children, is unveiled in Paris and accepted by the Pres ident of France———The Chinese prac tice great cruelty on their prisoners and the Russian soldiers retaliate by the wholesale shooting of natives———There is no prospect of saving the foreigners in Pekin. It is officially announced that it would require 50,000 soldiers to reach that city———The foreigners in Pekin have been virtually abandoned to their fate on account of the allied powers being unable to assemble a sufficient army for their rescue———In Philadelphia a fireworks explosion on the streets causes the death of seven children, the fatal wounding of three others and the severe burning of twenty persons.

Thursday, July 5.—The national convention adopted the platform unanimously, and nominated Wm. Jennings Bryan as the Democratic candidate for president———The United States government will unite with the other powers in an international expedition against Pekin———The Boers captured a British patrol near Pretoria July 4———The Emperor of China committed suicide June 19th, under compulsion———After the nomination of Mr. Bryan the con vention adjourned until today to nominate a candidate for vice president——— The Oregon was floated yesterday——— New York markets: Money on call easy 1¼ a 2 per cent., last loan at 1¾ per cent.; cotton quiet, middling uplands 10c; flour generally held at old prices; wheat—spot easy, No. 2 red 87½c; corn—spot firm, No. 2 49¾c; oats—spot quiet, No. 2 28½c.

Friday, July 6.—It is now said the Dowager Empress of China has fled to her summer palace———The Boers make a night attack on Ficksburg, but are repulsed after heavy fighting——— A. E. Stevenson expressed great surprise when informed of his nomination for vice-president———United States Com missioner Shields again takes up the case against Greene and the Gaynors ———General Otis is summoned to Washington for a conference with the war department officials———All the European powers have consented to Japan taking the lead in bringing China to terms———Henry M. Wilson, of Baltimore, is elected textile instructor at the state agricultural college——The Standard oil works fire was still burning at 6 o'clock last night. The loss is $2,400,000, no insurance———The free silver Republican convention nominates Bryan for president and leaves the choice of a vice-presidential candidate to the executive committee———There is great activity in army circles in preparations to send troops to Nagasaki, whence they can be forwarded to China or the Philippines as circumstances may require——— The Democratic national convention nominates Adlai E. Stevenston for vice president on the first ballot. Tammany put Hill in nomination and the leaders tried hard to induce him to agree to run but he made a speech withdrawing his name. He received 200 votes———Responsible Chinese describe Pekin as a veritable inferno. The streets are actually running with blood. Five thousand native Christians have been massacred. There is horrible torture of foreigners and the soldiers who are captured.

Saturday, July 7—Japan now has 22,000 troops in China and is about ready to make an effort to reach Pekin——— The Populists of Wake county fill out the blanks in the county ticket left by the Republicans———The French consul at Canton cables a report denying the alleged massacre of the Europeans in Pekin———The free silver Republican national committee endorse Adlai E. Stevenson as vice presidential candidate ———Tien Tsin is in great danger and Japanese and Russian troops are about to make a dash for its relief———The question whether W. J. Bryan will have one or two running mates will be decided at a conference at his house today ———Chairman Simmons shows plainly that the election of the negro White to congress was due entirely to the action of Butler and Lloyd and the other Populist leaders———Conflicting reports come from China. Consul Goodnow cables that the British legation was standing July 3rd. Other reports say that all the legations have been burned and every foreigner in them slaughtered———The French government and the French press are trying to obliterate the unfriendly feeling between their nation and the United States produced by the alleged hostile attitude of France during our war with Spain.

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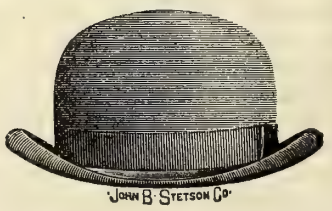
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THE SPIRITUAL LIFE.

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burden from our bosoms take,
What parched grounds revive, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth a sunny outline brave and clear.

We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?

—R. C. Trench.

THE last half of the last year of the nineteenth century! No more time for planning, only for speedy and effective execution.

How much are you grateful for all the benefits of the past ninety-nine years? Let the amount of your Twentieth Century Offering make answer.

Now that you have had time to think about it and realize its full significance, why not do as those Irish Methodists did and increase your contribution to the Century fund by ten per cent? Or, better, why not double or treble it?

THE Brahmin was right who said to a missionary, the best representative of the Church: "We are finding you out. You are not as good as your Book. If you were as good as your Book you would conquer India in five years."

TO INVEST money where one may always see an income is great shrewdness, to invest it where one may always see an outcome is true wisdom. And there is no investment that will yield larger, more gratifying outcome than the endowment of our church institutions. Through such an investment one may affect the future character of the nation, for out of these institutions must come, as a general rule, those who are to lead and to rule in church and in state. Moreover one may thereby perpetuate his influence indefinitely, for the productive principal undiminished as years go by, continues to help generation after generation. The endowment of our schools and colleges is the object of the Twentieth Century Thank-offering. Whatever is given to it, be it much or little, is invested in this way, and the giver may have the satisfaction of knowing that he is helping to bring the best of influences to bear, not only on the present, but on generations to come. How glorious it would be to have the new century dawn on all our institutions splendidly endowed and thoroughly equipped to do their best work! How glorious also to have it dawn upon a people truly ennobled and spiritually enriched by giving generously, not for their own profit but the profit, of others!

PRESIDENT PATTON, of Princeton, in a recent article in the Saturday Evening Post, thus defines the object of a college education: "A college education must be looked at apart from its bearing upon a man's success in making money, or his capacity for enjoyment, or his eligibility for refined society."

"A man is superior to his environment. The life is more than meat, and the body more than raiment. By so much as a man is educated is he realizing the possibilities of his selfhood. There is a profound and a very true philosophy in the advice that is sometimes given a man to make the most of himself. For this, apart from the pleasure that comes of it or the place it gives one in the world, is one's duty. Nor must it be forgotten that every man is part of a great social organism, and that he owes duties to this organism. He should not be willing to be a leech and simply suck a living out of the community upon which he happens to fasten himself."

IN A recent issue of The Dial Mr. W. E. Simonds gives a summary of benevolence in the United States during 1899. As it includes only the gifts of private individuals, and only their gifts of $5,000 or more, it is not exhaustive by any means. Yet it amounts to $63,000 000. Universities, colleges and schools received $31,469,000. Churches and missions were given $7,095 000. Hospitals and asylums had $1,661,500, and public libraries $1,599,000. The statistics show that Americans who possess great wealth are by no means as a class open to the charge of hoarding their property for themselves and their heirs. It is by them that almost the whole of the vast sum mentioned was contributed. Mr. Andrew Carnegie, for instance, gave $1,130,000 of the amount which went to public libraries, establishing or aiding seventeen new institutions of the sort in thirteen different states. Probably this record of generous gifts for the public good in this country during last year never had been equaled anywhere before. But Mr Simonds states that the indications are that it will even be surpassed during 1900 —Congregationalist.

WE DO sometimes remember in our prayers the poor and needy, and ask God to raise up friends to minister to them. We do sometimes pray for those in trouble and sorrow, that He will deliver them in His own good way and time, purified, out of all their distresses; but do we ever pray for those who seem prosperous and happy? It has been truly said: "There is one hard thing to bear in this world, and that is prosperity. The fact that we do not feel it as a burden does not affect the truth that it is hard to carry it and yet stand upright. To be honest, generous, considerate, fair, magnanimous in "prosperity"— ah! this is not easy. Yet this is what it means to stand upright. Under worldly prosperity one is in great danger of getting spiritually stoop-shouldered and weak-kneed." Pray for the prosperous!

"'THAT sweet virtue, contentment!' is the way it is put, and a very nice putting of it, too. But there are times when contentment is not a virtue, but a positively wicked thing." So says Lucy Rider Meyer, and the instances she goes on to cite may well set others beside our young women to thinking hard.

"1. That young woman's contentment is wicked who, having finished school, has settled down in a home where she is always welcome, but not needed; where she is reading a little and working a little, but practically idling away her life.

2. That girl's contentment is wicked who is a teacher or stenographer—has her position engaged for next year, but does not need to teach or do office work—could just as well engage in some religious work, even though that work gave her only her support; for there are so many wide-open doors in lines of religious work! And there are scores of women who stand ready to take the secular work she would relinquish—women who really need the money for the support and help of dear ones.

3. That woman is wickedly contented who has a gift from God—of singing, of playing on instruments, or speaking, or writing—but who has settled down to use her talent for herself or for the occasional pleasure of friends. Every gift of this kind can be abundantly utilized in special Christian work, where there are so many calls and so few to fill them.

The Lord break up this wicked content of thousands of our Methodist young women!"

THE commission appointed by the late General Conference of the Methodist Episcopal Church to make definite plans for a great Twentieth Century forward evangelistic movement have made their report. Realizing that in such a spiritual campaign every preacher needs not only the sympathy and prayers of all the people, but the active support of those who have leisure and gifts for personal work, a call is to be issued for 100,000 volunteers who will solemnly consecrate themselves to this work. We believe this is a wise move in the right direction. While ways and means for managing this spiritual campaign are not specified, the objects of it are thus defined:

1. Soul Winning.—Literally millions of accessible persons are living all around us who have heard of Christ, who in some measure believe in Him, but who do not know Him and who do not know how to seek Him. The crying duty of the hour is to do for such persons as Philip did for Nathaniel—"and he brought him to Jesus."

2. To Gather Disciples Into the Church.—In our homes, in our Sunday Schools, in our Epworth Leagues, in our stated congregations there are literally multitudes of persons, mostly young, but including many of mature years, who are not in communion with the Church, chiefly for the reason that they are not tenderly and wisely sought out and led to the doorway of God's visible Zion.

3. To Enlist Believers in Active Christian Work.—No Church can live and grow by merely observing a series of prohibitive commandments. The early Methodists were taught both to shun evil and to do do good "of every possible sort and, as far as possible, to all men." They were taught to give food to the hungry and clothing to the naked, and to visit and help the sick and the prisoner. They were enjoined also to minister to the souls of men, and here is found the need of a ministry which calls for the service of tens of thousands of God's faithful servants.

4. To Maintain the Church Life.—To attend and lead others to attend the means of grace, and to stand as faithful advocates of fidelity to Church obligations.

5. To accept the ministry to children as an obligation always and everywhere binding upon Christians. Many Christians could be ministers of good to neglected children outside of the Sunday School privilege.

6. To care specially for the student population of Methodism, both in our own institutions and elsewhere. The leaders of the early future are among these students today, and labor bestowed upon them now will tell mightily for good in coming years.

7. To engage in lay preaching, after the pattern of early Methodists. Both in city and country millions who rarely ever hear the Gospel could be reached by men and women who are willing to seek their own audiences, to discard formality, to speak in schoolhouses and barns, in the country and private rooms, in the cities and towns. The Master, who was content to preach to an audience of one person, seeks for disciples who will count it a privilege to speak to a dozen or less.

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CONTRIBUTIONS.

The Bible and Recent Archæological Discovery.

BY WILLIAM CALVIN D D , LL D ,

President of the Pan Presbyterian Alliance.

The evidence for the divine origin of the Scriptures is abundantly satisfactory to many, and should be so to all There are statements in the Bible which we are unable fully to harmonize with other statements therein contained, or with knowledge derived from other sources; but we are not required to hold the question of the origin and authority of Scripture as undecided till all difficulties in harmonizing the Bible with itself or with other authorities have been removed At the same time the Apologetics of Scripture must continue to receive attention, and we should hail with pleasure confirmations of the Bible, from whatever quarter they may come Such confirmations help to prepare the way for faith in some minds and they are cause of satisfaction and thankfulness to believers.

The apologetic value of many recent archæological discoveries will be readily recognized It appears, indeed, as if these discoveries had been made at the very time when they were most needed When new objections to the truth of the Bible were raised, or old objections strengthened by the resources of a larger scholarship, the reply has come opportunely and with remarkable force from the monuments. Behold in this the wisdom of the Author of Scriptures!

Again: recent archæological discoveries have an important—a decisive—bearing upon theories or opinions as to the time when certain parts of the Bible were written; not in the way of direct proof, but in removing objections to an authorship as early as the Bible claims. We now know incontestably that Babylonian, Egyptian and other peoples had knowledge of letters long prior to the earliest date ever assigned to any part of the Word of God Records from Tel-el-Amarna and other places have set that question at rest for all time.

Yet again: recent discoveries are of considerable value as illustrating certain passages of Scripture and removing exegetical difficulties. This is a service of real importance, and one which is welcome to those who least require further assurance of the divine authority of the Bible. Many passages in the prophecies, e. g., are illuminated by the Babylonian records. The meaning of words hitherto obscure has been definitely ascertained allusions illustrated, and elucidative supplements of Bible narrative supplied.

A very notable event in relation to the Old Testament is the discovery and decipherment of the Assyrian and Babylonian literature A language has risen from its tomb, as it were, and taken its place in the Semitic family of tongues; and a partial examination of the copious literature of this language has already supplied many remarkable co-incidences with the inspired record, and in several ways has reflected light upon Scripture. We can eardly overestimate our obligations to the almost heroic perseverance of Grotefend, Burnouf, Lassen, Rawlinson and other scholars who have deciphered this new literature, as well as to Layard, Botta, George Smith and others who have discovered the material on which those scholars have wrought.

There are certain fragments of Berosus, a Chaldean priest of the time of Alexander the Great, in which we read of chaos preceding creation; but since the discoveries of the last half-century the material for comparison with the Bible record has wonderfully increased. The Babylonian literature furnishes more than one account of the creation Plants and animals sun, moon and stars, are created as in Genesis; the gods themselves being first created The seventh day was even called Sabbath by the Babylonians I am not aware that any account of the Fall has as yet been found in the Assyrian libraries, but there is a Babylonian gem on which are represented a man and a woman on either side of a tree, with a serpent behind them

The story of the Deluge is celebrated in more than one poem We have a long narration of the construction of a ship, its measurements in cubits, the smearing of it with bitumen the laying in of food, the entrance of Sisithrus and his family, the overwhelming waters, the destruction of all life outside the ship, corpses floating on the waters like reeds, the raven and the dove sent forth—as also the swallow. But here the heathen mind reveals itself; for we are told that the gods "sought refuge in heaven, and crouched down in a heap like dogs in a kennel"

George Smith discovered fragments relating to the tower of Babel Men, we are told, turned against the father of the gods and attempted to build a mound which the wind blew down The very word in Genesis rendered "confound" is in the Assyrian text.

The name Abram (Abu rame) occurs on early Babylonian tablets. The site of Ur of the Chaldees has been identified: it is west of the Euphrates, on the border of the desert. The distant Haram, to which Abram imigrated, was the frontier town of Babylonia, in a situation of great commercial and military importance.

The expedition of the four kings from the East against the five Palestinian kings is confirmed, and to some extent illustrated by the mounments.

In Genesis 15:25 we first read of the Hittites, descendants of Heth, second son of Canaan They are named among the tribes who inhabited the land which God gave to Abraham They are often named among the people who should be dispossessed by the Israelites. The cave and field of Mackpelah belonged to "Ephron, the Hittite." In Joshua 1:4 we read: "From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites," and 2nd Chron. 1:17 speaks of "All the kings of the Hittites and of Abram," and when the Syrians who besieged Samaria heard a noise as of chariots and horses, they said: "So the king of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians to come upon us."

Now, it was often objected to the Scripture record that history knew nothing of Hittites contiguous to Syria—Hittites who might unite with Egypt in delivering Israel The Hittites were thought of as a contemptible little tribe around Hebron. But this objection will be urged no longer. Monuments extending from Lydia in Asia Minor to Carchemish on the Euphrates have established the existence of a great Hittite Empire, so strong as not to shun conflict with Egypt and Assyria. Egyptian inscriptions show that the haughty Rameses II. found it expedient to make a treaty with the Hittites.

On the walls of the temple of Karnak are lists of the cities which submitted to Thothmes III., in which occurs the name Jacob El (Jacob the good).

In the reign of Rameses II. (the oppressor of the Hebrews) a military officer traveled through Palestine in a chariot. Among places visited by him are Sarepta, Beirut, Sidon and Tyre. His chariot was broken on a bad road, and was repaired at the nearest smithy. Palestine, then, at this early date, had both roads and smiths and we need not be incredulous when we read in the book of Joshua that the Canaanites fought "in chariots of iron."

The excavations of Nashville have undoubtedly brought to light the treasure city Pieham, built, as we read in Exodus, by the Israelites during the oppression; and, as inscriptions show, founded by Rameses II. We can thus securely identify the "new king over Egypt who knew not Joseph." The mummy of Rameses lies in the museum near Cairo; he was not, therefore, the Pharaoh who, in pursuit of the Israelites, perished in the Red Sea. This Pharaoh may have been Meneptah II., son of Rameses, who began to reign probably about 1325 B. C.

It is long since Apologists first declared that the references to Egypt, found in Genesis and Exodus, are true to fact; but now it is known, as not before, how completely the narrative bears testimony to the intimate acquaintance of the writer with the country of which he speaks. The references and allusions, many and minute, and always accurate, prove that the writer had more than a general or heresay knowledge of the land and the people.

Toronto, Canada.

Our Letter From Seoul.

DEAR ADVOCATE:—Dr. Hardie and I have just returned from a visit to our churches in the country and thought your readers would like to hear about it. Our work extends over so much territory that it is impossible for us to visit it all very often.

We enjoyed this visit very much because of the season of the year. The hills and mountains which were so bare and uninviting during the winter are now covered with a very coarse grass and a thick growth of under brush which will be cut down and carried in for firewood before the winter comes on again. All the hills and mountains are without trees except here and there we find a few rugged pines. This may not be true of all the country, but it is true of that part over which I have travelled.

Then another thing that interested me very much was to see the farmers putting in their rice crops. The rice must be grown in water. So all the fields are really little ponds with banks of earth thrown up on every side so the water cannot run off. It was a strange sight to see the farmers plowing these fields all covered over with several inches of water. Often the man and the cow which he plows are knee deep in mud and water. The rice is first sown in small beds and when it is about ten inches high it is transplanted into the ponds of mud and water where it grows and yields a bountiful crop. Men and women both work in these fields, and are compelled to stand in the mud and water all the time they work.

A most beautiful sight were the little fields of barley and wheat just tinged with the hue of golden grain as it ripens for the sickle. This is not a mere figure when I refer to the sickle because this is the only instrument used for harvesting in this country. It is a very short sickle at that, not near so long as the old ones I have seen in North Carolina. The fields are not large and it is well that they are not, for they could never be reaped with these little sickles. The wheat after being cut is carried to the house on the backs of men or cows, and is thrashed out with flails used by hand The thrashing floor is usually the front yard of the dwelling house.

When I saw these thrashing floors and the men and women with their large fans in their hands I thought of what John the Baptist said: "Whose fan is in his hand and he will thoroughly cleanse his threshing floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." And sure enough there just to one side of the threshing floor is the slow burning heap of chaff How real many of these scenes make such passages in the Bible!

Every day we see the well with no rope or bucket and are thus reminded of the woman who said: "Sir, thou hast nothing to draw with and the well is deep." That is true of the wells in Korea today. When one goes to the well for water, a rope and bucket must be carried. The rope is made of straw and the bucket is a small dish made of wood or tin and holds about a half gallon Some times the half of a large round gourd is used for the bucket. The vessels used for carrying the water home are usually earthen jars or pots and are carried on the head by the women. The men and boys have a pole fastened to a frame which is strapped on the back; then with a vessel—usually an oil tin—on each end of the pole they carry water. There are many men and boys thus engaged in the cities.

We praise the Lord for signs of life and growth in our churches. The people are breaking away from the darkness of ages and finding the light of life. On our last visit to these churches I baptized two men who live across the river about two miles from the church which they joined. When we returned this time we found that they had missed only one Sunday from church since they were baptized; and they had so influenced their neighbors that a number ahd professed faith in Christ and two were baptized on this visit. There are a number of other people now waiting for baptism, so that we expect to receive several more on our next visit to these churches.

There never has been a people who were more open for the reception of the truth than this people just now. But it remains to be seen how long this state of mind will continue. The foreigner is not only tolerated, but is really looked upon with favor by the great majority of the people. While this state of feeling continues is our time to work; it may be that a turn will come when the people will look upon us as their enemies instead of their friends. This is now true in many parts of China. O, that the Church at home could fully realize the measure of responsibility that meets us just now with these great opportunities

We are so much in need of more workers in this field just now while the people are willing to receive us and the message we bring Then too, there is another thing that makes the present opportunity more urgent. This country is unsettled, politically, and it is now hard to tell what the result may be. If Russia should become master of Korea, we might not find it so pleasant to do our work here. The Greek church has just entered the country, and it it were fully backed by the State, as it would be were the State in power here, we would in all probability be ordered to leave the country.

Let every lover of our Lord who ma

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CONSUMPTION

read this pray and work for the salvation of Korea while the door is open.

J. R. MOOSE.

Seoul, Korea, June 22, 1900.

The Latest From Our Missionaries in China.

DEAR DR. LAMBUTH:—The viceroys and governors of the Yangtse valley and the southern provinces have given every assurance of their purpose to protect all foreigners and their property within their jurisdiction. They have in conjunction with foreign consuls at the ports, Shanghai, Chinhkiang, Han-kow, etc., concerted thorough and harmonious plans for the instant and rigorous suppression of disorder, and we have every reason to believe that there will be no serious disturbance in that part of the country. I sent you a cablegram today saying, "Yangtse Valley quiet." You will understand that it means that the central provinces are not being seriously affected by the war and that there is no probability of any outbreak against foreigners in this region. I thought it would be best for me to send such a telegram so that you could send it to all the church papers for publication and thus allay the anxiety of the relatives of the various members of the Mission.

A number of viceroys and governors of the southern and central provinces have united in sending vigorous remonstrance to the Pekin government against their folly in upholding the Boxer rabble and provoking the enmity of the foreign powers. As the viceroy at Wuchang, Chang Chin Tung, says, "there is but a hair's breadth between the dynasty and destruction." He urges that old Kang Yi be dismissed from the government and that Tung Fu Hsiang, the general whose troops are now fighting the foreigners around Tien Tsin, be cashiered at once. This shows that the usurping reactionaries at Pekin have not been able to carry the provincial governors and viceroys with them in their insane effort to drive all foreigners from the country. God, in his providence, has inclined the hearts of these men to be favorable to foreigners, and therein, humbly speaking lies a large factor for our safety here. If they had followed up old Kang Yi and Prince Tuan in their war against foreigners, then we should have been in very great danger indeed in Shanghai, and in fact all over the country. There would have been no place where we could have rested in peace on the soil of China, at least not until an overwhelming force of foreign soldiers could have reached here and taken possession of some ports along the coast. But it would have taken so long to accomplish such a tremendous task that most of the foreigners would either have been massacred or driven out before foreign troops would come to our help. But the good Lord has many ways of taking care of His people, and we are in His hands.

Of course it will be some time before a settlement of the difficulties can be brought about. Indeed, it may require a strange force and a prolonged effort on the part of the allied powers to capture Pekin, as it is reported that the Chinese have something like 200,000 foreign troops in and around Pekin, foreign drilled, armed with Mauser rifles and machine guns, and more can be called up from the provinces. If these troops make anything like a determined stand, it will require a strong foreign force to route them and capture Pekin.

But, however long and difficult the struggle, the result must be that the present reactionary usurping cabel at Pekin will be cast out and a reform movement started at another capital, probably Nankin, under foreign control and guarantee. I believe the day of China's redemption is nearer at hand than it has been for a long time. From all that we can see, it seems that such a storm as is now raging was necessary in order to bring about these changes that must come, before the country can be fully opened to the Christian civilization that we are so anxious to establish in the country. The day is coming for our gospel, our schools, our books and for all those helpful and uplifting influences that are to save the people from their sins and their suffering.

I repeat what I said in my former letter: God is ruling in this storm and he will accomplish his purposes of love and mercy for the people, no matter what wicked men and devils may do to oppose Him. Amen. Even so, come Lord Jesus. Your in His name,

A. P PARKER

Shanghai, China, June 29, 1900.

The Shelby District.

BY S. M. DAVIS.

At the state session of the Shelby District Conference the Editor of the North Carolina Christian Advocate in a capital speech on Christian journalism, stirred all patriotic souls present, when he declared that the Advocate stands not only for Methodism but for all the interests that are ennobling and uplifting in the North State. That patriotism is a Christian virtue, the present tongue and tone of our church organ abundantly testifies. When Dr. Kilgo had made a truly great speech, he paused and said: "I have just been clearing away the brush." I thought, what will we mortals do when you come to the logs? How masterfully he did handle the big logs.

The Shelby District is my ecclesiastical mother. Here I was born from above and started to our home above. There I was licensed to preach and began my itinerant ministry. A human soul cannot take two sublimer steps than to be born of the Spirit, and become an itinerant preacher. At the time I joined the South Carolina conference, the Shelby district was an empire with outlying colonies. Methodist people were imperialists and believed in expansion—expansion of territory, lungs, feet; everything expanded but the pocket-book. The district then embraced eight counties, including York county, S. C. The entire district paid for missions $97; for education $39, and Shelby Station paid $20 of that amount. That was when Bishop Galloway and myself were boy preachers.

That year this district, embracing all these counties of revolutionary fame, paid the presiding elder $519 and a nickle, or five cents then. See. But this was the battle ground of the cross, and in those days there were giants in this land. Bishop Wightman, Drs. Shipp, Lester, Flemming, Duncan, Whiteford, Smith, Gamewell, Franks, Kelly, Kilgo, Black, North and many other illustrious worthies, wrought grandly in this empire. The district has been condensed and compressed by aggressive and intensive work into a kingdom, strong and enduring. Since my earliest recollection the district has been well presiding eldered; and no incumbent has been more successful and popular than our own Will Ware.

With regard to the present prosperous state of affairs in the District, the editor is well informed, having come, seen and submitted to conquests, but not until amid the roar of the District artillery nearly the last defenseless chicken in Shelby had capitulated.

When I first went out from this historic Methodist empire the itinerancy meant more in territory and travel than it now means. On horseback I road 320 miles to reach my first appointment and found 15 churches to be served. The second year, in another field I had other 15 preaching places. I had no experience, no sermons and not much sense. My resources were spiritual, my traveling companion, the promiser—Christ.

From childhood I was never strong, and during those early years of incessant mental and bodily toil and boyish ambition, I began to fail in health; and now, looking back, I wonder how the way has been made up this Zion hill But when I remember that the Commander in the same sentence said, "Go," and "I will be with you," the wonder ceases. There is no inspiration in a preacher's life equal to that which flows from circuit work and associations. What distinguished predecessors we have! Abraham went out on a circuit, not knowing whither, until he met the General Conference in the city whose builder and maker is God. Moses traveled a great circuit, from Egypt through the wilderness to Mount Nebo, and on to heaven. "Samuel went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and his return was to Bamah." Christ adopted the circuit system and kept it up throughout his ministry. The chief work of Paul, Silas, Peter, Titus and all the apostles and early preachers was circuit work. The fathers, the reformers and the founders of our own Church were circuit-preachers. May circuit lines never be wiped out until the last Methodist song is sung and the General Assembly meets.

Sharon, N. C., July 13th, 1900.

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Many low priced, imitation baking powders are upon the market. These are made with alum, and care should be taken to avoid them, as alum is a poison, never to be taken in the food.

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Helps For Conversation.

Conversation is weakened by a lavish use of expletives, is degraded by slang, is depreciated by the reckless admission of superlatives, is debased by the introduction of unkindness, malice or slander. We are, in short, responsible for the style of our daily talk. A little formality does not harm it. By the constant endeavor to express our thoughts clearly and in elegant English, we pay a debt to our mother tongue, elevate the tone of our associates, and learn to reason more directly and to reach finer conclusions.

Reading greatly assists conversation. They who are well informed about current history and politics, they who read good books, they who habitually study the Bible, will, as a rule, shine in conversation, because they have something in their minds as the staple of the talk which is worth while for speaker and for hearer. Even the least observing among us has noticed how much one gains who is always attentive to the thing in hand. Persons who listen well are generally good talkers —The Young Woman.

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Sold by Druggists, 75c.

Hall's Family Pills are the best.

Morganton District Conference.

The eighth annual session of this conference was held at Marion, N. C., July 19 22, and was presided over by Rev. C G. Little, the P. E. of the district, in a very acceptable manner to the Conference. He makes a fine presiding officer

Rev. J B. Carpenter was the secretary, with J. W. Griffin as his assistant.

All the pastors in the district, with respectable delegations from the different charges were present, and the reports indicated, with one or two exceptions, a very healthy state of the church in the district, especially the financial condition is on the upgrade.

The Twentieth Century Educational Thank-offering has reached, on the district, in round numbers, $3,000, with the hope of a large increase before Annual Conference. Steps were taken towards procuring a parsonage for the district, and different places will likely compete for the honor of having the Presiding Elder located in their town.

Herbert L. Powell, of Green River circuit, was licensed to preach.

Visitors to the Conference were: Rev. Dr. Law, of the American Bible Society, Rev. Dr. Crawford, of the NORTH CAROLINA CHRISTIAN ADVOCATE; Rev. G. F. Kirby, President of Weaverville College; Rev. C. M. Pickens, President of Davenport Female College; Prof. Durham, of Trinity College; Prof. Boyd, of Trinity Park High School; Rev. James Wilson, of the Statesville Christian Herald; Rev. Dr. Landmen, of the Baptist church; Rev. Mr. Wilson, Pastor of the Presbyterian church of Marion; and Rev. L. E. Stacey, of Morven circuit.

The preaching at the Conference was well done by Revs. J. W. Jones, J. H. Brendle, R. H Parker, L. E. Stacey, C. M. Pickens, G. F. Kirby, J. C Postell, and L. L. Smith.

The Delegates elected to the Annual Conference are D. B. Johnson, Henrietta; J. A. Lackey, Table Rock; J. W. Griffin, Broad River; W. F Wood, Marion, with Rev. R. H. Penland and S. M. Asbury alternates.

Rutherfordton was selected as the place for the meeting of the Conference next year.

Resolutions of thanks were adopted for our entertainment by the good people of Marion, and their popular Pastor, and I feel that the attention given the Conference by Bro. Sherrill deserves more than a passing notice, as in season and out of season he was looking after every want of his guests. We heard only one criticism of Marion, and that was their failare to grace the occasion more largely with their presence, and this might be partly accounted for in that there was sickness in a number of families in the town.

SECRETARY.

From McAdensville.

DEAR DR. CRAWFORD: I believe you have not had anything for publication from McAdensville this year. But I hope you do not think nothing is being done here. Along some lines very marked progress has been made during this Conference year; and it is very evident that God's blessings are resting upon His servants who are laboring in this part of His moral vineyard. In May we held a protracted meeting which resulted in about thirty conversions, also the church was greatly revived. The Lord blessed us abundantly; but yet it may be said of our town: "The harvest truly is plenteous, but the laborers are few." Rev. S T. Barbee, of Lowell circuit, gave us very efficient aid in our revival.

About three months ago we decided to pay off an old debt which had been standing against our church eight or nine years. It had been a great burden to our people and has often, no doubt, been an impediment to their progress. With some effort every cent of it was raised. The next Sunday after this was accomplished we announced the result of the effort, then lighted the note and while it burned the whole congregation stood and sang, "Praise God from whom all blessings flow." As soon as this burden was removed we were ready for some other work. So money was raised immediately to paint the church and do some other repairing. So now we have a nice church free from debt and nicely painted inside and outside. We are proud of our church, and especially of our faithful, loyal people, who so willingly did their respective parts.

The next thing after debt paying and painting was to have it dedicated. So on the second Sunday in July, Rev. R. M. Hayle was present to dedicate "our" church to God, that henceforth it might be known as God's church. Bro Hoyle preached us two strong, helpful sermons while with us.

Our Presiding Elder, Rev. W R Ware, was with us last Saturday and Sunday for the third time during this year. The business of the Quarterly Conference moved along smoothly. Bro. Ware as usual gave us some plain, simple, yet forceful sermons. We are always glad when he comes, because we expect a spiritual feast.

I will try not to wait so long till I give you some more news from McAdensville.

R. M COURTNEY.

A Letter From Dr. Young I. Allen, in Wesleyan Christian Advocate.

DEAR DOCTOR GLENN:—By telegram you will long since have been apprised of the disturbed situation in North China, and no doubt by the same means you will be kept posted from day to day. I cannot therefore attempt anything in the way of news. It may be interesting, however, both to yourself and the readers of the Wesleyan to know that while we have had no such upheaval in China since the days of the Taipings some 40 years ago, no very serious or permanent danger to either foreign commerce or missions is likely to result. It is true business is largly suspended between the south and the north and the missionaries of the interior have retired for present safety, but as foreign governments are waking up to the gravity of the situation we shall expect soon to see peace and order restored to the country. About eight different nationalities are harmoniously co-operating with their respective fleets and quotas of troops concentrating on Pekin, while the native officials of southern and middle China are in hearty sympathy with their purpose and movements; it is hardly possible that the rebellious throne will be able to stand out long against the demands of the united troops of the allies.

The trouble began by a turbulent sect known to foreigners by the name of "boxers" who professed to be patriots and adopted as their motto the words, "Up with the Manchus, and down with the Foreigners" expressed by four characters as follows: "Ts'o Tsing Mih Yang." From the beginning it has been violently anti-foreign and specially anti-missionary, and as the anti-reform, foreign hating Dowager and her advisers countenanced and protected the onslaught on everything foreign it is but right that our government should go first of all to Pekin for redress of grievances and particularly so as the government of the Dowager has distinctly shielded the enemies of the peace and by forbidding their repression by the government troops given them carte blanche to destroy and kill.

We have not had reliable news from the ministers for nearly twenty days. They are prisoners in Pekin, if still alive. The legations and all churches and residences of missionaries, so far as we know, have been destroyed. The latest from Pekin indicates that there has been a palace revolution—that the Emperor has been killed and perhaps also the Dowager, while Prince Tuan, father of the recently adopted heir, has usurped authority as Dictator and placed his son on the throne. All communication with Pekin is interrupted and will not be restored 'till foreign troops open the way. What is to be the ultimate issue of the struggle can hardly be in doubt. The Chinese are asking foreigners to restore the Emperor, but if he be dead that is obviously impossible. In any case China and her people will be freed from the oppressive dominion of the anti-reform Tartars, and it may be a purely Chinese dynasty will be set up. However, we must wait as to that. The one thing of which we much assure ourselves is that no permanent hurt shall come to the missionary cause. On the contrary both the Chinese and ourselves are expecting great things as the issue of the present contest between the east and the west, our Christian and the Pagan civilization, the new and the old, etc. Let not the church be dismayed, therefore, for this is the greatest opportunity in the history of world-wide missions

Shanghai, China, June 30, 1900.

Our Job Office Department.

We have frequent inquiries from our preachers and others about doing job printing. Heretofore we have not been prepared to fill such orders. But being desirous of furnishing the best printing service for our preachers and others, we have arranged with a first class job office to have all printing done, promptly, and in the best style at the lowest possible rates for good work.

Letter and bill heads, circulars, pamphlets, visiting cards, catalogues, conference minutes and all kinds of plain and fancy work will be promptly done.

Write to the ADVOCATE office for prices and give us your orders. We are prepared to give satisfaction.

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They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood Sold by druggists. 50c. and $1 bottles.

Rev. John P Sanders Writes:

Dr. H. Mozley, Atlanta, Ga: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever by using two bottles. J. C. STANLEY, Engineer E. T. Va. & Ga. R. R.

Mozley's Lemon Elixir

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIEHL, Savannah, Ga.

MOZLEY'S LEMON ELIXIR

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J W. ROLLO, West End, Atlanta, Ga. jly4aug

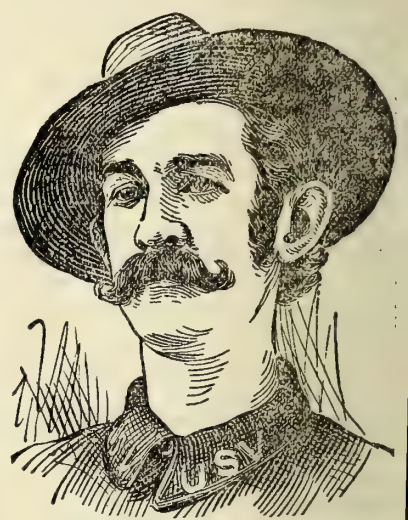
Notice.

All who anticipate attending the Sunday School Chatauqua, to be held in Lenoir August 14 19, should write Mr. W A Shell, Lenoir, N. C., stating the day on which they expect to reach Lenoir, and whether married or single, lady or gentleman. Compliance with this suggestion will add much to the comfort and convenience of visiting delegates. 2t.

Weaverville College is the property of the Western North Carolina Conference. It is located in an ideal town, eight miles north of Asheville and four miles east of Alexander station. It has a faculty of superior teachers, gives thorough instruction, furnishes good board and lodging, and offers the best social, religious and educational advantages The rates for boys and girls are exceedingly low.

The fall term opens September 1. For further information address Rev. Geo. F. Kirby, Weaverville, N. C.

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Sergeant Buck Taylor, one of the famous Rough Riders, is a personal friend of Governor Roosevelt, of New York. He accompanied Governor Roosevelt on his great stumping tour through upper New York state. He was promoted through gallantry in the field during the late war.

The Sergeant has the following to say of Pe-ru-na: "I think there is no better medicine on earth than Pe-ru-na, for catarrh. It has cured me. It would take a volume to tell you all the good it has done me. Pe-ru-na is the best catarrh cure on earth, and I know, for I have tried nearly all of them.

Respectfully, Buck F. Taylor.

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1900 - CATALOGUE - 1901

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Washington Letter.

(From our regular correspondent.)

Washington, July 25, 1900.

President McKinley's conditional acquiescence in the request of the Chinese Emperor to mediate with the powers to bring about a restoration of law and order in China without war, is very favorably regarded in Washington, not only because it was in keeping with the highest conception of the duty of a great Chrstian nation, but because it promises to put a speedy end to the uncertainty regarding the fate of the foreigner in Pekin. If the Chinese government has been acting in good faith in its declarations through its Ministers, at Washington and in Europe, it should not find it either difficult or humiliating to comply with the President's conditions to put the foreign ministers in conmunication with their governments and to have the imperial army act in concert with the powers in restoring law and order; if it has not been acting in good faith, it can have no right to expect either mediation or mercy from any of the powers whose treaty rights have been trampled upon. If the Chinese Emperor accepts the conditions imposed by President McKinley and lives to them, that will practically end the present troubles in China and make the sending of an allied army to Pekin unnecessary. If he declines to accept, or quibbles, it will be taken to mean that the Chinese government has been intentionally deceiving this government about the safety of Mr. Conger and the other ministers in Pekin.

Bishop Thoburn, of the M. E Church, whose many years' residence in India and China has given him an insight into Eastern affairs such as few Americans have, and who has only recently returned from China, has some very positive opinions on the methods which should be used to give China permanent peace. He thinks there never will be abiding peace in China until some powerful Christian government takes the work in hand, overthrows all the Chinese armies, establishes a vigorous government all through the interior and disarms the people, as has been done in India He thinks the idea of maintaining the integrity of the present Chinese empire utterly hopeless, and that if the English speaking nations continue the policy embraced in that idea other countries will gradually absorb the Empire, which he thinks would be deplored for centuries to come, both by the Chinese and the English-speaking peoples. Of our relations to China, Bishop Thoburn said: "I think Providence indicates somewhat clearly our duty in the immediate present. As to the future, we can only trust to the development of events for further guidance. Without any planning or seeking, we have been placed in possession of the strongest naval position in the immediate vicinity of China. We are destined in the early future, unless we blindly refuse to accept an opportunity which Providence manifestly is offering to us, to become the strongest naval power in the Pacific. Nearly forty years ago a brilliant Scotch writer published an article, in which he pointed out that the Pacific ocean was destined to become a great American lake. Our country lies face to face opposite China. We ought to maintain not only a strong position, but the leading position in that part of the world. At the present time our leaders are trusting altogether too much to Secretary Hay's agreement with European powers to maintain an open door in China. That agreement is worth nothing whatever unless the American government is prepared to enforce its terms if necessary. Russia could promise today and tomorrow quietly inform our government that, owing to the change of boundary lines, it had been found necessary to introduce a common fiscal system throughout the Empire. In such a case the promise given to Mr. Hay would not be worth the ink used in writing it. I think five or six of our strongest men-of-war should have been sent at once to the Chinese coast, and a force of not less than ten thousand troops as quickly as possible, in order that the world should be convinced that we know our rights and dare to maintain them."

State Department officials are confident, from reports sent by Consuls and private individuals, that outside of Pekin and Pao-Ting-Fu no Americans have been killed in China. The Department has spared no expense in cabling for information as to the safety of Americans who are known to have been in China, either as missionaries, business men or travelers, and is constantly making new efforts to ascertain the fate of those at Pekin in a manner so authentic that the doubts which surround the Chinese assertions of the safety of the ministers may be removed.

Weekly Crop Bulletin.

An extremely fortunate change in the weather conditions in North Carolina occurred at the beginning of the week ending Monday, July 30, 1900, and the gloomy apprehensions of the farmers were removed by the copious precipitation, which thoroughly broke the drought throughout the State. The rains began early in the central and west portions, but were delayed until the 27th (Friday) in the southeast; in some sections showers occurred every day, and the State average exceeded the normal by over two inches. Over several counties a heavy downpour happened on Friday which washed hillsides considerably, and bottom-land corn was injured by overflowing streams to some extent; high winds also tangled corn in portions of Buncombe, Davidson, and Yadkin counties, but these minor unfavorable features are insignificant compared with the wonderful revival of crops not too greatly injured by the drought. The general improvement caused by the splendid rains was assisted by the moderate temperature and cloudy weather that prevailed

Very much old corn was so much damaged by drought that it cannot recover under most favorable conditions, but all late corn appears to have been thoroughly revived and is now promising. The moisture assures successful earing and a fairly good crop; corn is still being injured by chinch bugs in some localities. Cotton has revived wonderfully, and although the plants are still late and small for the season, the general abundance of blooms and free setting of fruit would indicate a good yield. Shedding and rust are reported in several counties, but not more than is usual at this period. Here and there fields of cotton on light sandy soil were too much injured by drought to recover fully. The chief damage to tobacco occurred to the forward crop in the south and east portions. Late and well-cultivated tobacco in the most important tobacco-growing sections was greatly improved by favorable conditions this week; conditions are very diversified, however, some reporting the crop "very promising" (Granville) and others as "running to seed" (Davidson). Peanuts, sweet potatoes, field peas, and rice have improved. Threshing is finished except in the extreme west where the work is progressing rapidly. Plowing fallow land and sowing turnips have commenced. The rain in the western tier of counties interfered somewhat with the completion of the oat harvest and with haying. Pastures have revived; hogs and cattle are doing well A fine yield of honey was obtained this year.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it At Druggists. 50c. and $1 00 bottles.



HEADACHE or GLASSES?

Which shall it be? Having tried all other remedies will you continue to suffer through false pride? Which should one prefer to be, proud or foolish? Repeated eye headaches, which medicines fail to relieve, gradually sap one's vitality, and bring about a general nervous breakdown.

Let us relieve your headache by removing the cause. Save your eyes and your nervous energy.

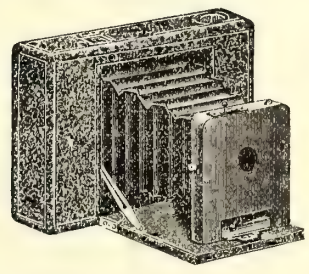
THE GREENSBORO NURSERIES.
Greensboro, N. C., Feb. 13, 1900.

DRS. MOORE, Greensboro, N C:

Dear Sirs—The glasses that I purchased from you are giving perfect satisfaction. All the strain on the eye that I experienced with my former glasses is entirely relieved by the use of the ones adjusted by you. With best wishes, I am,

Most truly yours,
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WASHINGTON, D. C.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed No. 60	Mixed No. 62
Lv. Chester,	8:10 a m	7:50 a m	. . .
" Yorkville	9:15 a m.	9:52 a m	. . . .
" Gastonia	10:13 a m.	1:35 p m	. .
" Lincolnton	11:03 a m.	2:15 p m	. . . .
" Newton.	11:52 a m	3:31 p m	. .
" Hickory	12:15 p m.	5:50 p m	Lv 9.00 a m
Ar Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	. . .	1:3 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.
" Lincolnton	7:00 p m	9:18 a m	. . . .
" Gastonia..	8:15 p m	11:10 a m	. . . . .
" Yorkville	9:21 p m	1:12 p m	.
Ar Chester	10:31 p m	5:15 p m	

20 minutes for supper at Gastonia

No 10, northbound, connects at Chester with Southern railway Seaboard Air Line, Lancaster & Chester railway from all points South at Yorkville with the South Carolina and Georgia railway E. at Gastonia with Southern railway at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound makes close connection at all junction points.

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THE CHRISTIAN LIFE.

Change One Letter.

"Disappointment—His appointment,"
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must be blessing,
Though it may come in disguise,
For the end from the beginning
Open to his wisdom lies.

"Disappointment—His appointment;"
Whose? The Lord's who loves me best,
Understands and knows me fully,
Who my faith and love would test.
For, like loving earthly parents,
He rejoices when he knows
That his child accepts unquestioned
All that from his wisdom flows.

"Disappointment—His appointment;"
Change the letters, then, dear friend,
Take in cheerful acquiescence
All thy Father's love may send,
Soon will faith be lost in vison,
Then in glory thou shalt see
"His appointment," and that only,
Was the right way home for thee.
—Home Words.

Continued Consecration.

Our common Methodism recently has been upon its knees The consecration should be permanent. There is no place for the backward step in God's plan The lights of our vanguard should turn to flaming signals in the rear of the advancing host, while still other beacon-fires are kindled far in front. When God enters a life with the fullness of his love, it is to impart increasing satisfaction, deeper peace, more unflinching faith and more devoted self sacrifice all the way along. There is no place for retreat. The living temple, once filled with the glory of the Lord, should never be deserted

Wherever real humiliation and prayer have been honored by the Spirit's blessing and indwelling, throughout our beloved Zion, may our ministers and people move on to accomplish His will in living holy lives, and becoming exponents of righteousness in every place. But, most of all, may the Saviour's yearning for His sinful ones visit every heart, till Christianity shall more thoroughly renew her evangel of salvation in a consuming enthusiasm to reach every wandering soul. Our altars must not grow cold from yesterday's devotions. To pray without ceasing is to have an abiding consciousness of union with God, and in its unutterable peace posses that liberty which is free at all times to lift the Spirit's thought in love and confidence to the Father. Beware of any thought or action which would disturb this sweet repose in the Father. Such communion is heaven's portion for the saints of earth. It is for all. May our consecration give us a larger vision and more compelling love, so that petty instructions of selfishness will be grandly put away, in the loftier devotion to live more completely for the Master.

Oh, that every preacher became a prophet! Oh, that all Christians in name became Christlike in living! Deeper, richer, vaster blessings are before Nothing is lost in advance. Moral leprosies are in every community to be cleansed. There are devils sheltered under shingled roofs to be cast out. Give the Spirit of God, in Jesus' name, right of way to accomplish the work of the church. If the consecration of God's people is perpetual, omnipotence will sweep the earth with a mighty tide of glory, and millions will shout for joy in Jesus's name —Omaha Christian Advocate.

Be thou faithful unto death.

In Remembrance.

There is something very beautiful and significant in the revelation of character which death makes. On the face of one who has fallen asleep after the work of life there often comes a deep and tender peace; as if, at last, the real nature had a chance to disclose itself in the shining on the face. And those who look at the still countenance are often penetrated with the feeling that something foreign and temporary has vanished and, like the taking away of a veil, made room for that which is real and permanent The best men and women are so involved in a multitude of small duties that we sometimes lose sight of the goal to which they are loyally moving; they are often misrepresented by personal peculiarities and passing moods, and we fail to discern each instant the large nobility of their aims. Working in crowded ranks, in the dust, heat, and uproar of the workshop of life, we fail to discern the greatness or beauty of those who stand beside us. But when death comes and brings its wonderful silence, all the mists and clouds vanish, and we see with clear vision. Then, in an instant, the high idealism, the hatred of meanness, the passionate pursuit of the best, the affection which was tenderly urgent rather than weakly indulgent, shine before us, and we wonder that our eyes were so long holden. And as the years go by and the perspective of time lengthens, the true proportions of character, the large lines of life become more distinct. Blessed are the dead when they live with increasing nobility and beauty in the memory of those who knew and loved them!

Recognition is a matter of secondary importance to the brave, the true, and the good; but it is a matter of prime importance to others. Not to discern nobility in every form, or to suffer it to become obscured by personal peculiarities or moods, is to miss one of the richest opportunities of growth. It is well to remember that only the good believe in the good, and to the noble alone is given the power to recognize that which is noble.

"It is a true discrimination;" said Phillips Brooks, "that recognizes the presence of God in men, the saints that are in the world, not by the miracles they work, but by the miracles they are; by the way in which they bring the grace of God to bear on the simple duties of the household and the street. The saint-hoods of the fireside and of the market-place—they wear no glory round their heads; they do their duties in the strength of God; they have their martyrdoms and win their palms, and though they get into no calendars, they leave a benediction and a force behind them on the earth when they go up to heaven." —Outlook.

A Prayer With a Rap in It.

A writer in The Morning Star relates an incident about two little girls which bears repeating. He says: Among my pretty little acquaintances are two Welsh girls, the youngest of four bright and affectionate sisters, whose names are Blodwen and Olwen Jones. The former is seven and the latter is five years of age. I judge they have had excellent instruction in the exercise of prayer, else they might not so heartily enjoy having little prayer meetings by themselves in their house.

Not long ago they were having one of these meetings in the family sitting-room. Both were on their knees, and beside each other, and Blodwen was praying. I think she had the right idea of prayer, for she was talking to her heavenly Father much as she would to her earthly father. Her petitions showed she felt free to take everything in which she was interested to God, and that she was confident he could do anything she wanted to have done; and, further, that he would be willing to do it

I can not tell you all the things she asked for in her childlike prayer; but she did pray that "please God, their hens might lay more eggs," and finally she began to ask that God would make her little sister beside her a good girl.

Now, I think that up to that point Olwen had fully agreed with Blodwen in wanting all that she had asked for, and possibly if she had understood the petition aright, there might have been no trouble then. Olwen, however, thought her sister was implying before God that she, herself, was the better girl of the two, and her proud little heart rebelled at such a comparison. Immediately, then she jumped up, and, stamping her little foot, exclaimed: "No, sir, Blodwen Jones! I'm just as good as you are!" And that spoiled the prayer-meeting!

Do you suppose that Blodwen did intend to give her sister a bit of a rap at that prayer? I can hardly think it! And yet it has been more than once suspected that even grown folks do sometimes give their fellow Christians just such raps in their prayers in public places; and I fear that many a one who has felt the hurt of such a rap has wanted to jump up, and stamp his foot, and "talk back," just as little Olwen did.

Well, of one thing we may be sure; namely, that a real rap of this kind will, everywhere and always, be likely to spoil a prayer meeting!—Indian Witness.

Secret of Beauty

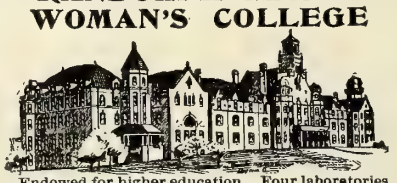
is health. The secret of health is the power to digest and assimilate a proper quanity of food. This can never be done when the liver does not act it's part.

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Sometimes I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story
Told with a mother's art;
Setting the dear home table
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings.
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft when ready to murmur
That life is flitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly
With the grace of a thought divine;
"You are living, toiling, for love's sake,
And the loving should never repine.

"You are guiding the little footsteps
In the way they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake
Till the homely cares grow sweet,
And sacred the self denial
That is laid at the Master's feet."

—Margaret E. Sangster.

How to Make Children Kind.

Teach them to give early in life by self-sacrifice. When I was a young girl I lived at the home of my uncle, Col. Henry. L Miller, in Hartford, Conn. To encourage generosity in heart of his eldest child, Alice—though in fact she did not need encouragement in this direction—he and my aunt allowed her to give each Christmas to each of the one or two hundred children in the orphan asylum, and sometimes to other public institutions, a frosted cake, an orange and a book. In order to do this she was obliged to go without something which she liked—for instance, butter, of which she was fond—or to deny herself in some other way. This she did gladly, and I have no doubt that her life of great self-sacrifiice in missionary work in Boston and eleswhere, is in part, due to the wise training of a Christian home

There was no necessity for self-denial, for my uncle was a man of means; but it taught the girl a lesson which she never did forget. If giving costs nothing to a child, he or she does not realize the meaning of it. The older I grow and learn how difficult it is to obtain money for benevolent work, the more I see the necessity for teaching the young to give and thus form the habit early in life.

Encourage their giving away some of their playthings, or the books they have read. Our homes become full enough without hoarding I often wonder what our Lord would say if he should look into some of our attics. He would find furniture packed away for years which might have made some poor family comfortable, or cloaks kept by Christian women for twenty years, thinking they might some time use the fur on them for trimming!

Teach children to be kind, by example. Some years ago my husband and I were going to a Maryland Chautauqua. At the hotel and station combined where we changed cars, I noticed an apparently half-famished gray cat, and asked one of the colored waiters if they fed her. He said they were not allowed to do so, for fear she would remain there. I bought some food, and gave her. Soon after I saw a boy of perhaps eight years, handsomely dressed, go up to the cat and kick her off the porch I spoke to him kindly, but firmly, and asked him why he did it. His reply was: "Father does it, and he says he'll kill her and I shall too." I saw the family afterward at dinner—a young man and his wife, both stylish—and their ungoverned child sat beside them. It is not difficult to predict the future of that boy, and the father will be largely responsible.—Sarah Bolton in Union Signal.

Back-Door Folks.

"Yes—bein' a back door man's how I come to know." Old Jim, who took orders for the largest grocery in town, was standing by the stove. He had known me from my childhood, and an odd confidence had sprung up between us. Every morning when he came to take orders, he had some original remark ready, and this morning it was on "back door folks." "You'd never take 'em to be the same front-door-folks of the afternoon, never. That is, most of 'em.

"Now there's Mrs. B——, for intance; her back door's a caution. Always in a hurry, an' rattles off her orders sixty to a minute. Her kitchen makes me think of the duchess's kitchen in "Alice in Wonderland," my daughter was areadin' the other day—things a flyin' every which way. I always draw a long breath when I get out of there. The room ain't big enough for but just her. Mrs. S.—— comes into her kitchen lookin' like a March wind had combed her hair an' put on her things. It don't seem right for folks to look so, just because they's in the back part of the house. I calculate that the person who's a livin' up to the mark all the way though'll look the same at the back door's far as neatness goes, as they'll look at the front.

"There ain't a prettier woman in town than Mrs S ——when she's a mind to be. An' Mrs, X ——!"

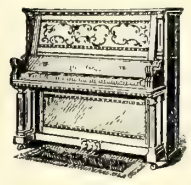
Here old Jim looked at the clock and drew on his mittens. "Her tongue's awful. Her hired girl looks scared the hull time; yet I heard her talkin' in the store the other afternoon, an' a brook in the woods couldn't a sounded sweeter. Most of us has to spend a good share of time at the back door, an' I'm a thinking if we're the genuine article, we'll be as true to folks there as anywhere.

"Now I know, when I meet Mrs. J.—— on the steet, that she'll be just as pleasant an' neat anywhere I chance to see her Her ways ain't hung on hinges. Well, I must be goin'. Was pickles all to-day?" and he pulled up his collar and went out into the storm I've been thinking a good deal about back-door folks since then, and I wonder how many realize the opinion gained of them there —C. Woodward Smith, in Christian Endeavor World.

The Folly of Young Womanhood.

We have witnessed many alliances which celebrated amid music and flowers, the compliments of friends and the kisses of enthusiastic relatives where we suspect the presence of a specter that would follow the hapless twain from the alter to the grave—a specter of ominous mien, portending sorrow and heart ache and disaster. Arm in arm they walk to the altar—she pure, innocent, unsuspecting, flushed with excitement and ingenous affection; he soiled by sin, habituated to evil, yielding to strong drink, and perhaps governed by selfishness, a stranger to genuine love; they make the solemn promise to love, honor and cherish each other, and the apparition smiles at the charming delusion.

A few months have passed away, the spell is broken, the poor bride wakes to the crushing fact that her husband is not the man her fancy pictured. She thought love would conquer all things, including his selfishness, bad habits and sinful indulgences. Now that no remedy offers, now that her chains can not be broken, she wakes up to her delusion and her inexpressible sorrow—broken heart, blasted hopes, ruined life, perhaps eternal death. Yet how many foolish girls rush into just such a condition! They fancy that it will be a fairy palace, and, alas, it is only a prison. They expect it to be a delightful home which is to be built, when in fact it is only a limbo, a place of "durance vile," from which there is no door of escape except that which leads to the grave —Methodist Protestant.



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A ROUND OF DISTRICT CONFERENCES.

The week previous to and including the fifth Sunday in July is a favorite time with our people for holding all sorts of church meetings. It is an off Sunday and the pastors like to give it to special and extra work.

It also seems to be rather a leisure time with the farmers, when they can be from home a few days without feeling that they are neglecting their farm work. Hence, as many District Conferences and other meetings as possible are crowded into this week. This year the Greensboro, Salisbury and Asheville District Conferences all met on July 26. By great effort we found it possible to spend one day at each of these mid-summer gatherings and give below such facts as we could gather and that we think will interest our readers.

The Greensboro District Conference met in Pleasant Hill church, on West Randolph circuit, on Thursday, July 26, at 11 o'clock. A sufficient number of vehicles were provided by the congregation and the preachers and delegates were met at Thomasville and Trinity and conveyed seven miles to the church, which is a large wooden structure, capable of seating three hundred people, painted and well furnished and located by the roadside in a beautiful oak grove.

The opening exercises were conducted by Rev. F. H. Wood, D.D, the Presiding Elder of the District. He made a very impressive talk and spoke of the spiritual condition of the Church, as follows: We have a great many good people on the District who are spiritually minded and who are living in communion with God; but, notwithstanding this fact, there is, to an alarming extent, a great spiritual dearth in the Church. Our people attend preaching in larger numbers than ever before, but do not respond to the Gospel as in other days. There is a sort of spiritual paralysis among them—they are in a spiritual torpor. Sin, worldliness and covetousness have gotten our membership into a state of indifference. I am not an alarmist, but this is the actual condition of the Church as I see it. God says, awake thou that sleepeth.

Never has the Church had such vast resources or such tremendous responsibilities as now. I want to see a great spiritual revival—not a display of fox fire; not an ebullition of emotion, but a real outpouring and baptism of the Holy Ghost. We all need it. I feel the need of it for myself, for you, for the Church in the District. To be carnally minded is death. To have our minds and hearts set on earthly sensual things will surely bring paralysis of faith and death of soul.

Mr. L. C Phillips, in behalf of the congregation and community, in a very cordial and happy speech welcomed the Conference to Pleasant Hill church and Dr. Wood appreciatively responded to the warm welcome.

After the opening exercises the hour for divine worship having arrived, Rev. A. W. Plyler preached a very thoughtful and forcible sermon from the text, "I am come that ye might have life."

After an intermission of an hour the Conference reassembled. Rev. W. S. Hales was elected Secretary. The Greensboro District covers all of Rockingham and Randolph counties and nearly all of Guilford. This is the fairest portion of the Piedmont section. It lies in the hill country; is broken, healthy, fertile and abounds in fine farms, thriving villages and growing towns and cities. It contains 18 pastoral charges and an aggregate membership of 7,266. All the pastors were present except Rev. J. C. Rowe and Rev. L. E. Wagg. The latter was kept at home by the severe illness of Mrs. Wagg.

The reports we heard showed that the work, as a whole, is in a healthful state. The pastors are all earnest, efficient men and have been abundant in labors.

The material interests of the Church are developing. Finances are in a good condition. The Sunday School interests are being well looked after and Epworth Leagues flourish at different points.

Many of the pastors will begin special revival services soon and the indications for a good year are most favorable.

No connectional brethren attended the Conference. The editor represented the NORTH CAROLINA CHRISTIAN ADVOCATE and the brethren promised one hundred new subscribers in the next thirty days.

Asheboro was chosen as the place for holding the next session of the Conference. J. A. Odell, W. G. Bradshaw, Dr. J. A. Woolen and C. H. Dorsett were elected delegates to the Annual Conference.

Rev. J. P. Lanning, the pastor of West Randolph, is a young man of excellent ability and a fine spirit. He is greatly beloved by his people and was untiring in his efforts to provide well for the Conference.

Our home during our short stay was with Bro. F. J. Finch. We have known him for several years. He is one of the largest farmers and most influential citizens of the county and our chief regret was that we could not remain longer in his elegant home and enjoy the companionship of his Christian family.

The Salisbury District Conference.

The Salisbury District takes in Rowan, Stanly, Cabarrus and Davidson counties. Its territory lies in the valley of the Yadkin river, has a number of large growing towns, much fine farming land and some of the richest gold and copper mines in the country. It has 18 pastoral charges and an aggregate membership of 7,085.

The Conference convened in the town of New London on Wednesday, July 25. Rev. W. W. Bays, D.D., called the Conference to order and presided throughout the session.

Rev. R. C. Craven was elected Secretary. All the pastors in the District were present and a goodly number of laymen. We did not reach the Conference room until the last day of the session, which was too late to hear the reports made by the preachers.

We learned that Dr. Bays set the Conference to a spiritual key at the beginning and it grew more so each day. The proceedings were interspersed with rich experiences and enlivened with spirited singing. The preaching throughout was said to be good and edifying.

There are two or three new churches now in process of erection and plans have already been matured for the building of several more. A number of good meetings have been held, which resulted in many conversions and accessions.

The finances of the District are about as usual at this season of the year. The stations are up but the circuits are behind. The Sunday School work is making very marked progress.

Most of the pastors are trying to get the regular assessments collected in order to give their entire time later to the Twentieth Century Thank-Offering Fund. Some subscriptions have already been taken for it.

Rev. G. H. Whisner, Secretary of the Church Extension Board, was presented and very much impressed and delighted the audience by his address.

Prof. Charles C. Weaver, Co-President of Rutherford College, presented the claims of that institution. Rev. J. F. Bivins, of Trinity Park High School, spoke in the interest of his school. Rev. C. M. Pickens, President of Davidson Female College, made a plea for that institution. Rev. G H. Crowell, Superintendent of the High Point Graded School, preached a fine sermon on "Christian Education." Miss Mamie Bays, represented the Sunday School Times and urged its circulation.

The editor of the NORTH CAROLINA CHRISTIAN ADVOCATE spoke in the interest of our Church literature, stressing the fact that unless our people give more attention to reading we cannot, as a Church, meet the demands of the next century. The brethren showed their appreciation of the paper by agreeing to secure one hundred new subscribers by the last of August.

Rev. J. E. Gay, of Charlotte, our Conference Missionary Secretary, spoke in the interest of that cause.

W. R. Odell, Eli Lentz, Capt. M. S. Parker and W. C. Wilson were elected delegates to the next Annual Conference.

Mount Pleasant was chosen as the place for holding the next session of the Conference.

Rev. J. A. B Fry made a speech in the interest of Greensboro Female College. Rev. C. M. Gentry, the pastor of Albemarle circuit, is a good man and true. He had affliction in his family, but was very active in his effort to provide well for the brethren. He is working successfully on right lines and is building up the interests of the Church. The Conference adjourned on Friday afternoon at 4 o'clock.

New London is in Stanly county, on the Salisbury and Norwood branch of the Southern Railway. It is in the mining section and is a growing town of some two or three hundred people. We have a very good frame church in the place and some excellent members. While there we were pleasantly entertained by Mr. and Mrs. H. T. Sawyer. The latter we knew in other years and were glad to dwell for a short time in her hospitable home.

The Asheville District Conference.

The Asheville District covers all of Yancy county and a large part of Buncombe, Henderson, McDowell and Madison counties. Its territory lies in the very heart of the mountains, extends on both sides of the Blue Ridge and takes in much of the French Broad and Swannanoa valleys. For health conditions, grass growing and stock raising it is unsurpassed. It is also finely adapted to the growth of corn, wheat, fruits and late vegetables.

It is both a great summer and winter resort and thousands of visitors go every year to enjoy its unsurpassed scenery and get the benefit of its pure air and water.

There are 15 pastoral charges in the District and these aggregate over 5,000 members.

The Conference met at Old Fort on Thursday, July 26. Rev. D. Atkins, D.D., the Presiding Elder, conducted the opening exercises and presided throughout the session.

Rev. J. N. Huggins was elected Secretary. All the pastors were in attendance, except Rev. Harold Turner, who was at the Epworth League Conference in Atlanta. From the reports presented we learn that the spirit of progress is very marked on the District. A number of new churches are in process of erection and several others will likely be begun soon. This is a most encouraging feature. As we build we grow. Every new house of worship wisely located becomes a new and permanent center of influence and power for good.

Some of the pastors have held profitable meetings, which have resulted in a number of conversions and accessions. The season usually devoted to revival work is now at hand and most of the pastors will spend the next two months in special services. If the harvest is in proportion to the sowing it will be abundant.

The financial outlook is especially encouraging. It is believed that all, except two charges, will pay the assessments in full. If so, it will be a record-breaker.

The Sunday School work is also in a prosperous condition. In addition to the usual work done, the children are being catechised and instructed that way.

General regret was expressed at the fact that the health of Rev. D. Vance Price had made it necessary for him to give up his work. This servant of God and brother beloved has the sympathy of his brethren in this affliction. Rev. E. L. Bain has been put in charge of his work—Hendersonville station.

Dr. P. H. Whisner, Secretary of the Board of Church Extension, was presented and addressed the Conference in regard to that great interest.

The editor of the ADVOCATE was given right of way on Saturday at 11 o'clock and he discussed the great problem how to make our members a reading people. After the talk Dr. Atkins took the matter in hand and in a little while over a hundred new subscribers were promised in the next thirty days.

Prof. Charles C. Weaver spoke in the interest of Rutherford College.

Prof. Boyd represented Trinity Park High School and E. K. McLarty, by request, made a plea for Trinity College.

Rev. J. W. Jones spoke on the Twentieth Century movement and followed with a collection.

Dr. J. A. Ragan, F. Stikeleather, J. L. Walsh and R. L. Walker were elected delegates to the Annual Conference.

Rev. Dan Atkins is closing his fourth year as presiding elder of the District, and very complimentary resolutions were unanimously passed in regard to him. He is a man of one work, of good ability, energetic, patient, and steady. He is broad in his sympathies, strong in his convictions, kind in his spirit and always pleasant in his manner. The District has made great progress under his management and the preachers and people very much love him.

The next District Conference goes to Bakersville, which is 39 miles from Asheville, by dirt road.

Rev. J. D. Buie, our preacher on the Old Fort circuit, was untiring in his effort to make everybody comfortable. We first knew brother Buie as a young cavalryman in the Civil War. He made a reputation there as a brave, loyal, Confederate soldier. From that time we have most highly esteemed him. He is a consecrated man, a fine preacher and a faithful pastor.

While at Old Fort our home was with brother and sister D. J. Dobson The ADVOCATE has been going into that family for some time and it was quite a privilege for us to enjoy the hospitality, for a little while, of that consecrated home.

THE KING OF ITALY ASSASSINATED.

Humbert, king of Italy, was shot by an Italian named Angello Bressi de Prato, on Sunday evening while returning from the Gymnastic Society Club, where prizes had been awarded. He had just entered his carriage with his aide-de-camp, amid cheers of the crowd, when he was struck by three revolver shots, fired in quick succession. One shot entered his neck, another pierced his heart and the third broke his arm. He died in a few minutes—before he could be conveyed to the palace.

Bressi was born in Prato November 10, 1860, and is a weaver by trade. He has for some lived time in the United States, at Paterson, N. J. He said he committed the crime because of his hatred to monarchical institutions. He reached Monza July 27, from Milan. It was with some difficulty that he was saved from being lynched by the crowd.

Humbert was a good and kind prince, loved by the people and respected by all the heads of government.

Prince Victor Immanel, Humbert's son, has succeeded to the throne of Italy.

EDITORIAL NOTES.

Rev. W. B. Holcomb, of Mount Airy, has been for some time attending lectures at the Summer School of Harvard University.

Rev. J. E. Thompson requests us to announce that Rev. C. F. Sherrill will take his place on the committee of examination for the second year.

Mrs T. E. Wagg continues very ill. There has been no improvement for two weeks and all feel very anxious about her. We request that earnest prayer be continued in her behalf.

We are making our plans to attend the Franklin District Conference. We want to get 100 new subscribers while there. We ask the preachers to prepare the way for us.

Dr. Betts, son of Rev. A. D. Betts, of the North Carolina Conference, has recently opened an office in Greensboro. He is said to be a fine dentist and a young man of unusual promise. We cordially welcome him to our city.

Col. Julian S. Carr, of Durham, is always doing generous, graceful things. He has recently sent Rev. F. H. Wood, D. D., Presiding Elder of the Greensboro District, a fine Jersey cow from his Occoneechee farm. We are sure the gift is appreciated.

Dr. T. B. Ashby, of Mount Airy, made us a pleasant call on last Tuesday. He had taken a patient to the Johns Hopkins Hospital, where a successful operation had been performed, and he was returning to his home. He speaks in very high praise of his pastor, Rev. H. K. Boyer and his work.

Rev. J. M Downum, who has been teaching so successfully at Belwood for several years, has now taken charge of the Mocksville Academy. This is a fine location for a school and the indications are that brother Downum will make a fine success of it. See his advertisement elsewhere in this issue.

A limited number of scholarships is being offered by Littleton Female College, Littleton, N. C., to young ladies without property, preparing to teach, who apply at once. The demand for teachers holding diplomas from this institution has been increasing for several years, and during the past year went beyond the supply.

Mr. B M. Tuttle, who lives near Lenoir, has placed $500 with the Board of Trustees of Davenport Female College with which to establish a scholarship in memory of one of his daughters, who was educated in this school and who died some years ago. Bro. Tuttle is the father of Revs. D. H. and R. G. Tuttle. These brethren will assist their father in this work, and the amount will likely be increased to $1,000.

Being absent from the office last week we failed to note the death of Mr. J. A. Bohannon, of Hickory, N. C. He had been unwell for some time and was taken severely ill in Charlotte and died there. Bro. Bohannon was an official member of our church in Hickory and had taken great interest in building the new and handsome structure we have there. He was also a very active and successful business man. His death will be a great loss to our Church there. We extend sympathy to sister Bohannon and son.

Rev. H. K. Boyer, of Mt. Airy, spent most of last Wednesday in Greensboro. For some weeks he has been at Harvard University attending the summer school and hearing the course of lectures on Theology. Four lectures were given each day and one sermon preached and criticised. He was greatly benefited by the course and very much enjoyed his stay in that great seat of learning. Bro. Boyer spent two days at Ocean Grove on his return. Ten thousand people are there in attendance and on last Sunday a week he witnessed a great manifestation of the spirit. He preached while there to a large congregation.

New Subscribers.

We have received from the following brethren lists of new subscribers:

Rev. R C. Craven, Spencer, 12.
Mr. Samuel G. Neville, Charlotte, 3.
Rev. S. T. Barber, Lowell, 4.
Rev. R. M Courtney, McAdenville, 5.
Rev. T. T. Salyer, Lowesville, 3.
Rev. J. E. Woosley, 3.
Rev. J. A. Cook, Polkville, 6.
Rev. John R. Brooks, Reidsville, 16.
Rev. J. D. Buie, Old Fort, 6.

These brethren will accept our thanks.

Winston District Conference.

The Winston District Conference will convene at Lewisville, in Forsythe county, on Thursday, the 9th of August, at 9 o'clock, a. m. Delegates are requested to go in private conveyance, as it will facilitate entertainment.

Rev. W. H. Willis will preach the opening sermon at 11 a. m.

Committee on examination for license to preach, &c.: Revs. T. F. Marr, M. H. Vestal and P. E. Parker.

Recording stewards will please have the Quarterly Conference Records on hand.

Visiting brethren will be accorded a cordial welcome.

P. J. CARRAWAY, P. E.

Special Notice.

DR CRAWFORD: Please annonnce in the ADVOCATE that the Winston District Sunday-school Conference will not be held in connection with the District Conference at Lewisville, but some time in September (date not yet stated) in Winston. The Sunday-schools of the District will please take notice of this and elect delegates for the occasion. We desire a large delegation, and all Sunday-school workers will be cordially welcomed.

P. J. CARRAWAY, P. E.
R. B. CRAWFORD, Pres.
Greensboro, N. C., Aug. 1, 1900.

Notice.

The former students of Rev. R. L. Abernathy, D.D., the founder of Rutherford College, are anxious to build a monument over his grave Mr. W. H. Connelly, of Morganton, N. C., is the treasurer. Any persons who are interested and have money to contribute will send it to brother Connelly.

Notice.

The Franklin District Conference will meet at Hayesville on Wednesday, Aug. 8. All who are coming by private conveyance notify Rev. E M. Crowder. Conveyances will be at Murphy on Wedndesday and Thursday mornings to meet those who come by railroad. All who expect to go to Murphy on Tuesday or Wednesday will notify Rev. J. E. Abernathy, Murphy, N. C.

C. M. CAMPBELL.

Notice.

Dr. J. H. Weaver, D. D., will address the people on the subject of Christian Education and the 20th Century Movement, as follows:

Murphy, N. C , Aug. 14th, 11 a. m.
Andrews, N. C., Aug. 14th, 8 p. m.
Franklin, N. C., Aug. 16, 11 a. m.
Iotla, Friday, Aug. 17th, 10:30 a. m.

C. M. CAMPBELL, P. E.
Franklin District.

District Conference Notice.

Let all the preachers and delegates to the District Conference at Haysville, N. C., make it a point to be at the church at 10 o'clock Wednesday, August 8th, to take part in our Missionary Institute.

Recording Stewards who are members of the District Conference, be sure and come, and don't fail to have the Recording Stewards book at the conference—and ye pastors see to it.

In giving all delegates notice last week about entertainment in Murphy, we said you would be cared for by our people then. Much sickness prevails. Brother Abernethy will tell you where to find a boarding house for the one night.

Drop a card to Rev. E. N. Crowder at Haysville, N. C.; tell him how you are coming and when you are coming.

We again cordially invite all who have in charge the interest of the church to be present with us. It is important that our church paper, schools, and missionary interests be represented; also books, Sunday-school, and Epworth League interests. Come on brethren.

C. M. CAMPBELL, P. E.

Franklin District Missionary Institute, Haysville, N, C, Wednesday, August 8th.

10 o'clock—Opening exercises.

10:30—The one mission of the church. Its authority—extent. Rev. Ira Erwin.

10:45—The value of church extension to the work of missions. Rev. E. Myers.

11 o'clock—The distinct work of our women in foreign lands:

(1) Custom makes their work a necessity.

(2) Divine wisdom in the division of the responsibility.

(3) How shall our brethren help in the work of organizing and extending the work? Mrs. Kope Elias, District-Sec. A Pastor's View. Rev. R. S. Howie.

11:30—Woman Home Mission work an important factor in saving the world and strengthening the church. Mrs. Effie Nicholson.

A Pastor's View. Rev. W. L. Nicholson.

3:00 o'clock—Our Sunday-school as an agency in the work of Missions. Importance of organizing into missionary societies. Rev. J. H. Bradley.

3:30—Epworth League in Missions:

(1) How can it help?

(2) The reflex influence upon the lives of its members. Rev. J. E. Abernethy.

4 o'clock—How can we enlist every member of the church to help in the missionary movement? Rev. T. E. Weaver.

4:30—The best method to use in collecting in full the amount asked by the conference for missions. Led by Rev. T. F. Glenn. Open to all preachers and laymen.

5 o'clock—Question box opened.

5:15—Report of our success in collecting for missions and future outlook.

The brethren mentioned in connection with the subject are to lead, then will be opened to all who will give words of helpfulness.

In writing to advertisers please mention North Carolina Christian Advocate.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for August 5, 1900.

JESUS AND THE CHILDREN.
Matt. 18:1-14.

GOLDEN TEXT.—Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. —Mark 10:14.

Teaching Points.

BY BISHOP H. W. WARREN, D. D ,L L.D.

Ancient literature, except the Old Testament, is almost utterly barren of allusions to children. In the Bible is their only appreciation. The first word God said to the newly created pair was, "Be fruitful and multiply." Precepts for their instruction and commandments for their guidance mingled with the thunder that proclaimed the new God guided nationality at Sinai, and Christ glorified childhood by passing through it. Hence all Christian literature sparkles with gems of thought and feeling on this subject.

What is taught by a fairy child suddenly caught and gathered into the Lord's arms? (Mark 9:36)

1. The way to enter the kingdom of heaven is to be childlike, – teachable, trustful, dependent, obedient (v. 3)

2. Humility is the basis of greatness, (v. 4.) The meek shall inherit the earth. The great Moses is said to have been the meekest man. The promise to Abraham that he should be "heir of the world" was not because of military powers, but of the righteousness of faith (Rom. 4:13). All power, civil, military, emotional, dashed itself against the meek and lowly Christ. But when the wave passed by and the spray cl ared awa', there stood the Rock.

3. We may receive Christ in receiving children (v. 5.) Every one born should be to the mother and family as the babe of Bethlehem was to Mary. It is possible for every one to receive Him in receiving them.

4. We are warned not to cause them to stumble; that is, to think or do wrongly. God's sense of wrong done to His little ones is seen in the punishment inflicted on the wrong-bringers (vs. 6-14)

5. Any soul, however poor, humble or dependent, yet so loved and cared for of God, is worthy of the best efforts of any preacher or teacher.

Portray the one lamb lost in the mountains, the shepherd seeking through the dark night, the jubilant home-coming, and the will of the infinite Father that not one of the least ones should perish. Sing the "Ninety and nine."

The Lesson in Every-Day Life.

BY CHARLES FREDERICK GOSS, D.D.

And He called to Him a little child (v. 2.) The best thing about the story is that the child came. There are people in every community who might as well call to their neighbor's dog, or to a wild rabbit, as to a little child. There are other people around whom children gather like bees around honeysuckles. Such people give much to little children, but they get more than they give. No one ever gave an even exchange of love and helpfulness with a little child. Show me a man who cannot pass a little child without stroking its head, or putting his hand under its chin, and turning up the sweet face, to look down into the fathomless depths of those beautiful,honest eyes, to see the reflection of heaven as in a mountain lake, and I will show you a man who has in some way or other,much of the spirit of Jesus Christ.

Whosoever therefore shall humble himself (v. 4.) Be sure that it is not by imitation of the outside life of childhood that we enter the kingdom. There is a queer period in youth when we "talk baby talk." This silly habit does not make us children again. There comes a time in the lives of many foolish people when they "dress young." You may see old ladies wearing hats that belong on heads of sweet sixteen. It's no use. They are getting old. We see through them. We get back to childhood only by becoming what children are in their heart life. We must get rid of artifice, and be natural; of duplicity, and be truthful; of self-consciousness, and live in an objective instead of a subjective world; of pride, and be humble. "I am only a little child wandering along the shore of the sea, who has picked up a shell or two more beautiful than some others," said the great Newton. Those fine words will be as immortal as his discoveries. "Who is your model,—Napoleon, or Daniel Webster, or Shakespeare?" said one man to another. "My little Bill," he answered simply.

Cause one of these little ones to stumble (v. 6.) They will stumble, be sure of that. No one ever passed over this rough road without many a trip and fall. Man is only a stumbling machine. We move onward by falling forward. But what a terrible thing to be even the innocent cause of misleading a little child! The only thing that saves the people who do it from the very horror of irremediable despair is that the results of their evil doing are so long delayed that they do not see the vital connection. Suppose that, when you taught a little child to steal, in three minutes he should swell up into a grown man, and pass into a felon's cell. Suppose that, immediately upon your teaching him to drink, he became a drunkard in the gutter. What is the difference between a result accomplished in an hour and one accomplished in forty years? Let us consecrate ourselves to saving them and taking the obstacles out of their way. Yesterday a brakeman on a freight train going at the rate of thirty miles an hour saw a big beam lying across the track of a parallel road. Knowing that an "express" was due, he jumped from his car. It nearly killed him, but he removed the stumbling-block one minute before the train came thundering by. This is the noblest sort of enterprise in human life.

Cut it off (v. 8). How seldom you see a man in desperate earnest to be good! There are thousands everywhere desperate to be rich, or famous, or powerful, sacrificing the dearest and sweetest treasures to gain their ends, cutting off this luxury and that pleasure without a wink. But how many do you know who are as desperate simply to be pure, just, true, honest? Most of us seek goodness under the lash. Few men get to be good without being desperate about it.

Rejoiceth over it more than over the ninety and nine (v. 13). No one can make me believe that all nature is organized upon that one single and simple principle, "the survival of the fittest." I should never draw another breath of hope, for I should know I was doomed I believe that the real intention of God is disclosed through these words of Jesus

Behind all the apparent favor shown to the strongest and the best equipped I believe there is a beautiful love for the weakest. I do not understand it all, but expect some time to see this sublime partiality disclosed, just as you see it in a home where everything bends lovingly around the poor little cripple, unfit for the struggle of life.

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GRAND DISPLAY OF NEW GOODS.

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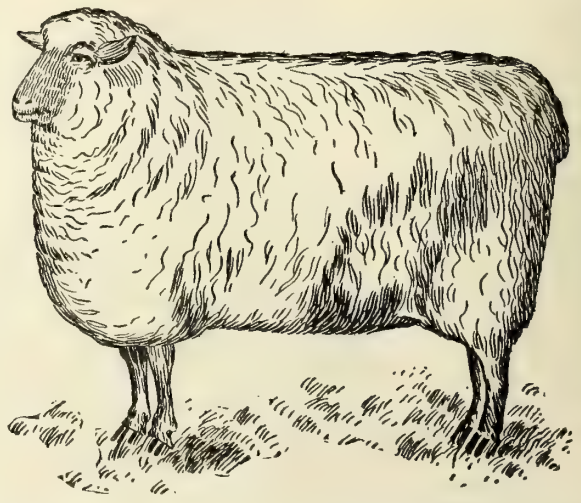
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for August 5, 1900.

A MISSIONARY CHURCH IN A MISSION FIELD.

Acts xi. 20 29; xiii. 1-3; xv. 1-2, 36 41.

Supplementary.—Hawaii. References: "The Transformation of Hawaii," Chapters 10. 11, 13, 15, (Belle M. Brain); "Miracles of Missions," Vol. II.; No. 2, Page 43

MISSIONS.

A little mouse that had lived all its life in a chest—so says the fable—crept one day to the edge, and looking out exclaimed in great wonderment: "I did not think the world was so large." Many, even good people, spend their lives in chests. Home, business, the neighborhood, a small circle of friends, draw boundaries about them and limit their vision. It is not until they mount above these walls and look out upon the great wide world beyond that they get anything like an accurate conception of the earth's need and their personal obligations thereto.

STEPS TO THE OUTLOOK.

1. Study of God's Word. There is no enlightenment equal to the Word of Inspiration.

2 United prayer. Nowhere do we have an account of one accord prayer so forceful as the one in our lesson.

3. Map study. To see where the peoples of the earth live and how large a per cent. are yet in the darkness and bondage of heathenism, should send the Macedonian call in our ears with trumpet tones.

GO.

By our sympathies.

By our longings to see the kingdom of Christ spread to all mankind.

By our talk. It is wonderful how much can be accomplished by a judicious agitation of the subject.

By our purses. The above three should open them wide. Indeed, at the very word, "Go," each clasp should spring. How futile are sympathies, longings, and talk when the purse remains tightly shut! An open pocket-book only can give them effectiveness. Where the money is freely given together with the others, it is in the Master's eye equivalent to giving of one's self for missions. And He who gave Himself for our ransom asks of every one of us in turn to give himself for those who know Him not. Hence mis ion work will gain its highest success by the full consecration of all Christ's followers.

TESTS.

1. Progress is made most rapidly on the knees.

2. The kingdom of Christ is extended one soul at a time

3. All the church is needed to win the whole world to Christ.

4. Emotion may have tears. Devotion must have hands and feet.

5. An open Bible opens hearts to duty and doing.

6. Christ wants the world, and the world needs Christ.

BRAVE PERSISTENCE.

"So with a lot of romantic girls and crazy boys you expect to see the world converted," said a popular newspaper of the Andover and other missionaries at the beginning of our missionary era. Yes. "Let us go and see that crazy man try to sail a boat by steam," said one of an idle crowd in New York Thousands went to see the sight. It sailed! Success is in the missionary movement because God is in it. Ours is to champion this cause anew. Prussia was trampled into the bloody mire under the cannon of Napoleon. D d she then lose courage? Never. The women even came forward and threw into the public treasury their gold and jewels, taking back the simple cross of iron. It is that devotion that flings the best and our all upon the altar that will jewel the crown of success.

Many of earth's grandest heroes have laid down their lives willingly in lands they sought to brighten. Just at present their perils in China are appall ng. Th t their fortitude and courage will be equal to the emergency none can doubt Many of them may fall victims to the Boxers' rage, but the cause they love more than life must go forward to complete triumph.

Literary Department.

MISS ELIZABETH C. NORTHUP.

Vacation! To most of us the word has a pleasant sound, perhaps trunk and suit-case are already packed and waiting. If so, we have no room for irritating advice, for is it not a vacation privilege to leave all disagreeable things behind? Nevertheless, when we view a vacation in retrospect, we like to feel that it has been profitable, and since our reading will have something to do with this, let me venture some mild suggestions.

There is food for thought in President Thwing's startling indictment of ignorance of the Bible, in the May Century. I could not help wishing that his list of quotations containing Biblical allusions might be submitted to the district Leagues and a careful test made. Presumably it should show better results than the test of college students; but would it? Our third vice-presidents who choose this summer to search for and note the references of Scriptural allusions in Whittier, Tennyson and Longfellow can arrange a fascinating course for the reading circle next fall. Why not try it?

Then of course we have tucked in the book that we had no time to read last winter, lest a rainy day reduce us to the boarding house husks of yellow literature, and mental starvation ensue. Summer reading at ten cents a copy is a snare to the unwary. The gods are not arrayed in such cheap raiment.

But more restful than the printed page are "the manuscripts of God" as they are spread open before us in lake and meadow, in mountain, stream and sea. Never were volumes so richly illustrated. May we draw liberally upon their treasures and find healing for both soul and body!

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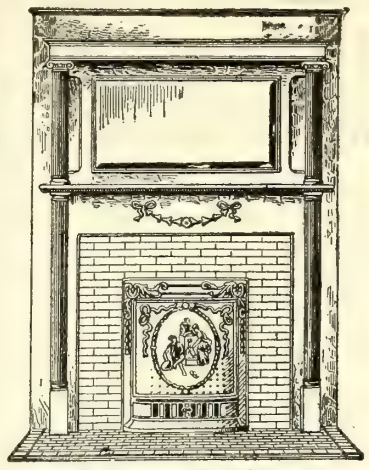
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District Conference Directory.

The Winston District Conference will be held at Lewisville August 8th, and continue over Sunday, the 11th.

The Franklin District Conference will convene at Haysville, N. C., August 8–12, embracing the 2nd Sunday.

The Mount Airy District Conference will convene at East Bend on August 22–25.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

S. A. L. FAST FREIGHT SERVICE.

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The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT--4th Round in part.

J. J. Renn, P. E., Mount Airy. N. C.

Mount Airy Station		Aug	12
Stokes circuit at Rural Hall		Sept.	1 2
Sparta circuit at Shiloh		"	8 9
Healing Springs ct at Greenwood		"	15 16
Jefferson circuit at Jefferson		"	22 23
Boone circuit at Blackburn's Chapel		"	29 30
Watauga circuit at Union		Oct	6 7
Creston circuit at Creston		"	13 14

STATESVILLE DIST – 4th Round —IN PART—

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf		Sept	1 2
Iredell circuit, Snow Creek		"	8 9
Turnersburg circuit, Turnersburg		"	9 10
Mooresville circuit, McKendree		"	15 16
Mount Zion station		"	16 17
Taylorsville circuit, Rocky Spring		"	22 23
Stony Point circuit, Stony Point		"	29 30
Statesville station	Sep 30	Oct	1
West End	Sep 30	"	1

GREENSBORO DISTRICT---4th Round.

Frank H Wood, D.D, P. E., Greensboro, N. C

Jackson's Hill circuit, Macedonia		Sept.	1 2
Asheboro circuit, West Chapel		"	8 9
Asheboro station (at night)		"	9
Uwharrie circuit, Siloam		"	15 16
West Market St station (morning)		"	23
Proximity station (at night)		"	23
St Paul station, (morning)		"	30
Naomi station (at night)		"	30
Wentworth circuit, Mt Carmel		Oct.	6 7
Ruffin circuit. Ware's Chapel		"	13 14
Reidsville station (morning)		"	14
Ramseur circuit, Franklinsville		"	20 21
Liberty circuit		"	27 28
West Randolph ct		Nov	3 4
Pleasant Garden ct., Friday		"	9
Randolph circuit		"	10 11
High Point station (at night)		"	11
Greensboro circuit.		"	17 18
Centenary (at night)		"	18

ASHEVILLE DISTRICT---3d Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville		June	2 3
Bethel		"	2 3
Marshall, Rector's		"	9 10
Hot Springs, Antioch		"	16 17
Ivy, Laurel		"	23 24
Burnsville, Concord	June 29, 30	July	1
Bald Creek, Deaton's Bend	June 30	"	1
Hendersonville		"	7 8
Swannanoa, Tabernacle		"	14 15
Saluda, Saluda		"	21 22
Cane Creek, Skyland		"	20 21,22
Old Fort, Carson's Chapel		Aug	4 5
Weaverville Beach		"	11 12
Haywood Street		"	18 19
Central		"	25 26

SHELBY DISTRICT—4th Round.

W. A. Ware, P E, Shelby, N. C.

Gastonia station		Aug.	11 12
Bessemer City circuit, Bessemer City		"	18 19
Belwood circuit, Kadesh		"	25 26
King's Mountain & Elbethel, Elbethel		Sept	1 2
Shelby circuit, Sharon		"	8 9
Shelby station		"	9 10
Cherryville circuit, Pleasant Grove		"	15 16
Lincolnton circuit, M Kendre		"	22 23
Polkville circuit, Clover Hill		"	29 30
Stanly Creek circuit, Dallas		Oct	6 7
McAdensville station		"	13 14
New Cleveland circuit, Casar		"	20 21
Lowesville circuit, Moore's Chapel		"	27 28
Mountain Island		"	28 29
Rock Springs circuit, Rehoboth		Nov	3 4
South Fork circuit		"	10 11
Lowesville circuit		"	17 18

WAYNESVILLE DIST--4th Round

F. L. Townsend, P. E., Canton, N. C

Clyde circuit, Long's Chapel		Sept	1 2
French Broad circuit, River View		"	8 9
Hills River circuit, Shaw's Creek		"	15 16
Transylvania ct East Fork		"	22 23
Brevard station, Brevard		"	29 30
Spring Creek circuit		Oct	6 7
Leicester circuit, Camp Academy		"	13 14
Sulphur Springs circuit		"	20 21
Haywood circuit		"	27 28
West Haywood circuit		Nov.	3 4
Waynesville station		"	10 11
Canton circuit, Canton	—	"	17 18

CHARLOTTE DIST.—3d Round.

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit, Harrison	June 30	July	1
Pineville station (D. C.)		"	7 8
Charlotte, Brevard Street		"	15
Charlotte, Dilworth		"	15
Monroe circuit, Prospect		"	21 22
Monroe station		"	22 23
Ansonville circuit, Concord		"	28 29
Polkton circuit, Harmony		Aug	4 5
Clear Creek circuit, Bethel		"	8
Weddington circuit, Union		"	11 12
Waxhaw circuit, Pleasant Grove		"	14
Charlotte, Trinity		"	19
Derita circuit, Hickory Grove		"	22
Morven circuit, Sandy Plane		"	25 26
Charlotte, Calvary		Sept	2
Epworth and Seversville, Seversville		"	2
Lilesville circuit, Shiloh		"	8 9

WINSTON DISTRICT —3rd Round.

P. J Carraway P E Greensboro N. C.

Thomasville station, Fair Grove,	June 30,	July	1
Walkertown station Bethlehem		July	7 8
Kernersville circuit, Mt Vernon		"	14 15
Winston, Burkhead, night		"	15 16
Madison circuit Leaksville		"	21 22
Mocksville circuit, Zion Chapel		"	28 29
Mocksville station		Aug	4 5
Forsythe circuit Lewisville (D. C.)		"	9 12
Winston, Grace Church, night		"	12
Davidson circuit, Goodhope		"	18 19
Winston circuit, Mt. Tabor		"	23
Forsythe circuit Brookston		"	24
Farmington circuit, Farmington		"	25 26
Summerfield circuit, Mt Carmel		Sep.	1 2
Danbury circuit, Mt Hermon		"	8 9
Jamestown circuit, Oak Ridge		"	15 16
Winston, Centenary		"	22 23

MORGANTON DISTRICT, 3d Round

C. G. Little, P. E., Marion, N. C

Marion station, Snow Hill		May	19 20
McDowell circuit, Murphy's		June	2 3
Table Rock circuit, Linville		"	9 10
East Rutherford circuit, Oak Grove		"	16 17
Henrietta station, Caroleen,		"	17 18
Rutherfordton circuit. Mt. Hebron		"	23 24
Silver Creek circuit, Salem	June 30	July	1
Morganton station		"	1 2
Morganton circuit, Gilboa		"	7 8
Broad River circuit, Tanner's Grove		"	14 15
Forest City station, Forest City		"	15 16
Bakersville circuit Snow Creek		"	28 29
Connelly Springs circuit, Friendship		Aug.	4 5
Elk Park circuit, Elk Park		"	4 5
Estatoe circuit, Concord		"	11 12
Green River circuit		"	15

District Conference at Marion July 19 22. The first day will be a Missionary Institute.

FRANKLIN DISTRICT 3d Round

C. M. Campbell, P. E., Franklin, N. C.

Franklin station		May	5 6
Whittier circuit Ocona Lufta		"	12 13
Cullowhee circuit, John's Creek		"	19 20
Webster and Dillsboro sta, Dillsboro		"	26 27
Bushnell circuit, Almond		June	2 3
Bryson City station		"	9 10
Robbinsville circuit, Tuskegee		"	16 17
Andrews circuit. Peachtree		"	23 24
Macon circuit Salem	June 30	July	1
Glenville circuit, Big Ridge		"	7 8
Highland circuit, Highland		"	14 15
Franklin circuit, Watauga		"	21 22
Hiwassee circuit Harris Chapel		"	28 9
Murphy station		Aug	4 5
Haysville circuit, (D C.) Haysville		"	8 12

Committee on examination of applicants for admission on trial into the traveling connection: Revs Ira Ervin, J E Abernethy and R S Howie

For license to preach: Revs J H Bradley, T F Glenn and T E Weaver.

Local preachers for orders: Revs. E. Myers, W L Nicholson and E N Crowder.

SALISBURY DISTRICT - 3d Round

W. W. Bays, P. E., Salisbury, N. C.

Concord ct, Olivet		June	2 3
Concord, Epworth		"	3 4
Salisbury ct Providence		"	9 10
Salisbury, Main St		"	10 11
China Grove ct, Harris Chapel		"	16 17
Concord Forest Hill		"	23 24
Concord, Central		"	23 24
Linwood ct, Centre	June 30,	July	1
Lexington station		"	1 2
Gold Hill circuit, Zion		"	7 8
Salem circuit, Pine Grove		"	14 15
Salisbury, First church		July	21 22
Albemarle ct Gold Hill, (D. C.)		"	28 29
Albemarle station,		"	29 30
Mount Pleasant circuit, Cold Spring		Aug	4 5
Norwood circuit		"	11 12
Spencer station		"	18 19
East Salisbury station		"	18 19

District Conference will convene at New London at 9 a m, Wednesday July 25.

Let all pastors be ready to report subscriptions for missions and all other collections in full if possible, at district conference

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TRAINS GOING SOUTH.

Daily. July 22 99	No 23 Daily	No. 35 Daily	No. 103, Daily ex Sunday	No. 41. Daily.	No. 49. Daily.
	A M	P. M	P M	A M	P M
Leave Weldon	11 50	8 58			
Ar. Rocky Mount	1 10	9 55	...	...	...
	P M				
Leave Tarboro	12 21		6 00	...	...
Lv Rocky Mount	1 05	9 12	6 37	5 15	2 52
Leave Wilson.	1 59	10 25	7 10	5 57	3 40
Leave Selma	2 55	11 [illegible]			...
Lv. Fayetteville	4 30	12 22			.....
Ar Florence	7 25	3 24			....
	P. M	A M			
Ar Goldsboro			7 55		...
Lv Goldsboro				6 45	3 50
Lv. Magnolia				7 [illegible]	4 35
Ar. Wilmington				9 10	6 00
			P. M	A. M	P. M

TRAINS GOING NORTH.

	No 78 Daily	No 102 Daily ex Sunday	No 32. Daily	No. 40 Daily	No 48. Daily.
	A. M		P M		
Lv. Florence	9 55		7 35		.....
Lv. Fayetteville	12 20		9 [illegible]	...	.....
Leav Selma	1 50		10 54	....	....
Arrive Wilson	2 36		11 33	..	.....
		A M		P M	A. M.
Lv Wilmington				7 00	9 35
Lv. Magnolia				8 30	11 10
Lv. Goldsboro		4 10		9 3	12 26
	P. M		A M	P. M.	P M
Leave Wilson	2 36	5 33	11 33	10 45	1 18
Ar. Rocky Mount	3 30	6 10	12 07	11 25	1 58
					....
Arrive Tarboro		6 46			...
Leave Tarboro	12 21				...
Lv. Rocky Mount	3 30		12 0	.	....
Arrive Weldon	4 32		1 00	...	....
	P. M		A M.	P M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m. arrive Fayetteville 3 4 p m leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, leaving Wilmington with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotia and Neck Branch Road leaves Weldon 5 35 p m. arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon at 10 35 a m. daily except Sunday

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m. arrive Parmele 9 10 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 5 30 p m., daily except Sunday.

Train leaves Tarboro, N C., daily except Sunday 5 40 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m 6 10 p m. Returning, leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m. arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C Branch leaves Goldsboro daily, except Sunday, 5 30 a m, arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 55 a m.; arrives at Goldsboro 9 00 a m.

Trains on Ashville Branch leave Rocky Mount 9:00 a m., 8:40 p m.; arrive Nashville 10:20 a m. 4 05 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:56 p m Ashville 1 :45 a m 5 25 p m arrive at Rocky Mount 12 10 a m 6:00 p m., daily except Sunday

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11:40 a m and 1:25 p m Returning leaves Clinton at 6 45 a m and 5 p m.

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MRS. L. W. CRAWFORD, : : : : : : Editor.

Let Us Go Forward.

Many of the reports that we read daily concerning the state of things in China are so conflicting we know not what to believe. Enough is certainly known, however, to cause deep concern for the workers and native Christians in this great mission field. Dr. Lambuth assures us that our own missionaries are safe. While we pray earnestly for them and others, let us not relax our efforts, but rather carry forward all our plans with the greater diligence and zeal Possibly our work in China may be interrupted for a time, but only for a time. Our God, we believe, is only opening to us more effectual doors through the present disturbance.

The Situation in China From a Missionary Standpoint.

(The appended extract is from a sermon preached July 22nd, and taken from The State by the Southern Christian Advocate.)

"The Situation in China from a Missionary Standpoint," was the subject of a sermon delivered yesterday at the Washington Street Methodist church by the pastor, the Rev. W. R. Richardson. It was a subject upon which the public mind is fixed just at this time, and the remaks of the minister were listened to with the greatest degree of interest. The sermon was based on Psalm ii. 8.

In part the minister said:

Uhlhorn, a noted German author, in his great book, the "Conflict of Christianity with Heathenism," tells the story of the persecutions of Christians under the Roman emperor, and of the triumph of Christianity over heathenism. History is repeating itself today in the conflict of Christianity with heathenism in China, and as in the Roman empire heathenism was overthrown, so in the Chinese empire Christianity will win the victory. The conquest, not only of China, but of the world, for Christ is an inevitable result. Christianity is the only religion which possesses the elements of permanency and universalism.

The field on which the decisive and final battle between Christianity and heathenism will be fought is China.

Of all mission fields work in China is the hardest and progress is the slowest.

Christian missionaries meet more and greater difficulties there than in any other mission field.

There is the difficulty of understanding Chinese character. The Chinaman is the product of hereditary inheritances, of moral forces, of religious customs, of social influences, of educational and political environments which have descended through more than 30 centuries. Intellectually he is an enigma which no principle of psychology can solve; morally he is inexplicable by any ethical or spiritual law. His character defies analysis. The greatest barrier in the way of understanding the character of the Chinese is their utter lack of sincerity. You never know when a Chinaman is telling the whole truth. Back of the absence of sincerity is the lack of a developed conscience. And yet, strange to say, the Chinese claim superiority to all other nations in their ethical system. There is also the difficulty of ascertaining just what are the religious beliefs of the Chinese. Ask a Chinaman what is his religion and he could not tell you. His religion is a conglomeration—a heterogeneous mass of superstitions—polytheism, pantheism, agnosticism and atheism, and the Chinaman accepts them all as equally true whithout giving himself any concern about irreconcilable contradictions

Another difficulty is the conservatism of the Chinese They have made but little advance during centuries. Extreme conservatism is always accompanied by conceit and intolerance

These are some of the difficulties which Christian missionaries encounter in China.

They have to deal with a people whom they cannot understand, a people conceited in their old inheritances, and intolerant of new ideas—a people whose religion is woven into the very texture of their civilization.

Protestant missions were inaugurated in China in 1807. In 1858 the famous treaty of Tien Tsin was signed, guaranteeing protection to foreigners. China has never respected that treaty.

All along Chinese officials have secretly incited insurrection in which our missionaries have been assassinated, and then the Chinese government takes shelter behind the lawless mob.

The Chinese government is behind the insurrection in China today. The cause of the insurrection was the forward movement projected by the emperor. There are two parties in China—radicals and conservatives. The emperor is the leader of the radicals, while the dowager-empress is leader of the conservatives. When the emperor issued his ediet proposing 15 reform measures, the dowager-empress seized the reigns of government, imprisoned the emperor, thwarted the reform movement and announced that the empire would be governed by the principles of Confucius.

It is not true as those who are not in sympathy with missions assert, that the insurrection was caused by our missionaries. There is a measure of truth in the eastern proverb quoted by Lord Salisbury, "First the missionary, then the consul, then the general"

Our political leaders are discussing the question, "Does the constitution follow the flag, or does the flag follow the constitution?" The Christian missionary is the pioneer in advance of both. He goes not as the "advance agent" of the government to pave the way for the flag and constitution, but as the herald of the cross to prepare the way for the coming of Christ, to establish his kingdom of righteousness and love.

Our government is called on to protect our missionaries, not because they are missionaries, but because they are American citizens.

What is the outlook in China? The present disturbance is, to adopt the language of Althanasino, "only a little cloud which will soon pass," and when it passes the church will stand face to face with the greatest opportunity ever known in her history. The Christian Church should get ready and be prepared, when the door of China is opened, to pour missionaries into China by the thousands. God help Christians to meet the demands of the hour and to respond to the call of Christ as He orders His Church to move forward to the conquest of the world.

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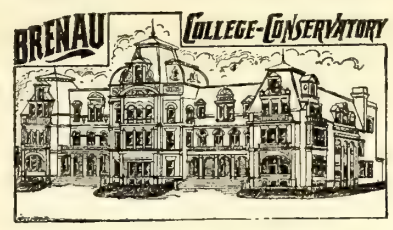
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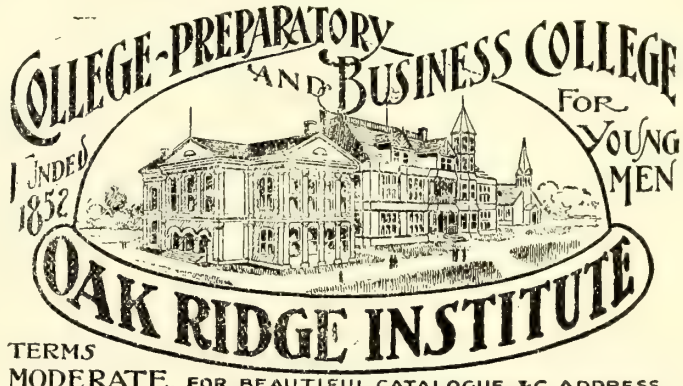
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

There is no one thing we hear more frequently repeated than "my land is poor" as an excuse for not doing this or that thing or planting this or that crop. Why is it poor? How many years have you been farming on it? Are you not responsible for a large part of its poverty? Have you not been for years selling off the plant food in the soil until there is not enough left to make the best crops. The fact that your land is poor shows one of three things, either it never was fertile, or if it was that some one, years ago, ran it down or that you have been running it down since you got possession of it. Is it not about time to quit saying that your land is poor, and making no real effort to make it better? You are cultivating that land, it may be that you have been cultivating it many years and have seen it getting poorer and poorer all the time, and now when it has gotten down to a point where you cannot make a living on it you complain that it is poor. And your mules get poor and you get poor, all because you are a poor farmer. Poor farming has been the cause of nearly all the poor land in the South, and the only way to stop farming poor land is to make it better.

You have heard a good deal of wild talk about diversified farming, and there are public speakers who tell you that your whole trouble comes from your buying anything which you can raise. That sort of a diversified farming is not what we need. A growing of a little of this and that simply because it can be grown in your soil and climate is not what real diversified farming means. There are many things that a progressive farmer might grow perhaps, but which he is wise in buying rather than raising under his conditions. Men are apt to jump to extremes when advocating reforms. We all see that the old plan of growing cotton year after year off the same land is responsible for the soil poverty we complain of so much, and those whose only idea of diversified farming is the attempt to grow a little of everything would lead the old single cropper into an aimless culture of an assortment of crops with none grown at a real profit.

While the sole dependence on a single crop is bad farming, no matter what the crop may be, diversification does not mean any heterogeneous culture of a little of everything solely because you can grow it. But it does mean a systematic arrangement of crops devised to follow in rotation, and so cultivated that each may conduce to the increased productivity of the soil for the chief money crop. For while single cropping is bad the highest form of farming is specialized farming. No matter what the speciality is, whether cotton, tobacco, wheat or any other crop that may have been found especially adapted to your soil and climate, the true farmer, while strictly avoiding the sole culture of his money crop, will make its perfection the aim of all he does in farming. The man who believes in growing cotton or tobacco in the old way will tell you that he cannot afford to plant his land in a crop that will bring him less money. That he does not want to be bothered with cattle when he can raise cotton at a profit as he thinks by the annual purchase and application of commercial fertilizers to his land, not estimating that by the cultivation of the other crops he can be increasing the yield of his money crop, and reducing the cost of its production through the saving of money, uselessly spent, in complete fertilizers.

Diversified farming should always be special farming and not an aimless patching about of this, that and the other thing. What a man's money crop should be will depend largely on his soil and climate. There are wide areas of land in the rolling uplands of North Carolina which have been wasted and gullied by cotton culture, where a wise agriculturer would never have allowed any cotton to be grown. Away up near the foot of the Blue Ridge in the Southern Piedmont section we see cotton being grown in the vain attempt to compete with the true cotton section in a region which nature evidently intended for grass, grain and stock, and where neither the cotton nor the grain crops are what they should be for profit.

Just at the close of the wheat harvest this summer I visited a section of Maryland. Here good farming for wheat has long been the rule and with which I have been familiar with from boyhood Fifty years ago in that country a wise farmer grew a crop of sixty-four and a half bushels of wheat per acre. The average farmer at that time was content with a crop of 15 bushels. But as a rule the farmers there were a thinking class, and they have been keeping up Farmer's Clubs and discussing methods, and studying the needs of their soil, and have availed themselves of all the publications of the Experiment Stations. Thirty years ago they discovered that they were wasting money in the purchase of fertilizers which they did not need, and especially that they could, by a short rotation of crops, avoid the buying of any nitrogen ammonia whatever, by the aid of clover or peas. Wheat is their great money crop, and when this crop fell in price, they did not, like our cotton growers, say at once that it could not be grown at that price, but went vigorously at work to grow the heaviest crops at the lowest cost. Finding that they could get all the nitrogen they needed by the use of legumes they devised the rotation of three years, corn, wheat and clover, feeding the clover and the corn fodder to cattle and sheep, and carefully saving the manure. They bought no commercial fertilizers except for the wheat crop and then only acid phosphate, and they used lime on their lands once in six years. This year, while there, I was shown a field from which 50 bushels of wheat per acre was sold, and hardly a farm in the county made less than 35 bushels per acre, while the corn fields promised to make at least 50 bushels and many of them more per acre.

These farmers have, long ago, learned what I have been trying to impress on our farmers, that the growing of forage crops of legumes, and the feeding of stock lie at the foundation of all success in farming, no matter whether the crop be grain, tobacco or cotton.

Now there are thousands of acres of land all over the Piedmont section of North Carolina which are capable of making just as large, if not larger, crops of wheat than this Maryland County, and where the land is far better adapted to clover, peas and grass than there, for the section of which I write is more like Eastern North Carolina in soil than it is our true wheat section, climate of course making some difference, for there are few parts of Eastern North Carolina where wheat could be so well grown. But, when I see lands that could easily be brought up to the production of great crops of grain and grass, devoted to the making of a fourth of a bale of cotton or less per acre and live stock utterly neglected where nature evidently intended there should be cattle on a thousand hills, the bad farming of such lands is simply amazing. I visited a section of this State recently, where wheat is one of the chief crops, and properly too. But there the crop was not over 10 to 12 bushels per acre, and there were hardly cows enough on the farms to supply the family with milk and butter. There was hardly any clover and few peas, and the farming was a haphazzard sort of patching with wheat, tobacco and corn. That any crops were grown was due rather to the natural fertility of the soil than to any systematic farming, and that too in a soil naturally far better than that on which I saw 50 bushels of wheat harvested in Maryland. And the chief inquiry there from the farmers was "what mixture of fertilizer shall I use for corn, for wheat or tobacco. The only idea seemed to be to speculate on the transforming commercial fertilizers into sale crops. Fertilizers are of course needful if properly used, but the constant dependence upon fertilizers to produce sale crops year after year is the cause of the greater part of the poverty of the land and the farmer in the South. Buying out of the proceeds of a crop all the plant food the crop needs, when by a good course of farming not half as much need be bought while the land would be growing better all the time by the saving. Then too, in all the real cotton section of the State, the level sandy lands of the Eastern section, the same practice prevails and the farmers are buying what they could get without money and without price and washing their lands in the buying. In no part of the State can such crops of good forage be grown as in the Eastern section, and no lands are better adapted to the feeding of large herds of cattle, while only here and there is one who sees his opportunity and is using it. There is another important point in regard to systematic farming, and this is that it brings in products for sale all through the year, and enables the farmer to do a cash business and thus reduce the cost of the fertilizer he has to buy and hence the cost of his sale crop. Where wheat should be the money crop, farm for wheat. Where cotton or tobacco are the money crops, farm for their best development. How this should be done we will endeavor to show in our next. We keep hammering away at this topic of systematic farming because it is the only thing that will save the farming interests of the State and the only way out of poverty of farm and farmer.

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Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 57 "	6 00 "
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Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*8 58 a m	*9 12 p m
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Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L	*11 10 p m	*7 43 a m
Ar Wilmington		*12 05 p m
Ar. Southern Pines, S A L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
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MARRIAGES.

DAVIS—SMITH.—At Eulonia, S. C., on the 12th July, Hon. G. H. Davis, of Marion county, S. C., and Miss Mamie Smith, of Morven, N. C., Rev. S. S. Gasque officiating.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

MAUNEY.—Mollie Mauney departed this life April 27, 1900. She was the daughter of Hosea Mauney, of Clyde, N. C. "Uncle Hosea" has had great bereavement of late. First in the loss of his good wife, and secondly, in the loss of his devoted child. She was duly prepared for the change and had visions of her departed mother and the bright beyond on her death bed. Many a heart sympathizes with this dear old brother in his deep sorrows. But his faith is strong and his hope is in God.

TRINIDAD

CANUP.—Miss Effie Canup passed to her eternal rest early Monday morning, June 9th, 1900. Her remains were laid away on Tuesday by the side of those of her father and sister in the Presbyterian cemetery at Franklin. She and her sister Fannie had been companions in suffering for over a year, till one month ago, when Fannie was called first. She went knowing that Effie would follow soon. Now the sisters, who walked together to the house of God, and comforted each other in the long hours of waiting, are reunited and rejoicing over their "victory won by grace." Let us rejoice with them, friends, and be ready to join them when the message comes for us.

THEIR PASTOR.

PICKENS.—J. Wiley Pickens, son of Rev R. W. Pickens, of the Western North Carolina Conference, died at his father's home in Weaverville, N. C. on the 3rd day of July, 1900, aged 37 years, 3 months and 13 days. He joined the M. E. Church, South, when about ten years old and professed faith in Christ at the age of twelve and lived a thoroughly exemplary life until the day of his death As a Christian he was active and devoted, loved his church and was always ready to sacrifice for her and filled important official positions with great fidelity. As a son, a brother and a friend he was a model. He made warm friends wherever he went, and had no enemies. In business he was thoroughly reliable, and prosperous and highly respected. When death came he was ready. He enjoyed living but was not afraid to die. He was calm and triumphant in the prospect. He has merely gone to the better home. Many friends and relatives mourn for him but they have a sure hope. The writer has known him intimately many years and wishes to record his very high estimate of him. His life was one of the purest and best ever known among us. The God of all comfort comfort the bereaved and grant them all a happy meeting in the beyond.

D. ATKINS.

In Memoriam.

Lemuel Johnson, son of Joseph and Rosanna Johnson, was born in Randolph county January 13, 1828. The place of his birth was the old Johnson homestead on the eastern hillside opposite the site where Trinity College was afterwards founded. He attended Union Institute under Dr. York and Dr. Craven; and when the Institute had developed into Normal College in 1851, he was sufficiently advanced to enter the junior class, and in 1855 he and his brother, the late Rev. D. C. Johnson, constituted the first graduating class. After graduation he became instructor in the college, and later professor of mathematics, which position he held until the suspension of the college in 1865. For three or four years following he conducted a school at Blocker's, N. C. In 1869 he was re-elected professor of mathematics in Trinity College. In 1884 he resigned this position on account of failing health, and sought relief from his sufferings in active outdoor employment. During this period he prepared and published several county maps on a scale of one mile to the inch, the counties thus mapped being Randolph, Davidson, Durham, Guilford and Forsyth. After the removal of Trinity College to Durham in 1892, he taught three years in Trinity High School, and subsequently several terms in the public schools of Randolph county. His last term at Pleasant Hill, he did not live to finish. Stricken by severe illness, he was taken from the school room to the home of Dr. Lewis Phillips, and there died on the 29th of April, 1900.

Professor Johnson was a man of quiet and unobtrusive demeanor, and of sterling Christian character. He was a diligent student from early youth, and acquired marked proficiency in various departments of learning. He was fond of Greek and Latin, both of which he read with ease and taught with success. His conversation, writings and speeches had always a classic flavor, and abounded in brilliant displays of wit and humor. In mathematics, however, he was most proficient. He was for years a contributor to mathematical journals, and his eminent ability was often sought in the solution of difficult problems. In confederate times he prepared and published an elementary arithmetic. He wrote extensively on various subjects, but with characteristic modesty he always refrained from entering the sphere of authorship. His life was one of toil and sacrifice, and of patient endurance of the hard conditions that environed all our educational institutions for many years after the downfall of the Confederacy But his life was not wasted nor the effects of it lost. He has left a rich inheritance in the moral and intellectual influence which he posited in the large number of students who passed under his tuition, and who cherish his memory. a precious souvenir of those illustrious days of the '70's and '80's when Trinity in Randolph county was making a brilliant record among the leading educational forces in the state.

(Read by Prof. W. H. Pegram before the Association of the Alumni of Trinity College June 5th, 1900, in the Craven Memorial Hall, adopted and publication requested.)

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RALEIGH, N. C.

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NEWS OF THE WEEK.

Wednesday, July 25.—Viceroy Tak at Canton says the foreigners at Pekin were safe July 22nd———There is fierce fighting near Panama between Colombian forces and insurgents———The negroes of New York demand representation on the Republican state committee ———Li Hung Chang is said to be detained at Shanghai by the allied powers, on suspicion———There are supposed to be three opposition tickets out—straight Populist, straight Republican and Fusion ———Senator Pritchard recommends D. A. Tompkins, of Charlotte, for appointment on the industrial commission——— China proposes to give a safe convoy to the foreign legations to Tien Tsin on a guarantee that no advance will be made on Pekin———The civil service commission receives Chairman Simmons' complaint of violation of the civil service law by federal officeholders in this state ———The national committee of the gold Democrats decides against fusion with the anti-imperialists and against putting a national ticket in the field—— Mr. Haldeman, proprietor of The Louisville Courier-Journal, announces his intention to support Bryan and Stevenson. He is of the gold Democratic executive committee———Lord Salisbury notifies Ambassador Choate that he cannot accept the evidence submitted as proof of the safety of the legations in Pekin. Mr. Conger's letter increases the belief in London of the massacre of the foreigners, and that the Chinese are working to gain time———The Postoffice Department makes public the report of Assistant Postmaster Bristow on his investigations into the postal frauds in Cuba. He shows that Neely, Reeves and Rathbone all were implicated in the speculations Neely's defalcation amounts to $130,000.

Thursday, July 26.—Collectors of customs on the Pacific coast are ordered to allow no shipment of arms to China——Two English missionary ladies have been murdered in one of the southern Chinese provinces———A special session of the Order of Railway Telegraphers is to meet in St. Louis October 1st———In the Powers-Goebel murder trial a witness testifies to Youtsey saying he was going to kill Goebel———Unless the railroads give better rates the Bryan and Stevenson ratification meeting at Indianapolis will be called off———Our government has arranged for mail service for our troops in China. The postage rate will be the same as domestic———Lieutenant colonel of the Seventeenth regiment, goes to China to command the Ninth ———Li Hung Chang says some of the members of the legations have left Pekin for Tien Tsin. He becomes angry at the skepticism of the consuls———Special Commissioner Rockhill will sail for China from San Francisco August 3rd. He puts no faith in the reports on the situation in Pekin, given out by the Chinese officials———Chairman Simmons received a letter from Senator Money regarding his complaint to the civil service commission of the conduct of federal office-holders in the campaign in this state. The commission ask for affidavits sustaining the charges and furnish a copy of a strict order of President McKinley, which prohibits federal officials using their offices for partisan purposes——— General Wood has already been put in possession of the main facts in the report of Assistant Postmaster General Bristow regarding the conduct of Director of Ports Rathbone and he will act accordingly.

Friday, July 27.—Japan ships 15,000 bales of raw cotton to Liverpool——— Georgia's first bale of cotton was marketed in Albany yesterday———Our government proposes to pay Spain $100,000 for two more islands———Lord Roberts cables that his forces are still pursuing the Boers to the southeast——— The treasury department can keep 45,000 soldiers in the field in China without feeling the strain———A Shanghai dispatch says Tuan has been killed in a fight with Boxers who had revolted against him———A cablegram announces the murder of all the foreigners and many natives in Taoting, China, and the missions burned———Unless the administration in a day or two gets positive proof of the safety of the legations in Pekin it will abandon all faith in the Chinese statements———Secretary Hay, who has just returned from Canton, Ohio, says the government will not accept the offer of the Chinese to turn over the ministers to the allies at Tien Tsin in consideration of suspension of the campaign against Pekin———The negro desperado Charles is surrounded in a house in New Orleans and killed, but not until he had killed four men and wounded a number of others. Another negro found in the house resisted arrest and was shot by a member of the mob while in the hands of the police.

Saturday, July 28th.—Li Hung Chang says the foreigners in Pekin are safe ———E. G. Rathbone, director of post of Cuba, was arrested yesterday———It is thought the advance of the Allies on China will begin this week———Reports come to foreign mission boards of the massacre of all missionaries at Pao Ting Tu———There is much bitterness in Germany toward the United States over the latter's attitude in the Chinese matter———After sending out their tickets the populists found they were not correct, so had to have others printed and sent out———Mr Rockrell as special commissioner to China has a final conference with Secretary Hay and starts for his post of duty———Christian De Wet has offered to surrender on terms, but General Roberts will accept nothing but unconditional surrender———In the Powers Goebel murder trial the state rests its case. There were some rather sensational scenes in the trial yesterday ———A Russian banker leaving Pekin July 7th, says all the legations had disappeared on July 7th, whether killed or not he did not know———Our state department receives several cablegrams through Chinese channels saying the legations at Pekin are safe. One says they are on their way to Tien Tsin——— Minister Wu delivers to Secretary Hay an alleged solemn declaration of the Chinese government that the legations were safe July 24th, and receiving aid from that government———The Charlotte Observer prints special dispatches from every county of the state on the political question It puts the democratic majority at 40,000 at the least.

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Christian Advocate.

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College Message

A DAILY PRAYER.

May every soul that touches mine—
Be it the slighest contact—get therefrom some good,
Some little grace, one kindly thought,
One inspiration, yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mists,
To make this life worth while,
And heaven a sure heritage.

—Selected.

How irresistible the temptation to most Christians to give the first hour of the day, when they feel strongest and freshest to what they consider their most pressing and important work, and to leave the study of the Word and communion with God to some more leisure and conveniet time—a time which possibly may not come throughout the day. Robert E. Speer revealed one secret of his power and influence when he told a friend that he denied himself an hour's sleep in the early morning that he might spend that hour alone with his God and his Bible. Try it, dear reader, and note the result.

GREAT anxiety continues to be felt concerning our own work and workers in China. The following statements from our Mission Rooms are reassuring:

The present disturbances in China have not grown so much out of an anti foreign feeling as from a misunderstanding of the motives of those who are the friends of the nation. The advocates of reform have been accused of being the enemies of the dynasty. The persecution of the missionaries and their native converts will tend to purify and strengthen the faith of the Church in China, and will ultimately result in the extension of the kingdom of God.

In the Kiang-su Province where our work is located, the Chinese of all classes have rallied to our educational institutions, and even while war was threatening in the North numerous wealthy merchants and officials made liberal contributions toward the establishment of our college in Soochow. To encourage this spirit and to meet the obligations resting upon us to give the Chinese the educational qualification they need for the great work of enlightening and uplifting the millions of the empire, we must plan largely and act promptly in securing the $150 000 required to equip and maintain our institutions.

IT IS difficult to think of Northfield as the same center of Christian instruction and stimulus as it was when pervaded with the personality of Mr. Moody. The work, however, is still carried on in the same spirit, and no place offers more attractions to one who would combine rest with spiritual uplift. The Northfield season, says an exchange, has opened strongly, the Students' Conference beginning last Friday with large delegations from the colleges, and such men as Robert E. Speer, Harlan P. Beach, Dr. William Ashmore and S M. Sayford bein, early on the ground and through their addresses giving an impulse to the gathering which will be felt throughout all the sessions. Daily classroom w[illegible] goes on almost as regularly as in college halls. [illegible]e Bible is the one book studied, under such competent leaders as Prof. E. I. Bosworth, of Oberlin, and H. B. Wright, general secretary of Yale Y. M. C. A. No less emphasis than in previous years is to be laid upon missions, an institute designed for those looking toward foreign service being conducted by leaders of the student volunteer movement. A tender memorial service in honor of D. L. Moody was held last Sunday. John R. Mott, Henry M. Moore and representatives of a number of the colleges, as well as a Japanese young man, bore testimony to the wide reaching influence of the great leader. This Students' Conference, which lasts until next Monday, will be followed by the assemblage of young women from various colleges and Christian associations, to convene July 13, and that in turn will be succeeded by the general conferences, Aug. 2 19, to the success of which F. B. Meyer and G. Campbell Morgan of England will contribute We are glad to note the progress of the movement for the endowment of Mr. Moody's schools. Mr. Henry H. Proctor, of Boston, has at last consented to take the chairmanship of the committee having it in charge, and he will have the co operation of all who desire to see Mr. Moody's influence perpetuated in this substantial fashion.

NO LESSON is more frequently enforced both from the pulpit and by the religious press than that the great need of the church is more consecration of ourselves and substance to the Lord for the accomplishment of His great plans and purposes; and yet results are not what they should be. Our Canadian brother, Dr. Sutherland, in a recent sermon before his Conference probes the difficulty when he says: "A surrender of ourselves. How often this is talked about; how little understood. Perhaps one reason we understand so little about it is because we talk so much. We define but do not execute. Our consecration is in the abstract, not in the concrete. There is knowledge and conviction, but it does not pass into action. All this is disastrous. To know and not to do is to mar and mutilate the very soul within us, and render advance in the divine life impossible. If consecration means anything it means that henceforth we are not our own much less the world's. We are Christ's, and his only; to follow him in daily service; to confess him at all hazards; to undertake whatever he commands; to forsake friends and home, kindred and country, if so he require; having no will but his, no aim but his glory, no end but the triumph of his cross.

But this consecration would be the merest pretence if it included only ourselves, but exempted our possessions. If we belong to Christ in any sense that is not deceptive and misleading, we are no longer owners—we are stewards: and "it is required in stewards that a man be found faithful." How the primitive Christians understood this is clear from the record for "not one of them said that ought of the things he possessed was his own, but they had all things common." No wonder it is said that "great grace was upon them all." If we would get back to Pentecostal blessings we must get back to Pentecostal surrender. Let there be less talking and more doing; less theory and more practice; less glorifying of self and more glorifying of the Holy Ghost."

THE Methodist Times gives a graphic description of a remarkable incident that occurred at the recent session of the Irish Conference at Belfast. One day, in the midst of the usual business, a prominent layman asked that the order of the day be suspended that he might make a suggestion in regard to the Twentieth Century Offering before leaving the Conference, as he was obliged to do almost immediately. After stating that he felt the greatest anxiety about this offering he moved that each circuit should be asked to increase its contribution by ten per cent. An impressive silence, and then Rev. Hugh Price Hughes arose and addressed the Conference. And this is what followed:

"The ex-president found himself, without previous intention or arrangement, exhorting the Conference to realize the real presence of Christ, to rise above the commonplace and conventional, and for the sake of Christ who was crucified for them and for Ireland, to complete the Twentieth Century Fund. There was nothing original or striking in what he said. He had said and written it a hundred times before. But suddenly a deep, intense, awful silence fell upon the Conference. We cannot describe what then took place, except in the language of the first historian of the Christian church. While he was yet speaking, the Holy Spirit fell on all them which heard the word. As soon as the ex-president sat down, they all being filled with the Holy Spirit, began to speak as the Spirit gave them utterance. For more than an hour, long after the appointed time for adjournment, in swift, unbroken, harmonious succession, laymen and ministers rose, all over the hall, to support the proposal of Mr. Parsons, and to announce supplementary contributions of their own, increasing their personal gifts by ten per cent., twenty-five per cent., fifty per cent., one hundred, two hundred, three hundred per cent. Rich laymen rose to say, in brief, manly sentences, that they had given what they had deemed satisfactory contributions, but now felt that they had not given nearly enough, and they doubled or trebled their gifts. No one was in the least surprised at these astounding confessions. Under the inspiration of the Holy Spirit, conventional nonsense was impossible. It seemed the most obvious and natural thing in the world that rich men should confess their shortcomings and give as the Lord had prospered them. Love so amazing, so divine, demanded their souls, their life, their all. The most pathetic incident of all was the amazing, self-sacrificing, additional gifts of the ministers Our Irish ministers are not nearly as well paid as their English brethren, but out of their poverty they gave their supplementary five guineas, ten guineas, twenty guineas. Happy is the church that has a ministry so devout and so self-sacrificing. The president and all his companions, lay and clerical, Dr. Carman, from Canada, and Bishop Hendrix, from the Methodist Episcopal Church, South, took part in the financial love-feast and contributed to the Irish Twentieth Century Fund. Many of the most touching gifts were dedicated to the memory of the sainted dead. No one troubled himself to ask the precise amount definitely promised. There stood the tall secretary of the fund, Mr. Lamont, writing down the names of circuits and persons as fast as his agile pencil could write. But the actual sum mattered not. Everyone felt that the neck of the difficulty was broken; the Holy Spirit had come in sudden, miraculous Pentecostal power; the necessary additional ten per cent. would come; and the 52,000 guineas would be promised and paid. A striking feature of that fateful hour was the obvious fact that the presidency of the Conference had for the time passed out of human hands. The president sat, with tear-filled eyes, in joyful silence. He had no occasion to direct the business, to call any one to order, to name the next speaker out of contending aspirants for the floor. The Divine Master of Assemblies, the promised Comforter, had taken the Conference in hand. Without delay or confusion, in a divinely pre-established harmony, speaker after speaker, here, there, everywhere, rose in melodious succession to speak as God had directed him. At the end the president rose, made his own kindly contribution, asked the Conference to sing the doxology, and pronounced the benediction. With a subdued air the crowded Conference dispersed."

CONTRIBUTIONS.

Topics of the Times.

The Vicious Distinction Between the Sacred and the Secular.

BY WILLIAM ELLIOT GRIFFIS, D. D.

The darkest sayings of Holy Writ about the deceitfulness of the human heart and its desperate wickedness, even when cloaked under forms of religion, are not exaggerated. We not only sin, but we cover our iniquity under the fair vesture of religion. We make vicious distinctions between things sacred and secular.

This we do that we may, Adam like, blame it upon "the woman," or excuse ourselves from living righteously because we are not priests or parsons. It is no wonder that since, in every age and form of religion, "the letter killeth, but the spirit giveth life," reformers rise to vindicate life and to get at the reality of things. All excessive organization in the church, all needless caste, priest or parson-craft, all worship of creeds or symbols above the living Word, are but species of idolatry.

The command, "Give not that which is holy unto the dogs," came from our Lord. We do well to heed it. It is well, also, to leave "the principles of the doctrine of Christ and go on to perfection." Jesus bade us to come out of the husks and shells of Judaism and to live in the ever fresh life of God, not putting a distinction between our pet mountain and Jerusalem. In neither does God dwell, but rather in the hearts that worship Him in spirit and truth. Even the "dogs" rise in the scale of being, becoming a man's nearest earthly friends.

It is a vicious distinction, leading to sin, when we build the walls of demarcation so high between what we call sacred and secular. God may have cleansed what we count common. Our associations make us slaves. Even as a Mohammedan counts his prayer-rug sacred, so we let our respect for the priest or the pastor become idolatry. Or, on the other hand, while we demand of Him lofty spiritual standards, we riot in worldliness, give ourselves to soul-rusting or degrading pleasures, because, forsooth, we are not in "holy orders." Many a church member (can we say intelligent Christians?) condemns in the 'ministers' sons and deacons' daughters" what, without bridle or rein, he permits to his own children. To waste soul and body in doubtful pleasures and practices is deemed perfectly allowable by many who would howl in holy indignation at such things were they done by "clergymen."

No sensible man, much less earnest Christian teacher, would wish to destroy the boundaries between sin and holiness, the sacred and secular. Yet the popular and unscriptural names and titles for the upper servants of the Church—the "religious," they say in Southern Europe—show the luxuriant weed-growths of poor human nature rather than the expression of the New Testament teachings. To elevate the serving and teaching members of the Christian Church into a caste is anti-Christ. To make the corporation and the edifice sacred at the expense of personal consecration and spiritual religion is directly contrary to God's Word Surely, in the Bible, the whole aim of the priest and the prophet, of the altar and the edifice, of the tables of stone and of the Scripture parchments, was that, in the perfect end, man might live without these. Else is not such prophecy as that condensed in Hebrews 10 meaningless? Did not Jeremiah (31: 33, 54) declare, and in declaring, did he not utter the burden of all prophecy, that the time would come when the outward forms, the fact-forms rather than living truths, should pass away, and that the only real and acceptable religion would be in the hearts and minds of God's people?

"The testimony of Jesus is the spirit of prophecy." He was continually rebuking this vicious distinction between things sacred and secular. The scribes made more ink and paper the Word of God; the Pharisees substituted cups, platters and garden herbs for the real things in religion. Jesus saw the priest leaving his true business, which was to interpret God to men in worship, and fossilizing on the mere facts—things done and often dead, or "stranded on the shore of the oblivious years." Jesus as a prophet lived and proclaimed the truth which was, and is, and is to come, ever interpreting afresh God to man.

Hence, Jesus taught the unchanging truth in such vital relations to everyday life that the temple, sacrifices, orders of priests and all that belonged to "elements" and "rudiments" in Judaism passed away. These would have done so even though no Titus or the Romans had come to pulverize Jerusalem. Jesus did not abolish the foot-washing, if men chose to keep up the custom. The old things, the cup of cold water, the leaven, the pearls, were consecrated afresh. He did not deny that there were dogs, swine and ravening wolves, but he made the affairs of common life helps to everyday religion. He provided new and more certain safeguards against enemies without and errors within. In His teaching, religion was not the monopoly of the few, but the heritage of the many. There were no longer any grades in God's service, except those which were purely spiritual. No follower of Christ could excuse himself from holiness or indulge in sin because, forsooth, he was not a church officer, whether bishop, priest or deacon.

Human nature, especially of the American sort—yes, even of the ultra-Protestant kind—does not allow us to forget the danger of allowing our pet pigs to play with pearl necklaces. Wuen we listen to the horrible profanity, the foul-mouthed blasphemy so common on our streets, the shameless frivolity of our daily newspapers, the desolate freedom as of the wild ass shown by the church members in funny quotations from the Bible and the general jesting with sacred things, we confess it wise to keep the holy things and the dogs separate. It may be very funny to get young people laughing over witty allusions to what ought to be beyond or above either critism or free handling, but it is surely not wise.

Yet, granting all the dangers of democratic Christianity and of an open Bible, free to all; yes, remembering that one of the priests' arguments against the translation of the Bible into the vulgar tongue was the too easy access and use that would breed profanity, I think that the danger of exaggerating the dog is greater than that of making happiness more real. Between the bigotry, fanaticism and superstition of the ignorant religionist and the free handling of sacred things we should choose the latter. There is here less danger to the soul, less dishonor to God.

Certainly in practical life we need less of the pagan "taboo," the Komish priestcraft, superstitious raference for what is outside the heart and conscience and more of "the simplicity that is in Christ." He made all common life holy. To Him the monstrous growth of churchianity, rather than Christianity, the observance of outward form, the dependence upon mere traditionary opinions and frames of mind, rather than on vital union with Him, must be abhorrent. He asks for a faith that challenges and tests all worldly amusements and customs. When a Christian lays the flattering unction to his soul that he can engage in a doubtful practice and amusement which a "minister of religion" cannot, when he can commit sin which a church officer may not, when he condemns another because a professional, in that which he himself allows, he is dishonoring God, nor in this is he one whom the Father seeks as a worshipper.

Ithaca, N. Y.

Whose Business Is It?

[Dr. Hammond in New Century Education.]

All Methodists share in the blessings which God has bestowed upon our church during the century now closing, and these blessings demand of all alike a spirit of devout gratitude to the beneficent Giver. All are doubtless ready to admit this, and to further agree that it is meet and right that, in this closing year of the century, all should unite in a common offering to God as an expression of gratitude. And yet we have heard of some who, because this offering is to be applied to the strengthening and better equipment of our higher institutions of learning, conclude that they are under no obligation to contribute. The reasoning by which they bring themselves to this conclusion is somewhat after this fashion: I shall never be able to send my boys and girls to college. The best that I can hope for them is an elementary education in the public school. Why, therefore, should I contribute money for the upbuilding of colleges for the education of the sons and daughters of men who are more fortunate than I? Let those who need colleges, and are able to make use of them, build and equip them.

Such reasoning has an air of plausibility, but when carefully sifted it is found to be both sophistical and selfish.

1. It is the judgment of our leaders that higher education is not only an important but an absolutely essential part of our work as a church. In the first place, it is the duty of the church to provide for the complete self-realization of her children—for their complete development, intellectual and spiritual.

It is further her duty to seek by every possible means within her reach to raise up men and women who shall be fit to lead in all departments of life. It is quite certain that for the future a large majority of those who are to be most potent in creating and giving direction to social forces must come out of our colleges, for conditions now are such that most of the capable and ambitious may and will find their way to college. It is therefore a matter of profound concern to the church as to what kind of training these future leaders receive. They may be brought under such influences as that they shall emerge from the schools in which they are educated agnostics or practical materialists. This serious defect will not keep them from being leaders, but it will make them dangerous leaders; leaders against whose baleful influence the church will find herself powerless. It is her duty to see that the country is supplied with wise and competent leaders, and the only way for her to do this is by maintaining schools in which to train them. If it be the duty of the church to build and maintain such schools, it is the duty of every church member to lend a hand in so important a work.

2. Again, every individual is directly and personally interested in this matter of training wise and righteous leaders. Grant that your children may never have the privilege of attending college, still they must live under a government whose policy and ideals are shaped in large measure by college bred men. They must live in a society that is controlled to a great extent by college bred men. Are not all men, rich and poor, educated and uneducated, alike directly interested in the matter of having competent and worthy social and political leaders? Is it a matter of no importance to the wage-earner whether those who direct the affairs of the city in which he lives are humane and intelligent or grasping and ignorant; as to whether they hold office to serve or to exploit the people? Is it a matter of no concern to the poor of a community whether those whose wealth and culture give them commanding social influence are interested in the higher welfare of the people or only in their own pleasure? Is it a matter of no concern to the poor, uneducated man as to whether a great political leader like William E. Gladstone, or a great social leader like Miss Helen Gould, be a Christian or a pagan in spirit and doctrine? To ask these questions is to suggest at once the only possible answer. The matter of having Christian leaders in all departments of life is one in which all alike are concerned, and all alike are concerned in the maintenance and development of such institutions as may be relied on to give us such leaders.

For a Christian therefore to refuse to contribute toward this movement because the money is to be applied to the use of Christian schools is equivalent to refusing to help in a work vitally related to the progress of the kingdom of God, and to a tacit declaration that he is willing to share in the blessings which are to come to the church and to society at large from these institutions without trying to render anything in return.

In the Wesleyan Church a large part of the $3,500,000 already raised has been contributed in small sums by poor wage-earners, these consecrated working men judging rightly that they are vitally concerned in everything that pertains to the welfare of society and the upbuilding of the Church of God.

What is Doing for the Cause of Education?

This question is cold and vague. It is almost as unreal as "What is doing for the cause of Christianity, or civilization, or for the general welfare?"

Providence gives the race a new start with each generation, a new page, on which to write new history. What can be done to help these children in starting right? What can be done to keep them from copying our follies, our vices, and our sins? But these questions are still so vague and wide-reaching as to be unimpressive.

There are some children and young people in whom we do feel an interest, more or less distinct. Here they are, near us, in our own family circle, or our own neighborhood. We see them often. We know them by their family features and names. What are we and others doing to help them in entering life wisely? They are now open to good suggestions and influences. A good example, a kind word, a book or newspaper lent or given, a timely appeal to their parents, a recognition of special intelligence in a poor boy or girl—any of these

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CONSUMPTION

may do something, may do much, for the cause of education. The standard of intelligence may be raised, or kept up, in the family, the congregation, the community. Those whose lives are spent in one place may do much to make that spot a centre of light and good influences. Those who are called by their duties to touch many places, many families, many communities, have very many doors of usefulness standing wide along their paths. An evening spent in a home blessed with sprightly children may leave life-long excitement and inspiration behind it.

There is a circle filled with young people in whom we ought to feel an interest. We may not meet them or know them personally, but we are connected with them by unseen though real ties. They live in our State, our country. They are counted in the roll of those who make up our church membership. Have we not some direct relation to them? Their families go to make up our fellow citizens. This is a very important bond. They also go to make up our fellow members in a large Christian brotherhood. This is a more important, even a sacred, tie. Their claims may not confront us boldly in our daily walks and overpower us. Still, these claims may be real and valid. We ought to be willing to think on them We ought to be anxious that, as a church, we should be known and felt as a power in the great campaign against ignorance, vice and sin. Churches now offer many facilities through which our money and our influence may go out on their mission of good. What are we doing for the children and young people in whom we do feel an interest?

Are there not many others in whom we ought to feel an interest?—James H. Carlisle in Southern Christian Advocate.

Washington Letter.

(From our regular correspondent.)

July 18, 1900.

With the return of the President the news from China by a coincidence took a less discouraging tone. News of the capture of the Chinese walled city of Tien-Tsin was received within a few hours of the President's arrival. That relieved a fear that the comparatively small allied force at Tien-Tsin might be overpowered by Chinese. The Chinese minister carried to Secretary Hay a positive denial of the generally accepted statement that all the foreigners in Pekin had been murdered and the assurance that the foreign ministers in Pekin were alive and well on the 9th instant. The Chinese minister received the information in a cablegram dated Shanghai, July 16, and retransmitted at London on the 17th by the Chinese minister. It was signed by Viceroys Liu Kun Yi and Chang Chihtung, residing respectively at Nankin and Wu Chang, and Sheng, the director general of posts and telegraphs at Shanghai. Although our officials are afraid to put too much faith in this news, it has resulted in reviving hope that some of the foreigners in Pekin may be alive.

Dr. H. A. Dobson has published the following letter: "I have had so many inquiries concerning the safety of my son, Dr. W. H. Dobson, missionary stationed at Yenng Kong, China, from his many friends, that I beg to say that I have no doubt of the safety of himself and wife, as it was their intention to spend the summer months at Macau, the Portuguese colony on the coast, about 100 miles west of Hong Kong. At the time of writing (May 19) they were about to go to Canton, where he would have charge of the Presbyterian hospital during June; then go to their summer home. As there has been no trouble at Canton, I have no fears for their safety."

Rev Courtney H. Fenn and his wife, formerly Miss Alice May, of Washington, were, when last heard from, stationed in Pekin as missionaries, working under the auspices of the Presbyterian Board of Missions. A letter dated May 29 was recently received by a Washington friend from Mrs. Fenn. It said they were living in daily terror of any outbreak, the reports of the outrages of the Boxers being numerous and terrifying. that their native servants had deserted them and the report was current that the Boxers had determined on the extermination of the foreigners. Mr. and Mrs. Fenn were married about eight years ago and went directly to Canton, where they have remained. In the absence of any word from them it is assumed that they and their two children were included in the horrible massacre of all the foreigners in Pekin.

A gentleman who carries a military title aroused considerable interest in a group he addressed by taking the ground that, regardless of its cause, a war between China and the civilized nations would be beneficial to Christianity. He said: "War with China would be a powerful bond in preserving peace among the Christian nations. If the soldiers of the allied powers fought side by side in a great conflict it would bind ties that the exigencies of world politics would have difficulty in breaking. The spirit of comradeship that comes from fighting and suffering in a common cause knits the strongest sympathy that man can know. Not only would the sympathy prevail among the soldiers in the field, but it would extend to their friends at home, waiting in anxiety for news of the battle. The mother in America would understand the heartache of the mother in England, in Germany, in Russia, and even in distant Japan, and do you suppose she would ever look with favor on a war that would take her son into conflict with the man who had stood at his side in China, had given him a drink of water, perhaps, when he lay suffering from wounds? I think not, and I believe all Americans, all Englishmen, all Germans and the peoples of the other powers engaged would feel in unison with the mother. As the nations come to know each other better, war between them grows more improbable and nothing could bring knowledge quicker than war against a common foe."

Mr. A. B. Herold, of Chicago, who has been all through Northern China, said to a Washington acquaintance: "Unthinking people are inclined to look upon China as a tropical country, where it is summer all the year. Nothing could be more erroneous. China is a big country, and while the southern part is tropical in a certain sense, the north of China is a land where they have winters, with snow and ice and a temperature much lower than the average for the northern portion of the United States. In Cuba and the Philippines the complaint has been that our soldiers suffered from the heat. If we have soldiers in China this winter we'll hear of suffering from the cold. Sending soldiers from the tropical Philippines for a winter campaign in Northern China would, I fear, be as disastrous as Napoleon's march to Moscow. For the sake of our troops I sincerely hope the trouble in China will be ended before cold weather sets in, but I very much doubt its speedy ending."

The Southern Industrial League meets in Atlanta today.

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Absolutely Pure

Makes light, flaky, delicious hot biscuits, rolls, muffins and crusts. Makes hot bread wholesome. These are qualities peculiar to it alone.

I have found the Royal Baking Powder superior to all others.—C. GORJU, late *Chef*, Delmonico's.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Wood-Pulp and Forestry.

The serious attention of the lumber trade is being directed to the rapid depletion of the American forests, and the application of scientific forestry in place of the present wasteful and destructive methods is being inculcated by the forestry section of the Department of Agriculture. Some indication of the immense consumption of timber in the manufacture of newspaper in this country is given in an excerpt from an exchange which claims that while it is a well-known fact that the newspapers of the world are using up the forest for their supply of paper, there are probably few people who will not be startled at the announcement made by one of the chief New York papers that its Sunday Easter number would take all the wood of forty acres of virgin forest. This journal claims to use in its morning and evening editions some eleven acres of woodland, producing about 7,000 feet to the acre. Something like 280,000 feet of timber was used for the supply of reading matter to New York by this one paper alone.

Forestry, as has been pointed out by an authority on the subject, has been too generally regarded as an esthetic fad, and its scientific application merely an agreeable avocation of the very wealthy. It is, however, an importance to our natural well-being far beyond mere esthetic considerations—powerful though these may be. It means the utility of vast areas of non-agricultural lands in every part of this country. By its application we are assured of the permanency of our lumber supply and the stability of the lumber trade.

The regulation and conservation of the water supply of our principal rivers is largely dependent on the timbered lands, and the favorable influence of tree culture upon climate has been well set forth by our forestry experts.

The application of scientific forestry, however, owing to the slowness of the growth of the trees, is not within the means of any single person or organization without the control of great wealth. The work is for state or federal governments, unless the taxation upon forest lands shall be abolished or reduced to a minimum.

One of the methods advocated for the introduction of scientific forestry where the destruction of the timbered and non-agricultural lands has been most marked, is the establishing of national parks. An association has been formed in Chicago to urge the parking of a large area in Minnesota, and in Asheville, North Carolina, the Appalachian National Park Association has been organized for the protection of the magnificent forests of the Southern Appalachian mountains by placing them under the regulation of the Government as a national park.

These efforts are strictly in accord with the teachings of the forestry section of the Department of Agriculture for the support of which the nation makes a liberal appropriation. The Congress will take suitable measures to give to the country the parks petitioned for, with the vast economic reforms which they represent, may reasonably be expected.—The Inland Printer, Chicago and New York.


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HAIR BALSAM
Cleanses and beautifies the hair.
Promotes a luxuriant growth.
Never Fails to Restore Gray Hair to its Youthful Color.
Cures scalp diseases & hair falling.
50c, and $1.00 at Druggists

Sowing and Reaping.

BY WILLIAM M. SHERRILL.

It is a remarkable fact that our Lord invariably, in his discourse to his disciples and to the common people who "heard him gladly," used the common, everyday things around him in nature as a text book from which he drew similitudes of spiritual truths. Here it was the lily of the field, there the vine and branches, yonder some other thing indigenous to the people and the country. Always he used as a basic structure to his over-powering and dynamic truths those things which even a child—should he have chanced to be among the throngs who ever pressed him about—could readily understand. How great is our Lord and the power of his truth!

"Behold, a sower went forth to sow," we hear him saying on one occasion. It was the parable of the sower which he was expounding to the people. Turn to the 8th chapter of Luke and read it. I want to say a few things on "Sowing and Reaping," and shall use this parable as a context.

We are all seed sowers of one kind or another. Certain it is if we are not sowing good seed, we are, perhaps unconsciously, sowing seed of an evil nature. There is absolutely no middle ground. Does not the fearful import of this truth fill our souls with awesome fear? To young people, especially, this sowing process, which is going on every moment of their lives; here, there, everywhere, should be a subject on which they should deeply and devoutly ponder.

We hear parents—fathers in particular—often say, in extenuation of the profligacy of wayward sons, "O, well, boys will be boys; they must sow their wild oats; they will come to think about the welfare of their souls later on." Let me say to you, my dear young man, whoever you are, along this line have a care. Beware what you do! as sure as there is a God in heaven you shall, you must—God's immutable, eternal word for it—reap as you sow. God forgive and pity any parent, who smilingly thrusts away responsibility by saying that his boys must sow their wild oats. O sirs, in the light of eternal truth and the fear of God, I would warn you that such sentiments are born in the deep, dark, damnable caverns of an eternal hell. It is a lie from the prince of the power of darkness, and no young man, or young woman, is wise who is deceived thereby.

Now the human and divine laws—as man designates them; but I believe both are one great, co eternal law, set in motion by Infinity when first the morning stars sang together for joy—act on exactly parallel lines. Now we would account him a very foolish farmer who would go into his field in the springtime and sow oats and expect to reap wheat at harvest, would we not? Yes, but a farmer does not act thus. Full well he knows, by observation and experience, that he will always and invariably reap just as he has sown. Where he has done his part in preparing the soil and cultivating the growing crop, the great law of reproduction will see to it that the harvest is sure. Experience tells him it has never failed—can never fail.

Seed sowing in the field of spiritual things is certainly governed by a law of similar purport, and why men will not so see it is the surprising wonder of all wonders. Do you blindly think, young friend, that you can go forth in the bloom of your youth and young manhood, and wantonly and profanely scatter to the winds what you call your wild oats, and coddle yourself into the fatuous belief that you will never be called upon to reap the harvest? If you do, let me assure you—God's unfailing word for it—in after years you will wake up to the fact of your awful, fateful mistake. "Be not deceived: God is not mocked; for whatsoever a man soweth that (not something else) shall he also reap." Be wise, O young man, O young woman, and be careful for the manner of seed you hold in your hand! Your destiny depends upon it.

It is not a matter of voluntary choice whether we shall sow spiritual seed or not. The circumstances of our fallen estate make it mandatory upon every son and daughter of the apostate race. So you are sowing some kind of seed, because you must do so. Some of the evil seed are: worldly companions, scornful manners, levity of God's word, unbridled lust and passion, intemperance, envy, hate, backbiting, neighbor going to law with neighbor spitefully—and indeed all the long train of successive evils growing out from one or the other of these.

Some of the good seed are, elevating company, deferential manners, carefully and prayerfully listening to God's word, temperance, long-suffering, patience, kindness, forbearance, love, charity—and indeed all the long train of good growing out from these.

What kind of seed are you bearing daily, hourly?

Let your own inner heart of hearts answer, and may the Lord help you to scatter those seed only which the angels of heaven, and all the spirits of the just made perfect, I sometime think, will bend over the battlement of glory to tend and water unto an eternal and everlasting harvest in the end, on the green fields of glory.

Denver, N. C.

Catalogue of A. and M. College.

We have the catalogue of the A. and M. College for 1900. There are 302 students, of whom 136 paid for their education by money earned by themselves. Student work at the College during the year amounted to $2,076 96. It included carpentering, gardening, boiler-tending, engine-tending, dynamo-tending, machine work, stock-feeding, wood-cutting, milking, plumbing, sweeping, shoemaking, teaching, farm-work, bell-ringing, trumpeting, well-cleaning, dining-room services and janitor's work.

The College includes (1) a high-grade technological department for the education of engineers, architects, chemists, electricians, agriculturists and horticulturists; (2) a manual training department for the training of skilled workmen in all lines of manual labor requiring skill.

The total expenses for pay students are $123 a year; for students holding scholarships, $93. Write to president Geo. T. Winston, Raleigh, N. C., for a catalogue.

Sunday School Conference.

The first Sunday School Conference for this year and the first ever organized on the Cane Creek Circuit was held at Freed's chapel the 12th and 13th of July. We have arranged a very interesting programme for the occasion, with a number of good speakers to each topic. Besides the help of our own charge, we have with us Rev. J. J. Gray, of Bethel church, Asheville; Rev. J. A Sronce, of the Mills River circuit; Rev. R. G. Tuttle, of the Saluda circuit, and Rev. J. R. DuBose, a layman, of North Asheville church. These brethren all did well their part in making the Conference very

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood Sold by druggists. 50c. and $1 bottles.

Rev. John P Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever by using two bottles. J. C. STANLEY,
Engineer E. T. Va. & Ga. R. R

Mozley's Lemon Elixir

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIEHL,
Savannah, Ga

MOZLEY'S LEMON ELIXIR

I fully endorse it for nervous prostration, head ache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J W ROLLO,
West End, Atlanta, Ga. jly&aug

BUY EMERSON PIANOS.

A Thousand Colleges and Schools of Music Use and Endorse Them.

The State Normal and Industrial College has selected the Emerson Pianos three times in successioe, 1896, 1897 and 1900, after giving all a fair trial on merit. The Emerson sings its own praise and the music-loving public join in the chorus. 71,000 of these pianos now in use, and making at least half a million people happy. Call and examine them at 104 So. Elm St., Greensboro, N. C. JOHN B. WRIGHT,
State Representative.

July 18-tf.

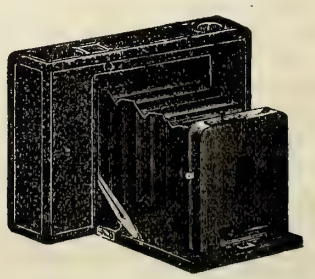


HEADACHE or GLASSES?

Which shall it be? Having tried all other remedies will you continue to suffer through false pride? Which should one prefer to be, proud or foolish? Repeated eye headaches, which medicines fail to relieve, gradually sap one's vitality, and bring about a general nervous breakdown.
Let us relieve your headache by removing the cause. Save your eyes and your nervous energy.

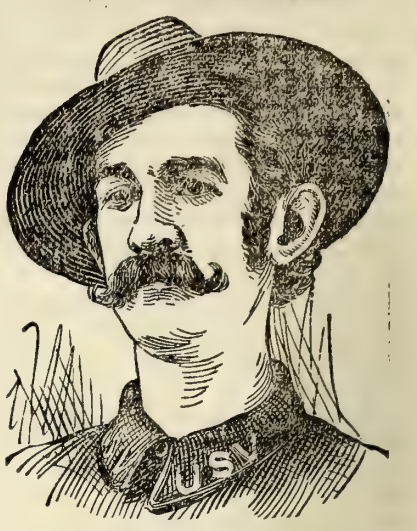
THE GREENSBORO NURSERIES.
Greensboro, N. C., Feb. 13, 1900.
DRS. MOORE, Greensboro, N C.:
Dear Sirs—The glasses that I purchased from you are giving perfect satisfaction. All the strain on the eye that I experienced with my former glasses is entirely relieved by the use of the ones adjusted by you. With best wishes, I am,
Most truly yours,
JOHN A. YOUNG, Proprietor.

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Best make cameras and supplies at Factory Prices. $3.50 and $5.00 for those that make 12 pictures at one loading.
$35.00 FOR UP-TO-DATE TYPEWRITER. THE CHICAGO.
Ribbons for all makes machines 60c., as good as those sold at $1.00.

"I KNOW PERUNA IS THE BEST CATARRH CURE ON EARTH."



Rough Rider Sergeant Buck Taylor.

Sergeant Buck Taylor, one of the famous Rough Riders, is a personal friend of Governor Roosevelt, of New York. He accompanied Governor Roosevelt on his great stumping tour through upper New York state. He was promoted through gallantry in the field during the late war.

The Sergeant has the following to say of Pe-ru-na: "I think there is no better medicine on earth than Pe-ru-na, for catarrh. It has cured me. It would take a volume to tell you all the good it has done me. Pe-ru-na is the best catarrh cure on earth, and I know, for I have tried nearly all of them.

Respectfully, Buck F. Taylor.

Send for book of testimonials, sent free by The Pe-ru-na Medicine Co, Columbus, O.

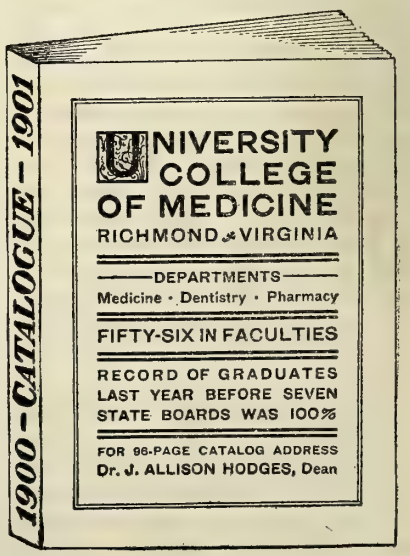
Greensboro Nurseries,

JOHN A. YOUNG, Proprietor.

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor.
Greensboro Nurseries,
Greensboro, N. C.



jly18 tf

Doyouwanttosavemoney ?

You can possibly buy Buggies, Wagons, Harness or Farm Machinery cheaper of C. C. TOWNSEND, Greensboro, N. C., than anywhere in the South. june 20-3m.

interesting and helpful. We were truly glad to have these good brethren with us.

We made this a permanent organization, to be held each succeeding year, as we believe there ought to be a Sunday School Conference in every pastoral charge. Our young people took a very active part, as well as a number of our good women, in making our Conference a success. It was, indeed, a good Conference—one that will be of great help to our Sunday School work. We had good music. Recitations and essays were all rendered in a very helpful manner. Our schools are gaining in interest.

Fraternally,

R. B. SHELTON.

The Old Centre Camp Meeting Revived.

We expect to have a meeting in the near future, the date of which will be given later, at Centre, after the fashion of the old camp meetings held there. Rev. Walter B. Holcomb, of Mt. Airy, will conduct the meeting. We purpose to continue eight days at least and as much longer as the Lord may open the way. The leading services will be at 10:30 a. m. and 2:30 or 3 p. m. each day. We have no tents, but can furnish persons so wishing with houses to stay in during the meeting if they wish to bring their families; also, any who wish may build tents. We can furnish houses, however, near the church for eight or ten families Any persons wishing to secure a house may write me at Yadkinville, or E. J. West, Chestnut Ridge, N. C. We will stay on the camp ground each day for dinner, and ask all persons who live within six or eight miles of the Old Centre Camp ground to come and bring a basket dinner and feed for horses each day. We shall be glad to have with us all ministers and Christian workers who can attend. Let prayers go up to God that we may have a gracious refreshing from his presence.

A. J. BURRUS, Pastor.

Asheville District.

DEAR BRO. CRAWFORD:—Rev. D. V. Price, in charge of Hendersonville Station, has had a temporary break down in health, and by the advice of his physician will be compelled to give up his charge. The physician thinks absolute rest may restore him completely, but rest is necessary. I regret this very much, for Brother Price is a most excellent man, a fine preacher and one of the most conscientious pastors of my knowledge. I hope he may soon be restored. Let the church pray for him. The Haywood street church has built a neat and commodious chapel on riverside to accommodate their growing Sunday-school in that part of the city. They have bought a beautiful lot and have nearly enough subscribed to build an elegant parsonage. This charge is in a very prosperous condition.

Work has been resumed on the North Asheville church and it is hoped they can finish it now. They greatly need the new church to accommodate their growing congregation.

An excellent school property has been donated to us on the Old Fort circuit worth about $1,000 in a place where we hope to run an excellent high school. Bald Creek Academy, in Yancey, worth $2,500 is in process of passing into our hands. It is in a good neighborhood for an excellent school

So far as I have been able to learn the prospects are good for Weaverville College next year.

The Twentieth Century Movement subscriptions are rolling up. We shall go beyond our per capita.

D. ATKITS.

Mocksville Institute.
(MALE.)

REV. J. M. DOWNUM, A. B., Principal.

A school of high grade for boys and young men.

Opens AUGUST 13, 1900, and continues forty weeks.

Prepares for college or business. Also will give the Freshman year in the college course.

Normal course for public school teachers.

High, healthy location. Mineral water convenient.

Terms for Board and Tuition moderate. Limited number taken. Personal attention to each student. Thorough work.

I shall be glad to correspond with parents who have boys to educate, and will guarantee satisfaction.

Address, J. M. DOWNUM,
jly18 tf. Mocksville, N. C.

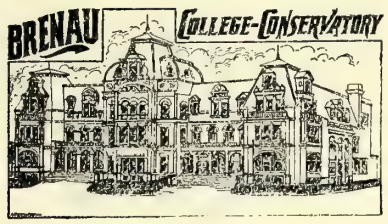
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Come all the time for those who in wisdom do their trading with us. When you buy the best qualities—the satisfaction—giving grades of merchandise for as little prices as the cheaper grades, there's always occasion for thankfulness. That is just what you can do at our store.

We sell Dry Goods and Shoes cheaper than our competitors, because we sell strictly for cash. Give us a call, or send mail order, which will receive prompt attention. Respectfully,

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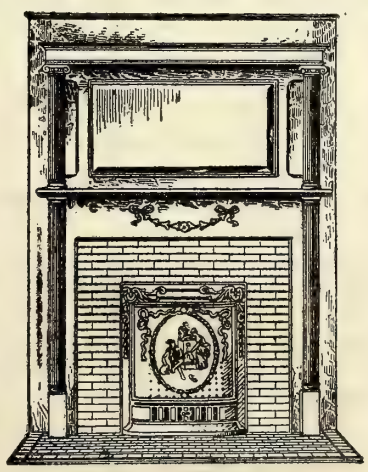
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One of the oldest in the State, with elegant and commodious buildings, in a wellshaded grove of twelve acres, furnishes all the conveniences of a pleasant home; has a Faculty of sixteen competent teachers and gives thorough instruction in every department. Board and tuition in English. Latin and French. $115 00 per year. Special studies at correspondingly low rates. For handsomely illustrated catalog, address M. S. DAVIS, A. M.,
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McClamroch Bros.,

218 S. Elm St., Greensboro, N. C.
In writing mention North Carolina Christian Advocate.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed No. 60	Mixed No. 62
Lv. Chester,	8:10 a m	7:50 a m	. .
" Yorkville	9:15 a m.	9:52 a m	....
" Gastonia	10:13 a m.	1 :35 p m	.
" Lincolnton	11:03 a m.	2:15 p m	... .
" Newton.	11:52 a m	3:3? p m	
" Hickory	12:15 p m.	5:50 p m	Lv 9.00 a m
Ar Lenoir	. . 1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	.. 4:30 p m	.... .	1:3? p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	....
" Lincolnton	7:00 p m	9:18 a m	. .....
" Gastonia..	8:15 p m	11:10 a m	....
" Yorkville	9:21 p m	1:1? p m	. .
Ar. Chester	10:31 p m	5:15 p m	

20 minutes for supper at Gastonia

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound makes close connection at all junction points.

L. P. NICHOLS, Gen Man. E. F. REID Auditor, Chester, S C

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Fine Footwear.

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Easy Running, Quiet, Rapid, and Durable.

Purchasers say:
"It runs as light as a feather."
"Great improvement over anything so far."
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THE CHRISTIAN LIFE.

God's Way.

BISHOP WEEKLY.

To give a thing and take again
Is counted meanness among men;
To take away what once is given
Can not then be the way of heaven!

But human hearts are crumbly stuff,
And never, never love enough,
Therefore God takes and with a smile,
Puts our best things away awhile.

Thereon some weep, some rave, some scorn,
Some wish they never had been born;
Some humble grow at last and still,
And then God gives them what they will.

Some Things We Know About Heaven.

Heaven belongs to the unseen. It belongs to the spiritual, and therefore can not be fully known as long as we are in the material. It belongs to the perfectly holy, and therefore much of what might be known can not be perceived or comprehended, for the natural man can not know things of the Spirit of God, for they are spiritually discerned. No one returns to tell his experience or describe to us what he has seen. Angels' feet are always upon the ladder going from us to God, and returning to minister to us, but they minister in silence; we hear no voice as they serve. There are many questions we would like to ask, many questions we do ask, but neither by written word nor by vision in the night is any answer given. Heaven lies beyond the domain of the present life, and we must wait until we come into the fullness of the Spirit, until we enter the higher sphere of being, before we can know or comprehend its realities, and glories, and blessings. Such knowledge is as yet too wonderful for us; it is high, we can not attain it.

But some of the best things of heaven we do know, and know them with certainty. We can not know where heaven is, but we know that it is a blessed reality. It is not a dream, an undefined hope; it is as real as earth. Christ so speaks of it: "I go to prepare a place for you; and if I go and prepare a place for you I will come again that I may receive you unto myself; that where I am, there ye may be also." "My Father's house." "Thou shalt be with me in paradise." "I go to my Father." And so everywhere heaven is spoken of as definitely as earth. There is no uncertainty. The emigrant is not more certain of a land beyond the sea on which he sails, than are believers in Christ that beyond the range of our present vision there is the "better country." "A city that hath foundations," toward which we are going. With this confidence we wait for what shall be revealed to us when we enter there.

We know that in heaven there is the fullness of life. At present we live under many limitations. We are limited to earth. Our range of knowledge is very small compared with the universe in which we live. We see through a glass darkly; we see the outlines of glorious things, the summits of the mountains on the distant horizon, but we can not come near them; we know in part; ever learning, but only to see how immeasurable is the sea on which we look. Here there are infirmities and weaknesses which set bounds to the enjoyment of life. There are antagonism and perils, and finally, the dissolution of all things terrestrial. But there is the growth of life in Christ. Unconsciously to ourselves, it may be, we are growing into a strength of life in which these limitations and restraints must be removed. Earth becomes too small for us, and we enter the larger sphere. The dissolution of the body is the severing of the bonds which have held us within these limitations; that we may enter into the unlimited; the passing of the child into the completeness of the mature life, with its boundless possibilities. Paul in vision saw things he could not tell, and heard "unutterable words." When Jesus would sum up in a word the purpose of his coming, he said: "I am come that they might have life, and that they might have it more abundantly." "I give unto them eternal life." All that goes into making life, thought, action, power, love, service, all will be purified from all defilements, be lifted above all present limitations, and enlarged indefinitely and forever. The tree of life bears twelve manner of fruits, fruit for every season and adapted to it, for the perpetual nourishment of life There will be no limit at which we must say, "I can know no more;" no time at which one can say, "There is nothing higher or better for me; henceforth my years decline." Life, everlasting life, life evermore abundant awaits us.

We know also that heaven is the home of love. It is love that crowns life with blessedness. Without love all is a cold, dreary wilderness; with love there is beauty all around, and sweet fragrance fills the air. There perfect love reigns. Heaven is a home where only the language of love is spoken. It is our Father's house, and he is love. It is where Christ, whose hands tell his love for us. Our fellowship will be with the Father and His Son Jesus Christ, the fellowship of perfect freedom because in perfect love is absolute holiness. It is the home into which are gathered the children of God of every age, and each one borne thither by angels of God is welcomed by those who have gone before. Heaven is not a land of strangers to us. We will hear Moses and Elijah talk with Jesus, as the apostles on the mount heard them. Paul will speak to us in words once unspeakable, but now understood. John will talk with us of the love which eternal years can not measure. There are fathers and mothers, and other loved ones, who have been waiting for us. And all will sing the song of redemption, as Christ leads us to the Father and says, "Behold, the children thou hast given me." "In my Father's house," the words answer the heart; they speak joy and peace. "I will come again that I may receive you unto myself, that where I am ye may be also" We wait and listen for the footsteps at the door. —United Presbyterian.

Love's Overflow.

MARK GUY PEARSE.

God delights to bless us overflowingly. He who is Love cannot be content with giving us bread and clothes and light and air. He must put in a thousand things that are not merely necessary—the glad indulgence of His love to us. The stars must look down heaven's kindliness upon us. The flowers must brighten us with their beauty and sweeten earth with fragrance; the birds must bring their song. Our necessities, measured and exact, can never satisfy Him. He must give us music and laughter and the joys of little children and the brightness of home and friendship. Men cannot live by bread alone, either given or received. Love that reads in little common things a wealth that is more than golden, a glory that outpasses art, a meaning that is deeper than words—that is what love asks and what love gives. Look at the mother's love to her little baby. How absurd it is! How utterly unmeaning! What waste of precious time! What waste of energy to be chirping nonsense to a little child who cannot understand a word of it! But love understands it; feasts on it. Commandment, duty, necessity, service—there is room for more than all that. "She hath done what she could." She never preached; she never wrought any wonderful work; she never built a church or endowed a hospital or founded a mission. What, then, hath she done? She hath loved her Lord with a deep, tender devotion that gladdened and strengthened and comforted him. He who is Love sets most store by love. Love that delights in him; love that communes with him; love that is ever seeking to bring him its best riches; love that finds its heaven in his pleasure, its hell in his grief, its all in his service; love that blesses him with adoring joy for his great love; that rests triumphantly in his presence and wanders restlessly if he be gone—that is to him earth's richest gift.

When and What to Read.

If you are lazy, watch James.

If your faith is below par, read Paul.

If you are impatient, sit down quietly and have a talk with Job.

If you are a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you feel chilly, get the beloved disciple to put his arm around you.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—Ram's Horn.

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THE HOME.

May Young Children Become Christians?

The question is often asked, "Is it possible for a child to grow up under such conditions and go through life without falling away into sin?" This question implies another, "Is it not necessary for everyone to taste the forbidden fruit and indulge the pleasures of sin for a season before entering into life?" To this latter inquiry I would answer most emphatically, No! It is not necessary that our children should stray away into paths of evil, or become tainted with vice by indulging sinful desires, or become scarred and marred by Satan's shafts before turning to Christ. And to the first inquiry I would say with gladness, Yes! It is possible for a child properly trained to grow into manhood or womanhood free from the taint of willful sin, pure and noble and true, a fit vessel for the Master's use. But before this is possible the child must at some point come in contact with Jesus Christ, and must have that vital relation to Him which results from the divine implanting of the germ of eternal life within the soul.

And the fact which should inspire in every mother's heart a new and blessed hope is that any child thus trained, nourished, and fostered in an atmosphere of Christian love, if properly directed during the innocency of its childhood's career, will turn as naturally to Jesus and bestow upon Him the wealth of its tender heart's affection as the beautiful lily in its garden bed turns its petals and lifts its graceful form toward the sun.

Emma Graves Dietrick relates a touching incident which perfectly illustrates this truth: "A Christian mother, when her firstborn babe was laid in her arms, reverently said, 'This is God's boy and mine.' A partnership was formed between God and the mother for the training and teaching of the child. The mother resolved that her boy should never know when first he heard a prayer or heard of Jesus love. So every night, after the little one had been made ready for bed, the mother would kneel down and, taking both tiny palms in one of hers, would gently place her other hand over baby's eyes and ask in simple, audible words that the dear Lord who loved children would keep and bless her boy and help him to be good and true. By and by, when baby was strong enough to sit up, the mother would have him sit on the edge of the bed and lean his cheek against hers; but always one hand covered his eyes, while the other held his.

"There came a time when the little frame was racked with agony. Mother and doctor and friends were seeking to save a little life. Not old enough to talk, he could not tell his pain, but after awhile rest came and the doctor said, 'I think the worst is over; and if baby will go to sleep, nature will do the rest.' But the little eyes kept opening with a restless look, and the hands reaching out, and mamma stooped over and said, 'What does my darling want?' Instantly two tiny palms were put in hers and, moving his head toward mother's cheek the eyes closed. A moment of silence followed, for the mother thought she could not pray with the doctor there. The blue eyes opened, the little hands nestled closer into hers, and the eager coo of the sweet baby voice broke the silence. 'He wants something; do you know what it is?' asked the doctor And the mother, remembering the partnership with God, knelt down and prayed the simple, brief sentences, and baby slept. With moistened eyes the doctor said, as he laid his hand upon the mother's bowed head, 'I wish every child could grow up that way.' "

Do you say it was only a habit, and had no reverent meaning for the child? True, but the boy grew into the habit of prayer, and the mother and son were forever bound together by a cord of love that extended that partnership till "God and me" as the boy put it, were working together.

Mothers 'tis a blessed thing to be partners with God in the training of your children. O that all who are intrusted with the sacred responsibility of motherhood might learn this truth, and with untiring zeal and patience, born of an intense love for Christ, spend their lives implanting within hearts young and tender germs of love for Him who said: "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven!"—Rev. Charles E. Benedict, in N. Y. Advocate.

A Girl's Assets and Liabilities.

BY LUCY ELLIOT KEELER.

"I can row, play golf and tennis, fence, dance, skate," exclaimed Sarah Miggs, in a recent sketch by Miss Baylor; "I can dress extravagantly, I can play the piano and paint atrociously on china, I can speak French and German, I can ride and drive.

"I cannot dress myself. I do not even take care of my hands. I cannot cook a thing. I have no idea how to make coffee or fry eggs, nor how much of anything to give out for any meal. I cannot sew on the machine or with my fingers. I have no idea what servants ought to do, how they ought to do it, how soon they ought to accomplish it. I cannot take care of children. I faint in a sickroom."

Facing such assets and liabilities of a fashionable education, no wonder Sarah declared it something terrifying to become the head of a family on a moment's notice! Yet, sometime in her life, the sudden call to preside over the household of a husband, a father, a son or a brother comes to the majority of women. What will she do about it? Will she enter upon her duties boasting of the fact that the kitchen is undiscovered country, and confident that instinct will over-balance her ignorance? Or will she, rather, like Sarah Miggs, acknowledge her deficiencies and rise to meet them?

Sarah made a grand novitiate. What might have been learned almost unconsciously under a careful mother's eye she sought in training classes and the homes of more practical friends Roastology, bakology, marketology, patchology, darnology, nurseology became her study and her practice. It was no easy task, and one which her wealth made apparently unnecessary.

"I am not going to be a fraud as a wife," she insisted to all remonstrances. "I am going to keep my share of the contract. I am going to take charge of Dick and his house and his children just as if I were a lawyer taking a case, or a merchant setting up a store, or a captain taking command of a ship."

The whole tenor of her future proved that she was right. To row, to play golf, to dress charmingly, to be conversant with the whole gamut of accomplishments is commendable, but no young woman who has not in some degree mastered the intricacies of domestic science is qualified to become the queen of the home and so arbitrate the destiny of a family.—Congregationalist.

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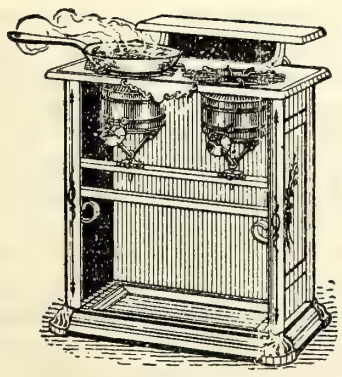
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THE MORGANTON DISTRICT CONFERENCE.

The Morganton District is composed of Burke, McDowell and most of Rutherford and Polk counties. Its territory is on the Eastern slope of the Blue Ridge, is elevated, broken, well watered and fertile. It has 16 pastoral charges with an aggregate membership of over six thousand persons.

The Conference met in the town of Marion on Thursday, July the nineteenth, with Rev. C. G. Little, the Presiding Elder, in the chair. That ready scribe, Rev. J. B. Carpenter, was elected secretary. The attendance of preachers and lay delegates was good.

We found it impossible to be present longer than one day, and of course did not hear the reports in full. From the facts gathered, we learned that there has been marked progress during the year on several lines. There are now eight new churches in process of erection. A number of good meetings have been held which resulted in many conversions and accessions and most of the pastors are now planning to begin at an early day special revival services.

A good deal of canvassing has been done in the interest of the Twentieth Century Thank-offering Fund, and the work is still going forward with a good prospect of reaching the dollar per member asked for. The collection taken in the Conference on Saturday by Rev. J. W. Jones aggregated about $3,000.

The purchase of Rutherford College by the Church seems to have given a new impulse to the educational work all over the District. The former pupils of the school and hundreds of the people are rallying to it with enthusiastic support. The policy outlined by the management seems to have struck a popular cord and its success seems assured.

Several of our Colleges had representatives at the Conference. Rev. Geo. F. Kirby made a strong plea for Weaverville. Prof. Charles C. Weaver pressed the claims of Rutherford. Rev. Plato Durham set forth the advantages offered by Trinity. Rev. C. M. Pickens made prominent the merit of Davenport. Prof. Boyd told of the work of Trinity Park High School and brother J. M. Pless made a telling talk for the Brevard Epworth School. The editor of the ADVOCATE spoke in behalf of our church literature and undertook to show that the greatest educational force in the Conference and the enterprise that has in it the largest possibilities for good, is the NORTH CAROLINA CHRISTIAN ADVOCATE. The brethren pledged one hundred new subscribers in the next thirty days.

Rev. C G. Little is the youngest of the three new presiding elders made at the last Annual Conference. He has taken hold of the work with great earnestness and has made a fine impression on the preachers and the people and they speak in high praise of his administration and preaching. He is greatly beloved.

Rev R D Sherrill, the pastor at Marion, is in his third year on the station. He is a superior young man and steadily grows in favor with the community.

Our home while in Marion was with Mrs. Dr. Gilkey and her cultured family. It was indeed a pleasure to spend a little while with these friends of other years.

D. B Johnson, J. A. Lackey, J. W. Griffin and W. F. Wood were elected delegates to the Annual Conference.

THE NEWS FROM CHINA STILL CONFUSING.

It is a remarkable fact that in this day of rapid transit and telegraphic communication with lightning speed, the world should be kept in ignorance and darkness in regard to what happened in the capital of a great empire weeks ago. Press dispatches, reports from regular correspondents and sensational letters are published in the papers every day, but accurate and full statements can not be obtained even by our own or other governments.

From the latest and most trustworthy reports from Pekin, it is evident the situation has not improved and if the statements given out are accurate, a general massacre has occurred. It is quite probable that in one way and another some missionaries and many native Christians and foreigners escaped with their lives, but it is certain very many perished at the hands of the merciless mob.

The list that accompany this latest and terrible news gives the number of those in peril in Pekin, as follows:

American Presbyterian Missionaries,	13
American Methodist Missionaries,	12
American Congregational Missionaries,	13
American Board Missionaries,	16
Total,	64

In the twelve foreign legations were the following numbers, approximately:

United States	78
Great Britian	84
Germany	84
French	91
Russian	50
Italian	36
Austrian	35
Japanese	46
Belgian	4
Spanish	4
Portoguese	5
Dutch	2
Total	519

The larger numbers in the above table include the armed guard of the various nations.

While this news did not reach the horrified world until the middle of July, it is asserted that the Chinese authorities in China, but outside of Pekin, knew the facts very soon after the horrors were perpetrated. The date of the massacre is placed as far back as June 30th.

It is still further intimated that Chinese ministers and consuls abroad, in lands foreign to China, knew of the terrible facts soon after they occurred, and was charged with the duty of breaking the news to civilization little by little. This course was chosen so as to make it appear that the regular Chinese authorities fought long and stubbornly for the foreigners, but were overpowered at last by the infuriated rebels, who even turned their guns against the Chinese authorities who were trying to protect their guests. As already stated, it is impossible to get the facts accurately or fully, but it looks very much like the Chinese government has practiced deception and duplicity in the matter.

The President of the United States is now asked to arbitrate with the Powers. It is understood that Mr. McKinley will do so under certain conditions. These have been clearly set forth by the State Department and information is now awaited from the Chinese Government. Meanwhile the powers are planning for a forward movement on Pekin sometime early in August. Evidently Germany and Russia will demand full indemnity for the outrages committed in Pekin.

THE WAYNESVILLE DISTRICT CONFERENCE.

The Waynesville District takes in the whole of Haywood and Transylvania counties, and all of Buncombe, Madison and Henderson counties lying west of the French Broad river. These cover much of the finest section of our mountain country. Besides the scenery, pure air and delightful climate, much of the land is fertile and highly adapted to the growth of wheat, corn, oats, rye and many kinds of grass. It is the home of the apple, which grows to perfection, and many other varieties of fruit abound.

Canton, the seat of the Conference, is in Haywood county, in Pigeon Valley, and on Pigeon River. It is located directly upon the Murphy branch of the South-railroad, which extends 124 miles west of Asheville. The town has been chartered for nine years, has a population of three hundred people, is a shipping point for lumber, for cattle, for fruit and for poultry in large quantities. It is also a distributing point for supplies of all kinds and does a considerable mercantile business.

We were told that bottom lands in the vicinity produce sixty bushels of corn to the acre and will easily command one hundred dollars, while upland will bring fifty dollars per acre. Indeed, it is a garden spot, el evated, healthy, picturesque and beautiful. The people are intelligent, industrious and temperate, and a large per cent of them are professed Christians.

The Conference met in the Methodist Church on Thursday morning with Rev. F. L. Townsend, the Presiding Elder, in the chair. Rev. J. E. Rankin was elected secretary. Nearly all the pastors in the District were present, but the attendance of lay delegates was not full. Abundant rains have thrown the farmers behind with their work, and the active campaign being prosecuted by the political parties kept many brethren at home.

Being obliged to attend another Conference, we could not stay long enough to hear all the reports, but learned that the year so far has been full of la bors and abundant in seed sowing, and that the outlook promises fair returns.

The financial condition of the charges is such as to make the brethren very hopeful of collecting a larger per cent. in the regular assessments than usual and making a very creditable showing on the 20th Century Thank-offering Fund. There have already been held some good meetings and the revival season, in that section, is now at hand. Most of the pastors will begin very soon a round of special services.

There were few visiting brethren or connectional men present up to the time we left. We suppose they came in later.

Rev. T. H. Law, of the American Bible Society, spent one day at Canton and was very happy in presenting the interest he represented. Rev. J. H. Weaver, D. D., of Asheville, received a warm greeting from his many friends. Prof. A. C. Reynolds, co-president of Rutherford College, represented that institution.

The editor of the NORTH CAROLINA CHRISTIAN ADVOCATE was most cordially received and given the right of way. The brethren promised a special canvass for thirty days and at least one hundred new subscribers. Certainly we could ask no more and our gratitude is sincere and overflowing.

Rev. J. Y. Scales, the pastor of Canton circuit, is a young man of great promise. His people love him and his work is prospering.

Rev. F. L. Townsend is in his first year on a district. He was made a presiding elder by Bishop Key last Conference. He has most favorably impressed his people and is performing the duties of his high office with great efficiency. His preachers and the people, without regard to denominations, think most highly of him. We predict fine success for him in District work.

While at Canton we were the guest of brother M. J. Mears, proprietor of the High Land House. This is an ideal summer hotel for those who want to enjoy quiet and rest. The rooms are large, airy and clean. The table is supplied with excellent food nicely served. The water is pure and cool, the air invigorating and the scenery around is beautiful. His rates are very low for the accommodations offered—only six dollars a week and twenty dollars per month. Three trains a day arrive and return to Asheville, which is only 18 miles distant.

EDITORIAL NOTES.

Dr. S. B. Turrentine preached in Central Methodist church last night. His sermon—on higher education—was an exceedingly fine one.—Monroe Cor.

Burlington is preparing for a grand Democratic ralley. They are expecting 10,000 people present to hear the speaking and enjoy a free dinner, on July 31.

Be sure and consult our advertising columns if you have a son or daughter to send off to school. If you want the best read the ADVOCATE.

Prof. J. F. Heitman, head master of Old Trinity High School, advertises in this issue. Good buildings, ample grounds, thorough work and low rates are the attractions.

Mr. John G. Wooley, of Illinois, candidate for President on the National Prohibition ticket, will speak in Salisbury on the 31st inst. This is the only appointment Mr. Wooley has in the State.

A chunk of Klondike gold, for a bank in Montreal, has just arrived at New York. It weighs 7,892 ounces, the result of sixty-two days' washings, and is worth $135,000. It goes to the Philadelphia mint to be coined into gold eagles.

It is currently reported that the Republican and Populist parties have fused in this State and that Judge Adams will be the candidate of both parties for Governor and Dr. Cyrus Thompson for Secretary of State.

Gen. Matt. Ransom spoke to a large crowd in the College Grove in Greensboro on Tuesday, July 24th. He is well preserved for a man of his age but has lost much of his former energy, life and power.

The town of Rutherfordton has had a dispensary for one or two years, and now its best citizens have joined in a move to dispense with it and substitute prohibition in its stead. The county has prohibition and we hope the town will soon fall in line.

We regret very much to report that the condition of Mrs. L. E. Wagg does not improve. She continues extremely ill. We ask the prayers of our preachers and people in her behalf. That she may be spared to her family and the church.

A human body was recently dug out of a peat bog in Schleswig, which is supposed to have been buried there 1,500. It was well preserved, had red hair, and was clothed in coarse woolen garments, with sandals on the feet. As there were no relatives to claim it, it was turned over to the Kiel museum.

We have three District Conferences this week. The Greensboro at Pleasant Hill, in Randolph county, the Salisbury at New London, in Stanly county, and the Asheville at Old Fort. We are trying to arrange to spend a day at each one. We are sorry they conflict.

Dr. H. M. DuBose was called last week to San Marcos, Tex., to see his father, who was critically ill. He had been looking several days for the call, knowing that his father was sick, and he left Nashville fearing the worst. We trust his fears were not realized, and that he will return in time to take his place at the great Atlanta Epworth League Conference next week.

Hon. Elias Carr, ex-governor of North Carolina, died at his home in Edgecombe county on July 22nd and was buried at the family cemetery on his farm. As chief executive of the State he faithfully administered the affairs of his high office and since he left the governors' mansion he has been living very quietly on his farm. He was a good man and leaves behind him an honorable name and record.

Greensboro has had a dispensary for more than a year, and those who are opposed to it are sparing no effort to break it down. The white men of the county are asked to vote on it on the 1st Thursday in August. Certainly a dispensary likes a great deal of being prohibition, but after observing its effects, we are satisfied it is much better than saloons. We hope the good people of Guilford county will not be misled by false statements, but give their influence to the people who are trying to lessen the evil of the liquor traffic until they can cast out the demon from their midst.

Richard Harding Davis's "The Relief of Ladysmith" in the July Scribner's is probably the most brilliant piece of war correspondence since his famous story of the fight at Las Guasimas. He gives a vivid impression of the ways of living, the privations, suffering, and the constant danger in the besieged city, and of the fine spirit of endurance that enabled its defenders to hold out until the last. He shows, too, how difficult it was for the advancing column under General Buller to make its way through the surrounding hills that afforded the Boers an almost impregnable natural defence and describes the stirring scenes attending the entrance into the city of the relief column. The illustrations are from photopraphs in the city and of the country about.

J. M. Buckley, D. D., writing of the late Dr. Richard S. Storrs, says: "As he departs, the noblest composite figure of pastor, preacher, and ideal citizen which the American Church has seen in half a century, passes out of sight, and he will have no successor. The restlessness of the age will not admit of a pastorate including two full generations and touching a third in its closing years. No hypercritical distinction, no bewildering doubts, no haunting fears rent, blurred or corrupted the splendid tapestry which he was ever weaving. On it was displayed the drama of man's fall, redemption, and salvation, each figure in due proportion, the strands so chosen that the coloring was dark as a pall when death, the offspring of sin, threw his shadow upon humanity, and vivid with all the tints of the rainbow when Christ, the offspring and root of David, the bright and morning Star, appeared to abolish death and bring life and immortality to light."

Our Job Office Department.

We have frequent inquiries from our preachers and others about doing job printing. Heretofore we have not been prepared to fill such orders. But being desirous of furnishing the best printing service for our preachers and others, we have arranged with a first class job office to have all printing done, promptly, and in the best style at the lowest possible rates for good work.

Letter and bill heads, circulars, pamphlets, visiting cards, catalogues, conference minutes and all kinds of plain and fancy work will be promptly done.

Write to the ADVOCATE office for prices and give us your orders. We are prepared to give satisfaction.

Death of Mr. Ralph D. Williams.

Mr. R. D. Williams was born in Person county, N. C., Dec. 27th, 1843, and died in Reidsville, N. C., July 7, 1900. His father, Jno. W. Williams, was a senator in the North Carolina Legislature from Person county for many years before the war. His father and mother both died when he was a mere lad, but he found a faithful foster-father in the great and good Dr. J. W. Williamson, who had married his half-sister. Mr. Williams served throughout the civil war in the Third N. C. Calvary; he was a gallant soldier and rendered efficient service to the Lost Cause, In 1863 he married Miss Nannie Powell, who belonged to an old and influential Virginia family: His wife, with five children—Mrs. Geo. S. Sartin and Robt. W. Williams, of Philadelphia, and Mrs. E. S. Sheppe and Misses Florence and Janie Williams, of Reidsville, survive him. Mr. Williams joined West Market Street Methodist church, Greensboro, about thirteen years ago. He was a noble, generous-hearted man. He was a devoted husband, a kind father, and a true friend. His genial spirit, like a perennial fountain, refreshed every one with whom he came in contact and won for him a host of friends wherever he went. He was well known throughout North Carolina, South Carolina and Virginia. Dr. Jno. R. Brooks, of the Main Street Methodist Church, conducted the funeral services from the residence in the presence of a large concourse of relatives and friends. The Masons performed the last sad rites for their departed brother at the grave. He has gone to his rest and his reward. After life's fitful fever he sleeps well. Rest on, dear friend; sweet be thy repose. Thou shalt awake again with the freshness of the morning upon thy brow, and immortal youth.

China's Fighting Strength.

WASHINGTON, JULY 23.—Captain Sigsbee, chief of the Bureau of Naval Intelligence, today issued a bulletin as to the exact armed strength of China.

The total number of troops is given at 1,752,000, composed of 205,000 field troops, 50,000 Manchurian regulars and 20,000 irregulars, 125,000 active and 10,000 disciplined troops, 689,000 reserves, composed of 13,000 field troops, 75,000 eight-flag troops in Pekin and 95,000 in the provinces, 506,000 green-flag troops and 858,000 mixed troops.

On paper there are 60,000 cavalry, 850,000 infantry and artillery. The cavalry have no horses, and nearly all still carry bows and lances. Only the very modern batteries now in operation are of any use. The only trained force is the detail of 17,000 men used to protect the Taku forts. This branch is armed with Mauser rifles, of which some 900,000 stands have been imported into China by German and English firms in the past three years. The number of fighting troops can be fixed at about 205 000.

Winston District Conference.

The Winston District Conference meets at Lewisville, Forsythe county, Aug. 8th. Lewisville is twelve miles from Winston and is not on the railroad It is desirable that all who can do so, bring their own conveyances. Members of the Conference who cannot do this will please notify me when to expect them and they will be met in Winston. On arriving at Winston please report at J. F. Griffith's store, Trade street.

C. A. WOOD.

DEAR ADVOCATE:—Please announce our District Sunday-school and League Conference to be held at Montmorency church, (near Candler station) on Sulpher Springs circuit, August 23-26 A suitable program will soon be announced.

F. L. TOWNSEND, P. E.,
Waynesville District.

DR. L. W. CRAWFORD, Greensboro, N. C.—The lay delegates elect from our District to Annual Conference are Jas. Buttrick, A. Cannon, W. B. Furguson and Rev. Fitch Taylor.

F. L. TOWNSEND.

By a mere accident, the name of B. F. Davis was omitted in the list of trustees of Rutherford College in the catalogue published last week, and was not discovered by us until part of them had already been distributed. We have corrected all not distributed when ommission was discovered. Bro. Davis is a valuable member of the Board and Executive Committee both, and we gladly correct the omission.

JNO. W. JONES, Cham. Bd.

Notice.

EDITOR ADVOCATE—Dear Bro.: Will you give notice in your paper that W. H. Connelly, at Morganton, N. C., is Treasurer of a monument fund now being solicited for the erection of a monument to the late Dr. R. L. Abernethy of Rutherford College, N. C. All former pupils of Rutherfhrd College and friends can contribute to this worthy cause, and let there be a lasting monument erected to this faithful soldier of the Cross and great benefactor.

Yours, &c.,

H. D. ABERNETHY.

Hickory, N. C., July 19th, 1900.

Winston District Conference.

The Winston District Conference will convene at Lewisville, in Forsythe county, on Thursday, the 9th of August, at 9 o'clock, a. m. Delegates are requested to go in private conveyance, as it will facilitate entertainment.

Rev. W. H. Willis will preach the opening sermon at 11 a. m.

Committee on examination for license to preach, &c.: Revs. T. F. Marr, M. H. Vestal and P. E. Parker.

Recording stewards will please have the Quarterly Conference Records on hand.

Visiting brethren will be accorded a cordial welcome.

P. J. CARRAWAY, P. E.

A Prominent Physician.

Dr. C. I. S. Cawthon, of Andalussia, Ala., writes: "I find Tetterine to be superior to any remedy known to me for the cure of Eczema and other stubborn forms of skin diseases." If there were only many others as honest as Dr. C. how much mankind would be blessed by this truly wonderful antidote for all itching eruptions. 50c a box at druggists or by mail from J. T. Shuptrine, Dept. D., Savannah, Ga.

Pain-Killer, as an internal remedy, has no equal in cases of colic, summer complaint, dyspepsia, dysentery, and rheumatism. It is the best liniment in the world. Its action is like magic, when applied to bad sores, burns, scalds and sprains. For the sick headache, and toothache, don't fail to try it. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for July 29, 1900.

THE TRANSFIGURATION.
Luke 6: 28 36.

TIME.—Uncertain; perhaps A. D. 29.
PLACE.—Probably Mount Hermon.

GOLDEN TEXT.—This is My beloved Son: hear Him.—Luke 9: 35.

Order of Events.

The three synoptists (Matt. 17: 1-13; Mark 9: 2-13; Luke 9: 28-36) agree in placing the transfiguration immediately after the discourse on Christ's approaching Passion, which was suggested by Peter's glorious confession (Matt. 16: 13-28; Mark 8: 27-9, 1; Luke 9: 22-27). Matthew and Mark say "after six days," Luke says "eight," the difference being that Luke includes the first and last days, which the others probably omit in their reckoning. What occurred in this interval we can only conjecture. The appalling announcement of Jesus of their speedy separation and of His own suffering and death must have given direction to the thought and discourse of that most memorable and solemnizing week; and it may well be that the thought of what He was about to undergo so weighed upon our Lord's spirit that He was constrained to take His three most familiar and responsive companions and seek the solitude of the mountain height for communion with the Father. Such we know to have been his habit at important crises.

The tradition fixing the site on Mount Tabor is now generally discredited. The narratives, to be sure, leave the locality undetermined, but as Mount Tabor was fortified at this time, which would be unfavorable to privacy, as the event is narrated in such close connection with the incidents at Cæsarea Philippi, and as mention is made of a journey into Galilee (where Tabor was) immediately after the transfiguration (Mark 9: 30), it seems best to accept some spur of Mount Hermon in the vicinity of Cæsarea Philippi as the most reasonable suggestion.

Verse 28. These sayings. The discourse in Luke 9: 22 27. Took * * * Peter, James, and John. Those whose capacity for spiritual things seems to have been greater than that of the others. It is not of any use to experiment with people much beyond their capacity. These three might learn something from a scene like the transfiguration; they had already shown sympathy and insight as to spiritual revelations; to the others it would probably have proved only a bewilderment and stumbling-block, from which it was better that they should be preserved. It was not a case of favoritism, but of fitness.

29. As he prayed. It is to be remembered that our Lord sought the mountain top not to be transfigured, but to pray; it may be the thought of transfiguration was not in his mind at all; he went up, in all probability, to spend the night in prayer, as was his wont when greatly moved, and surely the thought of that sorrowful journey to Calvary upon which he was about to enter was enough to warrant this resort to prayer for strength and consolation.

30. There was a heavenly light, and there was also a heavenly company. Two men, * * * Moses and Elias. Moses representing the law, Elias the prophets; both "were until John," but now a greater is here, who is all and in all. Plumptre exhibits the fitness of these two to complete the glory of Christ: "Of one it had been said that a 'prophet like unto him' should come in the latter days (Deut. 18: 18), to whom men should hearken; of the other, that he should come again to 'turn the hearts of the fathers to the children' (Mal. 4: 6). The close of the ministry of each was not after the 'common death of all men.' No man knew of the sepulcher of Moses (Deut. 34: 6), and Elijah had passed away in the chariot and horses of fire (2 Kings 2: 11). Both were associated in men's minds with the glory and kingdom of Christ. The Jerusalem Targum on Exod. 12 connects the coming of Moses with that of the Messiah. Another Jewish tradition predicts his appearance with that of Elijah. Their presence now was an attestation that their work was over, and that Christ had come."

32, 33. Heavy with sleep. An indication that it was evening, and that the disciples were weary from the day's journey. It is good for us to be here. The disciples, aroused from sleep by the supernatural brightness, were dumfounded, and Peter, not knowing what He said, made the proposition for three tents or tabernacles. The recognition of Moses as one of the visitors may have led Peter's thoughts back to the records of the exodus, when the Lord talked with Moses in the tabernacle (Exod. 33: 7-10); and three tabernacles on Mount Hermon, in which Jesus and Moses and Elijah might sojourn and show themselves to the people, might easily be to Peter's mind a more fitting consummation for the crowning manifestation of the kingdom than the shame and death at Jerusalem.

34, 35. There came a cloud. It is not easy to account for this appearance of God except on the ground of its being an assurance to the three disciples that their Lord, though in company with Moses and Elias, was not in the same class with them. If the disciples were thus for the moment tempted to reckon Him as "only one of the prophets," this revelation would correct the mistake. The bright, luminous cloud, fit symbol of the divine Presence, wraps all from sight, and out of the cloud comes the Voice, saying, "This is My beloved Son, in whom I am well pleased; hear ye Him."

36. Jesus was found alone. The light darkens down; the heavenly visitors return to the world of spirits. Jesus is alone with His terror stricken three. Instantly his concern for them moves him to action, and, lest they should think that he too had become a spirit, he comes to them in the old, familiar way—touches them with hands of flesh and speaks to them the reassuring words, "Arise, and be not afraid." And they held their peace. It is doubtful whether had they spoken of it anybody would have understood, and so silence was better. But they never forgot. John years after recalls it in his record (John 1: 14), "We beheld His glory, the glory as of the only begotten of the Father;" and Peter shows the effect it had upon his own experience as he reminds those to whom he writes that "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ. * * * For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." (2 Peter 1: 16).

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40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1 00 bottles.

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To Send You Three Suits on Approval?

If you do tell us and we send them, you can return the whole business if they do not prove satisfactory. A ROUND CUT SACK, A DOUBLE BREAST SACK, OR A FROCK, IF YOU DESIRE.

Remember, you take no chances, you get what you want before you put down a cent.

Write us for order blanks, but mention the CHRISTIAN ADVOCATE.

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300 SOUTH ELM STREET, GREENSBORO, N. C.

OPENING OF THE
Vanstory Clothing Company.
GRAND DISPLAY OF NEW GOODS.

GREENSBORO, N. C., April 10, 1900.

We take pleasure in announcing to you that we have opened business at the old place, 226 and 238 South Elm Street, in our new store. with ALL NEW GOODS and a new firm.

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Having adopted the STRICTLY ONE PRICE and CASH SYSTEM, it enables us to quote you lower prices than we otherwise could No per cent. added for losses on bad debts, which is for our customers' benefit We have bought in large quantities from the best importers and manufacturers.

We have a custom department Suits made to order from five to ten days. Fit guaranteed.

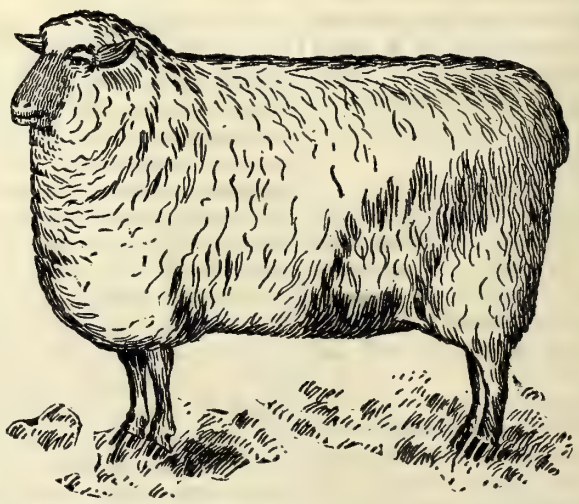
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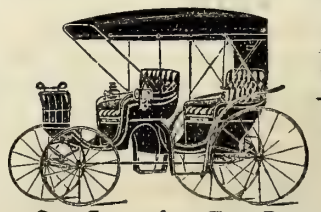
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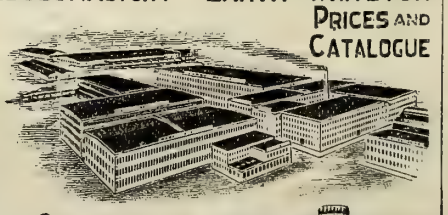
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PARRY MFG. CO. Indianapolis, Ind.

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for July 29, 1900.

CUMBERERS OF THE GROUND.

Luke 13:6 9.

References.

The vice of idleness, Prov. 10:4, 5 26.

The activities of the inactive, Eccl. 10:18

Work a necessity, Prov. 6: 6 11; 20:4

Work a blessing, Prov. 13:11; Eccl. 5:12

Providing for one's own, John 19: 25-27.

Using Opportunity, John 9:1 7.

ROOTS.

Unsightliness is not always uselessness. Some repulsive looking bulbs contain the germs of charming blossoms.

A strong exterior is often well-rooted. The unseen workings determine strength.

Not straggling roots crawling along the sandy surface, but stout, vigorous ones that strike down through the subsoil, are equal to all conditions of weather.

Thus if man would be a blessing to earth he must send the roots of his life down deep into the soil of truth and love where he can be constantly refreshed by never failing waters.

THE TRUNK.

This is the tree's bulwark. Without it the tree could not exist as a tree. For the tree's best development it is desirable that the trunk be strait, well proportioned, and free from disease. Likewise the human body for man.

BRANCHES.

These are to the tree what capabilities are to man. They furnish the trunk with means by which it may carry out its mission.

LEAVES.

Pretty things are they in their place serving their high purpose, sporting about in sunshine and shadow. Like man's words they are very numerous and too often fall listlessly to the ground. Sad indeed is it for tree or man when it must be said of either, "nothing but leaves."

FRUIT.

Ah! this tells the story. This is the test of tree and of human life. It is not a question as to how much either can spread itself, how numerous and shapely are the leaves or words. No, indeed; these alone are but cumberers when unattended by fruit. The question is, What has been accomplished toward contributing to man's welfare? What is actually done for the good of the world? Achievement measures usefulness. If nothing is added to the welfare of society, then he is a cumberer of the ground.

APPLES OF SODOM.

In "Household Words" Dickens describes a visit to what he calls "Skitzland" A man digging a hole in his yard broke through the crust of the earth and fell into the interior. Here he found many strange looking people It seemed that all persons were born physically perfect. But at a certain age any part of the body which was not used was lost to them entirely, except the bones. Coachmen had left only stomach and hands. The lawyer had no legs, but a massive jaw. The fashionable young ladies were all eyes and nerves. The school teacher had only his head left. May not this serve us as an apt illustration of what must be the result of neglect? Will not our unused talents in time become incapable of bearing fruit? What a warning!

SEED GERMS

1. No person can follow Christ aright without becoming busy.

2. If we work for work's sake and the good to be done thereby, we shall never long want for wages.

3. We cannot stand still without impeding the world's progress.

4. Heaven and earth are intended for industrious people.

5. Fruit is proof of faithfulness

"But spared another year to see,
And cultured by Thy grace,
Oh, let me henceforth yield to Thee
The fruits of righteousness."

Only a Piece of Paper.

The following illustration of what may be accomplished by good literature is recounted by an exchange:

"I was asked to go to a public house in Nottingham to see the landlord's wife who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she found the Lord. 'Reading that,' she replied, handing me a piece of paper."

"I looked at it and found that it was part of an American newspaper containing an extract from one of the Spurgeon's sermons, which extract had been the means of her conversion.

"Where did you get that newspaper?" I asked.

"She answered: 'It was wrapped around a parcel sent to me from Australia.'

"Talk about the hidden life of good seed! Think of that! A sermon preached in London, conveyed to America, then to Australia, part of it torn off for the parcel dispatched to England, and after all its wanderings, giving the message of salvation to that woman's soul! God's word shall not return unto Him void."—Ram's Hord

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

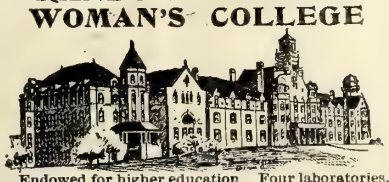
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WM. W. SMITH, A. M., LL.D., President, Lynchburg, Va.

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"Housework is hard work without Gold Dust"

To Clean Matting

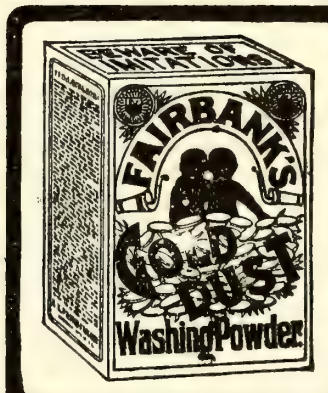
Few things can be used to clean matting; salt and soda have been used, but experience has taught that the best way is to have the matting thoroughly swept, and then go over it with a solution of warm water with

Gold Dust Washing Powder

dissolved in it; it is best to use a woolen cloth; a tablespoonful of Gold Dust Washing Powder to a quart of water is the proportion; wring the cloth almost dry and rub quickly, but the moment the water gets dirty, change it for fresh; then follow the wet cloth with a dry one. This will clean it perfectly.

The above is taken from our free booklet "GOLDEN RULES FOR HOUSEWORK" Sent free on request to

THE N. K. FAIRBANK COMPANY,
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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Annual Report of the Conference Corresponding Secretary.

In the report which I present to you today, my co-workers, there is much of encouragement, and, I regret to add, something of discouragement. At our last annual meeting we planned large things—unto all of them we have not attained. Our goal is an Auxiliary in every church and every woman in the church a member—we have organized only ten new Auxiliaries and five Light Bearer bands. We hoped to double our membership—our actual increase is only 123. We resolved that a meeting be held sometime during the year in each district—only the Secretary of the Shelby district has done this. We also resolved to secure at least 125 new subscribers to the Woman's Missionary Advocate—we have fewer than last year. It seems difficult, also, to maintain what we have gained in many places. Four of the newly-organized Societies are reported to be well-nigh dead. two that were organized last year are said to have been converted into Church Aid Societies, and from several Auxiliaries there have been no reports at all. It is well not only to look our failures squarely in the face, but to inquire honestly who is at fault. Is it the President, the Corresponding Secretary, the District Secretaries, the Juvenile Superintendent, the Auxiliary President? Is it I? Is it you? Have we lacked zeal for the Master's cause? Have we considered our own personal affairs of more importance than those of the kingdom? Have we faltered in the presence of difficulties? Have we been faithless, unbelieving?

Apart from this failure to increase our home-working forces, our Conference Society shows many signs of growth. Many life-members and two honorary life-members have been made. Why should we not make a specialty of the latter this year? Mite boxes have been more generally and effectively used—we commend them most heartily; if given out at the beginning of the year they work silently without interfering with other plans. Many have purposed to drop into their own box a penny a day—if everyone would do this! The [illegible] year's minutes, but we beg all Auxiliaries to keep correct records of all gifts with names of givers that it may be done the following year.

We gratefully accept as answer to our prayers the fact that we have now a missionary candidate from our own Conference. The papers of Miss Blanche Howell, of Morganton, first referred to the Local Board and later to the Committee on Missionary Candidates at the annual meeting of the Board, were most highly commended and she was recommended for appointment to the foreign field after a year at the Training Sceool. Surely we will take her to our hearts and encompass her with our prayers.

In mapping out our work for the new year we must base our plans on the action of the Woman's Board of Missions: The reports of this Board show clearly that there is constant extension of work in the foreign field. To keep pace with it our first care must be to extend the work at home. We would beg each District Secretary not to grow disheartened, but to continue to try to organize new Societies; to hold a District meeting; to exercise the most careful oversight over each Auxiliary, inspiring each one to do its very best. Especially let us nurture our Young People's Sccieties and gather all the children into Light Bearer bands. We beg each Auxiliary to set before itself some definite number to work to in increasing its membership. We need not be reminded that only a very small fraction of our women and children are enlisted in this work and that we have an open field; and by no means let us again fail to give our Woman's Missionary Advocate a largely increased circulation.

The total amount raised by the Board last year was $94,800. Our missionaries estimated their needs for the new year at $135,000. The General Secretary, Mrs. Trueheart, made the appropriations $104,000, subject to the approval of the Board. A resolution having been adopted by the Board that the appropriations should not be greater than the collections of the previous year, even Mrs. Trueheart's estimates had to be cut down at many points, so that our missionaries are expected to get on with many thousands less than they need. I could not make our pledge less than it was last year—$1,500. This will be apportioned to the different districts, and by the District S[illegible]

District Conference Directory.

The Winston District Conference will be held at Lewisville August 8th, and continue over Sunday, the 11th.

The Waynesville District Conference will convene at Canton, N. C., the fourth Sunday in July, beginning on Thursday before.

The Salisbury District Conference will convene at New London and will embrace the 5th Sunday in July.

The Greensboro District Conference will meet at Pleasant Hill, West Randolph circuit, and will embrace the 5th Sunday in July, beginning on Thursday before.

The Franklin District Conference will convene at Haysville, N. C., August 8-12, embracing the 2nd Sunday.

The Mount Airy District Conference will convene at East Bend on August 22-25.

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QUARTERLY MEETINGS.

GREENSBORO DISTRICT---4th Round.

FRANK H. WOOD, D.D., P. E., Greensboro, N. C

Jackson's Hill circuit, Macedonia	Sept.	1 2
Asheboro circuit, West Chapel	"	8 9
Asheboro station (at night)	"	9
Uwharrie circuit, Sloanville	"	15 16
West Market St station (morning)	"	23
Proximity station (at night)	"	23
St Paul station. (morning)	"	30
Naomi station (at night)	"	30
Wentworth circuit, Mt Carmel	Oct.	6 7
Ruffin circuit Ware's Chapel	"	13 14
Reidsville station (morning)	"	14
Ramseur circuit, Franklinsville	"	20 21
Liberty circuit	"	27 28
West Randolph ct	Nov	3 4
Pleasant Garden ct., Friday	"	9
Randolph circuit	"	10 11
High Point station (at night)	"	11
Greensboro circuit,	"	17 18
Centenary (at night)	"	18

ASHEVILLE DISTRICT---3d Round.

D ATKINS, P. E., Weaverville, N. C.

North Asheville	June	2 3
Bethel	"	2 3
Marshall, Rector's	"	9 10
ngs, Antioch	"	16 17
rel	"	23 24
le, Concord June 29, 30	July	1
ek, Deaton's Bend June 30	"	1
onville	"	7 8
oa, Tabernacle	"	14 15
aluda	"	21 22
ek, Skyland	"20	21,22
Carson's Chapel	Aug	4 5
le Beach	"	11 12
Street	"	18 19
	"	25 26

SVILLE DIST.—3d Round

THOMPSON, P. E., Statesville, N. C.

station	June	9 10
e station	"	10 11
rg circuit, Eagle Mill	"	16 17
uit, Moss	"	17 18
cir uit Centenary	"	23 24
ircuit, Ebenezer	"	24 25
ion, D C June 28,	July	1
station	"	7 8
	"	8 9
circuit, Liberty	"	14 15
circuit, Beulah	"	15 16
ircuit, Wesley Chapel	"	21 22
ircuit, Salem	"	22 29
t, Harper's	Aug	4 5
uit, Fair Grove	"	11 12
ion	"	12 13
uit Rocky Mount	"	18 19
station	"	19 20
uit Ball Creek, C M	"	25 26
it, Bald Creek, C. M	"	25 26

OTTE DIST.—3d Round

rentine, P. E., Charlotte, N. C.

tion	June	17 18
on street	"	24
t, Trinity	"	24
t Harrison June 30	July	1
tion (D C)	"	7 8
ard Street	"	15
orth	"	15
Prospect	"	21 22
	"	22 23
uit, Concord	"	28 29
Harmony	Aug.	4 5
uit, Bethel	"	8
uit Union	"	11 12
Pleasant Grove	"	14
ity	"	19
Hickory Grove	"	22
Sandy Plane	"	25 26
ry	Sept	2
eversville, Severnsville	"	2
Shiloh	"	8 9

MOUNT AIRY DISTRICT---3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	10
Pilot Mountain circuit, Pilot Mountain	"	16 17
Stokes circuit at Stokesburg	"	23 24
Elkin station at Maple Spring	"	23 24
Sparta circuit at Laurel Springs	June 30,	July 1
Jefferson circuit at Bethany	July	1 2
Healing Springs ct at Healing Springs	"	7 8
Creston circuit at Sutherland	"	14 15
Watauga circuit at Smith Chapel	"	15 16
Boone circuit	"	21 22
Wilkesboro circuit at Lebanon	"	28 29
North Wilkesboro ct at Miller's Creek	"	29 30
Rockford circuit at Dobson	Aug.	4 5
Mount Airy circuit at Salem	"	5 6
East Bend circuit at East Bend	"	22 25

The Mount Airy District Conference will be held at East Bend August 22-26

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

Marion station, Snow Hill	May	19 20
McDowell circuit, Murphy's	June	2 3
Table Rock circuit, Linville	"	9 10
East Rutherford circuit, Oak Grove	"	16 17
Henrietta station, Caroleen,	"	17 18
Rutherfordton circuit, Mt. Hebron	"	23 24
Silver Creek circuit, Salem June 30	July	1
Morganton station	"	1 2
Morganton circuit, Gilboa	"	7 8
Broad River circuit, Tanner's Grove	"	14 15
Forest City station, Forest City	"	15 16
Bakersville circuit Snow Creek	"	28 29
Connelly Springs circuit, Friendship	Aug.	4 5
Elk Park circuit, Elk Park	"	4 5
Estatoe circuit, Concord	"	11 12
Green River circuit	"	15

District Conference at Marion July 19-22. The first day will be a Missionary Institute.

FRANKLIN DISTRICT - 3d Round.

C. M. Campbell, P. E., Franklin, N. C.

Franklin station	May	5 6
Whittier circuit Ocona Lufta	"	12 13
Cullowhee circuit, John's Creek	"	19 20
Webster and Dillsboro sta, Dillsboro	"	26 27
Bushnell circuit, Almond	June	2 3
Bryson City station	"	9 10
Robbinsville circuit, Tuskegee	"	16 17
Andrews circuit, Peachtree	"	23 24
Macon circuit Salem June 30	July	1
Glenville circuit, Big Ridge	"	7 8
Highland circuit, Highland	"	14 15
Franklin circuit, Watauga	"	21 22
Hiwassee circuit Harris Chapel	"	28 29
Murphy station	Aug	4 5
Haysville circuit, (D C) Haysville	"	8 12

Committee on examination of applicants for admission on trial into the traveling connection: Revs Ira Ervin, J E Abernethy and R S Howie

For license to preach: Revs J H Bradley, T F Glenn and T E Weaver.

Local preachers for orders: Revs. E Myers, W L Nicholson and E N Crowder.

SALISBURY DISTRICT - 3d Round

W. W. Bays, P. E., Salisbury, N. C.

Concord ct, Olivet	June	2 3
Concord Epworth	"	3 4
Salisbury ct, Providence	"	9 10
Salisbury, Main St	"	10 11
China Grove ct., Harris Chapel	"	16 17
Concord Forest Hill	"	23 24
Concord, Central	"	23 24
Linwood ct, Centre	June 30,	July 1
Lexington station	"	1 2
Gold Hill circuit, Zion	"	7 8
Salem circuit, Pine Grove	"	14 15
Salisbury, First Church	July	21 22
Albemarle ct Gold Hill, (D. C.)	"	28 29
Albemarle station,	"	29 30
Mount Pleasant circuit, Cold Spring	Aug	4 5
Norwood circuit	"	11 12
Spencer station	"	18 19
East Salisbury station	"	18 19

District Conference will convene at New London at 9 a m, Wednesday July 25.

Let all pastors be ready to report subscriptions for Missions and all other collections in full, if possible, at District Conference

WAYNESVILLE DIST--3d Round.

F. L. TOWNSEND, P. E., Canton, N. C

Clyde circuit, Elizabeth	June	9 10
Sulphur Springs circuit, Sardis	"	16 17
Brevard station, Pine Grove	"	23 24
Transylvania ct Greenwood, June 30,	July	1
Mills River circuit, Horse Shoe	"	7 8
Leicester circuit Little Sandy	"	14 15
Canton circuit Canton	"	21 22
Haywood circuit, Pine Grove	"	28 29
West Haywood circuit	Aug.	4 5
Waynesville station	"	12 13
Spring Creek circuit	"	18 19
French Broad circuit	"	25 26

SHELBY DISTRICT—3rd Round.

W. R. Ware, P. E, Shelby, N. C.

Bessemer City circuit, Tate's Chapel	June	9 10
King's Mountain & Elbethel, K M	"	10 11
Gastonia station	"	11
Polkville circuit, Polkville	"	16 17
Belwood circuit, Falston	"	17 18
Shelby station, Wednesday night	"	20
Cherryville circuit, Lander's Chapel	"	23 24
Lincolnton circuit, Pisga	"	23 24
Shelby circuit, Beulah June 30,	July	1
Mt'n Island circuit, River Bend	"	7 8
District Conference, Shelby	"	11 15
Lowell circuit Bethesda	"	21 22
McAdensville station	"	22 23
Lowesville circuit, Hill's Chapel	"	27
Stanly Creek circuit, Iron station	"	28 29
N Cleveland circuit	Aug	1
South Fork circuit, Bethel	"	4
Rock Springs circuit	"	5 6

WINSTON DISTRICT—3rd Round.

P. J. CARRAWAY, P. E., Greensboro, N. C.

Thomasville station, Fair Grove, June 30,	July	1
Walkertown station Bethlehem	July	7 8
Kernersville circuit, Mt Vernon	"	14 15
Winston, Burkhead, night	"	15 16
Madison circuit, Leaksville	"	21 22
Mocksville circuit, Zion Chapel	"	28 29
Mocksville station	Aug.	4 5
Forsythe circuit, Lewisville (D. C.)	"	9 12
Winston, Grace Church, night	"	12
Davidson circuit, Goodhope	"	18 19
Winston circuit, Mt. Tabor	"	23
Forsythe circuit Brookston	"	24
Farmington circuit, Farmington	"	25 26
Summerfield circuit, Mt Carmel	Sep.	1 2
Danbury circuit, Mt Hermon	"	8 9
Jamestown circuit, Oak Ridge	"	15 16
Winston, Centenary, night	"	22 23

(Concluded from 12th page)

schools—they are the main agencies through which we work, and their establishment at strategic points means the permanent enlargement of our work and increased facilities for carrying it on. Nor need I remind you that we, as women, above all others, have deepest cause for profound gratitude to God. As we stand at the close of a century that has brought so much enlargement to women every way—physically, mentally, socially, spiritually, nothing stirs our gratitude more profoundly than a contemplation of what has been called "The Epiphany of Woman"—her emergence out of the obscurity of centuries into something like her true relation as to the work of God. We rejoice that God has opened our eyes to behold the need of our heathen sister about whom still hang the chains of superstition, ignorance, degredation and misery, and aroused us from our self-centered lives to practical effort for her deliverance. And what woman who has entered heartily into this work will not testify that unspeakable blessing has resulted therefrom to her own soul! Can we bring an offering that will bear any adequate proportion to the magnitude of benefits received? There is everything to inspire us to respond to this call loyally and royally. Everything to inspire us to make a supreme effort to give even to the point of large sacrifice. Such a call comes but once in a life time. When the matter was first presented to my own auxiliary, a widow womon who earns her daily bread with her needle said she could see nothing less than ten dollars as her offering. She worked and prayed and prayed and worked. God sent her five dollars, she earned the rest and the whole ten is now in the treasury. Another widow who earns her living in a more profitable way said she could think of nothing less than one hundred dollars as her gift. After much thought and earnest prayer, my dear sisters, I am deeply impressed that our Conference Society ought to increase the offering already made to $5,000.00 A few have given gloriously. Many have given something who will give more when the matter is presented to them in a more appealing way, and many have not yet given at all. It was recommonded at the Board meeting that a suitable person be appointed by each Conference Society to canvass in the interest of this fund. Considering what has already been done, this does not seem best for us. I suggest the following plan of work for the remainder of the year It was a happy thought on the part of the Woman's Board to devote a part of the Twentieth Century Offering to building the school in Soochow, China, in memory of Miss Haygood, and to call it the Laura Haygood Home and School. No name is more precious to us than that of this peerless woman, who gave fifteen of the best years of her life for China's redemption, and whose dying message of hope and faith comes to us with peculiar force today—"Be strong and very courageous, for I am sure He has much land for us to possess in His name in China." No monument could be more fitting, none more pleasing to her, than a school wherein China's daughters, whom she loved so well, may receive Christian education and go hence to dot that benighted land with Christian homes, and to labor in different ways for the uplift of their race. Every one of us will want to help build this monument. To facilitate the matter a joint stock company has been formed by the Board, and to every one paying ten dollars a beautiful certificate of stock, bearing as a vignette a likeness of Miss Haygood, will be sent. I beg that each of you, dear co-workers, will, if possible, take one or many individual shares of stock, and if you cannot do this, give what you can to help your auxiliary to take several shares.

Any individual taking as many as ten shares can thereby be made an honorary life-member of the Missionary Society, and her name will also be placed on our honor roll. Any auxiliary taking ten shares can make one of its members an honorary life-member, and the name of the auxiliary will be put on the honor roll. Eighteen hundred dollars has already been paid into the treasury and more pledged to be paid by January the first. Let us go at once to work and take shares enough in this Memorial School to bring our offering up to $5,000.00.

I need not remind you, dear sisters, that we stand today under the shadow of what is said to be the greatest event that has transpired since Pentecost—the Ecumenical Misoionary Conference recently held in New York City. It was not my privilege, as it may not have been yours, to attend this Conference, but our hearts have burnded within us as we have read the glowing accounts thereof. We have there had a most convincing demonstration that the greatest work in the world is the missionary work; that the greatest, best people in the world are engaged in this work; that God has put His signal blessings upon this work; that the fields everywhere are ripe unto the harvest and calling for reapers; that thousands are ready to go and reap if they were only sent; that God's almighty power is within grasp of our faith; that nothing will hinder the speedy conquest of the world for Christ save the selfish withholding from God of that which is His due; indeed, that all things are ready except the ready money. Our hearts still thrill with that magnificent challenge of Dr. Strong: "What are churches for but to make Missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?" Shall all this light and inspiration come to the children of the kingdom in vain, creating only a short-lived sentiment, instead of inciting them to undertake great things for the hastening of the triumphs of that kingdom? Though we constitute but a small part of the great missionary whole, shall we not do our utmost to make the end the Eccumenical Conference the beginning of the Eccumenical conquest?

I repeat that extraordinary obligations are upon us. We shall not be able to meet them in our own strength. I therefore beg that you join me daily in the definite prayer that we may be enabled to accomplish all that is in our hearts to do. There were places in His earthly home where Christ could do no mighty works because of their unbelief. There are fruitless lives today because of this same unbelief. I believe He is ever looking for humble, trusting souls through whom to manifest the exceeding greatness of His power. Wherever He sees faith He will surely reward it. I commend as our motto for this year's work, the text: "They that do know their God shall be strong and do exploits."

DEAR BRO. CRAWFORD:—At your request I will send in report from Rutherfordton circuit I have gotten subscribed to the Twentieth Century Fund $658 on my work. Have $10 over the amount assessed for Conference collections in good subscription. Have had about 40 conversions in my work, most of these on Children's Day, over 20 accession.

We begin work on our new church at Thermal City this week. Will put in the month of Aug. in revival work. I expect to have all the collections in full and one hundred conversions by Conference. Pray for us. Yours in Christ,

J. H. BRENDLE.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.

Bishop A. W. Wilson, D. D., Baltimore, Md.

Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D., Spartanburg, S. C.

Bishop C. B. Galloway, D. D., Jackson, Miss.

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.

Bishop H. C. Morison, D. D., Louisville, Ky.

Bishop W. A. Candler, D. D, Atlanta, Ga.

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Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

"I have been reading your letters and am glad to read them. I have been a merchant. I quit the farm because I could not get a living out of it, but hate merchandizing worse than anything I ever did. So I have gone back to mother earth for a home again. My brother takes the paper and I read it, otherwise I would take it myself. Brother and I have a large pasture on Moccasin creek of about 200 acres, which grows a large meadow hay. We have 40 cattle on it now, and I believe it would feed forty more. We pen them in the lot at night, and keep the lot well littered with pine straw. Will it pay to haul straw in that way, or will it be better to fence in an acre, and when that is enriched, put them in another small lot. I want to raise clover and peas to feed them on in winter, at least those we keep over. Our pasture is half in one county and half in another. I have 25 small steers two years old. Will it pay to keep them over during winter, or to sell as fast as they get fat? The remainder of the stock are cows and heifers. I am too far from market to sell butter, being 25 miles from Raleigh. Our pasture land is all swamp land, and we want to take in some hill land this winter. I have corn on a piece of land which I want to keep in the pasture in winter. Will it pay to sow clover in the corn when laying by? What is the best to sow on it for winter pasture. The upland soil is grey gravel. We have 200 acres of upland besides the pasture, half in cultivation and half in timber, that is in old field pines. We want an honest living out of if, and want your advice." This is but one specimen of similar letters that I am constantly getting since this series of letters began, not only from the readers of the ADVOCATE but from those who read them in the other papers of the State into which they are copied. We write these for the benefit of the farmers of North Carolina and are glad to have them copied elsewhere, as they thus reach more of those for whom they are written. Having so large a piece of natural meadow land adapted to pasturing cattle, our friend is fortunately situated. Keep on penning the cattle at night and haul pine straw to make manure. Use the manure on your uplands to grow corn. Sow peas among the corn at last working and cut the corn off at the ground when glazed and then cut the peas for hay when well podded. Then sow the land in winter vetch and rye for winter pasture. In May plow it all under and sow the land in peas for a big hay crop. Cut and cure the hay, and prepare the land well and sow in winter oats in September, and sow with them red clover seed, giving them a dressing of 300 pounds per acre of acid phosphate. Sow peas again after the oats, if you fail to get a good stand of clover, but if you get the clover, you will have the land well started in improvement, and can either pasture it or cut it for hay the following season, and then plow it for cotton. This will give you a four year rotation, if you grow no cotton, or a five year one if you grow both clover and cotton. But a better plan would be to arrange your upland into three fields, and run a three year rotation of corn, winter oats, peas and cotton. By having so much permanent pasture, you will be able to raise a large amount of forage from the use of the manure on the uplands. Put all your manure on the third that is to go into corn, and spread it broadcast as far as it will go. Feed all the corn and fodder to fattening cattle or to cows. Follow the corn with winter oats, and cut them and at once prepare the land and sow it in peas, using 300 lbs. of acid phosphate on the peas. Cut these and cure them for hay, and the following season prepare the land for cotton, and the growing of the peas will enable you to get a fair crop of cotton without buying any fertilizer for it except what you may get from the sale of your cotton seed, for the cotton seed ought to go back on the land either directly or in the form of fertilizer paid for out of the sale of the seed. In laying by the cotton, sow crimson clover seed at rate of 15 lbs. per acre, and during the winter get all your manure out on that clover and in the spring turn it all under together for the corn. You will now find that your corn will be a larger crop, and every time you get around the three tends you will find the production larger, and as you get more hay and corn you can feed more cattle, and the more cattle you feed the more manure you will have to go on the land, till you can cover the corn crop twice in succession on the land and you will in a few years be astonished at the improvement in your soil. You ought finally to be able to carry 150 head of cattle or more during the year.

Sell the cattle you are grazing as soon as fat, and then try to get a bull of a good beef breed, a full blooded animal, and breed up your stock by always keeping a full blooded male, and you will soon get beef animals worth something in the market, and capable of being made into beef at two years or less. I saw once in Chicago a full blood Herefored calf 11 months old that weighed 1,000 lbs. There is money in feeding stock of that quality. You say you are too far from Raleigh to make money selling butter. The best butter that comes to Raleigh is made away out west, and one lady in western North Carolina sells her butter in Raleigh, though she is over 300 miles away. If you learn dairying right and make a gilt edged article there will be no difficulty in making a market for it. But there is no market for any but the finest, and no one should try butter making till they are prepared to make the best.

I have just returned from a Farmers' Institute up near Pilot Mountain in Stokes county. What struck me most there was the fact that in a country evidently intended naturally for grass and stock, the farmers are keeping hardly any cattle, and growing no grass except the natural grass on the bottom lands. They are growing little patches of tobacco and little patches of corn and wheat, and but little of forage on their uplands. On my way there by rail I passed the fine farms belonging to Messrs. Duke and Col. Carr. These farms are being run as grain and stock farms and are being rapidly improved in productiveness, and are becoming model farms, and an object lesson to all who pass. But there is one lesson the tobacco farmers should learn there. I have never heard of Mr. Duke or Col. Carr planting any tobacco on their fine farms. Mr. Duke evidently knows that he can buy the tobacco he wants more cheaply than he can grow it, and he does not plant tobacco. A young man who has been thinking along this line in Granville, wrote me lately that he has found that he can make more money raising and curing bacon for the men who are growing five cent. tobacco than he can make out of tobacco, and he is raising pigs instead of tobacco. The hills of Stokes and Surry are well adapted to grass and forage, and also to the production of apples, and the apple crop, handled there on a commercial scale and marketed in the proper manner, should be a great source of revenue. But the varieties grown there now, and handled as they are, will never give the growers an idea of what they might make by growing the apples the market wants and packing them right for shipment. Those hills should be kept mainly in grass, but there is no grass now to be seen on them, and they are washing badly. I met several gentlemen there who said that they read these letters, and one man was kind enough to tell me that the letters are worth all the ADVOCATE costs him. I hope that some of the men there who read these letters will realize that they are losing money by the kind of farming they are doing, and that it will be better for their land and their pockets to keep more stock, and raise more forage to feed them, and consequently more manure for their hills till they will grow more grass and feed more stock. It is a good thing to have the stock law, but it will be a bad thing if the farmers let that lessen the number of cattle kept. Wire fencing is now too cheap for any one to allow the matter of fencing keep him from making money out of cattle.

A friend at High Point writes that he is not doing much farming, but he reads the ADVOCATE and likes to read these letters. Hence he wants advice about his cow. He says that he feeds her the best he knows, but she remains poor, and he wants advice about this. I suppose the cow is a good milker, and hence will usually look thin. A milch cow that gets fat is usually a poor milch cow. She is rather intended for beef. Still there is a right and a wrong way to feed the best and the poorest animal. Cows giving milk should have a ration in which the fat forming materials are properly balanced by the nitrogenous or muscle and milk making elements in the food. Too large a proportion of corn fed to a cow will have a tendency to make fat rather than milk. Cow pea hay and corn fodder can be proportioned to make a good ration. But it would take more space than the ADVOCATE can spare for me to tell all about the compounding of rations for animals. Those who are interested in this can get full information on the subject by writing to the Secretary of Agriculture at Washington, D. C., and asking him to send "Farmers' Bulletin on Feeding Farm Animals." This will give full information of the method to be used in making up rations with various kinds of food.

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		No. 403.	No. 41.
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A. L.	*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*8 53 a m	*9 12 p m
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L.	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn. R.R.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 55 a m
Lv		

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MARRIAGES.

SMOOT—HODGIN. — Prof. A. Lee Smoot and Mrs. Daisy Merony Hodgin, of Salisbury, N. C., were united in matrimony at the Central Methodist parsonage in Asheville, N. C., June 27, 1900, Rev. J. H. Weaver officiating.

BARBEE—HAMPTON.—At the home of Mrs. Mary J. Sides, No. 2 Township, Cabarrus county, N. C., Mr. J. B. Barbee was married to Miss Annie C. Hampton, Rev. Jos. J. Eads officiating. July 10th, 1900.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

MOORE.—On July 6th, 1900, God called the beloved father and grand father, and the call which never falls unheeded on human ears was obeyed. James Wright Moore was born August the 27th, 1823; was twice married, both wives and one daughter having preceded him to the glory land. Three daughters and two sons survive him.

The noble character of this sketch needs no eulogy to commemorate the many virtues of his truly Christian life. These virtues are indelibly stamped on the hearts and lives of a large circle of children, grandchildren and friends He loved the church, was a regular attendant, and his presence and prayerful attention was always an inspiration to his pastor. He was cheerful and threw sunshine upon the pathway of all with whom he was associated. He was truly a model man in all the relations of life. As a father, friend and neighbor he will be remembered as one of the truest and the best. He was for many years a consistent member of the M. E. Church, South. He was Sunday-school superintendent for a long time and filled it well until called above.

All that loving hands and hearts could do was done to make comfortable his closing hours. A vast concourse assembled to pay the last tribute of respect and wreathed about his mortal remains floral garlands, expressions of their sympathy for the living, and their tender, sacred remembrance of the dead. Well may we apply the words of Christ, "Behold an Israelite indeed, in whom there is no guile!" A man for whom we can thank God that he lived.

P. E. PARKER.

PITTILLO.—Mary A. Pitillo was born in Henderson county, North Carolina, in November, 1840, and died at her home in the same county on the 19th of May, 1900.

She was the wife of John Pittillo and the mother of twelve children, of whom eight are living.

Sister Pittillo was a devoted wife and mother, and led a beautiful, consistent Christian life, and her highest desire was that all her kindred and friends should live for God in this present life, and then meet her in the bright hereafter.

Mrs. Pittillo was a sister of Rev. W. B. Lyda, so well known and so much loved throughout the bounds of our Conference, and in her character manifested many of the traits of her brother.

Sister Pittillo suffered much during her last illness, which was protracted, but through it all her faith continued steadfast, and she died in the triumphant hope of a glorious resurrection. Let us all meet her on the other side.

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jly 4-2m.

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CHARLES D. McIVER, President. jly 4-8t

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jly4-5t RALEIGH, N. C.

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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated May 27, 1900	No. 23 Daily.	No. 35 Daily	No. 103, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
Leave Weldon..	A M. 11 50	P M 8 58	P.M.	A.M	P. M. .....
Ar. Rocky Mount	1 00	9 52	.....	.....	.....
Leave Tarboro....	P M 12 21		6 00	.....	.....
Lv. Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 59	10 25	7 00	5 57	2 49
Leave Selma.....	2 55	11 16	...	....	.....
Lv. Fayetteville..	4 30	12 22	...	.....	.....
Ar. Florence.....	7 25	2 24	.....	.....	.....
	P. M	A.M.			
Ar. Goldsboro	....		7 55	....	.....
Lv. Goldsboro.	.....		.....	6 45	3 50
Lv. Magnolia.....	...		....	7 51	4 35
Ar. Wilmington..			.....	9 20	6 00
			P.M	A.M	P M.

TRAINS GOING NORTH.

	No 78, Daily	No. 102, Daily ex. Sunday	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 50	....	7 55	....	.....
Lv. Fayetteville...	12 20	...	9 41	.....	.....
Leave Selma.....	1 50	....	10 54	.....	.....
Arrive Wilson.....	2 35	.....	11 33	.....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...			.....	7 00	9 35
Lv. Magnolia			.....	8 30	11 10
Lv. Goldsboro....	...	4 50	....	9 3.	12 26
	P. M		A. M.	P.M.	P. M.
Leave Wilson....	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro		6 46	.....	.....	.....
Leave Tarboro	12 21	....	.....	....	.....
Lv. Rocky Mount.	3 30		12 07	.....	.....
Arrive Weldon....	4 32		1 00	.....	.....
	P.M.		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 4 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 5 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning, leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m, arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 05 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 1:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 7:15 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 10:50 p m.

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feb 15-4ms

NEWS OF THE WEEK.

Wednesday, July 18th.—Gold to the amount of $2,000,000 will be exported from New York today———The Cotton Growers' Protective Association is organized at Montgomery———The War Department will send to China four of the regiments now in Cuba———Li Hung Chang, against the protest of foreigners and natives, leaves Canton for Pekin——Veterans of both armies are arriving at Atlanta for the reunion of Confederates and Federals———The Kentucky Democratic state convention meets today. There is strong opposition to Beckham———The Chinese now say the foreigners in Pekin have taken refuge in the residence of Prince Ching———There will be no extra session of Congress and no more troops will be drawn from the Philippines———The allies captured 62 guns at Tien Tsin. The railway was to be opened to Taku by July 18th——Consul Fowler at Che Foo cables the statement of the governor of Shang Tung that the foreigners in Pekin were alive July 9th ——Boers break through the British cordon between Bethlehem and Ficksburg. They also make a sharp attack on Pole-Carew's position——The German foreign office has notified the Chinese minister that all his dispatches must be submitted to the authorities before sent———Prince Tuan has mobilized an army of 950,000 men. The Chinese fleet is assembling on the China sea. Rioting has begun in Southern China———Chairman Simmons offers $200 for evidence to convict the persons who have forged his signature to political documents which the fusionists are distributing.

Thursday, July 19th.—There will be no encampment of the State guard this year———General Wood gives glowing accounts of the rapid recuperation of Cuba———The death rate in India from plague and famine is placed at 10,000 a day———Cardinal Satolli has been appointed prefect of the propaganda by the pope———Culton was still on the stand yesterday in the Powers Goebel murder case———Reciprocity with Italy is established by a proclamation by President McKinley———General Chaffee, on his way to take command in China, has been promoted to major general———The allies will move very slowly on Pekin. They may not reach that city before November———Li Hung Chang reaches Hong Kong. He says the foreigners at Pekin, save the Geman minister, were safe July 8th———Russian government officials say that the foreigners at Pekin were massacred July 6th———Colonel Rockhill has been appointed special commissioner by President McKinley to go to China to study the situation——Governor Russell says the constitutional amendment will be carried. He advises the negroes not to vote. He thinks the question will be carried to the federal courts———The Southern Industrial League rejects the report of its special committee on the southern commercial condition because it is an endorsement of Republican party principles.

Friday, July 20.—D. A. Tompkins, of Charlotte, N. C., is elected president of the Southern Industrial League———No employes of the Baltimore and Ohio are allowed by the management to hold any political office———The report comes that 60 missionaries and 100 native converts have been murdered at Tai Yuan in China———The Japanese government gives cheerful consent for American troops to land at Nagasaki en route to China———It has been decided to raise $100,000 as a memorial to the late Admiral Philip, the income to be for Mrs. Philip——Fires in Dismal swamp in many places have burned six feet in the peaty soil. There is much destruction of timber———An immense crowd attends the Bladen county Democratic rally. Speeches are made by Hons. C. B. Aycock and S. L. Patterson———The British foreign office thinks the cablegram from Minister Conger was one sent some time ago and delayed in transmission by the Chinese———The Cuban constitutional elections will be held September 15th. The constitution adopted will have to be submitted to Mr. McKinley for approval———The German government thinks the attempts of the Chinese officials to deny the Pekin massacre are insincere and for the purpose of retarding the powers———No more troops have been ordered to China, Secretary Root puts faith in the friendliness of the Chinese government and advocates a conciliatory course———After the battle of Tien Tsin the Chinese killed their own women to prevent their falling tnto the hands of Russians and the latter killed all the Chinese wounded———In Hertford county agents of Marion Butler pretend to be drummers for Van Lindley's nursery. One gave a draft on Van Lindley for a debt. They were made to hustle across the Virginia line.

Saturday, July 21.—Chinese cablegrams say the foreigners were safe last Friday under protection of the govern ment———Actual warfare has begun, and on a large scale between Russia and China on the Manchurian border——The British foreign office and press still express disbelief in the genuineness of the Conger dispatch———The Chinese minister at Washibgton receives news that the Chinese "rebels" are fighting among themselves———Hon. W. A. Guthrie, former Populist, is doing great work on the stump in this state for white supremacy———Chairman Simmons takes steps to prevent the control of the elections in this state by the Federal office-holders———Two Chinese dispatches are received at Washington, intended to corroborate the cablegram from Minister Conger———Messrs. Williams and St. John emphatically deny the rumor of the purchase of the Sea board system by the Southern———Mrs. Potter Palmer, of Chicago, now in Paris offers $500 reward for the return of a necklace, worth $17,000, "which is now missing"———After due consideration of the criticisms of the European authorities, our state department puts full faith in the Conger dispatch———The Charleston exposition company is too late in asking the postoffice department for the issue of a commemorative postage stamp ———General Chaffee, when he reaches Taku, may act independently of the other powers in his advance on Pekin for relief of the legations———An American officer has surprised a Filipino recruiting officer and secured valuable papers, among them plans for an uprising in Manila———The two negroes charged with criminally assaulting a white woman at Florence, S. C., have been caught. They are in the hands of the sheriff, guarded by the Timmonsville military company———In the Powers-Goebel murder trial the prosecution has examined thirty-two witnesses.———A messenger boy yesterday testified that he saw the shot fired from a window of the office of the secretary of state.

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A TOUCH.

A living coal! And with its glow
It touched another coal, when, lo,
The dark form into radiance grew,
And light and cheer beamed forth anew.

A loving heart! And with its love
It touched another heart which strove
With adverse waves on troubled sea,
When oars were plying heavily;
And lo, through rifted clouds Hope smiled,
And Love the weariness beguiled.

That living coal be mine to glow,
That loving heart be mine to show,
While earth has sorrowing hearts that wait,
The opening of Redemption's gate.

—The Advance.

"CONSECRATE THE morning's strength and God will be with you in the evening's weariness."

AN OLD writer quaintly expresses an awful truth when he says: "One great bar to salvation is spiritual sloth. Canaan was a paradise of delight, a type of heaven, yet the children of Israel 'despised the pleasant land!' They knew it would cost them a great deal of trouble and hazard in the getting, and they would rather go without it. Are there not millions today who would rather go sleeping to hell than sweating to heaven? Though Christ is near, and salvation is offered them in the gospel, they will not work out that salvation."

WE NEVER know at the dawning of any day but what that day may be the most trying day of our lives. Jno. Newton was wont to say that the grace of God is as necessary to create a right temper in a Christian on the breaking of a china plate as on the death of an only son. Truly it is the little commonplace things that test us most frequently and severely. To maintain habitual elevation of mind and sweetness of temper requires great watchfulness as well as much prayer. Who, realizing his own weakness, would dare enter upon any day without having prayed as David did: "Set a watch, O Lord, before my mouth: keep the door of my lips." "Hold thou me up and I shall be safe." "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me."

OCCASIONALLY one hears a word which sticks fast in the mind The other day, as a company of four Methodist preachers were returning from the burial of a brother minister, one of them remarked, quite abruptly: "Brother Jones, what's the matter with the M. E. Church?" Brother Jones was evidently taken by surprise, and paused to make reply. His hesitancy was Brother Brown's opportunity: "What's the matter with the M E. Church? The best way to settle that question is to ask, every one of us, another question, namely: What's the matter with me?"

Pass it along, from minister to minister, and from member to member, from Maine to California, from Minnesota to Mississippi: "What's the matter with me?" Wasn't that about what the apostle meant when he said, "If we would judge ourselves we should not be judged?" And the Master's words about "the mote" and "the beam?" And his heart-searching answer. "What is that to thee? Follow thou me." Set it down as a fact, that the "M. E. Church" is the Me Church. "Every one of us shall give account of himself unto God." Self-examination and self-consecration will arrest our alleged denominational "decline," and equip us, with God's blessing, for the unparalleled opportunities of the twentieth century —Northwestern Christian Advocate.

A VERY common excuse for spiritual barrenness is lack of time for spiritual culture. We happen to know a very busy layman who has attained the highest point in his business and yet is himself "mighty in the Scriptures," and "always abounding in the work of the Lord." The secret of all this he reveals in one of his helpful little talks on this line. "I was just thinking," he says, "of the little fragments of time we have all wasted These little fragments have turned into days, into months, alas, into years with many of us." He is indeed a wise man who spends these fragments of life in "redeeming the time," in adding to his talents, in improving his pound. We are expected to be busy; the divine injunction is "be diligent in business," but we are not to idly throw away the fragments of time we have as we would some useless thing What mighty wrestlers in prayer we might have been had we gathered up all our little bits of time and used them in prayer to God! How mightily we could have grown in grace and in the knowledge of God; how our faith could have grown, our hopes strengthened, our joys increased! If we had gathered up these fragments and put them in studying the Word, we might have been like Apollas, "mighty in the Scriptures." The Word of Christ would have dwelt in us richly by this time. Just suppose we had put these fragments of wasted time into speaking to men, how many souls we could have led to Christ! Reader, remember "the time is short," our days are as "an hand breadth;" "the night cometh when no man can work." Let us redeem these remaining fragments by being "steadfast, immovable, always abounding in the work of the Lord." Time lost cannot be redeemed, gold can not buy it, nor sacrifice of any kind obtain it."

THE CHURCH has just as great need of consecrated laymen as of consecrated preachers That princely benefactor to countless good causes, the Hon. Alpheus Hardy, says the Christian Endeavor World, once told the following thrilling story of his experiences to the Epsillon Society, of Amherst College, of which he had just been made an honorary member:

"I am not a college man, and it was the bitter disappointment of my life that I could not be one. I wanted to go to college and become a minister; went to Philips Academy to fit. My health broke down, and in spite of my determined hope of being able to go on, at last the truth was forced on me that I could not.

"To tell my disappointment is impossible. It seemed as if all my hope and purpose in life were defeated. 'I cannot be God's minister,' was the sentence that kept rolling through my mind.

"When the fact at last became certain to me one morning, alone in my room, my distress was so great that I threw myself flat on the floor. The voiceless cry of my soul was, 'O God, I cannot be thy minister!' Then there came to me, as I lay, a vision, a new hope, a perception that I could serve God in business with the same devotion as in preaching, and that to make money for God might be my sacred calling. The vision of this service, and its nature as a sacred ministry, were so clear and joyous that I rose to my feet, and, with new hope in my heart, exclaimed aloud, 'O God, I can be Thy minister! I will go back to Boston. I will make money for God, and that shall be my ministry.

"From that time I have felt myself as much appointed or ordained to make money for God as if I had been permitted to carry out my own plan and been ordained to preach the Gospel I am God's man, and the ministry to which God has called me is to make and administer money for Him, and I consider myself responsible to discharge this ministry and to give account of it to Him."

"DOES YOUR minister ever have anything in his Sunday morning sermon aimed directly at the unconverted?" "Does your minister ever pray from the pulpit for the unconverted?" These significant questions from two different sources deeply impressed us, but as we thought how we might answer them, a more significant one came still nearer home, "Do you ever pray or make any direct effort yourself to save your fellow men?"

The unconverted! What a host they are! Everywhere we find them—in our homes, walking our streets, mingling with us in business, touching our lives here, there and everywhere. Not all of them are openly wicked; in some cases they are so clever, so moral, so cultured, so attractive, we scarcely think of them as ungodly. Often they are good citizens, they come to church and seem attentive, even reverent. Sometimes they are children brought up in Christian homes, in the Sabbath school, under the care of the pastor and nurture of the church And yet they are all out of Christ, hence out of the ark of safety, hence unsaved. The same methods may not be necessary to bring them all in, but brought in they must be.

True, it is the minister's business to save souls. They know it. One of the most eminent and successful of their number has said: "The primary duty of the church minister is not to comfort and edify the church, but to preach the gospel to the unconverted. Let Christians edify one another." But it is no less your duty too. Christ meant you when he said: "Let him that heareth say, Come." And when they will not accept this gracious invitation "go out into the highways and hedges and compel them to come in." Not by force, but with all the earnestness of your soul, mind, heart and strength. "Follow me, and I will make you fishers of men." Every member of the church is "an evangelist," "a messenger," "an ambassador," "a peacemaker."

One serious question always raises another. Well may we ask not only, "Am I a faithful witness for my Master, commending by my own holy life the religion I profess, but is the burden of souls upon my heart? Do I plead earnestly for their salvation; do I ever talk with them, warning them, beseeching them in Christ's stead to be reconciled to God? Can I have any peace of mind when I see my own children drifting away from instead of anchoring in the church; my neighbor, my friend, indifferent to his soul's welfare. Suppose the conscience of every one who reads these lines should be aroused and he should at once pray, "Lord, what wilt thou have me to do?" "Why, the minister's heart would be made glad—his own hope, courage, zeal, faith be rekindled. A spontaneous revival would always be going on. The Church would put on her strength and daily would the saved "be added to the Lord." Is it not worth all it costs? "He that winneth souls is wise." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

CONTRIBUTIONS.

A Poem.

BY MRS. J. H. HARRISON

Original poem, read to young people of Littleton Epworth League, at a consecration service held in the M. E. Church.

You stand at Life's east window,
In the bright morn of youth;
The deceptive hand of pleasure
Veils the sweet face of truth.

True, the hand of pleasure proffers
A lovely spray of flowers—
Alas! they will wilt and wither!
In a few fleeting hours.

The chalice which she extendeth,
A poisonous draught contains;
Her smile is false, her breath impure,
Her touch oft leaveth stains.

Thrust back her sparkling fingers,
See! on truths brow a pearl!
Win that, 'twill bring a peace
Not found in pleasure's dizzy whirl.

For I stood once just where you are,
Saw the same beckoning hand;
But, heeding not the siren's voice,
Heard duty's stern command.

I brought to God my stony heart,
The gift he did not spurn;
A heart of flesh, with tender love,
He gave me in return.

I took my adamantine will,
And laid that at Christ's feet;
Exchanged, transformed he gave it back,
Made for His service meet.

"Thy life was given for me," I cried,
"Take this poor life of mine;
Its every purpose sanctify—
A copy make of Thine."

My talents then, I gladly brought,
And laid them one by one,
Within the Master's loving hand—
New talents they have won.

I consecrated all the means
That He had lent to me,
And found He blessed an hundred fold
Bread cast upon the sea.

Long cherished plans, fond hopes, bright dreams,
I brought their all to Him,
And in their stead, He promised me,
A jewelled diadem.

To ev'ry worthless gift which we
Lay at the Savior's feet;
For ev'ry sacrifice, He gives
A joy supremely sweet.

Trust all to Him, He'll gently lead
Wherever thou'rt called to go;
Through valleys dark, o'er mountain heights,
Where peaceful streamlets flow.

And when thy life is ended,
Thy work on earth is done,
Thou'll hear the blessed plaudit;
"Child of my love, Well done."

LEAVES FROM PASTORS' LIVES.

The Duties of Church Members to One Another.

BY REV. W. L. WATKINSON, D. D.,
President of the English Free Church Conference.

When we look at a daisy, dahlia, chrysanthemum or sunflower, we do not behold a single flower, but what is really a colony or collection of small flowers, all arranged on a disk or head. Hundreds of perfect little flowers, all of high organization and development, are thus massed together. If the small floret of a daisy or dahlia grew singly, solitarily, it would fail to attract insects, and most likely die out; therefore nature has banded together in one crown a large number of individually small flowers, so that in combination they may become conspicuous and attractive, and thus ensure strength and perpetuation So we find this law of association and mutuality everywhere, securing to feeble individual life energy, security and permanence. In the world of men, as in the world of plants, the social law prevails, and through combination and co-operation we realize the fullness of life and blessedness. And in the kingdom of souls we witness the highest expression of the social law—we are perfected only through fellowship.

1. The first duty of the members of the church toward one another is to maintain the love that unites and cherishes. Under the influence of love our rich nature fully declares itself; and affection, trust, admiration, and reverence constitute the very atmosphere of a truly Christian church. Human nature often appears charming, even when restrained and adorned in the cold crystal of etiquette and taste, as flowers are sometimes seen preserved in ice; but the full, living loveliness of human character unfolds itself only in the warm, golden sunshine and freedom of love. The very atmosphere of an ideal Christian community is such a love—the love of Christ, the love of his disciples. Let us beware lest we mar the temperature by our worldliness; lest we mar the unity by our aggressiveness; lest we destroy the peace and joy of our brethren by inconsideration and selfishness. Pay handsomely your debt of love to all Christ's members, and you can do this only whilst the love of God is shed abroad in your heart by the Holy Spirit.

2. We owe one another sympathy. What a sustaining, strengthening virtue lies in sympathy! Many a soul that would be utterly broken were it to meet sorrow and trial in isolation and solitariness, is brave and victorious as it becomes conscious of sympathy. We all have trying hours and years in which we need the good will of noble men and women, and the knowledge of such good will makes us strong and calm. We have then not the strength of one only, but the strength of a multitude. When the whole brotherhood suffers with us, the strain and soreness of extreme trial are distributed and softened down even to the capacity of the weakest of us. And we must take care that our afflicted brethren know that we do enter into their sorrows.

Do not take it for granted that your brother knows as a matter of course that you feel for him; let him know directly and personally that you do. Let him hear your kindly word, let him feel the pressure of your hand, let him see the falling tear, let him be conscious of the little service, the delicate attention, the fervent prayer, which means so much. This is the kind of thing to make church membership a precious reality. I was looking the other day at that remarkable picture by Turner in which a boat is represented on a stormy sea, but it has dipped into the very rainbow which rests on the wave, and the flapping sail is steeped and transfigured in the sweet colors of heavenly peace. So is it when a troubled soul is enfolded in the rich sympathy of a genuine brotherhood—the glory and peace of a higher world makes us forget the storm and darkness of this.

3. We owe it to one another to preserve in its full efficacy the fellowship of the church. The reciprocity of faith and feeling, of thought and worship, of witness and work is of the very essence of church membership. It is thus that the individual life is cherished and stimulated. Isaiah tells us concerning the seraphim that "one cried unto another." This was the source and secret of the seraphic splendor. A lonely seraph, an isolated "burning one," is absolutely unthinkable. A silent, solitary seraph would burn down and burn out; it is the glorious socialism of love and worship that kindles the flames which are brighter than the sun. Thus Christian fellowship inspires and perfects the saint; as we join in prayer, song, testimony, service, we awake to the highest joys and perfections of sacred life. But all this is not affected by simply having our name on the church roll. We must give the brotherhood the benefit of the magnetism of our personal presence. We must be in our place at public worship. We must not be missing at the table of the Lord. Our counsel must be forthcoming in the church meeting. Our sympathy must be personally and practically expressed in all evangelical enterprise. Our voice must be heard constantly in prayer and testimony. A single lamp in the market-place is easily extinguished by the blast, but a rod with a hundred burners laughs at the wind, one jet lighting up another jet which may for the moment be blown out; and so in Christian fellowship the light and hope of the individual member are wonderfully sheltered and preserved. And such fellowship brings out every gift and grace at its best, as the birds in a forest, in lovely rivalry, seem to provoke one another to reach the last power and sweetness of song.

4. We must watch over one another. That is duty also. We must be jealous for the safety and honor of our friend. We must faithfully and lovingly do our best to save him from any backsliding. And when our neighbor would indicate any fault in us, let us be willing to be warned. Let us not be touchy. We have a great interest in knowing our personal faults and peril, and he is a friend indeed who will help us to get rid of the one and to escape the other. If our candid brother does not speak exactly in the right way, or in the best place, or in the most fitting season, or in the most delicate phrase, never mind. Do not resent it. It is a great thing to know the truth, even when the teacher is somewhat wanting in tact or feeling A rough physician is better than a fatal malady. How sensitive our soldiers are to the safety of a comrade! When in the course of a battle one faints with fatigue, or sinks, being wounded, his fellow soldiers, if possible, contrive to carry him into some nook of safety—they glory in doing this, even at the greatest personal risk. So ought we to watch over one another in the battle of life, to care for one another with infinite vigilance and tenderness, and to secure our brother's salvation at the expense of much personal labor, ingenuity and feeling. And if our spiritual friend sincerely seeks to bear us out of danger, do not let us be too exacting about the ambulance. "My brethren, if any among you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."

5. We owe one another practical help. "Do good to all men, specially to them who are of the household of faith." We want more of the Masonic idea in our religious associations We must not be so altogether engaged with the spiritual and mystical as to forget that we may render one another valuable aid. The Society of Friends appear to carry this duty out with great and delicate faithfulness, and it is a branch of obligation that no church should neglect. We may direct, assist, strengthen one another in worldly affairs and material interests, and it is a solemn and delightful duty for God's pilgrim children thus to aid one another over rough places of the wilderness.

Conformity to the World.

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." Rom. 12:2.

This is a text, a subject, upon which the writer does not remember to have ever heard or read a sermon, but which seems to be an appropriate subject for a sermon, considering the state of the Church generally at this time. For has not the Church lost her influence in many places at least? Samson has lost his strength because his head has been laid in the lap of Delilah. Now this writer hopes by the aid of the Holy Spirit to point out some of the ways in which we are conformed to the world, and if he fails to hit any one he will think that his work has been in vain. We will notice first, conformity to the world in dress. How many of us neglect to seek after the ornament of a meek and quiet spirit, which is in the sight of God, of great price, 1 Pet. 3:4. But on the other hand, we put on gold and costly apparel, (and we strive to excel our neighbor in the use of these things) And oftentimes we find church members who say whenever called upon to contribute to the Lord's treasury that they can't pay anything—some of them may pay 25 cents, when they would not hesitate to pay three or four dollars for a new hat or dress, particularly if it were the "latest style" After all these things, do the Gentiles seek." Do you know, of anyone that you could point out as a Christian by the simplicity of their dress? Well, why not? Brother, sister, God looks not upon what you wear, but what you are. Is your character more beautiful than your dress? Upon which do you bestow the most care? Then we conform to the world in many of our customs, such as church fairs, festivals, parties, concerts, etc., for the purpose of raising money to carry on church work. The use of any of these means is a sure sign of the coldness or death of a church, and can only have one result, continued coldness, or continued death. God in his word has made the way plain in which his people should raise money to carry on his work. Prov. 3-9:10, "Honor the Lord with thy substance, with the first fruits of all thine increase, etc." 1st Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store as God has prospered him, etc.," shows that God wants our giving to be continuous. Do we need anything plainer than this, as to our duty? This writer praises God that he has been enabled to prove the truth of these Scriptures and to realize the promise in Prov. 3:10. But when we resort to festivals, etc., to raise money, does anyone receive any blessing out of it? Is there any Bible promise of such a blessing? But on the other hand they substitute human plans for God's and in adopting them we support the principle that we are willing that God should have our money after we've got all out of it that we can get. These things are of the world and teach the ways of the world. They set a wrong example before young converts. Here is a young person whose besetting sin

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has been attending balls, parties, etc. He is converted and joins the church and in a few weeks the church has a party! Now he has turned his back upon the world, what is he to do? Go back again to the world? or turn his back on the church, as somehow the two have got mixed? They promote stinginess among church members. They are a compromise with the world or rather with the devil; we run up our flag of truce and say to him: "We'll stop fighting you now; we want to enter your lines to get some money to fight you with."

In resorting to these things we minify instead of magnify God, as though he had to resort to these things to sustain his kingdom, and we are training up our young people to worldliness instead of Godliness. Then again, some of us are conforming to the world in politics. How many church members there are who have not been able to attend prayer-meeting once in six months who can go about two nights in a week to hear some politician tell smutty yarns, who if called upon to speak to an unconverted person, will excuse themselves, saying they have no gift in that line, but who will spend a whole hour or more in trying to convince his neighbors that it is their duty to help save his party. How many churches are all torn to pieces now over politics? O, Lord, save thy people from these things and make us soul-winners and not party savers. But this article is too long, and we have not touched the second part: transformation; but we will take that up later and at present would refer the reader for the remedy for all these evils to 2nd Cor. 6:17-18, and if the writer has taken a single wrong position in this article, will you not show him the error? but if the position taken is right, will you not heed the warning given and let us not grieve the Holy Spirit any more.

D. A. BINKLEY.

Nain, N. C., July 19, 1900.

Child Labor.

Extract from opinion of supreme court of North Carolina in "Ward v. M'f'g. Co.;" option delivered by Judge Walter Clark.

The judge below very properly adverted to the immaturity and inexperience of a child 11 years of age employed in a large manufactory filled with dangerous machinery, and told the jury correctly that, if that was the cause of his approaching the danger, he was not guilty of contributory negligence. The humanity of the age has, in very many of the states, placed on the statute books laws forbidding the employment of children under 14 years of age in factories. So far as these statutes are based upon the inhumanity of shutting up these little prisoners 11½ to 12 hours a day (the ordinary factory hours in this state, according to the state's official publications) in the stifling atmosphere of such buildings, or depriving them of opportunity for education, or using the competition of their cheap wages to reduce those of maturer age, these arguments on matters of public policy which must be addressed solely to the legislative department. But there is an aspect in which the matter is for the courts; that is, whether it is the negligence per se for a great factory to take children of such immature development of mind and body, and expose them for twelve hours per day to the dangers incident to a great building filled with machinery constantly whirring at a high speed. The children without opportunity of education, without rest, their strength overtaxed, their perceptions blunted by fatigue, their intelligence dwarfed by their treadmill existence, are overliable to accidents. Can it be said that such little creatures, exposed to such dangers against their wills, are guilty of contributory negligence,— the defense here set up? Does the law, justly interpreted, visit such liability upon little children? From the defendent's brief it would seem that this child had been put to work in the factory at 8 or 9 years of age, as it states he had been working there over two years when injured. Whether they are thus imprisoned at work too early by the necessities of their parents or not, it is not the consent of the children. It is not law, as the appellant's counsel insists, that the factory company is not liable, because the father hired the child to the company. It is the child's eye which was put out, not the father's. The father could not sell his child, nor give the company the right to expose him to danger. The factory superintendent put these children to work, knowing their immaturity of mind and body; and when one of them, thus placed by him in places requiring constant watchfulness, is injured, every sentiment of justice forbids that the corporation should rely on the plea of contributory negligence. The judge certainly committed no error in leaving it to the jury to find that there was no contributory negligence, if the child incurred the danger which put out his eye by reason of his ignorance arising from his immaturity of years and inexperience." Affirmed.

A Child's Fancy.

A dear little girl climbed up on my knee
In the dusk, in the summer weather;
And as happy as two who love can be,
We quietly talked together.

We had stories of bees, of the birds, and the trees,
Of the moon and the stars of even;
But the little one's thoughts went beyond all these,
And she wanted to talk of heaven.

"O, mamma, they say it is far away,
The land where there is no dying;
And I wonder so how we ever can go
When we have no wings for flying."

"My little dear, we never should fear,
Our Father will not forsake us;
And when he doth care to have us there,
He will find some way to take us."

Then the eyes of brown looked dreamily down
O'er the question a sage might ponder.
A little while, then there came a smile,
Which was more of delight than wonder.

"O, mamma dear, I've thought of a plan,
As good as you ever can teach me—
I'll climb on the fence, just as high as I can,
And the Lord won't have far to reach me."

Perhaps I smiled at the thought of the child,
But there flashed through my heart a feeling
That its depths should be stirred by each simple word
Such a lesson to me revealing.

How much I had dreamed of the good which it seemed
The Father might give or teach me,
And yet my feet had never been fleet
In climbing to help him to reach me.

And the thought of the child, sweet and undefiled,
Lisped out on that summer even,
Sank down like a seed in a soil which had need
Of a growth for God and heaven.

—Anna R. Henderson.

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Alum is used in making cheap baking powders. If you want to know the effect of alum upon the tender linings of the stomach, touch a piece to your tongue. You can raise biscuit with alum baking powder, but at what a cost to health!

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Reading, Reflection and Observation.

THOMAS W. MANSFIELD.

1. In the Discipline we read vows and duties of both members and pastors. They are plain and clear cut, even to average minds, if they wish to know and are disposed to be governed by them.

Let us refer to a few by paragraphs. The paragraph 470 together with the General Rules (I refer to discipline of 1898) includes and assumes the whole that applies to members, aside from special duties of the several officials under their respective heads. We think if a man is truly converted and disposed to be loyal and true, and will inform himself (or allow himself to be informed) then to be governed by the discipline, he will never have to be dealt with by the discipline.

2. Of course all that applies to membership and duties is known by and is to be observed by ministers, local and travelling, together with all special particulars applicable to themselves in their respective capacities.

Members, preachers, presiding elders, one and all, should study, act upon, and do their respective part, (see Gal. 6:2 5, and 1st Tim. 4:11 16) or admit they don't know, wish to know or conform to discipline. If all three apply to any one, then that one should cease to have name or place among us. (See conclusions of General Rules, last paragraph and "Manual of Discipline" pp. 87 90.

3. Thus we see the preacher as pastor, shepherd, etc., has a great weight of responsibility as such. Now, if another person assumes his place (and sometimes they do) will they answer for and bear the responsibility?

For one I am sorry for, and ashamed of any man, especially a preacher (more so if one of our own denomination) who would try to come between a pastor and his people; more so if he did so knowingly and purposely.

For by the law as an elder has charge of his district, so a pastor has charge of his station, circuit or mission. (Read Luke 17:3; 1 Timothy 5:20-21; 1 Timothy 4:2. Both the elder and pastor must answer to the Annual Conference here, and to God at the judgment.

And in line with this thought let us note, especially, paragraphs 113 as to elders, 119 pastors and, 301 as to local preachers. And we take it that men of sense or religion, when they know their place, will stay in it.

Let every one do his full duty by the books (Bible and discipline) and he need fear neither man nor devils.

Now, allow me to say, that no one living in constant and daily violation of vows and obligations should comfort himself because he holds his name on class-books, may be an official member at that, though for one, ten or fifteen years may not have attended his church on any occasions, nor an official meeting of the charge to which he belongs.

Nor should they be looked upon as the Bishop of their church, circuit or station.

Nor should they array themselves against their pastor, try to have him removed and from year to year pursue the same line and with one pastor after another, as some know.

(See Manual of Discipline, page 76, paragraph 5 and page 83 also.)

To such people and preachers I would commend Dr. George G. Smith's "Fireside Sermon" on page three of THE N. C. CHRISTIAN ADVOCATE of June 6th, also third item on first page, issue of June 13th by Dr. Crawford. In the Nashville Christian Advocate of May 21st, page 3, "Conditions of the Church" by Rev. L. L. Peebles, is a paper full of meat and proper thought at this time. He especially emphasizes the need of using in a proper manner the discipline, to all of which I want to say, Amen.

And Bishop Morrison, in Nashville Advocate of June 14th, page 9, under this head, "Shall Methodism Again Be Clothed With Power," is well worth careful reading and reducing to practice. So mote it be.

Brethren, we have no apologies to make for preaching our doctrines; (they are preachable) nor shall we offer any excuse for the discipline. No other branch of Christ's Church has any better.

The wisdom and experience of the years is embodied in our discipline, and next to preaching the Gospel, let us practice and enforce the discipline.

Doing nothing by partiality, do our duty and leave the results to God. And as Dr. Kilgo has so well said, "If you don't want us to fly the Methodist flag, take down your pole"

Furthermore, we have found congregations and Boards of Trustees who as such for from one to sixty years had no church deed as per discipline, sometimes none at all, and more often no reference to "Trust Clause," as required to be embodied And I have never found the Church Register nor Church Conference Record kept as required by the law. (How are yours brother? How were the Records examined at the 3rd Quarterly Conference?) Others may have found such all right, etc. I never have.

Now when preachers at the bar of the Conference are received into full connection, (paragraph of discipline 145, part 2nd) we do not consider that we are authorized to ignore or persistently violate vows, neither from personal choice nor by the advice or counsel of another. We are not called upon to show mercy at the expense of perjury.

As Dr. Ivey, in the "Old Raleigh," of June 27th writes, "Standing by your guns" And more particularly unless such an one meets and bears the responsibility, this they will not always do, but rather avoid it sometimes.

Nor do we approve this last course, for if allowable to one, may be allowed to others, and perpetuated. The more so too, since bishops in General and Annual Conferences cannot, must not, strain or violate the law. (Discipline.)

(This law or discipline is authorized by an equal number of preachers and laymen in General Conference and by a majority vote of both classes approving the same. See discipline on General Conference)

5. If Bible, Discipline and Manual of Discipline are embodied in Conference courses as the law of the Church (?) they should be observed and practiced by all, and the Church should quit paying a premium upon its oft times persistent violation to its violators.

Allow me to say that I have never known an individual, family nor church benefited by the ignoring of the discipline And a course of discipline begun should be completed. See Manual of Discipline, page 102.

Nor can we see why, nor how, any excuse for, or censure should attach if it is exercised as per the books, unless by those who may seek to trim their sails to suit public opinion and the popular tide. A disobedient child does not become obedient by being allowed to disobey (Note Eli and his sons)

6 For one, we fear sometimes young preachers do not know, while older ones may forget, the discipline, duties, etc. Hence the numerous irregularities. To know, observe and practice vows and duties by the rule, preach the doctrines, enforce the discipline, read and digest our literature, (preachers are under vows and obligations to see the people are provided with our books and periodicals,) we will then become a fixture and be consistent, and not until then. Members will then know the why and wherefore of Methodism and have a reason for the faith that is in them.

They will support the institutions of the Church, provide their preacher a necessary support, (if not a creditable one,) refund to him money he pays out for them by their consent or request, (often on various collections,) and they should do this as honest, not to say Christian, men. On this subject read up 1st Cor 6th chap 1st to 8th verses, 8th especially, and with this 1st Thess. 4:6; Matt. 10:9'14; Rom. 13:7, 8; and the vows of membership, viz: "Subject to discipline, attend upon its ordinances, and support its institutions."

What man among us is called upon to ignore, neglect or purposely, knowingly and persistently violate these laws of both God and man? Or who is authorized to wink at inconsistency, violation to boundless obligation and persistent opposition to known duty?

Let such an one answer, and openly, publicly, squarely and fairly meet and shoulder the responsibility.

And in conclusion let me say, read, ponder and practice 1st Thess. 5:11 15.

Burlington, N. C., July 18th, 1900.

From Rev. W. L. Sherrill on Steamer Statendam, Mid-Ocean.

DEAR BRO. CRAWFORD:—New York is the great city of the western world, and commercially, it ranks with the greatest cities of the globe. Including Jersey City and Hoboken she now has nearly four million inhabitants—a full million more than the nation had in the days of Washington. She excels in everything. As a city of churches, of schools, of manufactures, of wealth, culture, goodness, badness. Vice is prevalent in the lowest and most ghastly forms. Virtue shines in all its loveliness and purity New York is a vast world in itself—cosmopolitan in population—having French, German, Irish, Italian, Chinese and African quarters. And let us not forget that the seed of Abraham exercises an influence second to none in shaping its business and controlling its commerce.

After a busy day shopping, walking, riding, I went in the late afternoon away up town to Riverside Park where stands the magnificent mausoleum in which the body of General Grant rests. It is truly a great monument—mammoth in proportions, symmetrical in style, beautiful for situation, as it stands on a high hill overlooking the Hudson. This tomb cost more than half a million dollars and is said to be more imposing in appearance than the tomb of the great Napoleon in Paris.

But after all the noise and whirl and rush and bustle of the day I went in the evening to the famous Jerry Macauley Cremorne Mission and worshipped with the earnest workers who labor there. Tired out by the exertion of the day, I found it so refreshing and strengthening to sit quietly and devoutly there and worship God. And as I sat looking at the picture of Jerry Macauley on the wall, I thought of the river thief who years ago, arrested in crime, was sent up to Sing Sing for 15 years. I thought of the sermon he, the convict, heard in the prison chapel, of his conviction, of his deep and prolonged penitence, of his final victory and conversion, of his release from prison by pardon in answer to prayer, of his return to New York, the scene of his former criminal life, of his spirit, equal to that of Zaccheus, anxious to restore four fold by living another life on the spot where the old life expired, of his labors in Water Street Mission, his own hired house, to rescue from sin and infamy and hell those, who like him, needed salvation. I thought of the thousands who under his earnest pleadings, renounced the old life and surrendered to Jesus. I thought of the wonderfully uplifting power that life had exerted in leading thieves and robbers and prostitutes and drunkards and villians without number to the Great Physician whose touch heals every disease. And here, Jerry Macauley, a brand plucked from the burning, labored to save sinners, preached, prayed, pleaded. Here at Cremorne Mission, up stairs, 15 years ago, he spoke his last words: "Its all right," and the angels took him to the glory land.

God buries the workmen, but the work goes on. Jerry Macauley has been with the angels for many years, but the work God through him began goes forward day by day and night by night.

On this special evening after singing, praying and a simple exhortation, a testimony meeting was held, and then the little congregation of perhaps fifty people was dismissed, but fully half of them tarried for the after meeting. A poor, lost woman, with a husband just out of prison, were two of the penitent ones. They knelt for prayer, and such an earnest prayer as a good woman only could offer for a poor lost sister, I had not heard in many a day. So simple, earnest, appropriate, tender. It seemed to bring heaven right down into my soul and that poor woman and that poor criminal husband of hers trusted and was saved. When they went away the leader said to me, "They are filthy and ragged and hungry now, but if you could see them in two weeks you could realize the power of the gospel to save from filth and sin." And every day the poor and halt and lame and blind find their way to this place and seek and find sight, strength, life, salvation. I went back to my hotel impressed with the fact that in a great city where all outwardly appears worldly and material, we can if we look for it find also the quiet and peace and rest which comes to those kindred spirits who meet in Jesus' name to pray and praise.

On Saturday, July 14th, I took passage on this steamer of the Holland American Line for Boulogne, from which point I go to London, and will write from there again.

WILLIAM L SHERRILL

July 19th, 1900

A Resolution of Appreciation

The following resolution was presented at the Asheville District Conference, held at Old Fort July 26 to 28, and was unanimously adopted:

Whereas, by the law of the church the time limit of our beloved presiding elder, Rev. Daniel Atkins, D. D., will expire with this Conference year, and

Whereas, we have found him to be a true model of Christian character, whose pious walk and Godly conversation is eminently worthy of all imitation, and

Whereas, we have found him to be a faithful and successful expounder of the gospel of Jesus Christ, as well as a painstaking and efficient presiding officer looking carefully after every detail, and sparing no labor nor sacrifice to do his whole duty, therefore,

Resolved, that we commend him to those whom, in the providence of God, he may be called to serve in the future, and we pray that God's richest blessings may attend his labors. We regret to give up Dr. Atkins, but bow with submission to the law of the church.

J. N. HUGGINS, Sec'y.

Cramps, Dysentery, Cholera Morbus, diarrhœa, and, indeed, all bowel complaints quickly relieved by Perry Davis' Pain-Killer, a safe, sure and speedy cure, for all the troubles named. Every reputable druggist keeps a supply. Each bottle has full directions. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

LEMONS AS MEDICINE

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c. and $1 bottles

Rev. John P Sanders Writes:

Dr. H. Mozley, Atlanta, Ga: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala My brother, Rev. E E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever by using two bottles. J. C. STANLEY, Engineer E. T. Va. & Ga. R. R

Mozley's Lemon Elixir

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIEHL, Savannah, Ga.

MOZLEY'S LEMON ELIXIR

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO, West End, Atlanta, Ga. jly&aug

Greensboro Nurseries,

JOHN A. YOUNG, Proprietor.

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N. C.

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MEN'S, LADIES' AND CHILDREN'S

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New Dormitory just erected at a cost of $125,000.
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WILS WILLIAMS, SEC'Y.
acg 8-22 and sept 12-19.

Washington Letter.

(From our regular correspondent.)

Washington, Aug. 1, 1900.

Again the President's return to Washington was preceded by more cheerful as well as more definite news from China, although it is not yet either as cheerful or as definite as we should like it to be. But at any rate our minister and other foreign ministers at Pekin are alive and the legations are no longer being attacked. It is fully recognized in Washington that there will be no permanent safety in Pekin for any foreigner, whether minister, missionary or business man, until the city is taken possession of by the allied army. The policy of this government is to insist upon the occupation of Pekin before conducting any negotiations whatever with the Chinese government, and prominent officials say that this policy will not be deviated from unless minister Conger shall so advise and give good reasons for the change when he is allowed to freely communicate with our government. It is felt that the powers will be in a better position to deal with the Chinese government when they are in possession of Pekin.

Visitors from the Pacific slope are talking a great deal about the rapid increase in Japanese immigration to the United States, but they speak more kindly of them than they did of the Chinese a few years ago, before the anti-Chinese law went into effect. One of these visitors—Mr. K. S. Hamilton, of Oregon—said: "It is estimated that last year close to 10,000 Japanese landed in British Columbia, and that fully 90 per cent. of them eventually found their way across the border into the United States. The only bar this country imposes against Japanese immigration is the alien contract law, and that is easily avoided. The Japanese government has sought to check emigration from that country by requiring each intending emigrant, before he is permitted to sail, to give surety that he will not become a public charge within three years. The wily Japs have evaded that by forming companies, the business of which is to furnish the required bond for a small consideration."

The Treasury Department this week began issuing the new 2 per cent. gold bonds, into which the financial act of Congress authorized the funding of all the bonded indebtedness of the United States. The only portrait on the bonds is that of Benjamin Franklin. The symbolical figures are "Law" and "Light." On the back of each bond is the coat-of-arms of the forty-five States of the Union.

At this season when the regular occupants of Washington pulpits are taking or preparing to take their vacations, the street evangelists are working their hardest. Besides the Salvation Army and an occasional traveling evangelist, Washington has a number of men who have for years devoted their time and talents to this class of religious work The oldest of these, in years as well as in length of service, is Mr. John Wesley Matchett, whose regular meeting Sunday and week day evening are known as the Fountain Mission, because of their being held at the fountain located in the open space at the corner of Seventh Street and Pennsylvania Avenue. Mr. Matchett began his street work thirty-three years ago, under the auspices of Y. M. C. A., and except during the few years he was in the West with Gen. Custer, trying to pacify Indians, he kept them up, of late years independently. He is 76 years old, but reads without glasses. He uses the symbolic method of catching the attention of his audience, having pictures covering more than 600 feet of canvas, painted by himself, representing scenes and events from the Bible. His father was a Baptist minister, as is his brother, who occasionally assists him in his street work He says a number of men and women are regular in their attendance at his services, as many church members are of their own. Rev. J. M. Little, who has charge of the "Gospel Wagon", operated by the Central Union Mission, is a clerk in the Pension Bureau and gives his time evenings and Sundays gratis, because he believes much good is accomplished by the work. Although this wagon has a regular stand, near the mission building, it goes into all quarters of the city and always carries a load of volunteer singers. Rev. Henry Morgan, who was a Baptist Minister in England, his native country, but who has been engaged in street work in this country for 25 years, during which he has held more than 5,500 meetings in 250 cities, also preaches from a wagon. His work is independent and nonsectarian. He is assisted by his wife, who is a member of the famous Hutchinson family of gospel singers, and their four boys, all of whom sing. Music is a special feature of their services, and that it is more than ordinarily good singing may be seen by the class of persons who stop to hear it. Mr. Morgan was a student under the famous English preacher, Rev. C H. Spurgeon.

Special Notice.

DR CRAWFORD: Please announce in the ADVOCATE that the Winston District Sunday-school Conference will not be held in connection with the District Conference at Lewisville, but some time in September (date not yet stated) in Winston. The Sunday-schools of the District will please take notice of this and elect delegates for the occasion. We desire a large delegation, and all Sunday-school workers will be cordially welcomed

P. J. CARRAWAY, P. E.
R. B. CRAWFORD, Pres.
Greensboro, N. C., Aug. 1, 1900

Notice.

All who anticipate attending the Sunday School Chatauqua, to be held in Lenoir August 14 19, should write Mr. W. A. Shell, Lenoir, N. C., stating the day on which they expect to reach Lenoir, and whether married or single, lady or gentleman. Compliance with this suggestion will add much to the comfort and convenience of visiting delegates. 2t.

Weaverville College is the property of the Western North Carolina Conference. It is located in an ideal town, eight miles north of Asheville and four miles east of Alexander station. It has a faculty of superior teachers, gives thorough instruction, furnishes good board and lodging, and offers the best social, religious and educational advantages. The rates for boys and girls are exceedingly low.

The fall term opens September 1. For further information address Rev. Geo. F. Kirby, Weaverville, N. C.

From Across the Continent.

"I received the Tetterine couple of days ago The few applications I've made convince me that I have at last found in this fine remedy a cure for Eczema. I can sell a few boxes to my friends. What discount on one dozen? Let me know at once. R. C. Bingley, 707 Market street, San Francisco, Cal." At druggists or by mail for 50 cents by J. T. Shuptrine, Dept. D., Savannah, Ga.

IT IS A PITY SO FEW WOMEN

Are Entirely Free From Pelvic Catarrh.

Miss Anna Carsten, Clayton, Ill., says: "Your Pe-ru-na did me so much good. I believe I should have been dead by this time had I not used it. I am feeling so well now. I have not taken any medicine for four or five months. I can cheerfully recommend Pe-ru-na to my friends."



Miss Anna Carsten, Clayton, Ill.

Mrs. Henry Ellis, 502 Scott street, Milwaukee, Wis., says: "I was a most miserable sufferer from falling of the womb, weak ovaries, and leucorrhœa, which caused me to be confined to my bed for a long time, being too weak to bear my own weight even, upon my feet. I was treated by the most reputable physicians in our city. They could do nothing for me. I am most happy to say that in three months after I began taking Pe-ru-na I was well—entirely cured without any appliances or support of any kind."

G. A. Proehl, New Portage, O., writes: "My wife has been sick for about five years. In the first place the doctor called it leucorrhœa, and treated it about one year, when it turned to ulceration of the womb; she was then treated for that for two years, when the doctor gave her up. She could not walk for nearly two years. She then tried your Pe-ru-na. She has taken three bottles and it did her more good than any other medicine."

A vast multitude of women have found Pe-ru-na an indispensible remedy. It meets all their irregularities, critical periods, and peculiar weaknesses.

Mrs. Anne Randall, Caro, Mich., says: "This letter leaves me well, I do sincerely think, by reason of your good advice and great medicine, Pe-ru-na. It has brought back my health to me in my older days. I am now a new woman, physically. I think Pe-ru-na the best medicine in the market."

Women are even more subject to catarrh than men. The chief cause is the delicacy of her organism, as compared to man. This explains why, in part at least, so few women are entirely free from catarrh. Catarrh of the pelvic organs is generally called female disease.

Miss Sadie Martinot, the prominent young actress, writes to Dr. Hartman in regard to Pe-ru-na, as follows: "It gives me great pleasure to recommend Pe-ru-na to members of my profession. I have found it most helpful. I consider Pe-ru-na of especial benefit to women and particularly recommend it to them. My dressing table is never without it."



Everywhere the people, especially the women, are praising Pe-ru-na as a remedy for all forms of catarrhal difficulties. Send for free catarrh book. Address Dr. Hartman, Columbus, O.



HEADACHE or GLASSES?

Which shall it be? Having tried all other remedies will you continue to suffer through false pride? Which should one prefer to be, proud or foolish? Repeated eye headaches, which medicines fail to relieve, gradually sap one's vitality, and bring about a general nervous breakdown.

Let us relieve your headache by removing the cause. Save your eyes and your nervous energy.

THE GREENSBORO NURSERIES.
Greensboro, N. C., Feb. 13, 1900.

DRS. MOORE, Greensboro, N C:

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And crowned the work that to his feet I brought
With blessing more than I had asked or thought—
A blessing undisguised and full and free.

I stood amazed and whispered: "Can it be
That he hath granted all the boon I sought?
How wonderful that he for me hath wrought!
How wonderful that he hath answered me!"

O faithless heart! He said that he would hear
And answer thy poor prayer; and he hath heard,
And proved his promise. Wherefore didst thou fear?
Why marvel that thy Lord has kept his word?
More wonderful if he should fail to bless
Expectant faith and prayer with good success.

Storage or Trolley?

Sometime since we attended a meeting held specially for the deepening of the spiritual life. Among the testimonies was one given by a man about thirty-five years old. It was so unique that it has remained with us ever since. He said: "For some years of my Christian life I ran on the storage plan, and was continually giving out between stations, so that I had to be pushed back and recharged in order to go at all. But of late I have adopted the overhead system. I find no trouble now. I go on always easily and gladly in the way of the Lord's commandments."

In this odd figure we have a description of two types of Christian experience. The first is that of the soul which depends on the conditions around him for the depth of his spiritual life. He is liable to lose the joy and rest of soul by the stress of any storm of temptation. If the church is alive, he partakes of the spiritual stir and rush which are being enjoyed. If the church is dull and declining, his seat is vacant. When the revival comes, he appears. If he has a tendency to enthusiasm, it is quite likely that his zeal gets the better of his judgment, and he begins to belabor the church for its slowness. He takes offense easily. When he does, he makes an atmosphere of disaffection wherever he moves. Sometimes he runs at a tremendous rate until something burns out his fuse. Then he stands still and complains that he would have been all right if he had not been crossed by Bro. ——. Another, running in the same way, advances "at a poor, dying rate," and is tempted to despond because of the greater rapidity with which others are going. He gives away to the depression, and his power disappears. There he is, between stations, waiting for someone or some thing to push him back where he can be reempowered for service. He has failed himself, and he has dispirited those who were within the sphere of his influence.

It is not so with the man who employs the other system. He maintains a continual communion with the only source of power. Instead of serving God by the way of man he serves man by the of God. His only danger is in slipping from the wire. If he shall hold on to God, all his course will be marked by loyalty and usefulness. With this condition he cannot fail. There will be given him not only the power to go, but the power to be. Into his nature will come such relays of strength as will make their possessor "mighty through God to the pulling down of strongholds." Not only will there be given power to go and power to be, but power to do. The doer may not be specially known. But the thing which is done will be seen to be of God. There may not be the startling brilliance of the electric flash. There may not be the thunder of overpowering might. But there will be the constraint which all men acknowledge as coming from above. As electricity which speeds along the unbroken line of communication is all like the electricity generated at the power-house, so the spiritual might which comes into the consecrated and surrendered soul is all like the divine source from which it springs.

The first type of experience is unreliable. Its possessor is wanting when you need him most. He is gelatinous when you need firmness. He is tardy when you need promptness. He is undecided when clear and right courses are the pressing need. The latter is alert, transparent, reliable, uncompromising. You can count on him wherever you place him, whenever you need him. Does it seem as if it would take you a long time to choose which you wish to be? Are you young? Have you vigor and ambition to be specially useful? Live your Christian life by the overhead system. Get your supply of strength by clinging to Jesus Christ.

"My strength, and peace, and light thou art;
My joy and comfort—thou alone;
O satisfy my hungry heart,
And make it, Lord, thy holy throne."
—Epworth Herald.

God Cares For Me.

NEWELL DWIGHT HILLIS.

It is the thought that God lives and plans and loves that lends consecration to the brave and chivalrous hopes of youth; that lends enduring strength to those who bear life's heavy burdens; that sustains men in the hour when the immortal hope burns low within the heart. Indeed, it is permitted us to doubt whether any other truth has wrought so powerfully for heroism or liberty or religion. In the faith that God has reigned, reigns and shall reign for evermore, patriots and martyrs have gone dry shod across all seas, turned stones to angel's bread, in hot sands digged cooling springs, found every mountain smoking with God's presence and every hill of difficulty to be bright with the lightning of his commandment and promise.

Our earth holds no truth so practical as this—God cares for me. It energizes every faculty, lends strength through tranquillity. Since God's providence is over man, he can bear up against every ill, rejoice midst adversity and conquer midst defeat. In the consciousness that God cares for men, the heroes have achieved their heroism and climbed so high that men, admiring, would fain pluck the very stars from the sky to make diadems fit for those heroes of liberty and religion.

The Spiritual Life.

God never forces himself upon the indifferent soul. A little time alone with God every day is indispensable to those who would hear him speak. The man who never leaves his counting-room cannot hear an oratorio. The student who never lifts his eyes or his attention from his books will never know the glories of Mendelssohn or Beethoven. The housewife in whose ears is always the clatter of pots and pans and kettles will have no time or attention for a sweeter orchestra. So the man or woman who never listens to God's voice will never hear it. This makes indispensable the quiet hour, the morning watch, the moments of silent communion until our senses have become so refined and our spiritual ears so attentive that, like Brother Lawrence, we can hear God's voice above the din of the market-place and the buzz of the school room and the clatter of the kitchen. The very familiarity of the voice of God in nature or his word may dull our accustomed ears to its sound, just as the roar of Niagara is never heard by those who live upon the banks of the Horseshoe Falls, and the whirr of the loom in the factory falls upon calloused ears. Because we are familiar with God's message in his house, with his written word, with his songs of praise, we need all the more to stop and listen that we may catch his individual message for our souls.—Selected.

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REV. A. E. DUNNING.

God dwells with believers! He lives in them. To know this by experience and insight is to make life heavenly. Who would not give all he possesses to see God? But Jesus said to his disciples, Behold me and you see God. They had not known this because they had not known Jesus, though they had been his companions for years. What believer does not wish he could see Jesus, and talk with him? But Jesus has declared that he and the Father "dwell in" those who obey him. "This is life eternal," said Jesus, "that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ". If we realized how near we are to God when we are in the company of his own, how much more we should love his church; how much deeper would be our reverence for its members; how much more earnest we shoud be to show God to them through our obedience to him! For God reveals himself in his people.

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THE HOME.

Aunt Sally and the Amalekites.

"I am going to kill them," said I.

"Who?" inquired Nathan, looking shocked.

"The Amalekites," said I.

"Who be they?" inquired Nathan. And then I remembered that he hadn't been to church that day, owing to toothache. So I just explained to him what the minister said. "You see, he preached us a sermon about Saul, and those sinners, the Amalekites, that the Lord told him to 'utterly destroy,' and about how Saul spared Agag and didn't kill him.

"And the minister said that he was most afraid that some of us church folks were just like Saul; because we didn't fight our Amalekites. Our sins were our Amalekites, you know, according to the minister, and he said that he was most afraid that instead of our killing them all, some of us didn't know where some of our Amalekites lived, and he was pretty sure that a good many of us let that biggest Amalekite, Agag, live. Well, those weren't just the mintster's words but then that's what he meant."

When I'd explained it all to Nathan, he sat still a minute, and then he got up, laughing, "Well," and says he, "Well, Sally, you'll have a tough job killing old Agag, I reckon."

Now that made me angry, for I didn't think I had any Agag to kill. I wasn't certain but there might be two or three of the common, not-much-account kind of Amalekites for me to fight with, but as for such a big fellow as Agag, I was mighty certain that I hadn't any such.

And so I spoke out sharp, and said I, "Nathan Whitcome, some folks had better look at home."

"That's right where I'm looking," said he. "Don't the wife make the home?" And then he went out.

While I cleared the dishes I felt vexed because I'd spoken sharp to Nathan, for he wasn't a professor then, and I was, and yet, most days, he was a sight pleasanter spoken than I. But then it was too aggravating to tell me to my face that I'd got to tussle with Agag, when I was sure that I hadn't.

When Monday morn came, first thing, if I didn't find out I hadn't a bit of soap in the house! It was dreadful trying; for I'd got my boiler on, and was going to have the clothes out early. There wasn't anybody but me to go for that soap, so I had to change my dress and run down town to the store, and by the time I got home again I was hot and vexed and tired. How in the world I forgot about that soap I don't know, but I had company on Saturday, and I suppose that put it out of my head.

Well, Monday was a dreadful bad day. There was the hottest kind of a dry wind, and it blew dust, and I'd always noticed that that kind of a wind blew cross words out of my mouth too.

The sheet I hung on the line would fall and get in the dirt, and the wind blew so that I couldn't make the rake stand that I'd put under the clothes line to push it up. And the stove door didn't shut the way I wanted it to, and I gave it a bang that most brought the stove down. And one of the children next door borrowed my broom, and I looked out in a minute and saw her sweeping away at some ashes and black stuff that was left from a fire they had had in their back yard. And that riled me more, for the broom was all black and wet; but it did wash off easy enough. I'd left a room till Monday to be swept, and I did sweep it, in spite of the dust. And the wind blew right on my biggest fuschsia in the front garden and broke its stem off. And it was so hot that it was easier to be angry than not.

And so at dinner, when the spoon to the apple sauce tumbled in, handle and all, I just couldn't stand it, and I sputtered out, "I never saw such an abominable day in my life!"

And Nathan looked at me, and all he said was, "Hum! Amalekites dead yet?"

And I declare I was so taken back that I didn't know what to say. Was "getting angry" an Amalekite?

Well, the next couple of weeks I watched myself, and it just seemed to me that I never noticed before that I said so many sharp things or got angry so easy. And I found out other Amalekites, too, but none of them was so big as Agag—I mean temper. But there were lots of the others, and one night I was quite discouraged with myself, and I sat right down on the floor behind the churn, and I cried. Nathan came in and found me, and he made me tell him what the matter was.

And I just sobbed out, "It's—them—Amalekites."

Then I told Nathan how I'd tried and tried, and failed worse and worse. And after I'd told him Nathan sat still for a long time.

And then he said, kind of bashful—for I suppose he remembered that I was a church member and he wasn't, and it seemed queer to have the preaching come from his side—he said: "Sally, I was looking up them Amalekites in the Bible the other day, hearing you talk about them, and I found a place where it said that once the children of Israel went out to fight with Amalek, and the Lord wasn't with them that day—I guess they'd forgot to do as He said about it—and so they got awfully whipped. And I—well—maybe—don't you think that people who go to fight need the Lord to help them?" And I do declare Nathan's face was just as red as though he had been saying something wicked. I suppose he felt queer to be preaching a regular orthodox sermon all of a sudden.

Well, I tried to follow Nathan's sermon after that, and I found the Lord could overcome Amalekites now just as well as He used to in those times.

My little girl, Prissy, was six years old then. She had my temper, too. And I thought, maybe, if I'd begun to fight the Amalekites sooner, Prissy wouldn't have heard me say so many things I ought not to, and she wouldn't have got in the way of saying cross things herself. But I told her about them, and the child really began to try to fight, herself. It made me think about what the Bible says of the Lord's "warring with Amalek from generation to generation."

One day, some time after this, Nathan made another speech that surprised me.

"Sally," said he, "it isn't fair for you to do all the fighting. And, if the Lord will help me, I'm going to look after my own Amalekites. I think it's time."

That was years and years ago, but I'll never forget how glad I was that day. Nathan and I are old folks now, but yesterday he said to me, "Sally, I guess your Agag is dead, isn't he? I don't see anything more of him."

And I looked up at Nathan, and, says I, "He isn't dead yet, Nathan, but I hope the day's coming when he will be 'hewed in pieces before the Lord.'"—Mary E. Bamford, in American Friend.

Was It Worth While?

Discouraged people are usually unreasonable. If we laugh the first time we read this little story told in the Standard. we had better read it a second time to realize that it is more than merely funny:

"On a very slippery day last winter a young negro was making his way home with a large market basket on his arm, full to the brim with all those hard and ball-like vegetables peculiar to winter. Treading unwarily on a bit of glare ice he came down suddenly, with a crash that emptied his basket out into the street. Surrounded by garden products, he lay at full length, his head supported on his hand, looking calmly about him. Seeing him still prostrate, a gentleman hurried to him anxiously.

"Are you hurt?"

"No."

"Then why don't you get up?"

"'Tain't worth while."

A good many of us, having spilled out our little basket of plans and purposes in the street, are as absurd as was that colored man when we say that it is not worth while to continue the struggle because we have caught a fall and find ourselves momentarily confused.—Selected.

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"GIVE ATTENDANCE TO READING."

Paul was one of the best educated men of his day. He knew the worth of learning and the value of scholarship to a man, a citizen, to a minister. Timothy was his son in the gospel, his friend, his companion and his helper. He desired for him the best equipment possible, the highest development, the largest usefulness. That Timothy might be thoroughly furnished for his great work, that he might measure up intellectually to the stature of a man, that he might achieve the highest success as a minister, Paul exhorted him to give attendance to reading.

The value and necessity of reading appears when we consider the following facts: The real wealth of the world is in its thought, its facts; in the results of brain work, in the fruits of mental labor. The masses of the people do not see or understand this and comparatively few of our young people are prepared to accept it as a truth. When they think of wealth, treasures, and riches, they have in mind lands, houses, gold, silver, precious metals, stocks, bonds and other forms of material wealth. Upon the acquisition of these they set their hearts. To get possession of such things they devote themselves to labor and toil. In securing them they expect to find the chief good, and their acquisition constitutes the goal of their ambition.

To see that this is an error requires only a little reflection. There is no intrinsic value in any form of material wealth Even gold, the most precious of metals, is worth nothing to the possessor among a savage people. Lands, however fertile, and forests however vast, are largely useless unless conditions and surroundings make them otherwise. The Indians, at one time, owned all of North America, and yet were poor and weak and to a great extent destitute. All our vast natural resources, our fertile soil, extensive forests, rich mineral deposits, magnificent rivers and mines of precious metals were of little value to them. These never made them a great or strong or noble or a progressive race.

Whatever value material things have is given them by laws, customs, conditions and circumstances. Even then their possession and value are merely accidental and temporary. They are transient and entirely separate from us. By no device can we long retain or use them. In spite of all that can be done they will soon elude our grasp. They will dissolve into ashes, or make to themselves wings and fly away, or in some way drop from our hands and return no more forever. We cannot hold them, they will not abide with us. But we may have an abundance of these and yet be poor andweak and unhappy.

The real treasures are mental products. The great thoughts and facts and principles that have been wrought out by brain-toilers. These are contained in manuscripts, in pamphlets, in books and all forms of literature. They are stored away in libraries and contained in printed matter.

Tradition furnishes us with some of these preserved treasures; by contact with our fellowmen we may gather many of them, but only by reading can we avail ourselves of all these vast and invaluable possessions. By reading we may make companions of the wise men of all ages, and gather the best thoughts of the world's greatest thinkers. By reading we may unlock the storehouses in which are deposited the intellectual wealth of all the ages and appropriate all the treasures we have capacity to receive. By reading we may equip ourselves with the facts furnished by science and philosophy, invention and discovery. scholarship and experience. By reading we may furnish ourselves with all past and present knowledge and store our minds with facts human and divine.

By reading, which implies digesting and assimulating, thought and truths, we incorporate into our own being, into our own mental life and fibre, the richest treasures the world contains and these become a part of our own personality, permanent, abiding and immortal.

The individual, the family, the race, the people who read the best and most literature and make the wisest use of it will prove the strongest and most progressive and successful in life's great race. The religious denomination which most carefully and diligently practices the advice of St. Paul to Timothy, which sets the highest value upon reading, will prove the most powerful and efficient in the great conflict between righteousness and sin.

It is hardly possible for the majority of our young people ever to obtain a college education, but it is possible for every one of ordinary intelligence to learn to read before reaching maturity. With this ability vast stores of information may be gathered, great learning obtained and broad scholarship acquired. Our parents and pastors ought in every possible way try to stimulate a desire for reading on the part of our young people and by example and precept encourage them to acquire the habit of reading.

THE STATE ELECTION IS OVER.

For several months the Commonwealth of North Carolina has been passing through a great crisis. Political excitement was at fever heat. A canvass, by party friends and leaders, was made from the seaboard to the mountains, and the strongest available men were put in the field. The main issue was a proposition submitted by a Democratic Legislature to amend the Constitution of the State so as to limit the franchise, by requiring an educational qualification.

This amendment was made the battle line and the great political parties arranged themselves on either side. Every possible argument in favor of its passage, and against it, was presented, and we think not in the history of the State have the people had better opportunities for understanding the merit of any political measure.

On last Thursday the election was held. The day was a perfect one—clear and bright. Intense activity characterized partizans of all kinds. The deepest interest was felt by all intelligent citizens. With very few exceptions quiet prevailed throughout the State; but at every precinct there was great activity and the balloting proceeded briskly. An unusually heavy white vote was cast. For some reason many colored men did not register or go to the polls.

The official returns have not all been reported at this writing, Tuesday, but those already received indicate a majority of between 30,000 and 50,000 in favor of the Amendment and the Democratic ticket. Both branches of the Legisiature are largely Democratic, and will be able, with little opposition, to enact such laws as they may deem best for the good of the State and of her people.

Wise men differ as to the actual results of the passage of the amendment. Some believe it will work injury, while others believe it will prove a great blessing both to the white and colored people. If, as it is predicted, it will rid the State of an ignorant purchasable vote, it will accomplish great good, and if, as it is also claimed, it will stimulate the educational spirit and promote schools and learning, it will be of unspeakable service. It becomes all good citizens to accept the decision of the ballot box, adjust themselves to the situation, and do all in their power to elevate and improve all classes of our fellow countrymen. The state officers elected are the following: Governor, Charles B. Aycock; Lieutenant Governor, W D. Turner; Attorney General, R. D Gilmer; Secretary of State, J. Bryan Grimes; Auditor, B. F. Dixon; Treasurer, B. R. Lacy; Superintendent of Public Instruction, T. F. Toon.

These gentlemen stand very high in the estimation of the people among whom they reside, they are all professed Christians, have shown themselves able debaters, and will in all probability give the people a clean and efficient administration.

PEKIN TO BE ASSAULTED BY THE ALLIED POWERS.

The situation in China does not improve. It is still impossible to get accurate or full information. Reports that reach this country are meager and confusing. Our and other governments are largely ignorant of the real facts. The Chinese have managed so far to conceal their past acts and their future plans. How many foreigners have been massacred, it is impossible to tell. How many legations have been destroyed, no one now knows, but it is certain that in the near future there will be startling developments.

The powers combined are now hurrying an army to Pekin. What opposition this army will meet, what hinderances to its progress the Chinese will interpose, cannot be now foreseen. Any day may bring on a great battle, but all agree that Pekin must be assaulted. Foreign ministers and others there must be rescued at any cost. The legations, if not already destroyed, must be saved. Troops are being hurried hither and neither men nor money will be spared to adjust the wrongs done, and to protect life and property.

Prince Li Hung Chang is wiley and wise, and he is shrewdly managing the correspondence between China and other governments. But no diplomacy can prevent hostilities. A war has been begun and will likely go on for a long while.

The Emperor of Germany is very outspoken in regard to his purpose to punish China severely for the death of their consul and other subjects.

Troops are embarking in large numbers, and it is said ten thousand more will be sent to China by the first of September.

It may require a good long time to get a sufficient army in the field to capture Pekin, but the investment and occupation of the great capital of the Celestial Empire is certain. It is reported that missionaries and others think Pekin should be destroyed and the capital of the new empire be located elsewhere.

TWO DISTRICT CONFERENCES THIS WEEK.

The editor of the ADVOCATE has been very much perplexed for some days trying to work out a plan by which he might attend both the Winston and Franklin District Conferences. The first meets at Lewisville, in Forsythe county, twelve miles from railroad, and the other meets at Hayesville the same day, in Clay county, 300 miles distant and fifteen miles from railroad. He finds it impossible to get to both and has decided to go to Hayesville and have L. W. Crawford, Jr., to represent the ADVOCATE at Lewisville.

We assure the Presiding Elder of the Winston District, and the brethren who are associated with him, that it is a great disappointment not to meet with them in their annual gathering. Aside from the privilege of mingling with them for a few days, we had some information concerning the ADVOCATE we were anxious to give them, and then we wanted to get 100 new yearly subscribers in return. We hope every pastor will promise our representative at least ten new subscribers within thirty days. As we shall have to leave for Hayesville on Tuesday morning, we shall have to depend upon our foreman and assistants to read proof and get the paper out on Wednesday.

We hope our subscribers who are behind will remember us this month and send us at least a part of what they owe. We greatly need money to pay bills now due, and we will appreciate any help rendered us. All who have promised to canvass for the ADVOCATE we ask to do so promptly.

EDITORIAL NOTES.

Harvard University has 4 091 students; Michigan, 3,303; Northwestern, 2,917.

The contract for a new $200,000 hall for Yale College was let on Monday last.

The foreign trade of our country for the past year amounted to nearly $2,-250,000,000—the largest in our history.

For the year ending June 30, 1900, there were 448,551 immigrants to the United States, an increase of about 50 per cent. over the past year and 100 per cent. of the year ending June, 1898.

Rev. D. P. Tate, writing under date of August 2nd, says: "We have had good meetings at Ebenezer and Centre, with 30 professions and 24 additions at the former, and 62 professions and 33 additions at the latter."

The protracted meeting season is now fully under way. Camp meetings, protracted meetings and revival meetings are being held in many places. We hope these may result in hundreds of conversions. There is no better service to be rendered an old or new church-member than to put the ADVOCATE in his hand.

During its history of seventeen years there has never been a death among the pupils of Littleton Female College, Littleton, N. C. This is a remarkable health record. Those who value health may do well to think of it. This institution has a large patronage and is offering to worthy applicants a limited number of scholarships.

New Orleans had a few terrible days recently. Robert Charles, a negro burglar, killed two policemen and escaped. Hundreds joined in the search for him. His refuge was disclosed and he resisted, killing four men. The house he occupied was set on fire and the desperado was slain as he fled from it.

Rev. D. P. Tate, of Lexington, called at our office on Saturday. He ran over to Greensboro on business. He is looking well, and as usual, is cheerful and hopeful. We have few men who work harder, preach better and accomplish more than Rev. D. P. Tate does. We are always glad to see him.

The Mt. Airy District Conference, the last of the year, will be held next week at East Bend. It is now a comparative leisure season with the farmers and the election excitement is over and we hope every pastor, lay delegate and local preacher in the District will be present. Dr. Renn, the presiding elder, has had considerable experience and knows how to make a District Conference interesting. We hope to spend two or three days, and hope to secure 100 new subscribers to the ADVOCATE. We wish all the pastors would make an effort next Sunday to get at least ten new subscribers from his charge. The ADVOCATE never has been so popular, and where its merit is understood it is not difficult to get people to take it

The contents of the August number of the American Illustrated Methodist Magazine are of varied interest. In "Back to Ireland," Samuel Henry Pye corrects some of the traditional impressions regarding that country He represents the conditions to be, perhaps, less picturesquely crude, and the people as certainly less poverty-stricken than formerly. To filial devotion, and to the prosperity of returning emigrants from America, he attributes, in part, the present improved condition of the people of Ireland. "Tennyson and Immortality," by William H. Moseley, is an excellent exposition of the trend of the great poet's works. The writer draws a comparison between Tennyson and Darwin. The contrast between the method of the scientist, which seeks for the first cause, and the method of the poet, looking to the ultimate end, is at once striking and effective.

We clip the following from a letter of a Mooresville correspondent to the Charlotte Daily Observer: "One of the saddest deaths it has ever been my painful privilege to record is that of the young wife of Rev. W. B. Scarborough, of the Western North Carolina Conference. Mrs Scarborough was the only daughter of Mr. and Mrs. James Atwell, who live near this place. The young couple were married about eight months ago and have been living at Stony Point, in Alexander county. The funeral took place at Center church, of which Mrs. Scarborough was formerly a member, and was conducted by Revs. Drs. Bays and Pharr. Several other ministers were present. The young husband and bereaved parents have the sympathy of a large circle of friends. Mrs. Scarborough died at 8 o'clock last Tuesday evening."

We publish with great sorrow this sad notice. We met sister Scarborough for the first time at Concord during our last Conference. She was there, a bride—young, happy and hopeful. We can hardly believe she has been taken from her affectionate and devoted husband; but alas, it is true. She is gone. We assure our dear brother of deep heartfelt sympathy and pray that divine strength and comfort may be imparted to him in this crushing bereavement.

The following are the nominees for President and Vice President of the United States, so far as heard from: Republican—President: William McKinley, Ohio; Vice President, Theodore Roosevelt, New York. Democratic—President, William Jennings Bryan, Nebraska; Vice President, Adlai E. Stevenson, Illinois. People's Party (Middle of-the-Road)—President, Wharton Barker, Pennsylvania; Vice President, Ignatius Donnelly, Minnesota. People's Party (Fusion)—William Jennings Bryan, Nebraska; Vice President, Charles A. Towne, Minnesota. Silver Republican—President, William Jennings Bryan, Nebraska; Vice President, Adlai E. Stevenson, Illinois. Social Democrats—President, Eugene V. Debbs, Indiana; Vice President, Job Harriman, California. Prohibition—President, John G. Woolley, Illinois; Vice President, Henry B. Metcalf, Rhode Island. United Christian—President, Rev. S. C. Swallow, Pennsylvania; Vice President, Rev. C. M. Sheldon, Kansas, who declines to serve. DeLeon Socialist — President, Joseph F. Maloney, Massachusetts; Vice President, Valentine Remill, Pennsylvania.

Grieving Parents.

Some are grieving over sons ruined by tobacco.

Others are grieving over sons that are being ruined

Others are grieving over preachers and teachers who set an example that will ruin many sons.

Ayden, N. C. A. D. BETTS.

Latest From Dr. Y. J. Allen.

DEAR DR LAMBUTH: By the steamship "Coptic," of the 23d inst., I acknowledged your telegram, and also gave you some particulars of the situation. There has been a slight improvement during the week. Shanghai is now pretty well protected, and the Chinese officials are cooperating most cordially, so that all apprehension of trouble here has nearly abated. At the north, however, there is not much, if any, improvement beyond the fact that the foreign forces are beginning to make themselves felt. The Taku forts have been captured (they guarded the entrance to the Peiho, you know), and relief forces have reached Tien Tsin, and also found and brought in Admiral Seymour, with his beleaguered detachment, which failed to reach Peking, and had to return to Tien Tsin, after an absence of about seventeen days. No reliable news as yet from the legations at Peking, and great anxiety is felt for their safety.

The Powers are working together with the utmost unanimity and cordiality, and there is, I think, a pretty general determination that the duplicity of the Chinese Government must end with the close of this campaign. In other words, the reactionaries are to be suppressed and the Emperor restored to his throne and power. With that object in view the allied Powers are making their way to Peking, and the Chinese of the provinces are in full sympathy with their purpose and movements. It is on this account that there is but little fear of war with China. It is an imperial riot that is being suppressed, an imperial revolt against reform and progress, confined almost exclusively to Peking and the Empress Dowager and her advisers. These are anti-foreign, and welcomed the Boxers with their reputed magic powers in the hope of driving all foreigners out of the country, and extinguishing their influence altogether. In other words this is, may we not hope, the final drama in the long struggle between the East and the West, light and darkness—the old and the new civilizations. Of this at any rate I feel assured, so fully assured that I count it no prophecy; that when the allies retire they will leave China restored, and reform and progress fully reinstated.

This being the case I cannot too strongly urge and insist on our Board and Church doing all that has been already projected in their plans for China. This closing year of the century should be crowned with success in China. Its opening is now assured, and when it comes there will be an overwhelming demand for our missionary work, particularly books, educational, religious, and literary, and for schools. Now is the time to set up our press, and to found our projected school in Soochow.

The present reform spirit in the country was produced by our literature, and when campaign sets it free again it will tax all our resources to provide for its demands. You will be glad to know that notwithstanding all the drawbacks, funds continue to be received from the Chinese for the school in Soochow, about $19,000 being now reported. With the restoration of peace and the assurance of reform and progress from Peking the country will once more respond most eagerly and liberally to our plans, and success wait on our efforts to give to China a better literature and more of it, and a better education with increased facilities. Now let the Church respond, not only with the money, but with the proper men—men for the projected press and publishing house, and men—good, experienced, up-to-date men—for the college or university in Soochow. We must show that we are in earnest, and for once rise to the occasion—the grandest, I believe, in the history of the world-wide missions. May the Lord help you, my dear brother, to meet the demand as it should be met. No more make-shifts, no more playing at missions, no more one-man concerns. Let us have the true thing, or retire altogether. In earnest, yours, Y. J. ALLEN.

Special Notice.

DEAR BRETHREN:—Please forward, within two days, all money you may have or can collect on Foreign and Domestic Missions. I have not been able to pay all those serving missions the second quarter's salary yet, and I have some earnest calls for help. I want to complete at once the payment of the 2nd quarter. This is one reason for this call. Another is that the season of the year has come when the parent board is compelled to borrow money. The interest on this borrowed money is a loss to the work. Will you not help to make that amount to be borrowed as small as possible by sending to me at once all on hand for the foreign field that I may forward it to Nashville as soon as possible.

Another thing I want to say is this: The annual report of the Board of Missions has been ordered sent to every pastor in the Conference. You will find this full of valuable information. Study it and get up a new sermon on Missions to take the place of the old one. Give it a rest. If any pastor fails to receive a copy, please drop a card to Dr. W. R. Lambuth, Nashville, and inform him of the fact. Yours,

J. E. GAY,
Sec'y. and Treas.

"Is There No Remedy for the Evil?"

DEAR BRO. CRAWFORD:—With unspeakable interest I read your editorial of July 4.

I marked and laid it away, hoping to see some reader write on the question.

It is a serious, awful matter.

Many, many boys and young men are being ruined by tobacco. Surely preachers, teachers and all Christians ought to try to check the "evil" by precept and example. Speak again, brother.

Yours forever,

A. D. BETTS.

Ayden, N. C.

Muir's Chapel Camp-Meeting.

The camp-meeting at Muir's Chapel will begin on Saturday before the 3rd Sunday in August and will continue about one week. Everybody is cordially invited to come and they will receive a hearty welcome. Do not forget the date, time and place.

T. H. PEGRAM.

Notice.

Dr. J. H. Weaver, D. D., will address the people on the subject of Christian Education and the 20th Century Movement, as follows:

Murphy, N. C., Aug. 14th, 11 a. m.
Andrews, N. C., Aug. 14th, 8 p. m.
Franklin, N. C., Aug. 16, 11 a. m.
Iotla, Friday, Aug. 17th, 10:30 a. m.

C. M. CAMPBELL, P. E.
Franklin District.

Wanted.

A ripe scholar, energetic man (Methodist), for the principalship of Ronda High School. Apply to me at once.

L. P. BOGLE,
North Wilkesboro, N. C

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for August 12, 1900.

THE FORGIVING SPIRIT.
Matt. 18: 21-35.

GOLDEN TEXT.—"Forgive us our debts as we forgive our debtors" (Matt. 6: 12).

INTRODUCTION.

This lesson was spoken at Capernaum at the same time of the last lesson. Jesus indicated to his disciples the method of treating an offending brother. In the same connection he also showed the authority of the church in dealing with offenders who will not yield to proper discipline and counsel. Then in answer to Peter's question he presented the law and spirit of forgiveness.

How Often Shall I Forgive My Brother?

Vs. 21, 22. Peter seems to have been perplexed over the statement of Jesus in verse fifteen of this same chapter. It is said that the rabbis required one to ask forgiveness three times, but did not insist upon it the fourth time. Peter in some way had the impression that Jesus surpassed the old rabbis in this requirement and fixed the number at seven times instead of three. The number seven, being the Scripture symbol of completion, was mentioned. Hence Peter's question, If my brother sin against me seven times, shall I forgive him? He desired to ascertain the limit of his duty in this regard. But Jesus answered, "Until seventy times seven." In other words, there is no limit to the spirit of forgiveness. It is continuous and without limitation as to time and aggravated circumstances. In Luke 17: 4, Jesus declares that if our offending brother trespass against us seven times in a day and seven times in a day repent it is our duty to forgive him. Compare Mark 11: 25 and Matthew 6: 14. The spirit of forgiveness is the spirit of Christ. Christ prayed for his enemies on the cross, "Father, forgive them." The spirit of the world is to express forgiveness and then say, "I will tell him what I think of him." Such a half-hearted forgiveness is not in harmony with the spirit of Jesus.

THE LAW OF FORGIVENESS ILLUSTRATED.

Verses 23-25. Jesus used a parable to illustrate and enforce the truth which he presented in his response to Peter's question. In applying this parable care should be taken not to press all the points of comparison too closely. It is clear that the king represents God, the servants mankiud, the debt to the king our transgressions against God, and the debt between the servants our wrong against each other. The ten thousand talents represent the immense debt which the sinner owes to God and the impossibility of his ever being able to pay it. It is estimated that a Hebrew silver talent was valued at 3,000 shekels. The 10,000 talents would therefore be worth $20,000,000. No one could pay that sum. So sin is compared to a debt. It is a debt which is infinite because it is committed against the infinitely good and loving God. Verse twenty-five shows how the sinner or debtor does not realize how immense the debt is and how hopeless his case is until his wife and children and all his possessions are to be sold for the payment of it. There is absolutely no possibility of the sinner making amends for his transgressions except as he casts himself upon the mercy of God. The servant broke down under the consciousness of his hopeless indebtedness and asked the Lord to exercise patience toward him. Moved with compassion the Lord forgave him the debt. There is no other way of deliverance from sin except through the mercy and forgiveness of God.

GREAT DEBTOR AND SMALL DEBTOR.

Verses 28 30. In these verses Jesus shows how unreasonably the great debtor, who had been forgiven his debts, acted toward the small debtor. "An hundred pence" was worth about $15, as one "pence" or denari was worth 15 cts. The fellow servant fell down at the feet of his creditor and begged him to exercise patience toward him. But instead of showing mercy he cast him into prison till he could pay the debt. The unmerciful servant was called before the king, and the king showed him his wicked unforgiving spirit and delivered him to the "tormentors." "We do not know precisely what these were. The Greek stem means 'a touch-stone' or 'test-stone'; hence putting one to the test is the primary idea. Precisely how this was done by the tormentors is largely a matter of conjecture. It is something like the later inquisition—a torture added to ordinary confinement in prison."

THE CONCLUSION.

The main thought taught in this parable is that our forgiveness of others should no more be limited than the forgiveness which we seek from God. If we expect God to forgive us we must be willing to forgive our fellow-men. And the only way we have of knowing that we are forgiven of God is by the spirit of forgiveness to others we have in our own hearts.

ILLUSTRATIONS

A man of high rank went one day to Sir Eardley Wilmot, who had been Lord Chief Justice, to complain of an injury he had received. "Do you think it would be manly to resent it?" he asked. "Yes," said the justice, "no doubt it would be manly to resent it; but it would be God-like to forgive it."

David was deaf to the railings of his enemies, and a dumb man, in whose mouth were no reproof. Socrates, when he was abused in a comedy, laughed at it. Augustus slighted the satires and bitter invectives which the Pasquins of that time invented against him; and when the senate would have further informed him of them, he would not hear them. Thus, the manlier any man is, the milder and readier he is to pass by an affront as not knowing of it, or not troubled at it; an argument that there is much of God in him (if he do it from a rich principle), who bears with our infirmities and forgives our trespasses, beseeching us to be reconciled. When any provoke us, we rise to say, "We will be even with him" But there is a way whereby we may not only be even, but above him, and that is, forgive him.—Bible Illustrations.

When Louis XII., of France, ascended the throne, he caused a list of his enemies to be made, and marked against each of their names a large black cross. When this became known, his enemies fled in great terror, supposing that he had thus marked them for execution. But the king issued a full pardon, saying that he had used the cross to remind him that on the cross Christ prayed for his murderers, "Father, forgive them; for they know not what they do."

LESSON TEACHINGS.

1 The Bible enforces the duty of forgiving one another

2 There is no limit to the extent of forgiveness.

3 An unforgiving spirit is altogether unlike Christ.

4 We should cultivate the spirit of forgiveness.

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If you do tell us and we send them, you can return the whole business if they do not prove satisfactory. A ROUND CUT SACK, A DOUBLE BREAST SACK, OR A FROCK, IF YOU DESIRE.

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Vanstory Clothing Company.

GRAND DISPLAY OF NEW GOODS.

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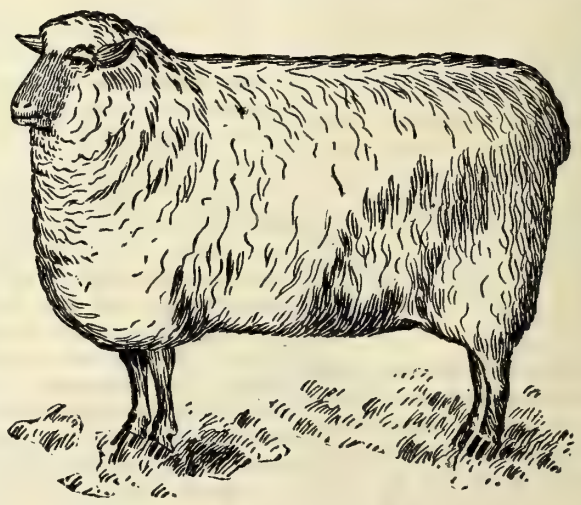
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for August 12, 1900.

ZEAL.
Luke 16: 1–3.

References.

Misdirected zeal. Acts 22: 1 5; 26: 9-11

Energy put to best use. 1 Tim 4: 7, 8.

Jesus an enthusiast. John 2: 11-22.

Enthusiasm in Christian work. Neh. 4: 1 6.

Paul's word of zeal. Gal. 4: 18.

The commendable enthusiasm. 2 Cor. 6: 1-10.

The Man Who Did Not Lose His Wits.

How sprightly, practical, keen and worldly-wise is the principal figure in this Scripture lesson! A rich man's steward is called to account for his misdemeanors and notified that he is to lose his position. He thinks he cannot dig. Beg he will not. Shelter he must have. The case is almost desperate. It has arisen suddenly. What shall he do? Despair? No, indeed; not he. Quickly he rallies his wits and decides upon a plan. And a shrewd one it is, most energetically worked. The steward is a worldling, and his ethical standard is approved by worldlings. Christ commends not his wicked dishonesty; He simply uses his shrewdness to incite us to be as tactful and zealous in doing right as the keen-witted steward was in doing wrong. We cannot employ too much common sense and skill in doing the work assigned us as the stewards of God. Truer business methods in managing the business interests of the church would command respect of worldly men. The Christian life offers no premium for stupidity or dullness. It would quicken every energy of the soul and keep it alert and adroit in doing the whole will of God.

THE ANVIL.

This lies before us in the tenth verse. Solid is it and unyielding. Fidelity in the least concerns of life—this is the adamant principle which warrants untiring zeal in every duty. Upon this may be shaped every implement that can aid in performing life's work. Nothing is so small as not to have some bearing upon completed Christian character.

THE HAMMER.

Blow upon blow—this is what tells. Not the listless, tack hammer drop, the half-hearted stroke; not the ill directed blow; not the impact upon the cold iron. Heat is essential; zeal implies warmth. Enthusiasm melts like a furnace. It is the heated iron, red hot, which the hammer, properly wielded, beats into utility and symmetry and even beauty.

SPARKS

1. See them fly! They tell the story of life, of action, of achievement. See them! Something is being accomplished. There are brain-sparks, scintillations of intellectual light. Knowledge, mental training, wisdom, are essential to zeal's right direction. But zeal is a dynamo. It is a source of real power.

2. The "children of this world" give Christians many lessons in zeal; they warm up, flame out and blaze. Recent political conventions have demonstrated the power of zeal, and sent out sparks all over the land which will ignite and set on fire numberless communities. Here may be seen one great advantage of religious conventions. They inflame the zeal of many who greatly need more of it.

3. Another beautifnl manifestation of zeal in a most worthy cause is the bringing of 1.450 Cuban teachers to Harvard University this summer for special instruction. What a magnificent scheme! It deserves unlimited applause. It speaks volumes in honor of the heads and hearts of all who share in its glory. This fine example will doubtless be followed in future years by other colleges; and the Philippines, with other American possessions, will send their picked school teachers here for such training as they need.

4. Encouraging it is to know that Christ's church is not entirely wanting in grand expressions of zeal. Especially are these in evidence throughout all our mission-fields. In China today a wet blanket is thrown over missionary zeal; but that it will blaze forth again with unequaled vigor cannot be doubted. For every one who is slain by cruel "Boxers" ten or more will be ready to risk life itself in carrying Christ to those who need Him so much.

5. Personal zeal in every good cause should characterize each Epworthian. Not only must we plan wisely, but push vigorously. Religion must be a business with us, not a pastime. Never can we be the "light of the world" in an easy-going way. It was said of Joseph Haydn that for years he was the only musical man in Europe who was ignorant of his celebrity. He was so absorbed in his profession that he cared little for fame. How rapidly would Christianity spread over the earth if all Christians would become similarly absorbed in Christ's service!

RED LIGHTS.

There are, it is truly said, four kinds of zeal to be condemned: (a) Blind zeal. Rom. 10: 2 (b) Bitter zeal. James 3: 14. (c) Proud zeal. 2 Kings 10: 16. (d) Partial zeal. Matt. 23: 23. Beware of that zeal which is not guided by judgment and tempered with meekness. Zeal is so apt to be narrow. Thus it defeats itself

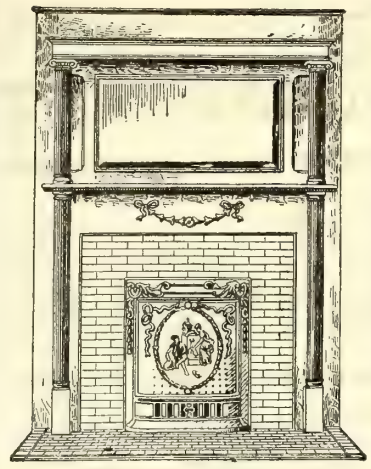
SYMBOL.

Plough or altar? On the seal of the Baptist Missionary Union is the figure of an ox standing patiently, with a plough on one side and an altar on the other, and the inscription beneath: "Ready for Either"—for sacrifice or for toil. What a splendid symbol of fervent, humble zeal!

San Francisco.

Interest in the San Francisco, 1901, International is aroused. Already three delegates have been reported elected by district leagues. To have representation from the South to a point so far distant as the Pacific coast, we are admonished to begin the agitation early. It is having good effect, and we are hoping for a representative attendance, for our best workers have been those who have attended our conventions.

What kind of a city will San Francisco be for the International Convention? Great, every way. The city will raise $25,000 for expenses. The committee guarantees room and board for 12,000 visitors at not exceeding $1.00 per day, and room and board not exceeding $2.00 per day for 5,000 more. They have engaged Mechanics' Pavilion, which will seat 10,000 people. Other specious auditoriums have also been engaged for overflow meetings. The city by the Golden Gate is all right.



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District Conference Directory.

The Winston District Conference will be held at Lewisville August 8th, and continue over Sunday, the 11th.

The Franklin District Conference will convene at Haysville, N. C., August 8–12, embracing the 2nd Sunday.

The Mount Airy District Conference will convene at East Bend on August 22–25.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

S. A. L. FAST FREIGHT SERVICE.

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The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

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The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Souther Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT--4th Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Aug	12
Stokes circuit at Rural Hall	Sept.	1 2
Sparta circuit at Shiloh	"	8 9
Healing Springs ct at Greenwood	"	15 16
Jefferson circuit at Jefferson	"	22 23
Boone circuit at Blackburn's Chapel	"	29 30
Watauga circuit at Union	Oct	6 7
Creston circuit at Creston	"	13 14

STATESVILLE DIST.—4th Round —IN PART—

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf	Sept	1 2
Iredell circuit, Snow Creek	"	8 9
Turnersburg circuit, Turnersburg	"	9 10
Mooresville circuit, McKendree	"	15 16
Mount Zion station	"	16 17
Taylorsville circuit, Rocky Spring	"	22 23
Stony Point circuit, Stony Point	"	29 30
Statesville station	Sep 30 .Oct	1
West End	Sep 30.. "	1

GREENSBORO DISTRICT---4th Round.

Frank H Wood, D.D., P. E., Greensboro, N. C

Jackson's Hill circuit, Macedonia	Sept.	1 2
Asheboro circuit, West Chapel	"	8 9
Asheboro station (at night)	"	9
Uwharrie circuit, Siloam	"	15 16
West Market St station (morning)	"	23
Proximity station (at night)	"	23
St Paul station, (morning)	"	30
Naomi station (at night)	"	30
Wentworth circuit, Mt Carmel	Oct.	6 7
Ruffin circuit Ware's Chapel	"	13 14
Reidsville station (morning)	"	14
Ramseur circuit, Franklinsville	"	20 21
Liberty circuit	"	27 28
West Randolph ct	Nov	3 4
Pleasant Garden ct., Friday	"	9
Randolph circuit	"	10 11
High Point station (at night)	"	11
Greensboro circuit.	"	17 18
Centenary (at night)	"	18

ASHEVILLE DISTRICT---3d Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville	June	2 3
Bethel	"	2 3
Marshall, Rector's	"	9 10
Hot Springs, Antioch	"	16 17
Ivy, Laurel	"	23 24
Burnsville, Concord	June 29, 30..July	1
Bald Creek, Deaton's Bend	June 30 "	1
Hendersonville	"	7 8
Swannanoa, Tabernacle	"	14 15
Saluda, Saluda	"	21 22
Cane Creek, Skyland	"20	21,22
Old Fort, Carson's Chapel	Aug	4 5
Weaverville Reach	"	11 12
Haywood Street	"	18 19
Central	"	25 26

SHELBY DISTRICT—4th Round.

W R. Ware, P E, Shelby, N. C.

Gastonia station	Aug.	11 12
Bessemer City circuit, Bessemer City	"	18 19
Belwood circuit, Kadesh	"	25 26
King's Mountain & Elbethel, Elbethel	Sept	1 2
Shelby circuit, Sharon	"	8 9
Shelby station	"	9 10
Cherryville circuit, Pleasant Grove	"	15 16
Lincolnton circuit, M Kendre	"	22 23
Polkville circuit, Clover Hill	"	29 30
Stanly Creek circuit, Dallas	Oct.	6 7
McAdensville station	"	13 14
N Cleveland circuit, Casar	"	20 21
Lowesville circuit, Moore's Chapel	"	27 28
Mountain Island	"	28 29
Rock Springs circuit, Rehoboth	Nov	3 4
South Fork circuit	"	10 11
Lowesville circuit	"	17 18

WAYNESVILLE DIST--4th Round.

F. L. Townsend, P. E., Canton, N. C

Clyde circuit, Long's Chapel	Sept.	1 2
French Broad circuit, River View	"	8 9
Mills River circuit, Shaw's Creek	"	15 16
Transylvania ct. East Fork	"	22 23
Brevard station, Brevard	"	29 30
Spring Creek circuit	Oct	6 7
Leicester circuit, Camp Academy	"	13 14
Sulphur Springs circuit	"	20 21
Haywood circuit	"	27 28
West Haywood circuit	Nov.	3 4
Waynesville station	"	10 11
Canton circuit, Canton	"	17 18

CHARLOTTE DIST.—3d Round.

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit, Harrison	June 30..July	1
Fadesboro station (D. C.)	"	7 8
Charlotte, Brevard Street	"	15
Charlotte, Dilworth	"	15
Monroe circuit, Prospect	"	21 22
Monroe station	"	22 23
Ansonville circuit, Concord	"	28 29
Polkton circuit, Harmony	Aug	4 5
Clear Creek circuit, Bethel	"	8
Weddington circuit Union	"	11 12
Waxhaw circuit, Pleasant Grove	"	14
Charlotte, Trinity	"	19
Derita circuit, Hickory Grove	"	22
Morven circuit, Sandy Plane	"	25 26
Charlotte, Calvary	Sept.	2
Epworth and Seversville, Seversville	"	2
Lilesville circuit, Shiloh	"	8,9

WINSTON DISTRICT.—3rd Round.

P. J. Cambaway, P. E., Greensboro, N. C.

Thomasville station, Fair Grove,	June 30,	July 1
Walkertown station Bethlehem	July	7 8
Kernersville circuit, t Vernon	"	14 15
Winston, Burkhead, night	"	15 16
Madison circuit Leaksville	"	21 22
Mocksville circuit, Zion Chapel	"	28 29
Mocksville station	Aug.	4 5
Forsythe circuit Lewisville (D. C.)	"	9 12
Winston, Grace Church, night	"	12
Davidson circuit, Goodhope	"	18 19
Winston circuit, Mt. Tabor	"	23
Forsythe circuit Brookston	"	24
Farmington circuit, Farmington	"	25 26
Summerfield circuit, Mt Carmel	Sep.	1 2
Danbury circuit, Mt Hermon	"	8 9
Jamestown circuit, Oak Ridge	"	15 16
Winston, Centenary	"	22 23

MORGANTON DISTRICT 4th Round In Part.

C. G Little, P. E., Marion, N. C

Marion station, Marion	Aug	19
McDowell circuit, Trinity	"	25 26
Table Rock circuit, Oak Hill	Sept.	1 2
East Rutherford circuit, Salem	"	8 9
Rutherfordton circuit, Centennial	"	15 16
Morganton circuit, Zion	"	22 23
Broad River circuit, Gray's Chapel	"	29 30
Henrietta station, Henrietta	Oct	6 7

FRANKLIN DISTRICT 3d Round

C. M. Campbell, P E., Franklin, N. C.

Franklin station	May	5 6
Whittier circuit Ocona Lufta	"	12 13
Cullowhee circuit, John's Creek	"	19 20
Webster and Dillsboro sta, Dillsboro	"	26 27
Bushnell circuit, Almond	June	2 3
Bryson City station	"	9 10
Robbinsville circuit, Tuskegee	"	16 17
Andrews circuit, Peachtree	"	23 24
Macon circuit Salem	June 30 .. July	1
Glenville circuit, Big Ridge	"	7 8
Highland circuit, Highland	"	14 15
Franklin circuit, Watauga	"	21 22
Hiwassee circuit, Harris Chapel	"	28 29
Murphy station	Aug	4 5
Haysville circuit, (D C.) Haysville	"	8 12

Committee on examination of applicants for admission on trial into the traveling connection: Revs Ira Ervin, J E Abernethy and R S Howie

For license to preach: Revs J H Bradley, T F Glenn and T E Weaver.

Local preachers for orders: Revs. E Myers W L Nicholson and E N Crowder.

SALISBURY DISTRICT 3d Round

W, W. Bays, P E., Salisbury, N. C.

Concord ct, Olivet	June	2 3
Concord Epworth	"	3 4
Salisbury ct, Providence	"	9 10
Salisbury, Main St	"	10 11
China Grove ct., Harris Chapel	"	16 17
Concord Forest Hill	"	23 24
Concord, Central	"	23 24
Linwood ct, Centre	June 30, July	1
Lexington station	"	1 2
Gold Hill circuit, Zion	"	7 8
Salem circuit, Pine Grove	"	14 15
Salisbury, First Church	July	21 22
Albemarle ct Gold Hill, (D. C.)	"	28 29
Albemarle station,	"	29 30
Mount Pleasant circuit, Cold Spring	Aug	4 5
Norwood circuit	"	11 12
Spencer station	"	18 19
East Salisbury station	"	18 19

District Conference will convene at New London at 9 a m, Wednesday July 25.

Let all pastors be ready to report subscriptions for Missions and all other collections in full, if possible, at District Conference

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Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No 60.	Mixed No. 62
Lv. Chester,	8:10 a m	:50 a m	...
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m	1 :35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton.	11:52 a m	3:32 p m	.
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	10:21 p m	1:12 p m	.
Ar Chester	10:31 p m	5:15 p m	...

20 minutes for supper at Gastonia

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound makes close connection at all junction points.

L. P. NICHOLS, Gen Man. E. F. R ID Auditor, Chester, S C.



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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated July 2 1900	No. 28 Daily	No. 38 Daily	No. 08, Daily ex. Sunday	No. 42, Daily.	No. 46, Daily.
	A M.	P.M	P M.	A M	P M.
Leave Weldon	11 50	8 58			...
Ar. Rocky Mount	1 00	9 54	....	..	.....
	P M				
Leave Tarboro	12 21		6 00	..	.....
Lv Rocky Mount	1 05	9 52	6 37	5 05	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma..	2 35	11 00			.....
Lv. Fayetteville	4 30	12 22			.....
Ar Florence	7 25	2 24			....
	P. M	A M.			
Ar Goldsboro			7 55		....
Lv Goldsboro				6 45	3 00
Lv. Magnolia				7 01	4 35
Ar Wilmington				9 20	6 00
			P.M	A. M	P.M.

TRAINS GOING NORTH.

	No. 78 Daily	No. 102 Daily ex Sunday	No. 33, Daily	No. 40, Daily.	No. 48, Daily.
	A M		P M		
Lv. Florence	9 50		7 35	...	.....
Lv. Fayetteville	12 20		9 41	....	.....
Leave Selma.	1 50		10 54	.....	.....
Arrive Wilson	2 35		11 33	....	.....
		A M		P.M.	A.M.
Lv Wilmington				7 00	9 35
Lv. Magnolia				8 30	11 10
Lv. Goldsboro		4 50		9 3	12 26
	P. M		A M	P.M.	P M
Leave Wilson	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro		6 46			.....
Leave Tarboro	12 21				.....
Lv. Rocky Mount	3 30		12 0	.	.....
Arrive Weldon	4 32		1 00	.....	.....
	P. M		A M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m. arrive Fayetteville 3 4 p m, leave Fayetteville 3 48 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotia and Neck Branch Road leaves Weldon at 3 55 p m. arrives Kinston 7 55 p m. returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 3 30 p m. arrive Parmele 9 10 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N C., daily except Sunday 6 50 p m. Sunday 4 15 p m., arrives Plymouth 7 40 p m 6 10 p m. Returning, leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m. arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday 5 30 a m, arriving Smithfield 6 40 a m Returning leaves Smithfield 7 45 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville branch leave Rocky Mount 9:00 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 05 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 1 :45 a m, 5 25 p m. arrive at Rocky Mount 12 10 a m 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11 40 a m and 4:25 p m Returning leaves Clinton at 6 15 a m and 2:5 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Latest Tidings from the Home Field.

In a letter dated July 31, Mrs. Trueheart writes: The board met on Wednesday and after reading satisfactory testimonials of two missionary candidates appointed them to the Training School. One, Miss Fannie Moore of Mississippi Conference Society, will be prepared as a Medical Missionary and will do all the possible work for her profession in the Training School, preparatory to regular Medical College. The other candidate, Miss Lenore Gosling, of West Virginia Conference Society will take the two year's work at the Training School. The Missionaries who expected to sail for China and Korea in September will remain here until quiet is restored. In the mean time, as Mexico's need is pressing, the Board requested Miss Griffith and Miss Harbough to go, one to Guadalajara and the other to Chihuahua that Miss Wright may get well and Miss Harper have a needed rest. Miss Holding has been some weeks in City Mexico, and at last has purchased a lot. She telegraphed for money, $10,000, as delay was dangerous. It was sent in accordance with the action of Board in Paris, in May, that whenever enough of Twentieth Century fund was in the treasury this purchase should be made. This amount was all, and I feel sure you will hasten to replace it that the other objects of our Thank-offering may have their share.

There never was a time when our service, love and prayers were more needed. Our Missionaries are safe in Shanghai, Japan or at home, but we must be ready to take care of them and allow them to return to their work as soon as possible. The Laura Haygood Home and School will go up immediately when quiet is restored. Work with faith, that our tardiness does not increase delay. Ch na is for Jesus, we will do our part toward hastening the conquest. We must not forget Korea, Brazil, Mexico and Cuba, because of China's danger. They all need our best efforts. They cry to us for help. Miss Bomar, Miss Gary and Miss Pyle are at home, as you know the other China Missionaries are in China or Japan.

Mrs. Jacob Foster, Corresponding Secretary of Louisiana Conference Society, recently passed to her reward, and the whole work is bereaved. Though only elected a year ago she was a workman approved. The Corresponding Secretary of Florida Conference Society, dear Mrs. Harris, recently lost her son, and her sorrow is deep. We pray for her. Suitable action will be taken by the Board. Note that the Treasurer now must report to the General Treasurer by the 20th instead of the 30th as formerly.

The following communication from our Missionary Candidate, Miss Blanche Howell, will doubtless be read with interest and profit:

MY DEAR MRS. CRAWFORD: Since my return from the Conference, I have been saddened by the fact that so small a number of the ladies of the church are really interested in the Missionary work It seems to me that some day they will regret their lack of interest and that we who somewhat feel the responsibility ought to do whatever we can to arouse them from this lethargy

As I thought of His love and sacrifice for us, I longed to do something to help these to realize that they are not following in His footsteps when indifferent to His command.

Perhaps never in the world's history has there been so much earnest and intelligent enthusiasm in missions as at the present time.

The recent gathering at the Ecumenical Conference has increased it still more. We praise God for what has already been accomplished. But when we think of that vast number who profess the name of Jesus Christ, whose names are inscribed on the church rolls, and still have not manifested the least interest in this great cause, we feel that something must be radically wrong.

So many hinderances come from those who are within the church. And thus we are confronted with the double problem, namely, how to enlist the sympathy of the so called church member and at the same time engage the attention of the non church member.

It is no longer a question whether it is your duty to be interested in missions as a church or as individuals, whether you are to be ambassadors for Christ in behalf of the countless millions now in darkness; His command, "Go ye therefore, and teach all nations" is just as binding upon you as it was upon the disciples of old.

We are not obedient unto Him when indifferent to this command. More than this, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"

Truly has one said: "Missions is not a phase of Christianity, but Christianity itself."

Oh, Christian! we all belong to that great army which has for its marching order, "Go ye." Let us, therefore, prayerfully ask ourselves the question: Am I fulfilling this command?

Nor would we forget those consecrated ones who are giving their time, talents and money in order to make this command possible. Pray earnestly that this number may be increased.

To be a fully consecrated follower of Jesus Christ and not be interested in missions, in fact burdened with the desire to have others know your Heavenly Father as their Saviour and Friend is an impossibility.

Can you not realize that it is a privilege to be permitted to enlist your sympathy in this sacred cause? Oh, that all church members might be so filled with God's Holy Spirit, so permeated with His love, that they would feel their personal responsibility?

How can we afford to neglect the golden opportunities given us at the close of this glorious nineteenth century.

The more we study the life of Jesus Christ, the more we consider His mission in the world, the more manifest it is that we are not to live unto ourselves but unto Him who died for us.

In the words of the Rev. Andrew Murray: The Christian does not confine his compassion to his own circle; he has a large heart. His Lord has shown him the whole heathen world as his field of labour. He seeks to be acquainted with the circumstances of the heathen, he carries their burden on his heart, he is really moved with compassion, and means to help them Whether the heathenism is near or far off, whether he witnesses it in all its filth and degradation, or only hears of it, compassionate love lives only to accomplish God's will in saving the perishing.

Like Christ in His compassion; let this now be our motto. After uttering the parable of the compassionate Samaritan, who, "moved with compassion," helped the wounded stranger, the Lord said, "Go and do likewise." He is Himself the compassionate Samaritan, who speaks to every one of us whom He has saved: "Go and do likewise." Even as I have done to you, do ye likewise. We, who owe everything to His compassion, who profess ourselves His followers, who walk in His footsteps and bear His image, oh, let us exhibit His compassion to the world. We can do it. He lives in us, His spirit works in us. Let us with much prayer and firm faith look to His example as the sure promise of what we can be. It will be to Him an unspeakable joy, if He finds us prepared for it, not only to show His compassion to us, but through us to the world. And ours will be the unutterable joy of having a Christlike heart, full of compassion and of great mercy.

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Gold Dust Washing Powder

has been added. Put a teaspoonful into a quart of water and boil ten minutes. The flues should be put into a pan of cold water and heated slowly until they boil, then take off and allow to cool gradually; this toughens the glass.

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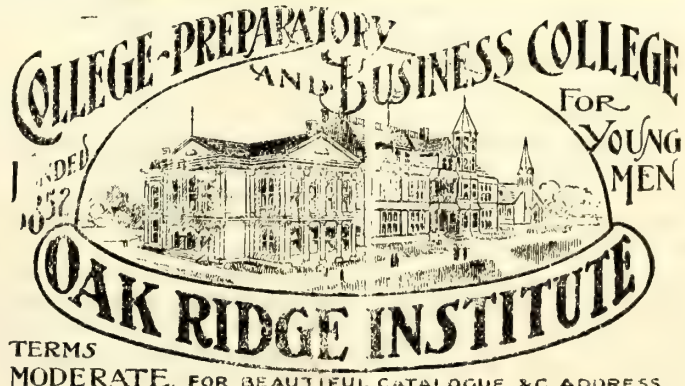
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aug 1-3m

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

"What is the best black eye pea for market? Would it pay to sow crimson clover in my cotton on fairly good land, to follow with corn next spring?" The best black eye pea I have ever tried is one sent me by J. M. Hudson, Pine Bluff, Ark. It easily makes two crops in a season. I have it now (July 14th) ripe from seed planted the middle of May, and it will make another crop on the same land by the middle of September. I have no seed for sale but think that it can be had from Mr. Hudson.

"I have been reading your letters every week carefully, and as I am a young man just starting out in life I, of course, want to make a success of my farming. My land is sandy with a yellow sandy subsoil. I see that most of your advice is in regard to clay soil. I want to know what kind of clover grows best on a sandy soil. How would Japan clover do? I see that Serradella seed is advertised for sandy soil. How will it do as a forage crop and soil improvement. I grow tobacco as a money crop, and have some land that I keep especially for tobacco, and some for corn. Give me a good rotation for each Do you think stock raising would pay on a small scale, say try to raise ten beef cattle every year? Which is the best breed for the purpose?" On your sandy soil I would not bother to grow any clover except the winter growing crimson clover. Red clover would be apt to burn out in summer. Japan clover is worth nothing as a forage crop, and is only fit for moist clay lands and waste places where it is better than broomsedge. Do not bother about the various plants you see advertised for forage plants. There is no plant that can take the place of the pea in your land. I would get that land into a good three year rotation of crops Say one third in tobacco and corn together. Follow these with fall sown oats fertilized with a good standard fertilizer. Cut the oats and at once sow the land in peas, and cut them for hay to feed to stock, and also feed your corn and fodder to stock. During the winter get all your manure out on the pea stubble and spread it on the part where the corn is to go, and on the part to go in tobacco use commercial fertilizers. Put the corn on the land where the tobacco grew the first year, and change it thus every time, so that part of the field will get manured once in three years and part have fertilizers. If you follow this course rigidly you will soon be able to fatten beeves with your corn and peas, and will be making a good lot of manure, and you will soon find that the oats will need nothing but acid phosphate, and finally nothing at all, and your land will increase in productiveness. You are young, and have an opportunity to develop into an intelligent farmer. Read all the best works on the subject and do not care that ignorant men call you a book farmer. The book farmers are about the only ones who make money at farming. Feed all the stock you can grow feed for and increase the number as your feed increases. For your lands the Devon cattle are as good as any. The Short Horns are heavier beef cattle but are adapted to a richer grass region. But pick up the best cattle you can find till you are able to breed what you want.

"I have been reading your letters in the ADVOCATE, and am trying to follow your advice as near as possible. I am in debt and cannot venture out as I would like to. I have a small farm in Catawba county. The soil is a brown gravel with red clay subsoil, and part is grey with a light yellow subsoil. When I bought the place it had been cultivated till it was devoid of humus and the land was about bare. It is very easily washed by a light rain. I have been thinking that it would be best to seed it all in small grain. I was raised on a farm, but have followed a mechanical trade for 15 years and feel that I will fail if you do not help me. There are many ready to advise but I prefer to take your advice. Farm is 90 acres. I would like to have your opinion as to the best way to farm this land in small grain. I want to make all the manure I can and also to sow peas. What grade of fertilizer shall I use on this land?" You are in a section where the growing of wheat and the feeding of stock ought to form a part of every farm rotation. It is always hard to advise a man in regard to the cultivation of any particular piece of land the lay of which is not familiar. With land of a uniform character a 60 acre farm can be easily divided into three fields of 20 acres each. I saw a field in Maryland last week of 20 acres from which 1,000 bushels of wheat have been sold this summer, and the land is not naturally better if as good as yours. But it has been farmed intelligently and brought to a high state of productiveness. Any of the red clay lands of the Piedmont section can be made just as productive if farmed right. Set it down as the matter of the first importance that your farming shall be directed to the building up of your land rather than to squeezing a litte more to sell by the use of fertilizers. Get the forage and then you can feed cattle and without cattle there is a slim chance for the improvement of a run down piece of land. Your land is not worn out. It has simply gotten into an unproductive condition through bad cultivation. If your land will divide well into three fields of equal size you can at once start a rotation that will tend to the increased production of the small grain and necessarily in the production of stock food crops. Start the following rotation: Field No. 1, in corn, with peas sown among it. Corn cut and the peas allowed to die on the land. Prepare it in the best manner for wheat, and use on the wheat a good dressing of acid phosphate alone. As soon as the wheat is cut plow the land and sow it in peas. Cut the peas for hay, and sow crimson clover at the rate of 15 pounds of seed per acre on the stubble in September or late in August. During the winter, get out all the manure as fast as made and spread it on this pea stubble, and clover, and in the spring plow it all under for corn, and make the rotation over again. You will thus have every year forty acres in corn and peas, twenty in wheat and twenty in peas the same season. Then as the land improves, extend the rotation to a complete three year one, and instead of sowing crimson clover after the peas, prepare the land and sow in wheat again and follow with peas again and then come back to corn again. This will give you 40 acres of wheat and peas in place of forty of corn, and if followed up will give you a large amount of forage in the shape of corn and fodder and pea vine hay, with which you can fatten a considerable number of beef cattle every winter, and make manure for your corn. Still it is difficult to advise without knowing the lay of the land. Keep on reading these letters and ask all the questions you please, and if I can I will answer them.

"Which is the best, the disk or the cutaway harrow? Would it do in winter to plow corn land and disk it in the spring? After a good crop of peas, which were fertilized with a fertilizer containing 2 per cent. nitrogen, 12 per cent. phosphoric acid and 8 per cent. potash, will it be necessary to use fertilizer on the wheat? The land has not been cultivated for seven or eight years before and is not very good. It was in peas last year with acid phosphate and potash, but the crop was poor. Why cannot I cure crimson clover as you advise? Last year I put some in the same day it was cut and it all rotted. This year I cut and raked up and put in the barn the following day. It was free from external moisture and I could not wring any juice out, but it moulded and got dusty." There are a number of makes of disk and cutaway harrows. I prefer the Clark Cutaway. It cuts deeper and finer than the disk. I would not plow corn land and let it lie bare in winter. Fall plowing is all right if some winter crop can be plowed under for the corn in the spring. It takes some experience and judgment to know just when the clover hay will do to go in. I take a handful and wring it hard and if no juice runs to the twist it will do to go in. But it must not be disturbed while curing or it will certainly mould. It does not mould for me, and it will not for you when you get the right cure on it. On good wheat soil there would be no need of additional fertilizer, but in the case you mention it will be better to give the wheat a dressing of simple acid phosphate.

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Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
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Ar. Monroe,	S. A. L.	*6 53 a m	*9 12 p m
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Ar Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar. Hamlet, S A L	*11 10 p m	*7 48 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S A L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 14 a m
Ar. Henderson	3 26 a m	12 45 p m
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A Warning for All.

Dear friends, perhaps this news to you
May have no weight, although so true.
The carnal pleasures of this earth
Put off the thought and fear of death.

The aged sinner will not turn,
His heart so hard, he will not mourn;
Much harder than the flinty rock,
It will not break though Jesus knock,

The blooming youth, all in full prime,
Are counting on the length of time,
They always say it's their intent,
When they get old they will repent

The foolish virgins did begin
To knock, but could not enter in;
They failed to have the oil of grace,
And thus they missed the marriage feast.

When Christ the Lord shall come again,
In awful pomp and burning flame,
Say, Gabriel, go proclaim the sound,
Wake ye nations underground.

O! how will parents tremble then,
Who raised their children without prayer.
Methinks I hear some children say,
I never heard my parents pray.

Now, parents, take a solemn view,
Of those dear children, near to you,
How can you bear to hear them crv.
And charge you with their misery?

Oh, God! what groans and shrieks and cries
And thunders rolling through the skies;
Poor sinners sinking in despair,
And Christians shouting through the air.

—Selected for print by Rev. A. M. Long.

Facts About The Bible.

In the Bible, Old and New Testaments, there are 3,586,472 letters, 775,693 words, 31,373 verses, 1,189 chapters, and 66 books.

The largest book is Psalms, which has 150 divisions. The shortest is 11. John, which has one chapter of 13 verses.

The longest chapter is the 119th Psalm, which has 176 verses. The shortest, the 117th Psalm, which has two verses.

The longest verse is the ninth verse of the eighth chapter of Esther. It has ninety words. The shortest is the thirty-fifth verse of the eleventh chapter of John. It has two words.

The eighth verse of the 118th Psalm is the middle verse of the Bible.

The thiry-seventh chapter of Isaiah and the nineteenth chapter of II. Kings are alike.

In Psalm 107, the eighth, fifteenth, twenty-first, and thirty-first verses are alike.

Each verse of the 136th Psalm ends alike.

Esther is the only book in which the name of God is not found.

The twenty-first verse of the seventh chapter of Ezra contains the letters of the alphabet (except j)

The Bible contains no word of more than six syllables.—Selected.

Hospitality and Poverty.

She had been a woman of slender means all her life. This meant that the coming of friends was a serious drain upon a purse never too full She welcomed them always and gave them the best that she could afford; but she dared not ask them often, nor did she go beyond the old circle of friendships to a wider one. Hospitality, she declared, was a luxury for the rich, not for the poor.

Then suddenly the word became luminous in her Bible. Use hospitality without grudging; be given to hospitality; a lover of hospitality—how persistent the command was, and it made no distinction between rich and poor. Besides, were there not many all about her poorer than she to whom an hour at her simple table would be a treat to be lived over and over in the monotony of weary days?

So she began her simple ministry, and she found, to her surprise, that it was not bread and meat that people wanted, but the finer hospitality of the soul, and God could give her that every day! She need never again feel poor or empty-handed. Suddenly her empty life had deepened to rich experiences and exhaustless interest.

Now, this is not a lesson upon the grace of hospitality. It is merely a suggestion to any to whom life, which God meant to be joyous and enthusiastic, seems poor and bare of interest.—The Young Woman.

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jly4-5t RALEIGH, N. C.

NEWS OF THE WEEK.

Wednesday, August 1.—Twelve hundred more Boers surrender———Minister Ketteler was killed by a Chinese imperial officer———The Chinese government on July 20th asked the ministers to leave Pekin but they refused———During Li Hung Chang's viceroyalty in Canton he had no less than 2,000 Chinese executed———An attempt was made yesterday afternoon to murder King Alexander, of Servia———The Chinese government is making tremendous efforts to get the allies to agree not to advance on Pekin———The Belgian charge d' affaires at Shanghai cables that the march on Pekin has begun; that it will take a week to reach that city———The British minister writes on July 24th that they were being constantly fired on by Chinese imperial troops; that they can hold out ten days longer———The State department is making a quiet investigation into the alleged anarchist group in New Jersey said to be connected with the murder of King Humbert———At the time the Chinese government was asking the foreign powers to aid in putting down the Boxers it was issuing edicts to the latter urging them to exterminate the foreigners———At Concord yesterday Butler's man Lacey wanted to speak. The Democrats would not let him. Things got so hot that Mr. Lacey was slipped out of town to a country station and put on the train for Texas.

Thursday, August 2nd.—The B. & O. railroad has declared a dividend of 4 per cent.———Fifty missionaries are reported as having been murdered in Shan Si province———The allies advanced towards Pekin, expect to reach there August 12th; Gen. Gaselee has assumed command———An attempt was made to assassinate the Shah of Persia, in Paris; the man was arrested before he could fire his revolver———A huge plot was discovered in Rome in connection with the assassination of King Humbert——— Yellow fever is officially reported at Tampa, Fla., by the State board of health; only two cases.

Friday, August 3rd.—The advance on Pekin was begun last Sunday———The new Japanese minister is presented to Mr. McKinley———Butler says the electoral vote of this state shall he cast for McKinley———At the storming of Hung Hun the Russians capture fourteen Hotchkiss and ten other guns———A report says the allies have advanced thirty-five miles toward Pekin; it is feared though that this is not true———The man who attempted the life of the Shah of Persia is identified as a dangerous anarchist of Paris named Salson———Mr. Roberts, the director of the mint, says some modification sholud be made in the estimate of this country's stock of gold ———Lui Kun Yi and Sheng announce officially that the foreign ministers are held as hostages and will be killed if the allies advance on Pekin———"Tallow" Dick Combs makes a partial confession regarding the Goebel murder. It connects Youtsey more closely with the murder and shows conspiracy———Last night's election returns to Democratic state headquarters showed Democratic majorities amounting to 64,678, fusion majorities of 5,125. There will be con tests in several counties———Consul Fowler, at Shanghai, secures from Viceroy Yuan the original of the Conger cipher dispatch of July 18th. It was signed by Mr. Conger and dated July 17. It said his party had been besieged in the British legation a month———Marion Butler telegraphs The Washington Post that the Democrats carried the State by fraud, whereupon Ex-Chairman Pou makes a statement regarding the character of the senator and the estimation in which he is held in this State.

Saturday August 4th.—Ashland, Wis., suffers a $1,000,000 fire———A dredge, valued at $75,000, is burned in the bay of Tampa ———Filipinos surround and capture a party of 15 American soldiers——— The Chinese are defeated by the Russians on the Manchurian frontier——— The Seaboard Air Line places an order for 2,000 freight cars, to be delivered in the next six months———The Southern railroad restores the pay of its engineers to what it was before the cut seven years ago———More Boers surrender. A train bearing the American consul, with the Stars and Stipes flying, is deraild by the Boers———A bill will be introduced in the next Georgia legislature for a constitutional amendment similar to the one adopted in this State———The State university trustees elect A. G Wheeler assistant professor of chemistry and F. H. Osborne assistant instructor of English———The American, British and Japanese troops have advanced toward Pekin, the others maintaining their communication A battle is expected today ———Emperor William is astonishing the German nation by his free utterances on the Chinese question. There have been hot words between him and his minister of foreign affairs———General Chaffee sends the war department a cablegram containing his views on the State affairs at Tien Tsin, which, for diplomatic reasons, the department refuses to make public———Chairman Simmons says that now the election is over he has time to pay his attention to those Republican officeholders who made themselves officious in the late campaign, and will do so.

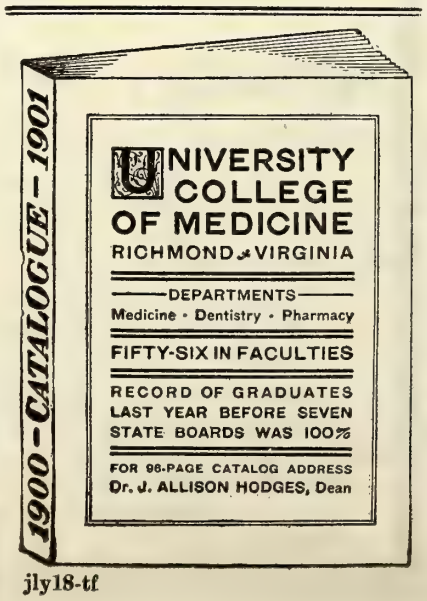
Monday, August 6.—The advance of the allied forces commenced today, cables the British consul under date of Aug. 4th from Tien Tsin———The anti-foreign party again has the upper hand at Pekin———It is stated that Germany will get more first prizes at the Paris exposition than any other foreign nation ———Davis Flannery, chief telegraph operator in the service of the Confederate army, died at Memphis, Tenn., today———From $1,000,000 to $4,000,000 in gold is expected to be shipped to England on Wednesday. This will go as loan money.



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IF IT'S DONE WITH A THOUGHT OF HIM.

MARY ADAMS JAMESON.

REFRAIN:
I'll trust my Lord, though I can not see,
Nor e'er let my faith grow dim;
He'll bless the work, whate'er it may be,
If it's done with a thought of Him.

If ever Jesus has need of me,
Somewhere in the fields of sin,
I'll go where the darkest places be,
And let the sunshine in;
I'll be content with the lowliest place
To earth's remotest rim;
I know I'll see his smiling face,
If it's done with a thought of Him.

I may not be called to some great thing,
That would blazon my name on high,
But only to mend a broken wing,
Till ready again to fly;
Or only to give the cooling drink,
Or sight, when eyes are dim;
It does n't matter at all, I think,
If it's done with a thought of Him.

I'll fill each day with the little things,
As the pressing moments fly;
The tendril, which to the great oak clings.
Grows strong as it climbs on high.
I'll trust my Lord, though I can not see,
Nor e'er let my faith grow dim;
He'll smile—and that's enough for me—
If it's done with a thought of Him.

—Selected.

IT IS well to carry the Bible in your pocket, it is better to carry it in your mind, it is still better to carry it in your heart. It is a truth beyond question—"the vigor of your spiritual life will be in exact proportion to the place held by the Bible in your life."

ON OLD brass bound, leather-covered ledger of two hundred years ago is a treasured heirloom in the family of a Scottish nobleman. The first entry we would commend to every merchant, to every one who does business of any kind: "O Lord, keep me and this buik honest."

THE Twentieth Century Movement is designed to be a connectional, church-wide movement; the Twentieth Century Thank-offering, not the gift of the few, but a gift from every church member. And yet, says the editor of the New Century Education, of our 1,500,000 members, perhaps not one in twenty has up to this time made his gift. He significently adds: "Are the remaining 1,425,000 too poor? or too devoid of church pride? or too irreligious?" Brother, sister, are you one of that delinquent 1,425,000?

WE WERE struck with the prayer of the good woman who said, "O Lord, make me want to do the things I ought to do." That is going to the root of the matter. What we need to keep us "abounding in the work of the Lord" is not outward compulsion, but a constraining force within. When a consciousness of spiritual sloth and lifelessness oppresses us, then, of all times, we need to pray, and our first prayer should be, "Quicken thou me, O Lord." Give me of the life more abundant. When one's very extremity of helplessness leads him to cry out, "Without thee I can do nothing," then only can he begin to grasp the higher, more blessed experience, "I can do all things through Christ which strengtheneth me." "Thanks be unto God who always causeth us to triumph in Christ."

WE DARE say there is not a Christian who does not offer prayer daily for China—that God will not only protect our missionaries, but will, in His own way, through the present disturbance, open a more effectual door for the furtherance of the gospel. Whose prayer will more certainly be heard, that of him who withholds giving till the troubles are over, or his who gives more liberally that there may be no delay in going forward with multiplied forces when the way is open? Will not a practical manifestation of faith give added weight to prayer? Whatever may be the political outcome, China's need of the gospel will be only the more urgent. Not armies, nor navies, nor commerce, nor Western ideas and civilization can truly enlighten and save her—she must have a knowledge of the religion of the Lord Jesus Christ, who died to redeem her, and the missionary must carry it. Let us be prepared to send them in multiplied numbers. The zeal of the Lord's enemies and the willing suffering of Christ's servants for His sake should stimulate our own zeal to push the conquests of His kingdom. By all means let us pray, but let us show our faith by our works. "I will be exalted among the heathen, I will be exalted in the earth." "The mouth of the Lord hath spoken it."

WE ARE not envying those, who, while the thermometer is ranging in the nineties, have the privilege of enjoying the invigoration of the rolling surf and the salty ocean breeze, or the physical and mental exaltation of mountain environment, or even the fresh air and restful shade of some quiet country place—we only wish that every one who has done an honest years' work, might be able to relax all effort, to throw aside all care, and for a week or more seek change and recreation. "Great rests, sweet pauses, blessed retreats, divine solitudes, should enter into each life." Christ himself said, "Come ye apart and rest a while." But to all who are thus refreshing themselves we would commend this prayer taken from the Congregationalist: "O God, who hast given us hours of ease and recreation in the midst of labor and rest along the way of pilgrimage, we thank thee for thy fatherly care in even these our lesser needs! Help us to use our relaxations with quiet and cheerful hearts, gaining the best from pleasure as we strive to make the most of work. Help us to choose wisely, that our amusements may not cause us to offend against thy law of charity. May we never be so much absorbed in life's diversions, that the thought of thee shall come as interruption to our joy, or that we shall cease to love our neighbor as ourself! And may all release from work prepare us to return to it with alert and strengthened power of attention and accomplishment! Amen!"

"THERE are many hindrances in the way of family prayers in this day," says the New York Christian Advocate. "Parents are pressed for time. In the morning the father must eat his breakfast while his children are in bed, and hurry away to catch a train or a boat, and travel many miles to reach his place of business. When he returns at night the children have retired. When the sons and daughters are old enough to go to school they are also under a constant pressure of duty. In some cases they must study far into the night and leave home early in the morning. The new conditions which have come with our great cities, our educational enterprise, and our advancing civilization are not friendly to daily family devotions. But it will never do to allow so important an interest as family prayer to be crowded out of our life. The business and education which demand so much time are not more important than this. The life of the church of God, the spiritual life of our children, the good of the nation, are at stake. Better conduct family prayer every day, even though only a part of the family may be present to participate. One Christian woman was so jealous of this great family interest that she sometimes conducted family prayers in the parlor alone. But the children who were preparing for breakfast could hear her voice in prayer, and it was not in vain."

YOU MAY not think you have any special gifts or graces but there are some things that any one can do for his church:

"1. I can give my whole heart to God by faith in Jesus Christ, and thus secure a special blessing for myself and for the church of which I am a member.

2 I can set my brethren a good example, and so help them to grow in grace, and that will be a blessing to the church.

3 I can, through faith, be courageous and cheerful, and thereby strengthen and encourage the church in its herculean work.

4 I can pray for the prosperity of the church, and God hears the prayer of faith.

5 I can, by a godly life, illustrate to the world the saving power of the Gospel and thereby lead souls to Christ.

6 I can induce others to attend the divine services with me.

7 I can give part of my earnings for the support of the church.

EVERY pastor knows that the people who read their church paper become his most intelligent, appreciative hearers and his most consecrated, effective helpers; therefore he is trying to put it in every family A word to the wise is sufficient. Brother, profit by the experience a brother pastor in another Conference who says:

One disagreeable afternoon, when I could not go out to do pastoral work, I took the church record, and made a list of the leading families of the church who did not take their church paper. I carried that list with me for a week or more As I had opportunity I called at their homes, and asked that they take The Christian Advocate for their own good, and the good of their families, and the good of the church.

In nearly every case I was successful. In a very short time I found I had sent fourteen new subscribers, and still other families to see.

I have no fault to find with those who send out circulars or letters, or an appointed agent from the membership of the church, but I find from experience that the personal attention and personal visitation of the pastor will discount all other methods.

Many people do not know the advantages and merits of our own Christian Advocate, but in our personal visits to the homes of the people we can make clear these things, and explain the benefits and blessings which will come from a liberal increase in the circulation of our church paper. Every call I made in the interest of The Advocate was received by thefamily as a pastoral call. During the call the church was mentioned, the religion of Christ was not forgotten, and prayer was not omitted, except in rare cases.

I expect the introduction of The Advocate into the fourteen homes will bring in large returns to the pastor, the church, and the benevolences.

WE CLIP the following from a Northern exchange: A white minister was conducting religious services in a colored church in North Carolina. After exhorting a bit he asked an old colored deacon to lead in prayer. According to the Roanoke News, this is the appeal which the brother in black offered for his brother in white: "O Lord, gib him de eye ob de eagle det he spy out sin afar off. Wav his hands to de gospel plow. Tie his tongue to de line ob truth. Nail his ear to de gospel pole. Bow his head way down between his knees, and his knees way down in some lonesome, dark and narrer valley, where prayer is much wanted to be made. 'Noint him wid de kerosene ile of salvashun and sot him on fire."

CONTRIBUTIONS.

Perspective in Bible Study.

BY REV. AMORY H. BRADFORD, D. D.

Perspective is the art of putting things in their proper relations. In painting it is such a grouping of objects as makes them harmonize with nature. In the study of the Bible it is such an interpretation of its truths and facts as shows them in their true proportions. The Scriptures are often read so that isolated texts and commonplace events have a prominence which does not belong to them. As a result they appear to contradict the truth which the Book, as a whole, clearly conveys. Most heresies, and nearly all sectarian differences, are the result of wrong methods in dealing with the Scriptures.

There are serious difficulties in the way of getting a true perspective of the Bible. It is almost inconceivably condensed. The record of hundreds of years is sometimes contained in a few short verses; and the spiritual history of the most religious people in the world, with their devotional and prophetic literature, is compacted into a single small volume. Truth which thus summarizes God's revelation, in aspiration and experience through thousands of years, cannot be taken out of its connections and still be easily understood. The condensed style of the various writings is a serious obstacle in the way of a correct knowledge of the Book.

Again, it is extremely difficult to put oneself in the places of those to whom the words were originally addressed. Every one of the Epistles had a temporary and local object; they were intended for definite purposes; they have only a secondary relation to other people and other times. How may we get lessons for ourselves out of the books as diverse as the Epistles to the Hebrews, the Romans and the Corinthians? They apply to us only in so far as we are in conditions similar to those to whom they were first written. Is Paul's teaching concerning marriage, woman's speaking in meetings and spiritual gifts to be taken literally today? That question cannot be answered without some acquaintance with Paul's point of view, and with the people to whom the Epistles were directed. It is not easy for one occupied with the science and intellectual habits of the Nineteenth Century to appreciate the circumstances of those who lived before our Lord, or to determine how far words spoken then are binding now. Yet that must be done, or large parts of the Bible will be of no practical value in our time. It is not a revelation of rules, but, rather, of truths and principles which have been wrought out in the experience of a selected nation, and which must be adjusted to new conditions and new times.

This leads to the observation that revelation is always in life before it is in words, and that the words are the record of the life. The New Testament should not be studied in the same way as the Ethics of Aristotle or the Laws of Confucius, because the former is the record of life, and should be interpreted in terms of life, while the latter are the records of speculations. A law, usually, must be construed as it is written. What is its meaning? When the court has passed upon the question there is no further appeal. But not so with the Scriptures. They are life appealing to life. Almost every reference in the New Testament to God, to duty, and to the mysteries of the future are conveyed in terms of human life, and to be understood must be explained according to the laws of life. The Bible is the book of life; its best commentary is human life; all its greatest words can best be expounded by the life of the time in which they were used. If we would understand what "Father" means when applied to God we must first study domestic relations, and learn its meaning when applied to man. The same is true of love, justice, grace, forgiveness, sacrifice. No dictionaries can explain the full significance of such words. An unloving man never appreciates the meaning of the atonement. He who is most willing to sacrifice himself will come nearest to an understanding of the mystery of the sacrifice of Christ.

I come now to the importance of seeing truths in their right proportions and relations. The difficulties are great, but the necessity is not less imperative Every cruelty that has stained the pages of history; massacres like those of St Bartholomew and the Spanish Inquisition; persecutions like those when Barrowe and Greenwood and Penry forfeited their lives for their loyalty to conviction; extravagances like the inconoclasm which broke the statues in the cathedrals in the days of the Puritan Revolution, show the importance of having clear and correct views concerning truth. Loyola, Laud and the Puritans of the Commonwealth were loyal to fractions of truth; but they attempted the impossible task of trying to compel all men to see and to think alike. What a poor Bible we should have if any one school of thought could exhaust all its riches!

It may be invidious to mention illustrations. Enough to say that one man rides the poor prophets to death. Another gets into the misty splendors of the Apocalypse, and never seems to know how to get out. For some the Sermon on the Mount is "only morality," the thirteenth of First Corinthians only sentimentalism, and our Lord's High Priestly prayer only mysticism. The essential truths of the Christian revelation are misrepresented by all whose angel of vision puts those truths out of their proper proportions.

The meaning of a passage of Scripture is often merely a question of emphasis. A word will convey one meaning, or something entirely different, as it is emphasized. The proper emphasis will have to be determined by the environment of the passage.

The Gospel is often misrepresented because so little attention is given to this subject of perspective. Men have read their philosophies into the Scriptures. Therefore Aristotle, Plato, Kant and many lesser thinkers have often had quite as much influence in the church as Jesus himself. Faith in the Master, as the source of spiritual life, has been made less important than the acceptance of theories about his person or work. Speculation is inevitable and essential, but it is not the Gospel. Everything in the Old Testament leads up to Christ, and everything in the New Testament moves on with an impetus received from him. When this is overlooked, the non-essential usurps the place of the essential, and forms, ceremonies, creeds and ecclesiastical regulations become obstacles in the way of a true and satisfying interpretation of his life and teachings.

How may a true perspective of the teachings of the Bible be secured? Let us get our answer from science. If one would have a true idea of the shape and altitude of a mountain he will try to see it in a perfectly clear light. In nature we study things as they are. So if we would appreciate history we will try to know events in their environment and in their causes. A knowledge of the facts recorded in the Bible can be gained only by inductive study. From things that are nearest to us we are led step by step to unseen realities. The first question must always be, What are the facts? The best way to make a child realize that the Bible is the Word of God is to make him so familiar with the contents of the Book that he shall be as conscious of the God who pervades it, and of the kingdom which is its goal, as he is of the sun in the heavens. More than ever before the Scriptures are being studied scientifically. This ought always to be the ruling method in Sunday-schools and Bible classes. Sermons and sermonettes should be left to the pulpits. Questions of controversy will answer themselves when all that may be learned of the structure and contents of the Bible is fearlessly and earnestly sought.

The scientist who should attempt to make the sun and the stars conform to his astronomy would soon be the laughing stock of intelligent observers. Children should be urged to read the Bible with the same impartiality, the same reverence, the same freedom as astronomers explore the heavens. The divine is always self-evidencing. Revelation needs no defense. Where there is thorough, continuous, exact study of the Scriptures, their inspiration will require no proof. Such study alone can restore them to the place which they formerly occupied in the thought of the church; and such study alone will show that they are entitled to unapproachable pre-eminence among all the writings of men.

Montclair, N. J.

"A Man of Experience."

BY GILBERT T. ROWE.

The world has three ways of looking at its troubles. Some regard tribulation as an unmixed evil and wear themselves out with rebellious "kicking against the pricks." Others look upon misfortune of every kind as a calamity and would gladly eliminate trouble from the universe if possible, but since it is here to stay, they bear it with passive endurance. A third class readily and enthusiastically accepts adversity as being a part of, and finding explanation in, the plan of God.

The apostle Paul belonged to the third class. To him none of God's acts were purposeless. He gloried in tribulation also, regarding it not as wanton tantalization, visited by the Diety upon his helpless creatures, but as an act of providence for the accomplishment of an end. Tribulation was to Paul a step in a regular, consecutive process by which Christians were made firm. "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed."

The purpose of tribulation is best seen through the meaning of the original words from which the English word is derived. The tribulum that a Roman used was an instrument by which the wheat was beaten, in order to separate the wheat and the chaff, so that the fan might blow the latter away. The Greek word "thlipsis," translated tribulation, comes from a verb meaning, to press, to solidify. Tribulation from both derivitives, then, would mean a process by which all impurities are removed and that which remains is made solid, substantial, and firm. Hence one is prepared to say that, by the alchemy of the kingdom of God, that which seems to be misfortune is transformed into good, and while no one would be so foolish as to say, "Whatever is, is best," yet it is reasonable to believe that all things work together for good to them that love the Lord, and that "he doeth all things well."

Now, experience is that training, which, when the trial comes will enable one to stand the test. If this be true, then all would like to have experience. It is quite in accordance with human nature to wish to be regarded as a man of experience and to relate what wonderful thing has happened in some other State, the narrator himself being the principal performer. All may have experience. All may have it, if they are willing to pay the cost. But it costs. Being valuable, it is worth all it costs, and costs all it is worth. Thousands prefer not to pay the cost, and die grizzled in body, but babes in mind. "Wisdom is not always with the ancient," because the ancient do not always apply their hearts unto wisdom.

There is an erroneous idea of experience that is all too common, and that is that time in itself gives experience. Time no more makes experience than day can night. Time is opportunity, and nothing more. It is occasion, not power. Hence experience only happens in, and is not produced by time. Time did not make the sun, but God made the sun in time. Time does not make experience, but tribulation and patience work experience in time. As spring might come and go without producing a single flower, but for the life in the bursting seed, so our eternity of time might pass away without producing a single man but for the working energy of God, and so a man's lifetime may be spent as a web that is unravelled, leaving nothing behind but a tangled skein.

Life is not measured by clock ticks, but by heart throbs—not by lifeless, mechanical measurements, but by the consciousness of an intelligent life. Hence the amount of beard on one's face, or the color of his hair need have but little to do with his experience. Alexander, conquering at Issus, Tyre and Arbela, and resting with the world at his feet, at thirty years of age was an experienced man, while the effete East, which he had conquered, was filled with inexperienced men whose beards were gray. George Washington, the youthful colonial general, taking the remnants from Braddock's defeat and leading them out to safety, proved himself to be an experienced man, while the commander of British regulars was not. William Pitt, who was a successful Prime Minister at twenty-four years of age, was more experienced than the ancients to whom he had to apologize so frequently for "the crime of being a young man." The man of the twentieth century, who is to be one of experience, will not be the one who has stood still beating time and waiting for experience to come, but he will be the man who, discarding all artificial grounds for influence, such as age, birth and social standing, strikes out into the world to work.

There are two ways to keep from being hurt by the nettle. One is to go out of its way to get around it; the other is to seize and crush it in the hand. There are two ways to keep from being injured by the cyclone. One is to go to the bottom of the cyclone cellar, or get entirely beyond the reach of cyclones; the other is to go out into the open while the funnel-shaped monster is approaching, and seizing a small firm tree to cling to it and breast the wind until it passes by. Hamlet, Prince of Denmark, was unde-

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

ided as to which course he should pur-ue, debating whether

"To suffer
he slings and arrows of outrageous fortune,
r to take up arms against a sea of troubles."

God deliver us from an ease-loving, uxurious generation, shunning difficult asks and hunting easy jobs. The times nat have tried men's souls have also nade them, and there is nothing so dan-erous to manhood as an easy time.

Bulwer-Lytton portrays a character in ugene Aram, that appears far more ke truth than fiction. Walter Lester, n over-grown youth, is in love with his ousin. When Eugene Aram, the schol-r, visits Lester's home, Walter is mad-y jealous of him, acting the boor and nowing his jealousy as plainly as a chool-boy. His father scolds him for is improper conduct towards a guest, nd Walter in the pouts, expresses his ish to see the world. He starts to Lon-on on his aimless jaunt, when he acci-entally discovers a trace of his long-ab-ent father. From that moment a pur-ose enters into Walter's life. He de-ermines to find his father. For four nonths he follows up his clews and finds o his astonishment that his father was nurdered by Aram, the scholar and lov-r of his cousin. Then Walter, the erst-hile boy, and now but six months old-r, but transformed and experienced by is serious task, wrests a confession from rm Eugene Aram, who had swore nev-r to allow an account of his crime to ass his lips.

This is an ancient, worthy saying: All things come to him who waits." It as been illustrated through the centur-s by the fabled race of hare and tor-oise. Modern rhyme expresses it by

The race is not
To him who's got
The longest legs to run;
Nor the battle
To those people
That shoot the biggest gun.

But the Knoxville Tribune, about four ears ago, submitted a revision of the roverb which ought to be generally ac-eptable. It reads: "All things come to im who hustles while he waits."

Protestant and Catholic---The Difference.

BY WILLIAM SHERRILL.

Very many good people have harassed hemselves into the unwarranted belief hat Catholicism in the United States is rowing to be, is destined, to pose as a ormidable foe to Christianity. Some eople even go so far as to think that this eretical misnomer of an ecclesiasticism eans an extermination and supplanta-on of Protestantism. The conclusion widely fallacious; and to my mind, in he fulsome light of the history of the se and fall of churches and creeds, is ositively hurtful. Roman Catholicism as had its day—and a dark, wicked ournful period it was—and is a spent orce.

Romanism, it must be remembered, is ot indigenuous to our Protestant soil. s recruits, almost exclusively, are made p by immigration. They have not and re not mostly holding their own on Eng-sh or American soil. They themselves dmit this. Time was when this vaunt-d power made and unmade kings. That me will forever remain a memory of he past, for which heaven be praised.

The very air breathed by our grand emocratic government—admittedly the est on earth—is altogether against the arrowness, bigottedness and sectarian-ess of this popish fanaticism.

The followers of Catholicism have al-gether lost sight—or at least have ever nored—personal responsibility to God. ith us Protestants sin is rightly looked pon as a foul canker in the individual soul; a black sin which can be effaced, and only so by the precious blood of the Lamb of God. Not so with Catholics. The priest is the mediatorial atonement

He with the prophetic eye of saving faith and unwavering hope in the true Church of Christ, need never give himself a harrowing care about Romanism It has had its day.

Denver, N. C.

Greensboro District Conference.

DEAR ADVOCATE:—In compliance with the request of the Greensboro District Conference, which met at Pleasant Hill church, West Randolph circuit, on July 26-29, I send you herewith a brief summary of the proceedings of that body.

The Conference was called to order by Rev. Dr. Frank H. Wood, the Presiding Elder of the District, at 10 o'clock on the morning of the 26th. After devotional services, conducted by Dr. Wood, into which the congregation heartily entered, brother Lewis C. Phillips, son of uncle Charles Phillips of blessed memory, and a member of Pleasant Hill church, in a felicitous address, welcomed the Conference to the church, the community and the homes of the people. Dr. Wood responded on behalf of the Conference.

W. S. Hales was elected secretary. All the pastors except Dr. J. C. Rowe, of West Market Street church, and Rev. T. E. Wagg, of Centenary church, Greensboro, were present. Bro. Wagg was detained at home by the serious illness of his wife and Bro. Rowe in the spirit of true brotherhood, remained with him in his sore trial.

The attendance of laymen was small, there being only 13 of the regular delegates present, and but few local preachers. Six charges were represented by the pastors only. However, the Conference was an interesting one—harmonious and spiritual. The people around Pleasant Hill church attended well both the preaching and the Conference sessions.

Dr. Wood laid hold of both throttle and brake with a steady hand and the machinery ran smoothly.

All the interests of the District were fully considered, showing the finances well up on the average and the spiritual condition of the church, while by no means perfect, yet good. Bros. Clarance Kirkland Pool, Albert Gray Loften and Hugh Jeffreys Paylor were licensed to preach.

The licenses of E. L. Stack, Jno. G. Staples, J. T. Strader, Samuel P. Thomas, A. Caviness, J. W. Williams, R. L. Fruit, Jesse F. Lynden and J. B. Craven were renewed.

Rev. J. R. Betts was recommended for re-admission into the travelling connection and Jno. Wesley Williams and Jas. Braxton Craven were recommended for admission on trial into the Annual Conference.

Rev. O. P. Ader was recommended for deacon's orders.

The Conference was pleased to have Rev. L. A. Falls, of Thomasville station, present as a visitor.

All the school men, except Rev. J. F. Heitman, who was present and represented education in general, and Trinity High School in particular, gave us the go by. While we missed them, our institutions of learning were not unrepresented. Dr. Brooks and others plead the cause of Trinity College. Bro. J. A. Odell and others, Greensboro Female College. None of these institutions suffered in the hands of these brethren.

THE NORTH CAROLINA CHRISTIAN ADVOCATE, represented by the editor, Rev. Dr. L. W. Crawford, rolled up a new subscription list of upwards of one hundred. Dr. Crawford gave us a fine address on the educational and spiritual value of the church paper, which cannot help doing good.

Brethren J. A. Odell, W. G. Bradshaw, W. A. Woolen and Joseph Parker were elected delegates to the Annual Conference with A. R. Keerans and C. H. Dorsett as alternates.

Asheboro was selected as the place for holding the next session of the Conference.

There was preaching on each day of the Conference at 11 a. m. and on Saturday at 8 p. m.

On Sunday an all-day service was held including a love feast at 9:30 a. m., followed by the sacrament of the Lord's Supper and preaching at 2:30 p. m.

I wish to say, Mr. Editor, that Pleasant Hill church and community impressed the Conference most pleasantly. While the majority of the conference, impelled by pressing duties at home, left the seat of the Conference on Saturday afternoon, we were loath to say goodbye and turn our backs on surroundings so pleasant.

W. S. HALES.

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ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful; it assures you against alum and all forms of adulteration that go with th cheap brands.



Alum baking powders are low priced, as alum costs but two cents a pound; but alum is a corrosive poison and it renders the baking powder dangerous to use in food.

ROYAL BAKING DER CO., 100 WILLIAM ST., NEW YORK.

Washington Letter.

(From our regular correspondent.)

Washington, Aug. 8, 1900.

"The Chinese situation," said an official of the Department of State, "may be said to be waiting on the result of the attempt of the allied army to reach Pekin, and, to judge from the resistance already met with, which was only overcome by hard fighting accompanied by an enormous percentage of casualties, that attempt is a more serious matter than many have been disposed to regard it." There is no idea among officials and diplomats in Washington that the foreign ministers will leave Pekin, as the Chinese government is trying to get them to do, unless compelled to do so; therefore the Chinese announcement that they are at liberty to do so at any time is not seriously considered Those who ought to know something about it are predicting that Russia and Germany will declare war against China in the near future, and it looks as though China intended to declare war. Our officials decline to express an opinion as to what effect such action, if taken by those governments, would have upon our policy.

It cannot be said that the failure of the Sultan of Turkey to keep his last promise to pay those American missionary claims within a specified time was a surprise. The Sultan has defaulted on so many promises that his keeping one is the only way he can surprise those who are familiar with his methods. The day after the expiration of the period set, Mr. Griscom, who is in charge of the U. S. legation at Constantinople, sent a communication to the Sultan reminding him of his failure to keep his promise and demanding, for the third time, that the money be paid. At the Department of State it is said that the Sultan will be given an opportunity to reply to the latest demand upon him before the next step in forcing the payment of these claims is decided upon

A fund is being raised by private subscription to pay the expenses of the one thousand and four hundred Cuban school teachers, now attending a summer course of instruction at Harvard University, during their coming visit to Washington, where they will spend a day just before

going back to their homes The government looks after their transportation, but there is no public money available to pay other expenses. The living expenses of the teachers while taking the course at Harvard, which the university very generously made free to them have been paid from a fund of $100,000 donated by citizens of Boston. As they will only spend one day and night in Washington no very large amount will be needed to pay expenses. The President is so much interested in the visit of these teachers that he has promised to be in Washington and hold a reception in their honor the day they are here. The effect of the experiment of bringing those teachers to the U. S. will be watched with the greatest interest by those who regard the education of the young as one of the most important problems connected with our new possessions. There is no doubt that these 1,400 teachers have learned more of American manners and educational methods during their summer visit to the U. S. than they could have acquired in five years from books studied in Cuba. It is expected that they will impart the knowledge they have gained to the pupils of the Cuban schools. Upon the realization of that expectation depends how successful the experiment will be. If it turns out as many believe it will, we shall probably have a corps of teachers from Porto Rico and the Philippines coming for similar courses of instruction.

Dr. J. Sanger, an American who has been a practicing physician in Manilla for six years, during which time he had an opportunity to become thoroughly acquainted with the character of the natives, is now visiting Washington. He summed up his opinion of them as follows: "The Filipinos are no more capable of self-government than the American Indians are capable of conducting the government of the U. S. The Tagals are the only tribe that make any pretense to education, and only a very small portion of them can read and write. In point of numbers they are one of the weakest tribes in the Philippines, and as they are hated by the other tribes there would be constant war should the Tagals attempt to govern the islands. The desire for self-government is confined to a few unscrupulous leaders, who would rob the country and then escape, to live in luxury in Paris or some other European capital, while the powers of the old world gobbled up the islands. No one familiar with the Philippine Islands has the faintest idea that a Filipino government is even remotely possible."

North Wilkesboro.

DEAR BRO. CRAWFORD:—The third quarterly meeting has just been held. Dr. Renn was present both days and preached two strong and edifying sermons. The financial report was not very good, but think the pastor's salary will not fall far behind the assessment

At this writing more than two thirds of the assessment for the benevolences has been secured. We will have a clean sheet for missions and possibly more.

We have bought the school property at Ronda with a view of establishing a high school, not only for our people on this charge, but for all adjacent charges. The building is comparatively new with two nice class rooms and a commodious chapel. It occupies a commanding position, being one of the best locations for a good school in this section. Ronda is a small, quiet village, on the Southern railroad, fifteen miles from North Wilkesboro and about six miles from Elkin.

We are to pay four hundred dollars for this property which originally cost thirteen hundred dollars. About one fourth of the price to be paid for it has been raised in Ronda, leaving three hundred dollars or more to be raised at other places on this work and adjoining charges. We expect this building to be our contribution to the Twentieth Century Fund.

Have had a net gain of fifteen in membership. As yet no protracted meetings have been held. Will begin this week and continue most of the time until Conference.

We are among some of the best people in the Western North Carolina Conference. Some weeks ago I sent you the names of twenty subscribers to the ADVOCATE making in all about forty in the bounds of this work. Wish every Methodist house hold would take it.

Truly,
L. P. BOGLE.

Aug. 6th, 1900.

P. S.—On last night the good people of Wilkesboro congregation gave us a "pounding," making the second one this year. May the Lord bless them all abundantly. L P. B

Aug. 7th.

Broad River Circuit.

DEAR ADVOCATE:—We have just closed our first protracted meeting at Gray's chapel, and of course desire to tell what great things the Lord hath done for us.

The meeting was one of great power, continuing ten days and resulting in the salvation of 17 girls and young men, 11 of whom joined our church.

We have never seen the membership of the church more thoroughly revived. Truly the Lord hath wrought wondrously among us and we never will cease to love Him. We are very solicitous about the meeting, as it was the first one of our lives in which we felt the responsibility of a pastor. But the church promised its unanimous support and I have never seen a promise more faithfully kept. We had no ministerial help until Friday, when Bro. Wymac, a local preacher of the Green River circuit, came to my relief, rendering valuable help until the close. We are serving an excellent people, and have, we think, one of the best presiding elders in the Conference. The ADVOCATE is in great favor with our members and we hope to send other new subscribers soon. We give God all the praise for the success which has attended our efforts and expect greater things of Him before Conference. "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever."

J. FRANK ARMSTRONG.

Twitty, N. C., Aug. 8th, 1900.

St. Paul's Station, Randleman, N. C.

The first Sunday in August I preached and dedicated White Hall Church. We continued the meeting over the following Sunday with good results. The Lord was present in great power at all the services. It was an old fashioned Methodist revival where the "mourners bench" was not discarded. There were nine or ten professions, several reclamations and eleven accessions to the church, nine by profession of faith and two by certificates. The church was organized a few weeks ago with 15 members, now the number is nearly twice that. We have among the membership of this church some noble christian workers. O how sweetly the young people sang during the meeting and how much it helped us. They were so prompt and so faithful. Trust they all got as much out of the meeting as they put into it. Bro. Stamey, of Naomi Station, preached one very helpful sermon. Bro. Pugh, of the Baptist church, preached a very comforting sermon. Bro. Gregson, one of the best local preachers in the State and one of the purest and best men preached three times and otherwise greatly aided in the meeting. I preached 10 sermons. Dr. W. A. Wollen and other laymen, of Randleman, worked faithfully in the meeting

I hope to have good news to write soon of St. Paul's. We expect to begin a special meeting here the 1st Sunday in September. Hope all my friends as well as the friends of this church will pray for a revival of religion at this place. We have some noble people here but we need a revival after the model of the Pentecostal revival. It has been sometime since there was any great revival here. There is so much that is spurious, so much that passes for the genuine coin that is counterfeit, so much confusion of tongues at this day and time that we need a revival that will make us speak with tongues of fire as the spirit giveth utterance. That every one may understand in his own tongue, we need to tarry at Jerusalem until we are endued with power from on high. For the promise is: We shall receive power after the Holy Ghost is come upon us. J. B. TABOR.

Aug. 14, 1900.

DEAR BRO. CRAWFORD: We are in the midst of our revival season. Carpenter on East Rutherford circuit has held two meetings with good results. Bro. Armstrong, our new supply, on Broad River circuit, has held one meeting with over twenty conversions and sixteen accessions. I will help him at Tanner's Grove next week. We expect 50 conversions there. Armstrong is a first class young preacher and his people have not been slow to find it out. I have closed my third meeting; have one or two more. I have had about 40 conversions since I wrote you. Last Wednesday we invited a public school near the church to attend and I gave them my special service for children. Over 30 of the 46 were converted. Most of them are children of Presbyterians and will join with their parents. Our Methodist children were converted there in a similar service last year. Others will join other churches. This is a help to our neighbors. This was, I think, the best service I have held for children.

The material improvements are going on; we are building one church, repairing and remodeling others. Collections are well up to date. Bowles is moving on well in his 4th year at Henrietta and Caroline. They have just gone into their new church at Caroline. I am told that it is a beautiful church.

Sickness has hindered brother Legette at Forest City, but we trust that he will close out well so Rutherford District will make a good report at Conference.

J. H. BRENDLE.

Weaverville College is the property of the Western North Carolina Conference. It is located in an ideal town, eight miles north of Asheville and four miles east of Alexander station. It has a faculty of superior teachers, gives thorough instruction, furnishes good board and lodging, and offers the best social, religious and educational advantages The rates for boys and girls are exceedingly low.

The fall term opens September 1. For further information address Rev. Geo. F. Kirby, Weaverville, N. C. a1-tf

LEMONS AS MEDICINE

They regulate the Liver, Stomach, Bowels, K neys and Blood as prepared by Dr. H. Mozley, in Lemon Elixir, a pleasant lemon drink. It cu biliousness, constipation, indigestion, headac appendicitis, malaria, kidney diseases, fev chills, heart failure, nervous prostration, and other diseases caused by a torpid or diseased li and kidneys. It is an established fac that lem when combined properly with other liver on produce the most desirable results upon the s ach, liver, bowels, kidneys and blood. Sold druggists. 50c and $1 bottles

Rev. John P Sanders Writes:

Dr. H. Mozley, Atlanta, Ga: I have been lieved of a trouble which greatly endangered life, by using Mozley's Lemon Elixir. My do declared my only relief to be the knife, my tro being appendicitis. I have been permanently cu and am now a well man. I am a preacher of M. E. Church, South, located in the town of Ve na, Ala My brother, Rev. E. E. Co en, rec mended the Lemon Elixir to me. Ship me a dozen large bottles C. O. D.

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and f by using two bottles. J. C. STANLE Engineer E. T. Va. & Ga. R. R

Mozley's Lemon Elixir

Cured me of a case of heart disease and indiges of four years' standing. I tried a dozen differ medicines. None but Lemon Elixir done me good. TULES DIBR Savannah, Ga.

MOZLEY'S LEMON ELIXIR

I fully endorse it for nervous prostration, h ache, indigestion and constipation, having use with most satisfactory results, after all ot er r edies had failed. J W. ROLL West End, Atlanta, Ga. jly&a

What a Dreadful Thing it is to w up in the night suffering from chol morbus, and yet cases of this kind very common. The trouble, howev will never become serious if you kee bottle of Pain-Killer at hand, for it i remedy that never fails to cure chole cramps, diarrhœa or dysentery. Av substitutes, there is but one Pain-Kil Perry Davis'. Price 25c. and 50c.

Greensboro Nurseries,

JOHN A. YOUNG, Proprieto

It can truthfully be said that a Nursery is kn by its fruits. I introduced the Connet's Sout Early Peach 15 years ago, and the Greensbo years ago, and after getting reports from t over a large extent of country, I feel proud of fact that I introduced them.

There are quite a number of new peaches in duced every year. After the first announcem the majority of them are never heard of, as were probably introduced simply for the purpo selling a new variety at an advanced price, were either some old variety with a new nam else not adapted to general cultivation. I w be pleased for my friends and patrons to look for the Greensboro and Connet this year, and me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N.

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Undoubtedly the FINEST LINE MADE TO ORDER SHOES IN T SOUTH. Our

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are the acme of comfort and elegance shoe-making.

Special Attention Given to Mail Order

CAROLINA SHOE CO.,

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Sunday-School and League Conference for the Waynesville District to be Held at Montmorency Church, Aug. 23-26.

PROGRAM.

Thursday, August 23rd.

10 a. m. Opening exercises.
Address of welcome by R. J. Gaston.
Response, by Rev. J. D Rankin.
Organization.
The Indoctrination of the Young, the Chief Aim of all Sunday-school Work. Address by Rev. S. H. Hilliard.
2 p. m. Devotional exercises.
The Ideal Superintendent. Addresses by Rev. Fitch Taylor and J K. Boone.
General discussion.
The Teacher—His Qualifications and Preparation. Papers by Mrs. Branner and Miss Mattie Stansill.
Addresses by A. Cannon and J. C. Curtis.
General discussion.
Night. Preaching.

Friday, August 24th.

9:30 a. m. Opening exercises.
Value of Teachers' Meetings. Address by Rev. W. G. Mallonee.
Value of Children's-Day Exercises. Address by W. P. Fincher.
Pupils' Lesson Preparation. Paper by Miss Ona Mease.
Value of Literature and Libraries.
Sunday-schools and Leagues as Missionary Auxiliaries. Address by Rev. J. A. Sronce.
2 p. m. Devotional exercises.
The Ideal League. Addresses by Revs. G. G. Harley and E. L. Bain.
Qualifications for Leadership in League Work. Papers by Miss Terry Buttrick and Miss Edwards.
Possibilities of Doing Good in Country Leagues. Address by Jas. Buttrick.
General discussion.
Night. Preaching.

Saturday, August 25th.

Educational Day.
Addresses by Rev. T. J. Rogers, Dr. J. H. Weaver, Dr. Jas. Atkins.
Noon. Afternoon praise service.
Night. Preaching.

Sunday, August 26th.

9:30 a. m. Sunday-school.
11:00 a. m. Preaching.
3:00 p. m League devotional meeting.
8:00 p. m. Preaching.
N. B—Let all the delegates and visitors bring Young Peoples' Hymnal.

NORTH STATE ITEMS

The new Harriett cotton mills at Henderson will be completed in about six weeks.

A case of small pox is reported from La Grange. It was brought from Norfolk by a negro woman.—N. and O.

Lenoir county will this year send fifteen young women to the State Normal and Industrial College at Greensboro. The Kinston Free Press says this is the largest number that has ever attended the Normal or any other woman's college at one time from this county.

A gentleman from Hyde says the drought still continues in that county, and none of the recet rains have reached there; that it has been eight weeks now since any rain of consequence fell, and that more forest fires have occurred and done more damage than in years —News and Observer.

The Cherokee Scout says: "We will raise our estimate of the value of the tan bark business this season in Cherokee county from $25,000 to $50,000, and we believe it will even go beyond this amount. Dozens of wagons pass up and down our streets every day loaded with this cash commodity."

The Fayetteville Observer learns that several well known financiers have now under serious consideration the question of establishing telephonic communication between Fayetteville and a number of the surrounding towns. The scheme includes Raleigh, Greensboro, Goldsboro, Wilson, Dunn, Red Springs, Maxton, Bennettsville, Florence and a great number of other towns.

Rocky Mount Motor: "Mr. Campbell, of the Burt mines in Warren county, shipped from here on Friday of last week a bar of virgin gold, the product of a few day's "panning" from the placer deposits, valued at six hundred dollars. Among other finds were several fantastically shaped specimens of ore just as taken from the earth. Over eleven miles of paying placer is ready for work which is made easy by an artificial canal which furnishes a large and inexhaustible supply of pure spring water."

Mr. H. S. Leard, who has for the past two years been the Seaboard's travelling passenger agent for Eastern North Carolina, has been appointed travelling passenger agent for the whole of North Carolina, with headquarters at Hamlet. This is a deserved promotion. Mr. Leard is a popular and efficient official, who has ever discharged his duties well. His friends throughout the State will rejoice to hear of his advancement in the railroad service.

A Winston Salem dispatch of August 8th says: "A surprise marriage was celebrated here at 4 o'clock this afternoon, the contracting parties being Miss Celesta Alspaugh, the accomplished daughter of Col. J. W. Alspaugh and Dr. Thomas W. Page, cousin of Thos. Nelson Page, Virginia's well known author. It was a quiet home wedding, and was witnessed by only a few relatives and intimate friends. The groom is now a profes or in the University of California. He was a member of the faculty of Randolph-Macon Womans' College at Lynchburg a few years ago, and it was at this institution that he first met the accomplished lady who this afternoon became his wife. Miss Alspaugh graduated there with high honors. She was one of Dr. Page's pupils. The couple left on the evening train for Berkley, California, where they will reside."

BUY EMERSON PIANOS.

A Thousand Colleges and Schools of Music Use and Endorse Them.

The State Normal and Industrial College has selected the Emerson Pianos three times in succession, 1896, 1897 and 1900, after giving all a fair trial on merit. The Emerson sings its own praise and the music-loving public join in the chorus 71.000 of these pianos now in use, and making at least half a million people happy. Call and examine them at 104 So. Elm St., Greensboro, N. C

JOHN B. WRIGHT,
State Representative

July 18 tf.

Doyouwanttosavemoney ?

You can possibly buy Buggies, Wagons, Harness or Farm Machinery cheaper of C. C. TOWNSEND, Greensboro, N. C. than anywhere in the South

june 20-8m

TEACHERS WANTED!

For seven years it has been a part of our business to place teachers and employers in correspondence Send for our neat little brochure FREE to teachers and school officers [illegible] for information, references, testimonials, &c. It will interest you.

[illegible] BUREAU
Raleigh, N. C

GOVERNOR M'CORD

Recommends Pe-ru-na For Catarrh.



Hon. M. H. McCord.

Hon. Myron H. McCord, Ex-Governor of New Mexico, in a letter to Dr. Hartman, from Washington, D. C., says:

Dear Sir—At the suggestion of a friend I was advised to use Pe-ru-na for catarrh, and after using one bottle I began to feel better in every way. It helped me in many respects. I was troubled with colds, coughs, sore throat, etc., but as soon as I had taken your medicine I began to improve and soon got well. I take pleasure in recommending your great remedy to all who are afflicted with catarrh.—M. H. McCord.

The spring presents a much more favorable opportunity for the permanent cure of chronic catarrh, especially old, stubborn cases. Now is the time to begin treatment. Insist upon having Pe-ru-na. There are no successful substitutes for this remedy. Send to Dr Hartman, Columbus, Ohio, for a free catarrh book.



HEADACHE or GLASSES?

Which shall it be? Having tried all other remedies will you continue to suffer through false pride? Which should one prefer to be, proud or foolish? Repeated eye headaches, which medicines fail to relieve, gradually sap one's vitality, and bring about a general nervous breakdown.

Let us relieve your headache by removing the cause. Save your eyes and your nervous energy.

THE GREENSBORO NURSERIES.
Greensboro, N. C., Feb. 13, 1900.

DRS. MOORE, Greensboro, N C:

Dear Sirs—The glasses that I purchased from you are giving perfect satisfaction. All the strain on the eye that I experienced with my former glasses is entirely relieved by the use of the ones adjusted by you. With best wishes, I am,

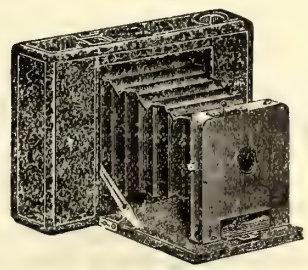
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aug 15-tf

STATEMENT

North Carolina Home Insurance Company,

OF NORTH CAROLINA

Condition December 31st, 1899, as shown by Statement Filed.

CAPITAL STOCK—Authorized, $500,000.00; Subscribed, $16,409.00; Paid in cash, $52,390.00.

Income—From Policy-holders, $40,541.48; Miscellaneous, $9,720.43; Total,	$	50,264 91
Disbursements—To Policy-holders, $6,720 85; Miscellaneous, $20,434.48; Total,		41,155.33
Risks written or renewed during the year, $3,351,36 12; In force,		4,497,314 28

ASSETS.

Value of Real Estate (less amount of encumbrances),	$	4,300 00
Value of Stocks and Bonds (United States, State, etc., owned),		75,813 00
Loans on Real Estate (first lien on fee-simple),		1.670 00
Loans on Stocks, Bonds and other securities,		225 00
Interest and Rents, due and accrued,		129 35
Cash in Home Office and deposited in Banks,		5,653 39
Premiums unpaid.		13,949 24
All other Assets, detailed in statement,		1,835 70
Total assets,	$	103,475 68

LIABILITIES

Losses unpaid,	$	2,110 75
Unearned premiums,		31,102 23
All other Liabilities as detailed in statement,		2,796 51
Total Liabilities as to Policy holders,		$36 009 49
Capital paid up,	$	15,076 19
Surplus beyond all Liabilities,		52,390 00
Total Liabilities,	$	103,475 68

BUSINESS IN NORTH CAROLINA IN 1899.

Risks written, $3 354,236 12; Premiums received, $63,275 24
Losses incurred, $28 943 87; Paid, $33,110 52.

President, Pulaski Cowper
Secretary, Charles Root.
Home office, Fayetteville Street, Raleigh, N. C.
General Agent for service, Pulaski Cowper, Raleigh, N. C.
Business Manager for North Carolina, Home Office

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 9, 1900

I, James R Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the North Carolina Home Insurance Co, of Raleigh filed with this Department, showing the condition of said Company on the 1st day of December, 1899

Witness my hand and official seal, the day and date above written.

JAMES R YOUNG,
aug 15-2t Insurance Commissioner.



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June 28-1y nrm

THE CHRISTIAN LIFE.

"Sir, We Would See Jesus."

BY MARY CHANDLER JONES.

Show us thy face, O Christ, that we may
love thee,
For some forget and some have never
seen,
But there is naught we e'er can place
above thee
When once we see thee, beautiful
serene!

Show us thy face that shone of old with
blessing
All up and down the ways of Galilee!
And, like thy fishers, thy dear might
confessing,
We, too, for very love shall follow
thee!

Show us thy face, thorn-wounded for
healing—
O, heart of mine, canst thou that
crown forgive?
Those bleeding hands were for our par-
don's sealing
And thy heart fainted that our souls
might live!

Show us thyself, Lord Christ! In loving
kindness
Above the tumult of the world be-
tween,
Show us thyself and put away our blind-
ness.
We needs must love thee when we
once have seen.

The Story of My Conversion.

REV. JOHN M'NEILL.

I never was bothered with self righteousness. God always made me honest enough to know the blackness of my heart, and that if my sin had not hatched out the eggs were all there. Fortunately I was a teetotaler. Teetotalism is not salvation, but it often holds till Christ comes. It kept me from setting myself on fire in certain directions till grace came

I was big enough and old enough to do what we call in Scotland "join the church," but I knew I had not the great qualification for joining the church. I knew my father and mother wished me to join, but I was not going to the Lord's table simply to please them. In my perplexity I wrote to my minister. I put it like this. There is a text—Acts 16:26-31: "And suddenly there was a great earthquake," etc. And the earthquake produced a soul quake I put that text in my letter. I said: "Minister, I believe on the Lord Jesus Christ, all about Jesus, and all the Bible says of sin and salvation and heaven and hell. I believe all about it, but I don't feel one bit the better. There is something wrong." And I sent the letter away.

Two or three days afterwards I was just going to throw up the booking-office window to sell the tickets for the 10:30 sugar-brokers' train to Glasgow, when I saw the postman coming round. He gave me a letter, and I saw the postmark, and I knew my minister's handwriting. I will never forget reading that letter. Dear old man! I helped to bury him over a year ago. The letter read: "You will never know, unless you should become a minister yourself, how glad I am to get a frank, open, honest letter from you about your spiritual condition, even although evidently you are all in the dark. I am glad you have taken Acts 16:31 as a challenge text. It says: 'Believe,' in your heart, of course, as you believe in your mother, your wife; for it is faith, not in a proposition of Euclid, but believe, have full confidence in, the Lord Jesus Christ, and thou shalt be saved. But, John, you say you believe in the Lord Jesus Christ, but don't feel a bit the better of it. Now I want to know which I am to believe about you? Am I to believe yourself saying, 'I don't feel a bit the better,' or am I to believe God uttering His verdict on you in the word that can never lie, God saying that the man who believes in the Lord Jesus Christ is, and shall be, eternally saved."

I was checking all God's Word by my feelings, and reducing all God's Word, no matter what it said, to the level of my feelings, and I did not see that that was no faith at all. And the minister clenched it when he said, "John, you would quote the text Acts 16: 31 as if it read, 'Believe on the Lord Jesus Christ and you will feel easier,' instead of 'Believe on the Lord Jesus Christ, and thou shalt be saved.' God says it. Never mind your feelings."

It was like the lifting of a curtain for me, and I saw the whole spiritual regions stand in an outline bold and clear. No great feeling even then. It was a case of seeing What the eyes are to the body, faith is to the soul. I was saved. I didn't shout. Presbyterians don't shout. I took a walk in the station, alone to the far end of the platform. I remember that morning saying to myself, "Has the station been white washed?" The very dingy brick wall, all covered with smoke and soot from the engines, looked whiter. It was not the walls, it was my mind that was brightened. Because now, in the Scriptural sense, I knew the Lord as mine. I came back and sold the tickets, and didn't say anything, and the next morning I woke up, and my heart was just like a fire you had left burning overnight, and I was as cold as could be. The devil said, "It's all a hoax." But I got grace to fight that battle. The minister said I was not to consult my feelings, and I rallied myself. "Has God's Word altered through the night?" "No." "Has Acts 16:31 altered?" "No." "Has the value of the blood of Jesus to blot out my sins altered?" "No." Then nothing has altered that I am resting on, nothing but my feelings. And you don't need to rest on your feelings. You are saved by trusting the Lord Jesus Christ.—London Baptist.

One Who Cares.

A well known evangelist tells of paying a visit to a bereaved mother, taking his little daughter with him. On leaving the house of mourning the child asked:

"Papa, did you feel as if I was dead?"

The question was startling. He realized in how small a degree he had entered into the woman's trouble, and made, by the power of sympathy, the loss his own.

A lady coming out of a store in Paris several years ago, saw two girls passing. She heard one say with a Scotch accent, "I don't care what becomes of me!" Stepping forward, she laid her hand on the girl's arm with the earnest words, "But I do," at the same time giving her a little note. In the guidance of God, this lady was trying to form a Bible class for English-speaking young women, and had notes of invitation in her pocket, signed, "One who cares for you."

On the following Sunday the lady sat in the place appointed, but no one appeared. The second Sunday she sat there for a full hour but no one appeared. On the third Sunday her faith had failed a little and the door was partly closed. It was gently pushed open, and the girl to whom she had given the note in the street came in. She was the first member of the class, and it was her gift of one franc (twenty cents) which started a fund for the aid of friendless young strangers in Paris.

Some years later another Englishwoman, an active Christian worker, was taken very ill in Paris. She was most tenderly cared for by a trained nurse who spoke her language, and whose unfailing efforts, night and day, brought the invalid back, with God's blessing, to a life of usefulness. To this place of consecration the Scotch girl had come who, on her way to destruction, was once rescued by the words, "One who cares."

Three simple words, bearing rich fruit, through the mercy of Him who went under the deep waters of death to save us.

"Put your arms about me and try to take me with you to him," said another young girl thus rescued. "It would be easier to go with one who has been before."

This is the way to save souls. Put your arms about them, show them that you really care, win them for Jesus.

The Easy Chair.

We once heard of a dear old saint, living all alone in an humble cottage, in an out of the-way place, some distance from the busy town, with very few neighbors about her, and they quite poor.

She was too feeble to work, but God put it into the hearts of some of his children to look after and minister to her necessities, so that she did not come to want. Her stopping place—for it could hardly be called a home—was scantily supplied; a bed, a chair, a table, stool, and cupboard with a stove, was all she had.

Upon being asked, "Do you never murmur at your lot?" she replied: "Satan does tempt me to murmur sometimes when things are bare." "And what do you do then?" "Why, I just ask the Lord to put me in the easy chair to keep me quiet." Her visitor looked about in vain for anything like an easy chair and wonderingly said. "I don't see any easy chair; I don't think I quite understand you." "No, you don't see it," she said, "but it is always close by, and when He sets me in it, I just rest and say to Satan, 'Now you be quiet.' My easy chair is Romans viii., 28, 'And we know that all things work together for good to them that love God, to them who are the called according to His purpose.' "

The visitor learned a lesson from the old lady, and many times since has tried the easy chair and found it a great comfort. Reader, have you this easy chair in your home as a part of your furniture?—Word and Work.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL } A. W. GLEASON, Notary Public.

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THE HOME.

The Two Glasses.

There sat two glasses filled to the brim
On a rich man's table rim to rim;
One was ruddy and red as blood,
And one was as clear as the crystal flood.

Said the glass of wine to the paler brother:
"Let us tell the tales of the past to each other.
I can tell of a banquet, and revel, and mirth;
And the proudest and grandest souls on earth
Fell under my touch as though struck by blight.
Then I was king, for I ruled in might;
From the head of kings I have torn the crown,
From the heights of fame have hurled them down;
I have blasted many an honored name;
I have taken virtue, and given shame;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than a king am I,
Or any army beneath the sky
I have made the arm of the driver fail,
And sent the train from the iron rail;
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me;
For they said: 'Behold, how great you be!
Fame, strength, wealth, genius before you fall,
And your might and power are over all.'
Ho, ho! pale brother," laughed the wine,
"Can you boast of deeds as great as mine?"

Said the water glass: "I can not boast
Of a king dethroned, or a murdered host;
But I can tell of a heart once sad,
By my crystal drops made light and glad;
Of thirst I've quenched, and brows I've laved,
Of hands I've cooled, and I've saved.
I have slept in the sunshine, and dropped from the sky,
And everywhere gladdened the landscape and eye;
I have eased the hot forehead of fever and pain;
I have made the parched meadows grow fertile with grain.
I can tell of the powerful wheel of the mill
That ground out the flour, and turned at my will.
I can tell of manhood, debased by you,
That I have lifted and crowned anew.
I cheer, I help, I strengthen and aid;
I gladden the heart of man and maid;
I set the chained wine captive free,
And all are better for knowing me."

These are the tales they told each other,
The glass of wine, and its paled brother,
As they sat together, filled to the brim,
On the rich man's table, rim to rim.

—Selected.

Summer Reading for Children.

A parent asks what books we would recommend to read to children on a vacation. The book of nature is the best of all, but there are rainy days and hot days when it is desirable to have other volumes at hand. The popular interest in nature study has brought forth a large number of delightful and seasonable outdoor books, such as "The Bee People," by Margaret Morley, "Tommy-Anne" and its sequels, by Mabel Osgood Wright, and for a seashore sojourn an old but attractive book, "Life and Her Children," by Arabella Buckley. Short animal stories are ideal reading, and they abound. The boys and girls who have not seen Ernest Seton-Thompson's books have a treat before them. Rev. W. J. Long's "Ways of Wood Folk" is an inexpensive and interesting collection of tales, and Clara Dillingham Pierson's animal books—"Among the Farm People" and "Among the Forest People"—are sure to give delight. The girls will like to have in the book box a few stories of human interest, such as Sarah Orne Jewett's "Betty Leicester," and the boys will appreciate the thrilling historical books of Tomlinson and Brady. The summer is a good time to read tales of ancient mythology, and a book or two of poetry ought to be included. Such a compilation as Mrs. Thacher's "The Listening Child" would be useful.—Congregationalist.

A Conversational Test.

There are persons who have no fund whatever of small talk. They are apt to glory in this fact, and prefer not to talk at all rather than carry on a surface chit-chat. At home they may be very instructive and interesting friends. Among strangers they are likely to be regarded as bores or dampers. An ability for light, easy conversation is a useful commodity among summer acquaintances encountered at hotels or on excursions. This does not mean talk about the weather or gossip. Sue was a wise mother who declared she should bring up her daughter to talk about something outside of her entourage. It is easy enough to chat with neighbors and friends, who know our homes, our acquaintances, our tastes. But can we talk agreeably with strangers and avoid such subjects of conversation as ourselves, our diet, our theology, our domestic trials, our beloved children? That is a conversational test. There are plenty of impersonal topics on which to exchange ideas with strangers. If you cannot find them, it is time to take yourself to task and cultivate the art of pleasing and stimulating conversation.—Selected.

Miss Prissy's Perceivings.

'So Mirandy Pitkin hez decided to hev a career," remarked Miss Prissy, thoughtfully, as she settled herself to sew on Mrs. Knapp's best black silk, which was being turned by her skillful fingers for the second time. "Well, all I hev to say is, it's a great pity fer the Pitkinses. You needn't look so astonished Mis' Knapp, I don't mean there's any harm in a career, jest ez a career, for Mirandy or any other girl. But then I've known the Pitkinses ever sence they wuz married, 'nd I feel kinder sorry fer Silas and Mary Ellen at this juncter—I do so!

"You see, Mary Ellen hez the three boys besides, but she allus wanted a girl the most. Mary Ellen ain't very rugged in her health, 'nd never wuz. She said she knew boys never would be enny help round the house, but a daughter wuz the greatest blessin' in thet way; 'nd ever sence Mirandy wuz born, I've perceived thet Mary Ellen hez kinder looked forward, after doin' fer her children all her life, to hevin' one of them thet would do somethin' fer her in her old age in return.

"Mirandy is a real quick, handy girl, too. She kin make her mother a dress or trim a hat fer herself in no time; 'nd she makes ez good pie ez Mary Ellen ever did, 'nd thet's sayin' a good deal. Mirandy's clever, 'nd p'raps it ain't strange, in these days, when wimmen seem to be doin' everything 'cept stayin' at home, thet she should start out with the rest. I've never perceived ennything about Mirandy to make me understand jest what career she wants, fer she don't sing, nor paint, nor write, nor draw pictures; but careers fer wimmin, nowadays, the papers say, is ez plenty ez huckleberries; so probably she's got some fixed point to career to, and hez it all planned.

"But while she's careerin', what's goin' to become of Mary Ellen's old age—ef Mary Ellen ever gets to it, which I doubt will happen, ef she's got to do the work fer Silas 'nd the three boys from now on. I ain't goin' to argue thet wimmen oughtn't to hev careers, fer I don't know nothin' about sech things. I'd like every woman to hev all she kin get thet's good fer her 'nd good fer others, 'nd there's high authorities that sez thet wimmin should hev every chance to work the same ez men. What I want to know is, Who's goin' to fill the places of the wimmen that career?—thet's all.

"I dono' but Mary Ellen'll hev to train the youngest boy to do housework. Sam's a reel gentle little feller, 'nd he's young enough to learn. They say men makes the best cooks, 'nd the best housecleaners, 'nd the best house-furnishers, too, in the cities, so Sam's bein' a boy isn't reelly ag'in him at all. Seems kinder queer, at first, to talk of a man's doin' thet kind of thing, but when the wimmen thet's advancin' the fastest say thet the world's all got to be readjusted; and Mary Ellen might ez well begin the readjustin ez ennybody else. P'raps thet'll be the way it'll turn out—all the folks, men 'nd wimmen, thet hez careers, will go careerin' out into the world equally, 'nd all them thet hezn't, men 'nd wimmen alike, will stay at home 'nd do the work. My life's most over, 'nd I ain't likely to live to see it, ner you, either, Mis' Knapp," concluded Miss Prissy, philosophically; "but, my! I'd like to see how it'd work; fer sech social movements, when you ain't in 'em like poor Mary Ellen, is profoundly interestin'."—Helen Ross Laird, in Wellspring.

Doctors Say;

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A WEEK ON OUR WESTERN BORDER.

The Franklin District Conference was held last week in Hayesville, the capital of Clay county. The District lies in the extreme western part of North Carolina along the border of Georgia and Tennessee, covers all of Jackson, Swain, Macon, Graham, Cherokee and Clay counties; is shaped like an iron wedge and is about one hundred miles across at the broad end and about forty at the smaller.

It has fifteen pastoral charges. nearly 4,000 church members, 56 Sunday-schools with 2,242 pupils and four libraries containing 795 volumes.

The entire District is elevated, broken and mountainous. Hills are piled on hills, with lofty peaks in many directions and broad rich valleys intervening. Rivers and large creeks abound. Prominent among the former are the Tennessee, the Hiwassee, the Valley, the Nantihala and the Tuckaseegee. These are all beautiful streams with rocky beds, pure clear water that flows swiftly down the valleys, leaping over boulders, falls, precipices and cataracts and dashes and dances and foams and roars as it rushes on and on toward the low land in search of quiet and rest. The valleys are very rich and are generally cultivated and yield fine crops in good seasons.

Clay county was cut off from Cherokee in 1859, and named for Henry Clay. It is the smallest county in the State and is said to be the most moral. There are no licensed liquor saloons in the county, only a few government distilleries and not many moonshiners. The criminal docket is always very light and only two murder cases have been tried since the county was established. We were informed that 16,000 head of sheep, eight thousand head of cattle and a large number of hogs, horses and mules were shipped from the county year before last, and almost as many last year.

The largest corundum factory in the world is on Shooting creek, 28 miles from rail. Vast quantities of tan bark taken from the hemlock and chestnut oak trees are hauled to the railroad, and much lumber of a very superior quality is cut and shipped. Marble of different kinds, minerals and precious metals abound, and unlimited water power is running to waste on every hand. Men, money and enterprise will by and by combine and make this section a garden spot.

Hayesville is near the center of the county and sixteen miles south of Murphy, the nearest railroad point. It has two hotels, court house, jail, several stores, four churches, a large school building and about two hundred inhabitants. It is situated in a valley, near the Hiwassee river, and is some 1 800 feet above sea level.

A district missionary institute was held on Wednesday and the Conference proper met on Thursday morning, August 9th. Rev. C. M. Campbell, the presiding elder of the District, conducted religious exercises and made an impressive talk. He said, in part, "All the agents, agencies, organizations and machinery of the church are designed to be helpful in the great work of uplifting and saving men. I am sorry to see any young or old preacher discounting or opposing any of our church organizations. We have nothing that was hastily put into our system, but every part of the machinery has been created after much study and wide, careful observation. The District Conference is a part of the machinery of the church. It is as much yours as mine. Let us all work together and each contribute his part to make it a success."

Prof. L. L. Marr was elected secretary. All the pastors were present except Rev. Z. V. Cordell, of Robbinsville. He was kept at home by sickness in his family. The attendance of lay delegates was large and the people of Hayesville and the surrounding country turned out in great numbers, and the church was well filled at all the sessions of the Conference.

This is Rev. C. M. Campbell's second year on the District. He has been abundant in labors. His District covers more territory than any other in the Conference. It is mountainous from one end to the other and the roads are rough and steep. Hence he travels mostly on horse-back. He has ridden over 8,000 miles since on the District. He is earnest, laborious and firm, but kind in spirit. He presides well—keeps the business moving but never rushes, is always courteous and respectful. The preachers and people love him.

As a whole the reports of the brethren showed that the people turn out very well to hear preaching. Many regularly receive the Lord's supper, have their children baptized, pay to the support of the gospel and live exemplary Christian lives. Far too few read their Bibles systematically, hold family prayers and take a church paper. On the whole the people are prosperous in worldly matters and are becoming more interested in the education of their children.

The Sunday-school work is making progress and at a few points there are successful Epworth Leagues.

Some good revival meetings have been held and 118 persons have joined the church this year. The protracted meeting season is now at hand and the brethren are expecting many conversions. Methodism is being strongly planted in most parts of the District and promises large results in the near future.

The visitors present were President Geo. F. Kirby, of Weaverville college, Prof. Chas. C. Weaver, of Rutherford college, President Sharp, of Young Harris' college and the editor of the ADVOCATE. Our educational interests had proper attention and all the college men made good speeches and good impressions for their respective schools. The editor of the ADVOCATE was given the right of way. He found the paper in great favor, received a number of new subscribers and was promised 110 more in the next 30 days.

Special prominence was given to preaching and all the sermons we heard were earnest, strong and spiritual. There was considerable interest manifested and we think much lasting good was done.

Robbinsville, in Graham county, was selected as the place for holding the next District Conference.

Capt. J. H. Haighler, R. J. Rone, L. L. Marr and Prof. R L. Madison were elected delegates to the Annual Conference. T. R. Gray, J. T. Patterson and S. W. Davis were chosen alternates.

Rev. J. N. Crowder, pastor of Hayesville circuit, has been only this year on the work. The climate seems to agree with him, sister Crowder and the children. They have made a good beginning for a highly successful pastorate and the people speak in high praise of them. We are satisfied that Hayesville circuit will have a good report at the Annual Conference.

With Prof. Charles C. Weaver it was our good fortune to be entertained, while at Hayesville, by Dr. and Mrs. W. E. Sanderlin. The doctor is yet a young man, but is one of the leading physicians of the county and is in great demand. Mrs. Sanderlin was reared in Georgia, but has become a North Carolinian in good faith. She knows how to make her guests feel at ease. We shall not soon forget our pleasant stay in her hospitable home.

UNDER THE SHADOW OF A GREAT SORROW.

For several months we have, from time to time, noted the extreme illness of Mrs. Mary E. Wagg, the beloved wife of Rev. T. E. Wagg, the popular pastor of Centenary church, Greensboro, who has so many friends throughout the Western North Carolina Conference. It now becomes our sad duty to announce her death.

After a long and painful illness, which she bore with great patience and Christian resignation, on Sunday afternoon, August the 12th, in the midst of friends and sorrowing loved ones, she passed quietly from her temporary abiding place on earth to her home in heaven. When we left last week for the Franklin District Conference, we were informed by Dr. E. L. Stamey, one of her attendent physicians, that they had changed the treatment and hoped she was better. This information we gave with joy to many inquiring friends in Asheville, Murphy and Hayesville. But, alas, on our return Monday night we found the improvement was only temporary and that on the day before she had fallen on sleep.

The funeral services were conducted at three o'clock in the parsonage on McCullock street by Rev. J. C. Rowe, D. D., pastor of West Market Street church, assisted by Rev. F. H. Wood, D. D., presiding elder of the Greensboro District, in the presence of a large company of sympathizing friends. The interment took place in Green Hill cemetery.

Mary E. Burket was born in Ashe county on September the 11th, 1858, and on January the 29th, 1880, she was most happily married to Rev. T E. Wagg, of the M. E. Church, South. Since that time she has been a most faithful and helpful itinerant preacher's wife—sharing with her husband all the labors and hardships incident to a travelling minister's life. Wherever her lot was cast she identified herself with the church and people, and devoted her energies to the building up of Christ's kingdom in her home and in the congregation.

While residing at Franklin, N. C., some three years ago, her health began to show signs of failing, and since that time she has been gradually losing her vitality. At the last session of our Conference, after having served most acceptibly as presiding elder of the Franklin District for four years, Rev. T. E. Wagg was assigned to Centenary church, Greensboro. In December the family moved to this city and since that time has resided here. During these months sister Wagg, though in declining health, has steadily grown in the esteem and love of the people, and now that she is gone, a great burden of sorrow rests upon the congregation. She was a modest, self-sacrificing, sweet-spirited Christian woman, tenderly devoted to her husband and children; an affectionate wife, a loving, self-sacrificing mother and a truly consecrated woman. She leaves four bright children, a devoted husband, a mother and a host of sorrowing friends who mourn her departure—but rejoice in the assurance that death has been gain to her. The ADVOCATE extends deep sympathy to our dear brother and the children in this sore bereavement.

THE WINSTON DISTRICT CONFERENCE.

The Winston District Conference met at Lewisville, in Forsythe county, on Thursday morning last with Rev. P. J. Carraway, presiding elder of the District, in the chair. The weather was exceedingly warm and oppressive, but the attendance was good, both of the preachers and laymen and the people of the community. The church is situated in a cool shady grove of oaks and dinner was served on the grounds, making our stay very pleasant, even considering the warm weather.

From a devotional standpoint the Conference was a great success. The reports of the spiritual condition of the church were indeed gratifying and encouraging. Excellent preaching was done by "Father" Moses Hunt, of the N. C. Conference, Rev. W. H. Willis, Rev. T. A. Smoot, Rev. W. H. L. McLaurin and others. These reports and sermons, together with the rich experience often related by the presiding elder, made the Conference a truly spiritual help.

From a business standpoint, Rev. W. H. Willis was elected secretary, and Mocksville chosen as the next place for holding the Conference. Delegates to the Annual Conference were elected as follows: A. E. Conrad, Lewisville; Dr. C. B. McAnally, Madison; J. F. Griffith, Winston, and D. E Swain, Mocksville. Alternates: T. L. Rawley, Winston; A. G. Kirkman, Friendship; R R. Crawford, Winston, and S. A. Jarvis, Farmington.

In behalf of education, Rev. T. A. Smoot spoke for Greensboro Female College; Rev. C. M. Pickens, for Davenport Female College, and L. W. Crawford, Jr., for Rutherford College and the church paper.

The ADVOCATE was presented by the presiding elder in a strong speech and much interest was shown in the paper by the pastors. One hundred and ten new subscribers were pledged by the pastors and laymen within the next thirty days.

J. T. Ratlidge and Star Higgins were granted license to preach the gospel.

The good people of Lewisville entertained the Conference in a royal manner and all were made to feel at home. The ADVOCATE'S representative returns thanks to Bro. Dulls for especial kindness.

A Good Man Suddenly Cut Down.

On last Sunday a week we attended our Chapel Sunday-school in Greensboro, which is located near the Normal College. Mr. J. D. Burch, the faithful secretary was present, and as we thought looking as well as usual—though he spoke of having had a chill the night before. On Tuesday morning we left for the Franklin District Conference and was absent a week. Among the first things we heard on reaching home was that Mr. Burch had died on last Saturday and had been buried on Sunday. This news was indeed a shock to us—and it is yet impossible for us to realize that it is true. Brother Burch was only 45 years old, and, seemingly, enjoyed good health up to his last sickness. He had been for years connected with the delivery department of the Postoffice—was a most efficient officer and greatly respected by all who knew him. He was a member of West Market Street Church, but when the Chapel was built in West Greensboro he connected himself with the Sunday-school there and has since been a most faithful attendant. He was a good man, quiet, kind, and industrious. He was devoted to his family, his church and his Lord, and so far as we can judge was prepared for the life above. He leaves a wife, one son and many relatives and friends to mourn his absence. We join the community in extending sympathy to the stricken family.

Correction.

Capt. A. Parkin was elected a delegate by the Greensboro District Conference to the Annual Conference, instead of C. H. Dorsett as reported in the ADVOCATE. Bro. Dorsett was elected an alternate.

EDITORIAL NOTES.

Rev. J. A. Sronce, of Mills River, N. C., says: I had a good day yesterday. This is our week of prayer. Pray for us. I am expecting to close out a good year.

Bishop Galloway will not be able to participate in the next International Epworth League Convention, owing to his contemplated absence in Europe.

An exchange comes forward with the information that the Chinese town of Tientsin is one word and pronounced "Tent-seen," with the accent on the second syllable. Many tongues have been tied in a double bow knot by an attempt to pronounce this word.

Dr. D. Atkins, of Asheville, N. C., says: "It was refreshing and enjoyable in the highest degree to meet and converse with Bishop Fitzgerald, who is spending the summer in our city. He is rather feeble in body, though no one would suspect it, for humor flows, his spirits are high, and his faith is optimistic in the best sense."

The venerable Rev. A. P. McFerrin, a distinguished superannuate of the Tennessee Conference, died July 29, 1900. He was born in 1818, and his father was a preacher before him. He was a brother to the great Dr. John B. McFerrin, and the father of Dr. J. P. McFerrin, of Birmingham, Ala., and of Rev. A. P. McFerrin, of the Tennessee Conference.

In connection with the Paris Exposition services are being held almost daily in the Wesleyan Church, which is situated in a central place near the Exposition. Rev. J. Tolefree Parr and Rev. Thomas Cook, the well known Wesleyan missioner, have conducted the services. These services have been attended by English-speaking people from all parts of the world.

We had the pleasure of meeting Bishop W. W. Duncan at the railway station in Asheville on Monday. He was on his way to Montana where he will begin to hold his Annual Conferences for 1900. He is looking remarkably well and seems to be in fine health. Our North Western brethren will find him a live bishop, earnest, wise, consecrated, fearless, progressive and an eloquent expounder of the word

Littleton Female College, advertised in this paper, is offering scholarships to worthy applicants and has money to lend to needy students. This Institution has educated a great many useful women and sent out many successful teachers. It is one of the most aggressive schools in North Carolina and is doing a great work.

In the early years of the political history of this country it was customary to choose as the President the candidate getting the highest number of electoral votes and to make the candidate (usually of the opposite party) who got the second largest number of votes Vice President. This plan was adhered to until 1804, when the present system of popular votes for Presidential electors was inaugurated.

Central Business College, Prof. T. G. Little principal, will open in Greensboro September 5th. Prof. Little has been for ten years principal of Concord Normal Business College at Athens, West Virginia. He has competent assistants and proposes to build up a school that will be a credit to the community and the State. We welcome him to our city and wish for him great success. He has secured rooms in the Trogden Building No. 116½ West Market Street.

Rev. W. F. Glenn, D. D., editor of the Wesleyan Christian Advocate, the organ of Georgia Methodism, announces that he has resigned his editorship and will at the close of this year drop back into the regular pastorate. He states his reason for resigning in the fact that he thinks ten years are enough for any man to serve on the tripod. Dr. Glenn is a strong man, wisely loyal to what he thinks the best interest of the church, a fine writer and a courteous Christian gentleman.

Rev. Geo. F. Kirby, president of Weaverville college, Rev. C. M. Pickens, of Davenport college, and Mr. Charles C. Weaver co-principal of Rutherford college, are making a strong canvass for their respective schools. They are young men of ability and they represent institutions that are owned and controlled by the Western North Carolina Conference. They are working to bring the advantages of education in reach of all meritorious young men and women. We hope pastors will co-operate with them.

L. W. Crawford, Jr., has been elected a teacher in Rutherford College and has accepted the position. He has held, for some time, a position in the First National Bank of Greensboro, which is one of the largest banking institutions in the State. He had the confidence of the officers and employees of the bank and a fine business future before him—but at the call of the Church—he decided to identify himself with the above institution. He, with four other young men, will spare no effort to make this new enterprise a positive force in our educational work. Let every pastor help them.

The following resolution was unanimously and most cordially passed by the Conference of the Methodist Church in Ireland—namely, that we heard with deepest interest and respect the noble and impressive words of fraternal greeting addressed to the Conference by Bishop Hendrix, of the Methodist Episcopal Church, South, U. S. A. We offer to him a most sincere and affectionate welcome, and pray that Almighty God will continue to bless and prosper the great work carried on with such signal success hitherto by the Methodist Episcopal Churches of America."

The Associated Railroads have given the following rates for the unveiling ceremony of the Vance monument, which takes place August 22: Individuals, one first class for one way. To soldiers, bands, associations, etc., in uniform in companies of twenty or more, 1 cent per mile each way. Tickets on sale August 21, and 22, with final limit on 25th. State Camps of United Confederate Veterans that expect to attend the Vance monument unveiling will please inform J. C. Birdsong, Adjutant of L. O'B. Branch Camp at Raleigh, of the number that will attend and what accommodation they will require.

The London Methodist Times of July 29 contains a lengthy interview with Bishop E. R. Hendrix, on the situation in China. It prefaces the interview by saying: "Bishop Hendrix, our readers must understand, is the fraternal delegate of the Methodist Episcopal Church, South, to the British Conference. Tall, dark, with close-trimmed black beard, he presents the aspect of the head of a department of State or a great banking concern rather than of a member of the Episcopate." The Bishop's fraternal address was to be delivered on the 29th ult. We hope to have a full report of it in our next issue —Nashville Christian Advocate.

The Collegiate and Educational articles that appear regularly in The Delineator from the pen of Carolyn Halsted, are far more than newsy chit-chat. They have the serious intention of either informing the outer world regarding purposeful developments in College methods, or of aiding the students to be more, to do more, and to get more than appears on the surface of College life. Her September contribution consists of "Suggestions to the New Student." It is wise and can be read with profit by the new to whom all things collegiate are novel, and by the old student for whom the early experiences of Collegiate life are becoming mere hazy memories. The same number of The Delineator touches upon the infinite pathos of the life of Charles Lamb. Clara E. Laughlin of "The Interior" who is making fame for herself by this series, "The Stories of Authors' Love" brings the utmost delicacy to bear upon the subject of Charles Lamb and his Dream Children.

The Mt. Airy District Conference meets at East Bend on next Wednesday, Aug. 22. We hope each pastor will have some money for the ADVOCATE. It will have a representative present.

The State Press Convention meets in Hendersonville on the 22 inst.

Mount Airy District Conference.

Please announce that preachers, delegates, and visitors who expect to come by rail to the Mt. Airy District Conference, to convene at East Bend, N. C., on Wednesday, Aug. 22nd, will please notify Mr. Rufus Poindexter, East Bend, N. C., and they will be met at Shoals, and conveyed to East Bend. Fair 25c.

A. J. BURRUS.

Notice.

DEAR ADVOCATE: Please announce that our meeting at Centre as announced some weeks ago, will begin on the 5th Sunday in Sept. at 11 a. m. The ADVOCATE states that our District Conference opens next week. This is a mistake. It opens week after next, and embraces the 4th Sunday in August.

A. J. BURRUS.

Notice.

To the pastors of Waynesville District: Please arrange for the appointment of two League delegates from each League, and two Sunday-school delegates from each pastoral charge to attend the approaching Sunday-school and League Conference to be held for Waynesville District, at Montmorency church, Sulpher Springs circuit.

F. L. TOWNSEND, P. E.

Danbury Circuit.

DEAR ADVOCATE:—We have recently held two meetings; one near Mt. Hermon, resulting in eight professions, and one at Moore's Springs, resulting in some 30 or more professions and in eight accessions, with others yet to be received.

Bro. Simmimons, an exhorter, rendered valuable assistance. Rev. Mr. Hutton, of the M. P. Church, who lives in Greensboro, preached a most excellent sermon Friday night for us. The meeting was a great victory. We are now in a meeting at Palmyra, which Bro. Green, another exhorter, begun for us Wednesday night. I came in yesterday and preached there. There is some interest here. Pray for the work and for great results. Much success to the ADVOCATE.

W. H. PERRY.

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Miss Carrie Cartwright, a teacher of experience, will give a thorough Business Course, including Shorthand and Typewriting, at the following rates: The course complete, per month, $4.00. Shorthand, Typewriting and Business Correspondence, per month, $3.00. Bookkeeping alone, per month, $2.00. Correspondence solicited. Address,

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for August 19, 1900.

THE MAN BORN BLIND.
John 9. 1-17.

TIME.—Winter, A. D. 29.

PLACE.—Jerusalem.

GOLDEN TEXT.—One thing I know, that, whereas I was blind, now I see.—John 9, 25.

Order of Events.

Some harmonists place the incident of our lesson during the Feast of Tabernacles (October) of A. D. 29; others place it during the Feast of Dedication (December). The following seems the probable order: Having finished the discourse on humility and forgiveness (Lessons VII, VIII), Jesus sets out from Galilee and comes unto the coasts of Judea beyond Jordan (Matt. 19.1); on the way He is rejected by the Samaritans (Luke 9. 51-56), and organizes an itinerary for a band of seventy (Luke 10: 1 16). Then comes the visit to Jerusalem for the Feast of Tabernacles (John 7. 2), with the incident of the woman taken in adultery (John 8. 1 11), and the discussions with the Jews (John 8. 12-59). After this Jesus apparently retires from Jerusalem, and the seventy return to Him (Matt. 11. 25 30; Luke 10. 17-24); to this period belongs the teaching of the Good Samaritan (Luke 10. 25 37). Jesus then visits Bethany, and becomes the guest of Martha and Mary, at which time He also teaches His disciples how to pray (Luke 10. 38-42; 11. 1-13). Then He returns to Jerusalem for the Feast of Dedication, during which occurs the healing of the man born blind (John 9. 1-41) and the discourse on the Good Shepherd (John 10. 1 38).

Verse 1. As He passed by. The meeting may have occurred at a gate of the temple, where beggars were wont to gather. Blind from his birth. Not simply blind, but born blind; such cases, according to Canon Tristram, are as rare in the East as with us, though blindness is much more common there than here; then, as now, congenital blindness was deemed incurable, and then, as sometimes now, it was regarded both by the pious and supersitious as a judgment of God upon wickedness.

2. Who did sin? As in the case of Job, whose calamities were attributed to his sinfulness, so in the present instance the disciples could not dissociate physical deprivation from moral depravation. This man, or his parents. If this man, when was the sin committed? if the parents, why should he suffer for their sin? Either solution would open an interesting and popular theme for discussion.

3. Neither did this man sin, nor his parents. Jesus asserts here, not their sinlessness, but their blamelessness; they might all of them—father, mother, and the man himself—have been sinners, but this blindness was not connected with that. But that the works of God. This man, blind through no fault of his, was to be used for purposes of revelation; in him and through his healing Jesus was to be declared the Son of God. It is easy for us, after nineteen centuries of Christian teaching, to see this use of affliction, though it is not any easier except in a high state of grace, to acquiesce in it.

4, 5. We must work. Our Lord's beautiful way of saying that every opportunity of doing good should be promptly utilized, for an opportunity not improved goes swiftly, and goes forever. The night cometh, when no man can work. Words which, as Geikie reminds us, were engraved by Dr Johnson on his watch, placed by Scott on his dial at Abbotsford, and used by Carlyle as his usual sentiment when asked for an autograph. I am the Light of the world. Like His "I am the Way" and "I am the Good Shepherd," the truth or an imposing deception. The testimony of centuries bears witness to its truth. As the "Light" of the world there could be nothing more fitting than for Him to open the eyes of the blind.

6, 7, Made clay. The use of clay and saliva was common among the ancients in treating diseases of the eye. However efficient it may have been for local and temporary disorders, it was never seriously regarded as a cure for blindness. Our Lord's use of it was to encourage the man to obeience and faith, and it had the desired effect. Go, wash. The very injunction of Elisha to Naaman (2 Kings 5) and a simple and effective test of faith Pool of Siloam. Now identified with the Pool of Shelah, which was by the king's garden (Neh. 3, 15), the ruins of which show it to have been in our Lord's time a magnificent pool, seventy feet square, surrounded by an arcade. By interpretation, Sent. By its very name, as Abbot says, a symbol of Him who was sent into the world to work the works of God and to cleanse the heart from all wickedness. He went away. Responsive to the test of obedience, which is one of the proofs of a living faith.

8 12. The neighbors * * * said. The cure of a man born blind was an unheard-of thing among these people (32); they could not even believe their own eyes. Some said, This was the blind man healed, but others said, No, though there was a striking resemblance. The man himself, however, had no doubts on the subject, but testified instantly, I am he; and then, in response to their request, he gave the details of the healing Where is He? Showing that the man had not followed Jesus, though one wonders why gratitude did not prompt him to seek out his benefactor.

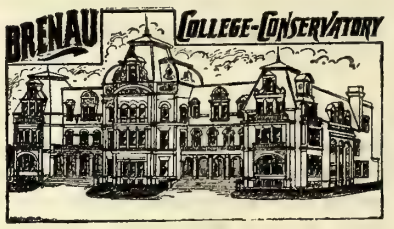
13 15 They bring to the Pharisees. Their motive in so doing can only be conjectured; in all probability it was to get the opinion of their religious leaders upon the character of Jesus, by whom this wonder had been wrought. It was the Sabbath. On which day, according to the Rabbins, it was a violation to make clay, even for the healing of the blind. Ellicott says that anointing the eyes with spittle on the Sabbath was specially forbidden by their code, they holding that no work of healing might be performed except in cases of immediate danger.

16, 17. There was a division. Not all the Pharisees were hostile to Jesus; a number of them, though not believers, were too high-minded to condemn so good a man and so sublime a teacher for a technical violation of the Rabinic law, in the interest of a helpful and truly benevolent work. Some said, "He keepeth not the Sabbath; therefore He is a sinner;" others replied, "If He be a sinner, how do you account for these wonders?" The blind man * * * said. The blind man's logic was, "I was born blind, and He healed me; only a prophet can make the blind see; therefore He is a prophet."

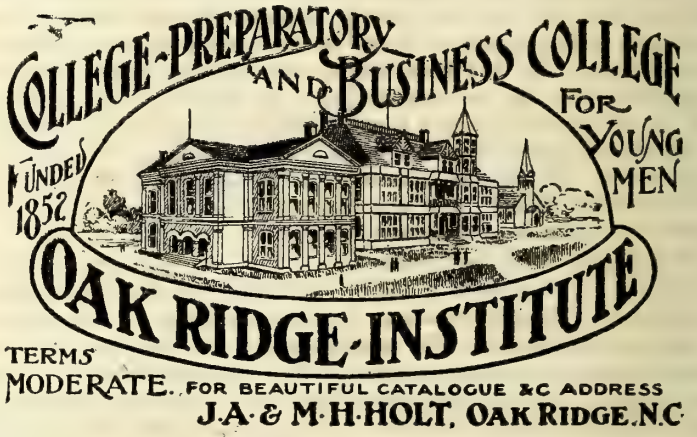
Everything that is recorded of the blind man is in his favor When healed he quit begging, and presumably went to work; before his friends and the Pharisees he stood boldly for the Author of his cure, even when such a stand brought upon him the censure and abuse of the Church authorities, when confronted by our Lord he accepted Him as Lord and Master, and became a follower (35-38).

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for August 19, 1900.

THE WOES OF THE DRUNKARD.
Prov. 23: 29 35.

References.

The effects of drink. Isa. 28:1-7.
An afflicted family. Deut. 21: 18 20.
Unto the third and fourth generation. Ex. 34: 4 7.
The ruin of a state. Prov. 31:45.
Intemperance and selfishness. Isa. 5: 11, 12.
Drunkenness punished. Matt. 24:42-51.

THE MAN WITH A COOKED BRAIN.

How pitiful! The elasticity gone from his mind; nature's healthful sparkle no longer in his eyes; his hands are palsied, his body diseased and feeble. Shall we censure him? Not now. When yielding to the first few temptations and sipping from his first gay glasses, he should have been warned and, if you please, censured. Now he is a saddened, despairing wreck. Is he beyond the reach of mercy? No. God's grace may reach him even yet. But this is his only hope. His case is not entirely hopeless, and yet how few in his terrible condition are saved!

WHY?

Because his sensibilities are stupefied. The prayers of a mother, the pleadings of a wife, the caresses of children, all combined, are not sufficient to awaken in him any manly response.

Because conscience seems dead. God's commands are unheeded or defied.

Because ambition has shriveled to a mere shadow. What is life to him save the painful gratification of an ever fiery appetite? The hell within still craves the hell of strong drink. How wretched! What an object of pity! Poor, ruined soul!

DRAM KNELLS.

1. Wine goes in, and drives wisdom, health, happiness, out.

2 Where is self respect? Certainly not beneath a drunkard's coat.

3. Where is his reason? Dethroned. Sold for rum. Gone. Bartered in insane ravings.

4. The very foundations of character are thrown down. All the essential elements of manhood have been abandoned.

5. With his downfall the State is robbed, the community is robbed, his friends and family are robbed. He has robbed and impoverished himself. What could be worse?

6. How cowardly such a life! All sense of responsibility drowned, he becomes a dead-weight upon the neck of society as long as life lasts. Desperate cowardice is this.

BITTER DREGS.

"Mamma," said little Harry, as he was looking out of the window, "why does that man stagger through the streets?" "Because he is drunk." "But, mamma, why does he not stop drinking?" "Either because he cannot, or he thinks he cannot." "Well, then," said the innocent little one, looking into his mother's eyes with all earnestness, "why did he ever begin?" What a work is here suggested for parents and teachers—to train children in such habits of total abstinence that they will never take the first glass.

A promising young lawyer married an accomplished young lady of rare beauty. From the bride's parents was received as a gift a neat cottage well furnished. This became their home. Over two years passed blissfully. Then a cloud fell upon them. The husband began to tarry at the wine-glass with a few professional companions. His quick, sensitive nature soon became infuriated with the demon of strong drink. The appetite grew rapidly. Cravings were intense. Down, down he rushed. One tempestuous night he came home a madman. The house was very cold. He shivered and thought only of his own selfish comfort. Within him the fiend was aroused, and he declared he would make it hot enough. With his own hand he set fire to the house. The heart-broken wife escaped into the midnight snowstorm with her two babes in her arms. But the gale was too much for her strength. Soon the snow enveloped her in a winding-sheet. When day dawned, the sobered author of this sad tragedy, together with some friends, found the marble statue, cold and stiff. On the young mother's cheeks were silent, frozen tears, and in her arms were clasped the cherub forms. Could earth present a more pathetic warning? The woes of the drunkard would not be so bad if he had to endure them all himself. Their worst feature is that they crush out innocent, defenceless lives God pity the drunkard! God pity the drunkard's family! God pity the drunkard-maker! God pity all of us who are in any way implicated in permitting this awful curse to blight our Christian land! Shout aloud to all who tamper with this demon—

"Oh, fly the ale-house's horrid din,
Nor linger at the door,
Lest thou perchance should sip again
The treacherous one glass more."

—Selected.

Let us not forget, however, that mere bigness is not greatness. Numbers do not always make for power. Let us examine ourselves. Is there a growth in the intellectual and spiritual life among us? Are we more consecrated to a life of service for our fellows? Is the Church feeling the strength and inspiration of our life and work? Are we more devoted to God? The greatest need of the League is not, at this time, increase in numbers, but increase in spiritual power, expressing itself in holy and unselfish service. Character is the chief thing.

Unexpected Advice.

An Oregon girl sent 15 cents to a Chicago firm which advertised for that money to send a recipe for softening and whitening the hands. This was the reply: "Soak them well in dishwater three times a day while your mother rests." The advice was worth the money.

Diogenese, being presented at a feast with a large goblet of wine, threw it on the ground. When blamed for wasting so much good liquor, he said:

"Had I drunk it there would have been double waste. I, as well as the wine, would have been lost."

"God never forgets the man who is willing to take a hard place."

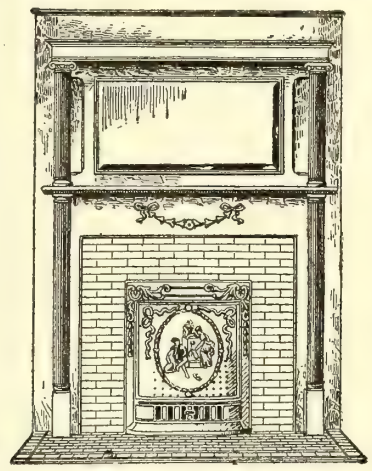
"Nothing is gained by putting the emphasis in the wrong place."

"The great man's greatest discovery is the greatness in other men."

"The betterment of the nation must begin by the betterment of the home."

The weekly devotional meeting is to your chapter what the mainspring is to your watch. Keep it strong.

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Weekly Crop Bulletin.

With an experience of over ten years the author of the Crop Bulletin of the North Carolina Section does not remember conditions more unfortunate for agricultural interests than those prevailing throughout North Carolina since August 1, 1900. The weather during the week ending Monday, August 13, was characterized by severe drought and intense heat. The maximum temperatures ranged from 90 degrees near the east coast and in the mountain regions to over 100 degrees in the central section and Piedmont Plateau, while the daily means have averaged nearly 8 degrees above normal. The sunshine has been almost uninterrupted, and there was practically an entire absence of precipitation during the week, the light showers reported August 11 being quite insignificant. The effect of the prolonged and severe drought has been very unfortunate; crops generally have deteriorated rapidly and all vegetation has been parched by the withering heat. The leaves of young deciduous trees have turned yellow, and the foliage of the forests looks dull and sickly from the accumulated dust. Crops have suffered more because the previous drought in July lessened their vitality and drought-resisting power. Farm work has been suspended; stubble land too hard to plow; the second crop of irish potatoes cannot be planted nor turnip seed sown, since the absence of moisture prevents all growth.

Even cotton is unable to withstand the drought much longer. Late cotton that was plowed early in August is still doing fairly well and is heavily fruited, but older cotton is failing rapidly; leaves are turning yellow, forms are shedding, and bolls drying up or opening prematurely. Old corn has been practically ruined, many fields are completely dried from the tassel to the ground, and a small yield only can be obtained from early matured ears. Young corn will also be a failure without rain very soon; much of it will not silk as growth has ceased; only crops on low or rich lands with abundant humus to retain moisture are still good. Tobacco is drying up near the bottom and ripening too rapidly; curing is progressing with only fair results; as a small crop was planted the yield will be short. Minor crops, especially peanuts, rice, and sweet potatoes have deteriorated considerably. Pea-vines and pastures have dried up. Fruit and melons are very abundant and a fine crop of grapes is expected. Shallow wells and streams have become dry and stock is suffering in some places.

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Souther Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT—4th Round in part.

T. J. Cram, P. E., Mount Airy, N. C.

Mount Airy Station	Aug	12
Statesville circuit at Rural Hall	Sept.	1 2
Spartanburg circuit at Sharon	"	8 9
Cowpens Springs ct. at Greenwood	"	15 16
Jefferson circuit at Jefferson	"	22 23
Boone circuit at Mrs. Burn's Chapel	"	29 30
Watauga circuit at Union	Oct	6 7
Creston circuit at Creston	"	13 14

STATESVILLE DIST—4th Round.
—IN PART—

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf	Sept	1 2
Iredell circuit, Snow Creek	"	8 9
Turnersburg circuit, Turnersburg	"	9 10
Moores Memorial at McKendree	"	15 16
Mount Zion station	"	16 17
Taylorsville circuit, Rocky Spring	"	22 23
Stony Point circuit, Stony Point	"	29 30
Statesville station	Sep 30 .Oct	1
East End	Sep 30.. "	1

GREENSBORO DISTRICT—4th Round.

Frank M. Wood, D.D., P. E., Greensboro, N. C.

Jackson's Hill circuit, Macedonia	Sept.	1 2
Asheboro circuit, West Chapel	"	8 9
Asheboro station (at night)	"	9
Uwharrie circuit, Siloam	"	15 16
West Market St station (morning)	"	23
Proximity station (at night)	"	24
St. Paul station, (morning)	"	30
Naomi station (at night)	"	30
Wentworth circuit, Mt. Carmel	Oct.	6 7
Ruffin circuit Ware's Chapel	"	13 14
Reidsville station (morning)	"	14
Ramseur circuit, Franklinsville	"	20 21
Liberty circuit	"	27 28
West Randolph ct	Nov	3 4
Pleasant Garden ct., Friday	"	9
Randolph circuit	"	10 11
High Point station (at night)	"	11
Greensboro circuit	"	17 18
Centenary (at night)	"	18

ASHEVILLE DISTRICT—3d Round.

J. A. Weaver, P. E., Weaverville, N. C.

North Asheville	June	2 3
Bethel	"	2 3
Marshall, Pector's	"	9 10
Hot Springs, Antioch	"	16 17
Ivy, Laurel	"	23 24
Burnsville, Concord	June 29, 30..July	1
Bald Creek, Denton's Bend	June 30 "	1
Hendersonville	"	7 8
Swannanoa, Tabernacle	"	14 15
Sandy Mush	"	21 22
Cane River ct., Bethel	"	20,21,22
Old Fort, Carson's Chapel	Aug.	4 5
Weaverville circuit	"	11 12
Haywood Street	"	18 19
Central	"	25 26

SHELBY DISTRICT—4th Round.

W. R. Ware, P. E., Shelby, N. C.

Gastonia station	Aug.	11 12
Bessemer City circuit, Bessemer City	"	18 19
Belwood circuit, Kadesh	"	25 26
King's Mountain & Elbethel, Elbethel	Sept	1 2
Shelby circuit, Sharon	"	8 9
Sandy station	"	9 10
Cherry River circuit, Pleasant Grove	"	15 16
Lincolnton circuit, M. Kendre	"	22 23
Polkville circuit, Clover Hill	"	29 30
Stanly Creek circuit, Dallas	Oct.	6 7
McAdensville station	"	13 14
New Hope and circuit, Casar	"	20 21
Lowesville circuit, Moore's Chapel	"	27 28
Mountain Island	"	28 29
Rock Springs circuit Rehoboth	Nov	3 4
South Fork circuit	"	10 11
Lowesville circuit	"	17 18

WAYNESVILLE DIST—4th Round.

F. L. Townsend, P. E., Canton, N. C.

Clyde circuit, Long's Chapel	Sept.	1 2
French Broad circuit, River View	"	8 9
Pigeon River circuit, Shaw's Creek	"	15 16
Transylvania ct. East Fork	"	22 23
Brevard station, Brevard	"	29 30
Spring Creek circuit	Oct	6 7
Leicester circuit, Camp Academy	"	13 14
Sulphur Springs circuit	"	20 21
Haywood circuit	"	27 8
West End, Wood circuit	Nov.	3 4
Waynesville station	"	10 11
Canton circuit Canton	"	17 18

CHARLOTTE DIST.—3d Round.

S. S. Turrentine, P. E., Charlotte, N. C.

Pineville circuit Harrison	June 30..July	1
Lesh's station (Q. C.)	"	7 8
Charlotte, Seaward street	"	15
Charlotte, Dilworth	"	15
Mecklenburg, Cooke's	"	21 2
Monroe station	"	22 3
Unionville circuit Concord	"	28 9
Polkton circuit, Hannah	Aug.	4 5
Clear Creek circuit, Bethel	"	8
Waddingtown circuit, Union	"	11 12
Waxhaw circuit, Pleasant Grove	"	14
Clear Lake, Wesley	"	19
Lenia circuit, Hickory Grove	"	2
Mecklenburg, Sandy Plane	"	25 6
Charlotte, Tuckaseegee	Sept.	2
Epworth and Severs ville, Seversville	"	2
Pineville circuit, Shiloh	"	8 9

WINSTON DISTRICT.—3rd Round.

J. Cunningham, P. E., Greensboro, N. C.

Thomasville station, Fair Grove,	June 30, July	1
Winston, Centenary, South Eleventh	July	7 8
Kernersville, Mt. Vernon	"	14 15
Winston, Trinity and Highland, night	"	15 16
Mocksville circuit, Cooleemee	"	21 22
Mocksville, Zion Hill circuit	"	28 29
Lexington station	Aug.	4 5
Lexington, Grace Church, night	"	12
Davidson County, Ebenezer	"	18 19
Winston circuit, Mt. Tabor	"	23
Forsyth circuit, Providence	"	24
Farmington circuit, Farmington	"	25 26
Summerfield circuit, Pleasant Grove	Sep.	1 2
Salisbury circuit, Mt. Hermon	"	8 9
Jamestown circuit, Oak Ridge	"	15 16
Winston, Centenary	"	22 23

MORGANTON DISTRICT 4th Round In Part.

C. G. Little, P. E., Marion, N. C.

Marion station, Marion	Aug	19
McDowell circuit, Trinity	"	25 26
Table Rock circuit, Oak Hill	Sept.	1 2
East Rutherford circuit, Salem	"	8 9
Rutherfordton circuit, Centennial	"	15 16
Morganton circuit, Zion	"	22 23
Broad River circuit, Gray's Chapel	"	29 30
Henrietta station, Henrietta	Oct.	6 7

FRANKLIN DISTRICT 4th Round.

J. M. Campbell, P. E., Franklin, N. C.

Cullowhee circuit, East Laport	Aug	18 19
Webster and Dillsboro, Webster	"	25 26
Whittier circuit Olivet	Sept	1 2
Bryson City station	"	9 10
Bushnell circuit, Maple Springs	"	15 16
Highland circuit, Asbury	"	22 23
Andrews circuit, Andrews	"	29 30
Haysville circuit, Sweetwater	Oct	6 7
Murphy station	"	13 14
Hiwassee circuit, Notla	"	20 21
Macon circuit Mount Zion	"	27 28
Glenville circuit, Cashiers Valley	Nov.	3 4
Robbinsville circuit, Robbinsville	"	10 11
Franklin circuit, Iotla	"	17 18
Franklin station, night	"	18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Sep.	1 2
Salisbury, Main St	"	2
Concord ct., Center	"	8 9
Concord Epworth	"	9
Concord, Central	"	15 16
Concord Forest Hill	"	15 16
China Grove ct., Bethpage	"	22 23
Lexington station	"	29 30
Gold Hill circuit, Liberty	Oct.	6 7
Linwood ct., Wesley Chapel	"	13 14
Norwood circuit	"	20 21
Salem circuit, Salem	"	27 28
Albemarle ct Bethel	Nov	3 4
Albemarle station,	"	3 4
Mount Pleasant circuit	"	10 11
Salisbury, Church St	"	17 18
East Salisbury station	"	17 18
Spencer station	"	17 18

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Bishop W. W. Duncan, D. D., Spartanburg, S. C.

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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated July 22, 1900	No. 23 Daily.	No. 35 Daily.	No. 109, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon	11 50	8 58	..	..	.....
Ar. Rocky Mount	1 00	9 52	.....	....	.....
	P. M				
Leave Tarboro	12 21		6 00	...	.....
Lv. Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson	1 59	10 26	7 10	5 57	2 40
Leave Selma	2 55	11 10			.....
Lv. Fayetteville	4 30	12 22			.....
Ar Florence	7 25	2 24			.....
	P. M	A. M.			
Ar Goldsboro			7 55		.....
Lv Goldsboro				6 45	3 50
Lv. Magnolia				7 51	4 56
Ar Wilmington				9 20	6 00
			P. M	A. M	P. M.

TRAINS GOING NORTH.

	No. 78, Daily	No. 102, Daily ex Sunday	No. 32, Daily	No. 40 Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence	9 50		7 35	..	.....
Lv. Fayetteville	12 20		9 41	....	.....
Leave Selma	1 50		10 54	.....	.....
Arrive Wilson	2 35		11 33	..	.....
		A. M		P. M.	A. M.
Lv Wilmington				7 00	9 35
Lv Magnolia				8 30	11 10
Lv Goldsboro		4 50		9 3	12 28
	P. M		A M	P. M.	P. M.
Leave Wilson	2 35	5 33	11 33	10 48	1 18
Ar Rocky Mount	3 30	6 10	12 07	11 23	1 50
Arrive Tarboro		6 46		..	....
Leave Tarboro	12 21				.....
Lv. Rocky Mount	3 30		12 07	..	.....
Arrive Weldon	4 32		1 00	.	.....
	P. M		A. M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 47 p m, leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m. Sunday 4 15 p m., arrives Plymouth 7 40 p m 6 10 p m. Returning, leaves Plymouth daily except Sunday. 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday 5 30 a m, arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 45 a m.; arrives at Goldsboro 9 00 a m.

Trains on Asheville Branch leave Rocky Mount 3:00 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 05 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 1 :45 a m, 5 25 p m arrive at Rocky Mount 12 10 a m. 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m and 5:5 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

In China.

Forget them not, O Christ, who stand
Thy vanguard in the distant land.

In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head.

Be thou in every faithful breast,
Be peace and happiness and rest.

Exalt them over every fear,
In peril come thyself more near.

Let heaven above their pathway pour
A radiance from its open door.

Turn thou the hostile weapons, Lord,
Rebuke each wrathful alien horde.

Thine are the loved for whom we crave,
That thou wouldest keep them strong and brave.

Thine is the work they strive to do,
Their foes so many, they so few;

Yet thou art with them, and thy Name
Forever lives, is aye the same.

Thy conquering Name, O Lord, we pray,
Quench not its light in blood to-day.

Be with thine own, thy loved, who stand
Christ's vanguard in the storm-swept land.

—Margaret E Sangster, in the Christian Commonwealth.

Notice.

The corresponding secretaries of all of the Missionary societies and auxiliaries of the Waynesville District are earnestly requested to send their reports by Sept. 1st., 1900, to the District Secretary, Miss Terrie E. Buttrick, West Asheville, N C.

Woman's Foreign Missions.

Five more months for aggressive work in our Twentieth Century Thank Offering. The full amount, one hundred thousand dollars, should be in the treasury by January 1st, 1901. Good news is coming in from a number of Conference Societies, and the pledges made at the Board meeting in Paris, Tex., are being met. Let each woman enrolled in the Foreign Missionary Society make herself responsible for ten dollars, resting upon the strong arm of her Heavenly Father to show her how to meet this individual pledge. Ten dollars will buy a share in the building fund of the Laura Haygood Home and School. Surely every man, woman, and child who knew of our sainted Miss Haygood will have some stock in this memorial to her memory. The City of Mexico lifts appealing hands for funds to locate the Mary Keener Institute, that it may cease its itinerations. Is there a more honored name in Methodism than Keener? So of other objects appealing to the Woman's Board for help in strengthening their educational work. If money is needed for better equipped schools at home, it is no less needed to lay broad foundations for schools in heathen lands. To send abroad the news of salvation is grand work; to prepare native converts for teaching and preaching the same wonderful, glorious truth thrills the heart with joyful expectations.—Mrs. Trueheart in Nashville Christian Advocate.

Woman In China.

China is to-day the spot which attracts all eyes. Curiously, too, a woman of China, the wicked Empress Dowager, has managed to do more in the way of making trouble than any queen in Europe could possibly do. Despised, secluded and held in contempt, it has been reserved for an Oriental woman in modern days to be as bold as Jezebel, as arrogant as Semaramis and as coldly cruel as Lady Macbeth.

Tsi An, the daughter of an obscure Manchu Tartar, was born in 1834 and, as is often the fate of Chinese girl, was sold by her father into slavery. She was bright, quick, keen-witted, had unbound feet, because she was of humble birth, but made herself useful and a favorite in the home of the mandarin who bought her. In her young girlhood there came a chance for her to go with other maidens to the Emperor's palace—much as Queen Esther and her companions were sent to Shushan in the Bible story—and, once there she pleased the Emperor, he married her, and she became the mother of his only son.

Tsi An's career has been marked by duplicity, by intrigue, by the utmost unscrupulousness. She has stopped at nothing. In Oriental courts there are always easy ways; the cord, the cup of poison and the knife, to get rid of persons who stand in the way; and Tsi An has not a womanly weakness when she decrees the death of any one obnoxious to her. She hates foreigners and has surrounded herself with those who despise them. Human life is cheap in China. The Empress Dowager would not care, so that she accomplished her ends, if every missionary and every diplomat and merchant from abroad in her Empire were killed, nor would she hesitate to sacrifice her own people by the tens of thousands to fulfil her purposes.

The lesson comes to us that we must more than ever strive to win the Oriental woman to Christ. The wives, the daughters, the little children of the East, the conservative and stubborn grandmothers are especially those whom we must try to reach, if we would see the dawning of a brighter and better day. For all the putting in the background, for all the serfdom of the Oriental life of women, they still possess an immense influence, and their opposition to the Christian religion is often more to be dreaded and more inflexibly hostile than that of the men of their countries.

A high-caste lady in China wears rich clothing and has servants to wait upon her, but her daily life is monotonous and lacks the many interests to which the high-born European or the well-to-do American woman is accustomed. Her apartments are sacred to herself and only her nearest male relatives enter them. Of social life, as we understand it, and a gracious mingling of the sexes on terms of equality, the lady of China knows nothing. Her husband precedes her on entering a room, is first served at meals, has the finest furniture, the most artistic ornaments, and, in brief, the best of everything. And yet, as in the case of the Empress Dowager, the woman in the background may assume the reins and the control, and it is by no means impossible that many a Chinese gentleman is ruled by his wife.—Margaret E. Sangster in Christian Herald.

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Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

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Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No. 60	Mixed No. 6
Lv. Chester,	8:10 a m	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	1:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton.	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar Lenoir ..	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No 61	Mixed No. 63
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory ...	5:45 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:06 p m	9:18 a m	.....
" Gastonia..	8:15 p m	11:10 a m	.....
" Yorkville .	9:31 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10 northbound, connects at Chester with Southern railway Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, makes close connection at all junction points.

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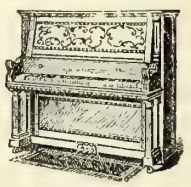
BY W. F. MASSEY.

A man in Randolph county writes me a letter of three pages, all in one sentence, for the purpose of telling me that he has made a wonderful discovery. "I have been experimenting for some time with a vegetable preparation as a fertilizer, and have got it to perfection and it is just as good as any commercial fertilizer as I have tested them side by side." He further goes on to say that he thinks the State ought to buy his secret for the benefit of the farmers, as they can make the fertilizer much cheaper than the ordinary commercial fertilizers are sold for. And if the State does not buy it the secret is certain to be sold to the Trusts, since two of them have already offered him a good round sum for it. Well it is a fine thing if you can get two Trusts bidding against each other, for with two trusts in competition there is little danger in the trusts. Now we would like to give our friend some advice. From your letter it is easy to see that you are an uneducated man, and hence peculiarly liable to error in any matter that requires scientific knowledge. Chemists and educated cultivators everywhere know what is essential in a fertilizer. We know that a complete fertilizer must have the proper proportions of nitrogen, phosphoric acid and potash in it, as these are the matters most generally deficient in a worn soil. Now we need not buy the nitrogen, for we can get that by growing peas with the aid of the other two constituents, phosphoric acid and potash. To be effective in the improvement of a soil needing these, your mixture must have a due percentage of them. Now if you can get phosphoric acid in a cheaper way than it is gotten from dissolved phosphate rock, and can get potash more cheaply than it is gotten from the imported potash salts, you can make a fortune by manufacturing the article and selling it, and you need not bother about the trusts, for you would have a trust of your own which will beat them out of sight. But of course in this event you will have to send samples to the State Chemist for analysis and will have to do as all other fertilizer makers are required to do, mark your bags with the exact per centage of nitrogen, phosphoric acid and potash that is in the stuff, and must buy tags for your bags to show that you have paid the tax. But, as I have said, if you have found a way to get these things cheaper than the Fertilizer trust gets them, you can make a fortune easily and it would be silly for you to sell the "secret."

Then too, the State is not in the secret-buying business, and there is not the slightest chance that the State will buy your discovery. The best chance for you is to manufacture it and make a fortune with a little trust of your own. There is, however, a vegetable product largely made in North Carolina, which at the price it usually sells for, will make a cheap fertilizer, as it has a large percentage of nitrogen and potash, though little of phosphoric acid. But as this is about the cheapest ingredient, it can be purchased. I refer to the tobacco stems from the stemmeries. Analysis shows that these have over two per cent. of nitrogen and over 8 per cent. of potash, with a very small amount of phosphoric acid. Col. Carr, as we have said, grows no tobacco, but he has used on his farm large quantities of the stems which have gotten nitrogen and potash from some one's land. The great advantage of the tobacco stems as a fertilizer lies in the fact that while most of their nitrogen is in the form of organic matter, and must go through decay and nitrification to make it available, there is a considerable percentage in the immediately available form of a nitrate of potash. Of course the larger part of the plant food in the stems must be decayed and rendered available rather slowly, but at the price at which the stems have been sold, they are the cheapest form in which we can get potash. At $5 per ton they are well worth the attention of farmers.

With the hot weather and the busy season, we are getting fewer letters from our farmer friends. I do not know how we can make this page more useful to the farmers than by answering their inquiries. I do not assume to know it all by any means, and I have always found that the more a man really knows about farming and gardening the more anxious he is to learn more, and the more conscious he becomes of the vast amount which he does not know. Now there is a great deal of talk about Farmers Institutes, and I have lectured at a great many of them, and there has been a great deal of time, money and labor spent in the effort to help the farmers through these institute meetings. Doubtless they have been productive of much good where the farmers have turned out. But in the Institutes I have found that the most useful part is the question box, in which written questions are dropped for answers, and the answering of these questions often leads to interesting discussions. Now it seems to me that this farm page of the ADVOCATE can easily be made a regular weekly Farmers' Institute, and we will try to make it so if our friends will drop in their questions into the box. We will not promise to answer all of them fully, but we will do the best we can, and if we fail to make a satisfactory answer let some of our readers take it up, and in this way we can make this page a weekly exchange of experience on all the topics that are interesting the men on the farm Then too, the paper is not like a spoken answer. It goes here and there and is copied into other papers, and is ever at hand for reference. We can make this page far more useful to the farmers of North Carolina if they will help us out. The Experiment Station was established by the general government for the purpose of helping the farmer, and we are here for that purpose and are doing all that we can to aid them. So let me have the letters asking for reply in the ADVOCATE, for in this way I can reach thousands to whom it would be impossible for me to write individual letters. A Hendersonville friend wants to know why pop corn pops and common corn does not. The reason is simply that the pop corn is hard and oily, and the oil is volatilized by heat and ruptures the hard grain, leaving the starchy part exposed. The field corn is of a softer nature and less oily and when heated, the porous grain allows the gas to escape and the corn merely roasts and does not pop. A physician in the western part of the State sends us some plants, and says that a man in his neighborhood was supposed to be poisoned by a tea made from the roots and given him by an herb doctor to cure a snake bite. He wants the name and nature of the plant. The plant is Nabalus Albus, commonly known as Rattlesnake plant and Lion's foot. It has long been used as a remedy for snake bites, but probably has little virtue. But it did not poison the man. His condition was probably the result of the snake bite. Another friend wants to know if Mulberry posts will last as well cut in August as at any other time in the year? We have never cut nor used any posts of mulberry that we remember. But as a rule we have found timber to last better when cut in the dormant season. There is a greater fermentation when the tree is full of freshly formed sap and a greater tendency to decay than when cut in winter. If one wants to kill bushes like sassafras and persimmon, the best time to do it is in the heat of summer. But not by grubbing them, for that only increases the number. Set the hands at work with stout sticks and beat and bruise the bushes as much as possible and a fermentation is set up that will kill them faster than any chopping will do.

Another wants to know the value of fine ground fish scrap as a general fertilizer. Fish scrap is a valuable source of nitrogen but is by no means a complete fertilizer. It is largely used by the truckers in the eastern part of the State as a source of ammonia for fertilizers, and is good to mix with acid phosphate and potash in making fertilizers. It contains 7 25 per cent. of nitrogen and 2 60 per cent. of phosphoric acid, and ranks very near cotton seed meal as a fertilizer. With a little more acid phosphate and a good percentage of potash it will make a good complete fertilizer.



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Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A.L..	*3 45 p m	*1 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*6 53 a m	*9 12 p m
Ar. Charlotte,	S A. L.	*8 00 a m	*10 25 p m
Ar. Chester,	S A. L	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 48 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No 402.	No. 38.
Lv. Atlanta, S A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L	*11 10 p m	*7 48 a m
Ar Wilmington		*12 05 p m
Ar. Southern Pines, S A L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 15 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*6 15 a m	*1 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 30 p m
Ar. New York	6 23 p m	6 53 a m
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OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.

The above applies also to Tributes of Respect.

SMITH.—Mattie Smith, daughter of C. W. Smith, of Lawndale, N. C., died August 2nd, and was buried at Sharon church Aug. 3, 1900.

Mattie was a beautiful, promising young lady, about 18 years of age. She was converted and joined the church at Sharon early in life, and was a consistent member till the Lord took her to her reward.

She seemed to know from the first of her sickness that she was going to die, but said she was not afraid to go, for she was ready. Beautiful, comforting testimony she leaves to her parents and friends. W. F. WOMBLE.

CATHEY.—On July 3rd, 1900, about 8 p. m., the death angel entered the home of Bro. Jas. H. and sister Cathey, in Bryson City, N. C., and bore from earth to heaven the spirit of their little son, James Harrison, Jr., aged 2 years, 5 months, and 9 days.

He was a bright and sweet child, but the little tenement of clay which held the infant soul was too frail to combat with the burning disease, and He who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," smiled upon and kissed his suffering brow and bore him to a home of rest.

His parents, little brothers and sisters and loved ones mourn, but have a sweet, abiding hope.

The precious child is with the Lord where he will never suffer any more pain or sorrow. He cannot come to us, but we can go to him. and God grant that we may be ready to meet him beyond this vale of tears.

Then let our sorrows cease to flow,
God has recalled his own;
And let our hearts, in every woe,
Still say, "Thy will be done."

W. L. N.

SHANKLE.—Sixty-nine years ago, the 21st of the present month, Mrs. Eliza J. Shankle was born. She was the daughter of John and Martha Allen. Her mother's maiden name was Lilly. She was a sister to the late E. J. Lilly of Fayetteville.

Sister Shankle was first married to John C. McCain in 1852. He was killed in the battle at Gettysburg in 1863. In April, 26th day, 1866, she was again married to C. A. Shankle, who survives her. Sister Shankle was the mother of ten children, eight of whom still live—three sons and five daughters.

She was converted in early womanhood, and joined the Methodist church some 40 years ago, in which church she lived and died.

She was a consistent Christian, a devoted mother, and true wife. Her health had not been good for a few years past, for that reason she had not been able to attend church in some time.

Finally death came on August the 1st and released the soul from the body; and she went home to be with the Savior. We buried her remains in the Albemarle cemetery on yesterday.

Sister Shankle was the mother of Rev. C. M. Gentry's wife.

N. R. RICHARDSON.

Albemarle, N. C., Aug. 3rd, 1900.

SCARBOROUGH.—We were all made sad the last week on account of the death of sister Mary Scarborough, wife of our dear brother W. B. Scarborough, of the W. N. C. Conference. She died at the home of her parents, Mr. and Mrs. James Atwell, who live near this place, on Tuesday, July the 31st, at 8 o'clock, p. m.

She and Bro. Scarborough had been married but about eight months, and had been living at Stony Point, N. C, since last Conference. She had not been well for sometime. Some six or eight weeks ago she came home to spend sometime with her mother, where she soon became very ill. The best of medical aid was secured, and in spite of all that could be done she rapidly grew worse, until death came to her relief.

It was not my pleasure to meet sister Scarborough until the day of her death. But I am told she was a noble Christian woman. She was the only daughter and sister of the home, and she seemed to think that her mission was to her brothers, and like an angel of light she gave her life to the task of making home happy, which she did to the satisfaction of her loved ones and the joy of her friends. O! what a blessing is such an one in a home.

About eight months ago her field of usefulness enlarged when she was so happily married to the Rev. W. B. Scarborough, a member of the W N. C. Conference.

She adapted herself at once to the new and beloved work, and soon she was able to show that she had the gifts and graces necessary for an itinerant Methodist preacher's wife. She filled her place to the joy of her husband and to the satisfaction of all.

In her death her husband loses his dearest and most helpful earthly friend and the church one of its most useful members.

The funeral took place August 2, 1900, at Center church, of which she was a member, and was conducted by Revs. Drs. Pharr and W W Bays; and though sad as the occasion was, it was one of the sweetest funerals the writer has ever attended. Dr. Pharr said a number of beautiful and touching things, as he had been her pastor all her life. Dr. Bays spoke in a very forcible way, and stressed the thought of the importance of living and the need of early preparation for life, as living was more than dying. We were made to say like one of old: "Surely the Lord is in this place."

After the choir sang most sweetly, "Nearer my God to Thee," her body was borne to its last resting place in the old Center cemetery, where we, with uncovered heads, laid it to rest, about 1 o'clock, p. m., August 2nd, 1900.

"There sweet will be its rest till God shall bid it rise."

W. P. MCGHEE.

Resolutions of Respect.

Whereas, Our heavenly father in his wisdom and love, has seen best to call from earth to heaven our beloved Sunday school superintendent, brother James Wright Moore, who by his long and consistent Christian life has been a power for good, and by his death Eden church and Sunday-school have lost their most zealous and influential worker, the community her best and most public spirited citizen.

Resolved 1st. That we sadly miss his pleasant face and kind words, but as obedient children we humbly bow to the will of Him who doeth all things well.

2nd. That we thank God that he permitted brother Moore to live and work among us so long, and pray that He will give us grace to live up to his beautiful Christian example.

3rd. That we can honor him best by going forward with the work he loved so well.

4th. That we extend our heartfelt sympathy to the bereaved relatives and pray that they may all be united again where sorrow never comes.

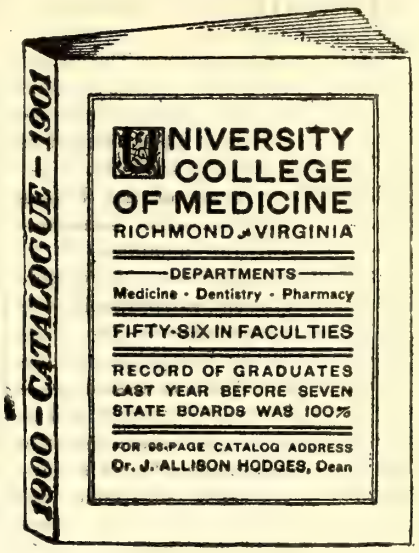
5th. That a copy of these resolutions be sent to the bereaved family as evidence of our regard and sympathy, and that a copy be forwarded to the CHRISTIAN ADVOCATE for publication.

☞Madison Observer and Webster's Weekly please copy

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SALLIE WEBSTER,
W. T. SOUTHERN,
Committee.

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jly4-5t

NEWS OF THE WEEK.

Wednesday, August 8th.—The British parliament adjourns———The Italians of Norfolk will hold memorial services tomorrow———About 2,000 blackflags leave Canton, ostensibly for Pekin———Chinese destroy much of the Russian railway in Siberia———The Democrats of the Ninth district nominate W. T. Crawford for congress———Lord Roberts fears the British garrison at Eland's river has been captured———The president appoints D. A. Tompkins, of Charlotte, on the industrial commission———Count von Waldesee, of Germany, will be the commander of the allied forces in China———Washington officials receive dispatches from Chaffee and Remey regarding the battle of Peit Sang———There will not be an extra session of congress. One could give no aid in the rescue of the legations in Pekin———Though the Democratic leaders were certain of Mr. Towne's declination, they are greatly relieved by the publication of his letter———The transport McPherson, with troops aboard which went ashore on Fortune island last Thursday, has been floated. She is not damaged———An Italian named Bresce is arrested in Richmond. It is alleged he has made threats of using dynamite during the Humbert memorial services today———The British foreign office receives a cablegram from Minister MacDonald, dated Pekin, August 3rd. He says rifle fire from the Chinese soldiers continues, though there has been no cannon fire since July 16th.

Thursday, August 9th.—F. M. Renick, of West Virginia, leaps from the roof of the state house at Columbus, Ohio———H. M. Kuhn, of Richmond, is charged with killing his wife by throwing her out of a window———The British steamship Palstro has gone ashore on Diamond Shoals. Her rescue is doubtful———Eight sailors of a British steamer at Pensacola quarantine station are in irons for insubordination———The Italians of Richmond, Va., hold impressive ceremonies commemorative of the death of the king of Italy———The allied forces on Monday captured the city of Yang Tsung. In this battle the American forces were engaged———Our government sends to the Chinese government a peremptory demand that they comply with the terms of the edict of August 5th———The Japanese general at Tien Tsin notifies his government by August 15th there will be 50,000 soldiers on the march to Pekin———Mr. Bryan stops over in Chicago where he will remain for several days in conference with the Democratic campaign leaders———Count von Waldersee, the new commander in China, will leave for his post of duty in a short time, going via the United States———The Chinese imperial officials tell the French minister that the foreign powers are urging their ministers to leave Pekin under Chinese escort———The defense will probably close its case in the Powers-Goebel murder case today. The prosecution will take not more than one day for rebuttal testimony———The Populist national executive committee met in Chicago yesterday. Its chairman, Marion Butler, was absent and no one seemed to know anything about tha gentleman. There was much uneasiness among members of the committee as to Butler's course on the national election question.

Friday, August 10th.—A dispatch from Shanghai, dated August 10, reads: An Imperial decree names Li Hung Chang as Minister Plenipotentiary to negotiate peace———It is reported that 12,000 Chinese troops are marching from the provinces of Hu Nan and Hu Ped towards Pekin and Tien Tsin———The British steamship Palestro, which went on the outer Diamod Shoals, of Cape Hatteras, yesterday morning, lies today a hopeless wreck, her decks are under water and the vessel is about to break in two———The total world's visible supply of cotton shows a decrease, compared with last year of 1,557,799 bales.

Saturday Aug. 11th.—The plague at Manila is on the decrease———Victor Emmanuel takes the oath as king of Italy———There are new cases of yellow fever at Tampa———There were six deaths from heat in Chicago yesterday———Professor C. S. Venable, of the University of Virginia, died yesterday———All the powers have practically confirmed the appointment of Waldersee. The Chinese merchants at Shanghai protest against the landing of British troops———The Russians gain several small successes against the Chinese on the Siberian frontier———The heat created terrible havoc in New York city yesterday. Deaths therefrom were numerous———Secretary Egerton of the Populist national committee says Marion Butler will support the presidential ticket———In his address before the University of Chicago General Joe Wheeler makes a strong plea for a large standing army———The weather bureau thermometer in Washington City yesterday reached 101; private thermometers went several degrees higher———The secretary of the navy rejects the bids for armor plate for the proposed new battleships and will advertise over again———"Frisco Slim," a notorious burglar, supposed to be the man who burglarized a bank in Virginia, has been arrested in New York———Chinese viceroys ask the United States to protest against England landing troops at Shanghai; but our government refuses to do so———The state did not close its rebuttal evidence in the Goebel murder case yesterday. It contradicted some of the leading witnesses for the defense———The Pennsylvania passenger train which reached Columbus, Ohio, at 11:40 o'clock Friday night had its express messenger killed and the local safe robbed by unknown parties———Russia has given consent for her minister at Pekin to proceed to Tien Tsin under Chinese escort, but warns the latter of the consequences of any act violative of the rights and privileges of a minister———The German government is strongly opposed to England landing troops at Shanghai and expects United States to side with her. German officials doubt the statement that the advance on Pekin has been actually begun.

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NORTH CAROLINA

Christian Advocate.

Prof T A Smoot 15 Aug 1900

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ESTABLISHED 1855. GREENSBORO, N. C., AUGUST 22, 1900. VOL. XLV., NO. 34.

THE PRAYER OF SELF.

One knelt within a world of care
And sin, and lifted up his prayer;
"I ask thee, Lord, for health and power
To meet the duties of each hour;
For peace from care, for daily food,
For life prolonged and filled with good;
I praise thee for thy gifts received,
For sins forgiven, for pains relieved,
For near and dear ones spared and blessed,
For prospered toil and promised rest.
This prayer I make in His great name
Who for my soul's salvation came."

But as he prayed, lo! at his side
Stood the thorn crowned Christ, and sighed:
"O blind disciple,—came I then
To bless the selfishness of men?
Thou askest health, amidst the cry
Of human strain and agony;
Thou askest peace, while all around
Trouble bows thousands to the ground,
Thou askest health, amidst the cry
While others die; thou thankest me
For gifts, for pardon, for success,
For thine own happiness.

"Nay; rather bow thy head and pray
That while thy brother starves today
Thou mayst not eat thy bread at ease;
Pray that no health or wealth or peace
May lull thy soul while the world lies
Suffering, and claims thy sacrifice;
Praise not, while others weep, that thou
Hast never groaned with anguished brow;
Praise not, thy sins have pardon found
While others sink, in darkness drowned;
Canst thou give thanks, while others nigh,
Outcast and lost, curse God and die?

"Not in my name thy prayer was made,
Not for my sake thy praises paid.
My gift is sacrifice; my blood
Was shed for human brotherhood,
And till thy brother's woe is thine
Thy heartbeat knows no throb of mine.
Come, leave thy selfish hopes, and see
Thy birthright of humanity!
Shun sorrow not; be brave to bear
The world's dark weight of sin and care;
Spend and be spent, yearn, suffer, give,
And in thy brethren learn to live."

—Priscilla Leonard, in the Outlook.

SOME League "ups," too good to be limited to our young folks—Look up. Lift up. Lead up. Brush up. Pay up. Read up Cheer up. Grow up. Hurry up.

TO WALK and live unseduced within arm's-length of what is not your own, with nothing between your desire and its gratification but the invisible law of rectitude,—this is to be a man.—Horace Mann.

"IF YOU want a revival in your church," says Sam Jones, "get a piece of chalk, and make a circle on the floor, and get inside it and say, 'O Lord, revive thy work, and begin with everything within this circle!"

OH, THE pathos of the appeal of our Missionaries to the Christians at home! "We can make out with very little money, we endure as best we can the need of more laborers, but we cannot do without your prayers." Dear reader, you may not think it your duty to go, you may not be able to send some one in your place, you may be able to give very little to help send some one, but what if you forget to pray for those who have consecrated all to this service!

MANY people are frank to say, "I am not interested in foreign missions," but no loyal and loving man or woman can say, I am not interested in the chief object of the church which I have voluntarily joined, or indifferent to the God-given plan for that church. If we love the Master we must pity those who are perishing without knowledge of Him, and if pity move us not, loyalty to His commands urges us to use our best energies in the evangelization of His whole world.

THE conviction of the business world is constantly being strengthened that the use of the cigarette is against the health, the reliability and the usefulness of those who indulge in it. The Union Pacific Railroad has recently issued an order against cigarette smoking by any of its employees, and even millionaire directors like Mr. George Gould have had to yield to the argument of their chairman, that men should not be directors in companies and make rules for others if they cannot obey those rules themselves, and now carry on their business meetings without tobacco. The company, he said, might just as well go to the county lunatic asylums for its employees as to retain cigarette smokers in its employ at big salaries. And yet, in spite of accumulating evidence that the use of the deadly weed makes one "dopey" and worthless, the number of young men and boys who puff cigars and cigarettes and smoke filthy pipes seems to increase. Let the war against this crying evil go on unto the death!

THE RICHMOND Christian Advocate propounds a serious question when it asks for an investigation of the causes why that auxiliary to Methodism, the Epworth League, has not grown more rapidly and solidly in the South where there is so much choice material. The reply to this "timely why" by our League Secretary, should go to every pastor's heart. He says:

"The managers of the League have given earnest investigation in manifold ways. Without laying charges in any quarter, we have this to say: the pastors of our Methodism can lead their young people whither they will. The League, properly realized, will be to the Church all that the Richmond affirms. If we can have the hand of every pastor in Methodism, we can realize the prophecy of the League. The young people are willing and are under such spiritual impulse as will make them easy to be led. It is not too much to say that wherever a League exists it exists because the pastor elects that it shall be so.

The League has grown steadily in numbers, and we believe in spirituality, these several years past, but the rate is so slow as to justify the serious "why" of our contemporary. The circulation of our League organ and of the Reading Course has also grown healthily in the past two years, but it is still far below the financial needs of our work. Help can come from no hands but those of the pastors. Brethren of the pastorate, help!"

OUR country and England have been exchanging preachers during the past few months, Rev. J. Campbell Morgan and Rev. F. B Meyer attending the Northfield Conferences and Rev Charles M Sheldon visiting extensively in England. Mr. Meyer came over in the same vessel on which Mr. Sheldon was returning home, and it would be interesting to know to what extent they modified each other's views as one puts special emphasis on the appropriation of Christ and the other on the imitation of Christ.

Mr. Sheldon was one of the speakers at the recent Christian Endeavor Convention in London, and in a graphic account of that great cosmopolitan gathering it is said of him:

"Seldom, if ever, has a speaker at a Christian Endeavor convention received so magnificent a reception as was given Charles M. Sheldon, author, as Mr. Towers said, of "that immortal book, 'In His Steps.'" The modest, straightforward Kansan spoke with the deep-seated earnestness and absolute sincerity which the world has come to recognize as his dominant characteristics. He is an immense favorite everywhere in England, and his remarks were received with a passion of approbation."

The line of thought in most of his sermons and addresses is indicated by a brief extract from one of them:

"There is only one real problem in the universe," said he, "and that is the problem of doing God's will instead of our own. We talk about race problems, and temperance problems, and housing problems, and social problems, and labor problems, but in reality they are all one, the universal problem, the universal problem which always faces the human race,—Shall we do God's will or our own? Does love, does the Golden Rule, does the Sermon on the Mount, rule the man that runs an omnibus line, a grocery, a railroad, a bank? Is love the first thing in the mind of the world, or is it secondary, the first thought of the business world being the making of money?"

ONE OF the most inspiring addresses made in London at the Christian Endeavor Convention was that of Professor Monle, of Cambridge University, on Pentecostal Power. His treatment of this noble theme is so sensible and practical, the extracts given from it are well worth passing on:

"What is Pentecostal power?" he asked, "It is just the Christian's definite equipment for witnessing for his Lord in life and word. And for whom is it? It is for every one who has come to the feet of Jesus; for those that have touched the hem of His garment, with fingers however trembling and cold.

"And how is it to be received? It would be the greatest mistake to say the impact of Pentecostal power must always take place in the same way in all; but Pentecostal power is a fact, to be had. We will take the promise of it first, and then go on from it in prayer.

"Let not that man think he can receive anything of the Lord who asks for spiritual power that he may be spiritually remarkable. Let us ask for Pentecostal power, not that men may point at us miserable slaves, but that their thoughts may be directed wholly, and entirely directed, to the infinite worth and desirableness of Jesus Christ. If it is just for Him we ask it, and leave it to Him to exercise the mode of His giving, shall we not go on to believe that if any man will open the door He will come in? Shall we not believe that the Lord enters in, whether He sound the trumpet at the gate or enters quietly and without notice?

"How shall Pentecostal power be evidenced when given? First, surely, by God's grace ever broadening and deepening in the man that is drawing this power from God. It will not lift you above the common things of common duty; it will sink you down deeper into them

"When the Lord Christ has become the possessing, occupying, ruling, controlling, humbling, glorifying thing to your heart and to mine—when the Lord is thus in the chamber, He will be sure to look out of the window; nay, He will open the door and speak from it to the throng of passers by. Only be sure that He is not merely entertained in the state room, but given entrance into every room in the building. Remember, He is not the guest. You are the care-taker, and He is the Master, and you want to be ready to be anything for Him."

WE thank the brethren who are sending in the new subscribers promised. We hope all will do so without delay.

CONTRIBUTIONS.

TOPICS OF THE TIMES.

Military Problems Suggested or Solved by the South African War.

BY MAJ GEN OLIVER OTIS HOWARD

The rugged Transvaal and the Orange Free State combined to organize an army, or rather armies, and made very timely and complete preparations to defend their territory against Great Britain. A single general, Joubert, was placed in command of their whole forces Whilst the civil functionaries on both sides were carrying on a spirited diplomatic correspondence, the question arose as to how best to make a defence. Joubert had two courses presented. One was to wait to the end of negotiations, leaving Great Britian to pronounce the ultimatum, the time of which that Empire would assuredly not choose till after sufficient force had been mobilized and transported to South Africa. The other course was quickly to anticipate the action of Great Britian, springing forward beyond his own frontier, and making substantially an offensive campaign. The latter wary course was just what Joubert undertook. From a military point of view, it was a wise decision; probably the best under all the circumstances that could be made. It should be remembered that, at the outset, the forces already in South Africa were very nearly matched. In fact, the advantage was with Joubert, because the British forces by their garrisons and forts were hopelessly divided, and the sympathy nowhere very strongly in the interest of Great Britian.

The mention of the places held by the Empire will suggest the unpreparedness of the British Army then in South Africa. For example, Ladysmith, Stromberg, Kimberley, Mafeking, Cape Colony, and a few other forts or garrisons deemed important. Joubert's action was so well conceived and so prompt and energetic that Great Britian was taken completely by surprise.

Now, had Joubert's force been a little stronger at each point of attack, so as to give him somewhere a more decisive victory, he would have made a Napoleonic campaign; because the generalship opposed to him, before General Robert's arrival (January 6, 1900), at Cape Colony, was weak in the extreme; there was no taking in of the whole situation, no combination of forces; no proper mobilization of armies and detachments; no well chosen lines of advance and points of attack along the entire front of operations. The reason, however, that Joubert did not gain more by his energetic course was doubtless due to the well-known, old fashioned, never ceasing English valor. English, Irish, and Scotch, as of old, fought hard enough; but their officers of rank did not seem to understand the simple principles of scouting and skirmishing or of marching and attack. They ran their best forces into ambushes which were carefully prepared, they brought up their cannon into the enemy's easy rifle range before a well-entrenched and concealed foe; they seized points of no practical value, which before long they were obliged, in sorrow, to abandon. In fact, there was hardly any military mistake or blunder which the British troops, which were increased by every incoming transport, did not at first commit. Still, the Canadian and other Colonial troops showed a practical knowledge of skirmishing, scouting and flanking, and the British won some battles, as on Methuen's line, and General French had some partial successes. Ladysmith, terribly harassed and almost starved, held out to the end. Kimberly, though in great straits, continued its defence till relieved. And even Mafeking, far up in the north, with comparatively but a small garrison under the bright and able Baden Powell, made a successful resistance. So prolonged was it as to excite the admiration of the world

To us observers from afar, with of course limited means of knowledge, the main effort of the British War Department, till the time of the arrival of Roberts and Kitchener, seemed to be to push forward through the mountains from the vicinity of Ladysmith, aiming to take Johannesburg and Pretoria from that difficult and dangerous quarter a course very much like that of our Union generals in the beginning of the Civil War, when they aimed to take places on the line to Richmond, the capital of the Confederacy. Indeed, as we did, the British chose the hardest possible line of advance, and appeared to consider places hemmed in by mountains of more importance than the armies of the adversary. Of course, it requires only the simple statement that, while strategy is important and always essential to an advance into the enemy's country, still the true objective is usually the opposing army or armies. When the army or armies are overcome by decisive defeat or capture, then the true work of a war is accomplished.

General Lord Roberts did not come to his grand ability and fitness to command at a single bound. When first published his excellent book upon India was brought me by my son, Colonel Guy Howard, who had read it with interest and recommended it to me. It contained a wonderful history of operations in India before, during and after the well-known Sepoy Mutiny. By this book Roberts opened himself, unconsciously, to the reading world. He was bred to the military profession. He had mastered every detail. He was a thorough soldier, always brave and noble, and usually successful in years of experience. He had a complete mastery of transportation and of supply. In fact, no officer could have been better qualified for the command of troops. The men loved and trusted him. They would yield to his discipline, which was sometimes severe, but always just, and justified by the exigencies of the situation; and they would follow him without fear or hesitation in battle. Though not of large size, still he has those qualities of mind and character which give him a sufficiency of dignity and reserve force to enable him to gain and maintain the ascendency over officers of rank.

Lord Kitchener, who had been so remarkably successful in the Soudan, was assigned to General Roberts as his chief of staff. These two, coming together and continuing in harmony, soon made all the changes necessary. As fast as the troops came they were put into excellent organization, and in some way sufficient means of transportation for every kind of supply was found and pushed to the front. Early in February they were at the British headquarters south of the Modder River. Military men believed that Roberts would clear the cross railways from New London to DeAar, and the whole country as far as the Orange river, for his first move; but he did not do that Like Sherman in 1865, who in his campaign through the Carolinas ignored Charleston and the coast cities, passing straight on from Savannah to Goldsboro, N. C., so Roberts ignored the points held to the eastward of his crossing the Orange river, and broke through the enemy's line of armies, turned and seized Kimberly, relieving that garrison after a spirited contest, and then chased his retreating enemy, General Cronje, eastward and northward, hemmed him in by the Modder river, and captured his whole force. Perhaps this was the best thing to do; but the Boers, who were left behind him in force, gave General Roberts no little trouble. Again and again they delayed his march and captured a considerable supply train. At last he was forced to turn back toward the southeast, and conquer those very Boers left behind who were besieging his own detachment at Wepener. By April 22 the British garrison there, so fearfully obstructed and besieged, was relieved, and Lord Roberts' flank and rear were now sufficiently clear for a steady advance.

Bloemfontein, having now for some time been occupied as a new base of supplies, became the starting-point for the final march. General Joubert was dead and General Cronje a prisoner at St. Helena. The Boers were not yet prepared to give up the struggle. One of their most active and successful leaders, General Botha, had undertaken to manage the federal forces in Joubert's place, but the task was too great more than to temporarily delay Robert's movements. Roberts had all his detachments well in hand; he turned one flank or the other; he crossed the Vaar at unexpected points, so that no small battle anywhere delayed the general advance. Of course the seige of Ladysmith was abandoned, and a little later the Mafeking besiegers fell back toward the Transvaal capital, but General Botha, though energetic in a single action, could not possibly manage his armies as a whole. Every step he took was only a temporary delay to Lord Roberts; nothing was done in season; no vigor of onset; no energetic offensive; no combinations worthy of the name.

In conclusion, I will give a few suggestions which flow as lessons from this South African War.

First The British, who regard their Empire as we regarded the Union during our Civil War, will do well to consider Washington's advice to the United States, to wit, "In time of peace prepare for war." True, good people do not want any more war. Still, our Union was saved by war, and the British Empire, however we may quarrel with the fact, has thus far in several epochs been preserved by war.

Second. Diplomacy and reinforcement should go hand in hand.

Third. For armies to be efficient with modern arms some old rules cannot be overlooked. For example, skirmishers and flankers should be further out, and scouts, under the ablest engineer officers, should discover and make known the location and movements of the enemy; artillery, whatever the range, still needs the supporting infantry; as soon as the ground is well known and the flank of the foe uncovered, then should come an advance by rushes, with thin lines and short-range exposures.

Fourth. No general can afford to drive his men straight against well prepared entrenchments when defended by brave men who are themselves good marksmen.

Fifth. In offensive movements combine your armies and detachments, and select some points for an offensive blow, being sure to have superior force or plenty of reinforcements on hand or within reach.

Sixth. Never leave any considerable force behind you on your line of supply. If a general neglects this precept he will pay for the neglect with loss of men, or material, or both.

I think this South African War has been an object-lesson to the whole civilized world. People have rejoiced at every alleviation of the horrors of war, and severely condemned every act of cruelty committed. The kindness to prisoners upon both sides, whenever reported, has given pleasure, and the quick and abundant relief to the sick and wounded has met with welcome.

Indeed, the Christian world wonders why the instruments so carefully manufactured at The Hague could not all have been applied—for example, the introduction of friendly intervention and arbitration—and so have saved nations and society from beholding the terrible sacrifice and horrors of public war.

Burlington, Vt.

Our Third Quarterly Conference.

July 6th was the date and Koyang the place. Koyang is a magisterial town thirteen miles north-west of Seoul and is the seat of one of our best country churches.

Brother Collyer, our presiding elder, came up to Seoul on Friday morning and from there, in company with Dr. Hardie and myself, went to the site of the Conference. There had been a very heavy rain the evening before and as it was just about time for the rainy season to come on, we expected rather a watery time. For this reason Dr Hardie and I would not venture out on our wheels, but hired ponies for the trip. If it had rained, however, Dr. Hardie would have been but little better off than if he had been on his wheel, since his pony absolutely refused to allow him to carry an open umbrella. The doctor tried it, which resulted in a sudden dash of the pony, nearly throwing him from the saddle and made a wreck of his new umbrella. But for the faithful service of the mopu, who held the bridle, the dash might have been more serious.

Brother Collyer took a jinriksha with two men, one to pull and the other to push, so he arrived in good order and on due time.

In connection with this Conference was nothing unusual—not even the two day's meeting often observed on such occasions. This came at a very busy season with the country people and therefore occupied only the one evening. The thing that impressed me most was the faithful attendance of nearly all the official members who at this very busy season could find time to leave their farms and walk—some of them thirty miles—to attend a Quarterly Conference. Let the members of the Quarterly Conferences at home take due notice and govern themselves accordingly. How few official members in the home land who would lay aside work just in planting season and walk thirty miles for the sole purpose of being present at the session of their Quarterly Conference! The reports showed signs of growth, evidence of which was seen by a goodly number having been baptized during the quarter.

The Conference being over and the prospects for rain being somewhat threatening, Dr. Hardie and I started for home about half past ten o'clock that night. Let it be remembered that traveling by pony here means traveling no faster than a man can walk, and you will at once see that it was in the "wee small hours" before we reached home.

This was one of the most interesting

25 CTS PISO'S CURE FOR 25 CTS
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

s I have made in this country. Our
u's (pony men) walked all the way;
e in front carrying a lantern and Dr.
die's close by the pony's head, with
hand on the bridle, this being the
way to manage the fractious pony.
was one of these wierd moon lit
ts when shadows softly come and
The breezes were gently blowing,
soft, gray clouds were chasing each
r across the pale face of the moon,
e the bare old mountain peaks,
nd whose bases we slowly wound
way, lifted their head as silent night
inels over the many lonely graves
h dot their barren slopes.
here are many villages along this
and I was very much surprised to
many people sleeping on the open
ndas of the little straw thatched
es. As we came nearer Seoul we
ed a village where many men and
lay in the road on the bare ground
asleep by their giggies, which were
ed with different kinds of produce
e put on sale at the early morning
ket in the city. A giggy is a light
den frame on which loads are car-
It is placed on the back and fas-
d by straw ropes which pass over the
lders. On these giggies the greater
of what we would call hauling is
. The farm produce is thus often
ied fifty or a hundred miles to mar-
Even in Seoul we found men quiet-
eping in the middle of the street.
his is written in a Buddist monastery,
the top of one of the highest moun-
s in this part of Korea, where wife,
y and I have taken refuge from the
es and smells which rise from the
sands of filthy pools and ditches in
il during the rainy season. This
s us a fine opportunity for study as
are surrounded only by Koreans who
not speak English.
he awful news of the slaughter of
igners in Pekin has just reached us.
akes our blood run cold to think of
d the fearful results that will follow
an awful crime. Poor China, if
hadst only known thy day, how
h better for thee and the whole
d! But alas, it is now too late and
doom is sealed! Thank the Lord
ything is quiet in Korea.
his leaves all well.

Cordially,

J. R. MOOSE.

ly 18, 1900.

Moody Bible Institute.

hicago's counterpart of Moody's
thfield has summoned the Christian
d to a gathering from which may
a great religious advance move-
t. To the cluster of buildings on the
h side of Chicago over which is now
ten the title, "Moody Bible Insti-
," are expected to flock in September,
stian workers from all parts of the
ed States and from foreign lands.
y are to assemble without regard to
s or creed, imbued only with zeal for
val activity, and primed with contri-
ons to the stirring discussions
ned as part of the convention. In
meeting and its results, proof will be
ncoming, it is expected, of the de-
in which Mr. Moody's life, work and
nory remains potent.

"Progress in revival work,"—that is
e the watchword. The busy hum of
ent life at the all-the-year-round Bi-
Institute will lend stimulating envi
ment for the meeting, and the prayer-
ervor of scores of active religious
kers will have effect. It is well known
even the routine class activity of
Institute has fostered the missionary
t. The efforts of more than 200 of its *alumni in foreign* lands furnishes evidence. So it has been urged upon the officials of the institution: "Let us have a gathering of evangelists, pastors, church officers, Sunday-school teachers and others within the walls of the Institute to talk of the winter's work Let us bury denominational differences, and devise compelling means for bringing souls to Christ during the coming months." The National Convention of Christian workers in former years furnished a precedent, and the call went out. At the headquarters of the school, 80 Institute Place, the assembly will be held, from Sept. 19th to Sept. 26th, eight days of prayer, Bible study, discussion of methods, and attainment of the true sort of fellowship in revival work.

For the last named the great events now shaking the world will furnish an impetus.

A reunion of students of the Institute is to follow the convention, and the students will come in time for the convocation.

It is hoped that some of the former students now in Europe and Asia will come, ready to describe the awakening of the nations to the situation in the Orient.

Sessions of prayer for missionaries now at the scene of massacres and discussions of the right attitude of Christian people in the present crisis will diversify the convention programme.

The chief aim of the Conference, however, will be a kind of gathering of energy, and interchange of suggestions. Everybody is to be welcome.

A large number of special addresses have been arranged for, and the speakers will be men like Prof. Graham Taylor, the Rev. James M. Gray, Alexander Patterson, C. N. Hunt, M. B. Williams, and the Rev. Johnstone Myers.

Special lines of effort will be discussed by C. N. Crittenton, of New York, W. E. Blackstone, and Harry Monroe, while W. R. Newell and R. A. Torry, of the Institute, are also to take a part.

With men like these to strike keynotes and kindle fervor, and with momentous themes, clustering about that of soul winning, scheduled for discussion, assurances of the success of the Convention are coming in upon its promoters. "It will strike fire," said one minister of the proposed gathering. "Given such conditions,—the time's ripe for revival, the season opening, the place, the date, and the speakers, and it cannot fail of results."

It only remains to mention the meeting-places,—and the music. The main building of the Institute will be the rendezvous, but some of the larger meetings will be held in Chicago Avenue, (Moody's) church, while various conferences will be held in the class rooms.

For the music, extensive preparations have been made, and a chorus led by Prof. D. B. Towner, will sing.

"Come to the Bible Institute in September"—that is the invitation many Christians may well be taking to heart.

Washington Letter.

(From our regular correspondent.)

Washington, Aug. 15, 1900.

The attitude of this government in refusing to open negotiations of any sort with the government of China until the ministers and other foreigners in Peking are safe under the protection of the allied army, now on its way to Peking, is approved by public sentiment and, what is perhaps more important, has been endorsed by several of the European governments most interested. The news that the allied army was making rapid progress toward Peking without fighting was received with much gratification and aroused the hope that the rescue of the foreigners in Peking might be accomplished without further bloodshed. A long message from Minister Conger, forwarded by Chinese officials through the Chinese minister in Washington, was received this week, but it contained matter which caused our officials to decide not to make it public

A phase of the Chinese news that is really alarming, because it increases the danger of a great international war, is that relating to the gathering of English and German warships and troops at Shanghai, where there has been no outbreak of Boxers or any other serious trouble. Members of the diplomatic corps regard these movements as very serious and as indicating the approach of a crisis which will determine whether China will continue to be governed by the Chinese or be dismembered and divided among several European nations. While this government has no desire to acquire Chinese territory, it has enormous commercial interests in China, which make it an interested party.

It was rather disappointing to those who are in the habit of seeing Washington make a leading showing in all movements for charity to read the report of the executive committee of the New York committee of 100 on India famine. The report shows the total receipts to have exceeded $200,000, in amounts from one cent upward and from all classes of our people and all sections of our country. Of that amount, only $2,621.46 was contributed through the Washington committee. This seems a ridiculously small sum when compared with some of Washington's contributions for other charities, but inasmuch as the committee reports the famine distress as unabated, there is a chance yet to bring the contributions of the National Capital up to a total more creditable to the generosity of its people.

Secretary Wilson is anxious that the farmers of the country should co-operate with the Department of Agriculture in the preservation of our native birds, and under authority given the Department of Agriculture by the Lacey act, he has sent out the following circular letter: "Farmers and land owners are directly interested in the enforcement of bird protective measures. Too often they fail to realize that game birds, like song birds, are useful insect and weed destroyers, and they in this and other ways have a money value apart from that brought in market. Those who, by careful protection, preserve a few coveys of quail or other game birds on their lands will receive a return through increased crops, resulting from a decrease in insect pests, and in some instances can derive additional profit by letting the privilege of shooting during the open season, for which sportsmen are often willing to pay if birds have been properly protected. Farmers should familiarize themselves with their local game laws, concerning which they can usually obtain information through State game wardens or State game associations. Circular 28 of the Biological Survey gives a list of the State officials and associations concerned with the protection of game, and circular 29 the full text of the Lacey act, with regulations for the protection and importation of birds." Copies of those circulars may be obtained by writing to the Biological Survey, Department of Agriculture.

The Florence Crittenden Hope and Help Mission, of which the Auditor of the District of Columbia, Mr. James T. Petty, is president, has made an appeal for contributions amounting to $5,000, with which to extend and maintain its work. This institution is a worthy one. It receives any woman or girl who desires admission, without charge, and assists them to lead a moral life. It is non-sectarian. During the past year it has provided for more than three hundred women and children, four-fifths of whom it placed in positions to earn an honest livelihood, besides furnishing 65,000 free meals to the friendless. It teaches girls who become mothers to care and provide for their offspring, thus preventing the

ROYAL
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Absolutely Pure

Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries, Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

children from becoming public charges, and when possible provides them with homes, with new surroundings, where they are given an opportunity to lead honest lives. This is one of those practical charities which should never appeal in vain to those who are able to give.

Weddington Circuit.

BRO. CRAWFORD: I thought a line from Weddington might be of interest to some. This circuit is situated in the southwestern part of Union county, fifteen miles south of Charlotte. It comprises three churches with a membership of about two hundred. The people are kind and attend church very well, and seem somewhat enthusiastic over making the circuit one of the best in the Conference. This they can easily do if they so elect.

The stewards put their assessment this year for the pastor six hundred dollars and will pay it in full.

I trust all the Conference claims will be paid in full. There is no charge that can justly claim to be first rate that will not pay a reasonable assessment for the support of the church at home and abroad. And a want of judicious placing the funds given will not stand as a good excuse for a failure on the part of the church to do its duty. It is exceedingly difficult to handle funds and not make a mistake somowhere. All our Sunday schools are organized into Missionary societies and make their contributions monthly.

Our protracted meetings will not begin till after the hot season passes.

I think it a great mistake to press so important a work as our revivals into the month of August in this hot country.

Weddington Academy has never had such an encouraging outlook as it now has. Leading citizens have become responsible for the teachers' salary for nine months and the work has opened up with about 60, I think, enrolled. Prof. W. H. Phillips as principal, and Miss Mattie Evans as assistant and teacher of music and art, both Georgians, by birth and education, have charge of the school They being teachers of years of experience, and having had fine success elsewhere, we confidently look for a forward movement along the line of educational work in this community. All praise is due Bro. R. B. Weddington, who is a member of the church here, and a good man, for having made possible by his generous gifts the church and educational work in this circuit. He has given all told about eight thousand dollars to the church and school. There has just been completed a splendid residence for the principal of the school which is a gift of his.

During this conference year he has given as a Twentieth Century Thank-offering for the better improvement of the school $1,290 00 May the blessings of heaven crown his old age with health and peace, and may he have a long and joyous evening time yet before him.

The church needs more men of wealth who have wisdom to direct it aright. All told this circuit has to its credit up to this time $1403.43 as an educational Twentieth Century Thank-offering, and will report more by Conference.

D. F. CARVER, P. C.

Aug. 20, 1900

From Maiden.

DEAR BRO CRAWFORD:—As it has been sometime since we have written anything for the ADVOCATE, I will send you a report of our revival work. The Lord has been with us in our meetings.

On the second Sunday in July we began our meeting at Mays' Chapel, just one mile from our little town Maiden. The meeting continued ten days, with thirty five conversions and reclamations. The church was greatly revived. The brethren say it was the best meeting that has been held since Bro. P. F. W. Stamey was on the work. I am indebted to brother J. T. Stover, of Caldwell circuit, for valuable help. Brother Stover is a good preacher.

From this place I went to Lebanon and commenced a meeting there. We had a gracious revival of religion. Thirteen conversions, and eight accessions to our church and more will join. We invited sinners to the altar and they came and were converted. It has been my experience, if sinners are plead with to come to the altar they will come. I do hope the day may never come when the M. E. Church, South, will want to give up the altar. Thousands have found the Lord there and I believe the best Christians we have today were converted at the altar.

Our collections on all lines will be paid in full. Our new church at Loretta is under good headway. We hope to be able to make a good report at Conference. Yours in the cause,

J. W. INGLE.

Maiden, N. C., Aug 8, 1900.

Cane Creek Circuit.

I have just closed a meeting at Patty's Chapel, and while we did not see as much of the visible results as we hoped for yet in many respects it was a good meeting. The Church was revived and the community greatly helped.

We have a good church here composed of some of the best people of the country. While we have a few delinquent members, in the main the church here is composed of loyal people. We have a good Epworth League, doing good work for its age. A good Sunday-school also.

Rev. J. J. Gray, of Bethel, Asheville, was with me in this meeting a part of the time. Bro. Gray is a good gospel preacher, a good worker. Rev. L. L. Hicks, a local preacher in my chapel, preached three excellent sermons. In many respects our whole charge is looking up. Our people are graciously beginning to see the importance of reading more and keeping posted on Church interests.

We begin another meeting at Skyland next week. B. B. SHELTON.

Aug. 15, 1900.

A Correction.

DEAR ADVOCATE:—Permit me to correct two or three items of a typographical nature. Your printer mistook ⅓ for 13 and made me say. "The attendance of laymen was small, there being only 13 delegates present." I intended to say one-third.

The name Joseph Parker occurs as delegate to the Annual Conference. It should be Parkin.

On Sunday an all day service was held including a love feast at 9:30 a. m., followed by the Lord's Supper, etc.

After 9:30 a. m., there should have been a period Then the following sentence: The 11 o'clock service was followed by the sacrament of the Lord's Supper.

It is proper for me to say, the Sunday services were reported according to the announcements made on Saturday. The secretary was not present on Sunday.

Your brother,

W. S. HALES.

Reidsville, N. C., Aug. 18, 1900.

From Randleman.

When I wrote last week about our meeting at White Hall I thought it had closed, but God and the people ordered it otherwise. On Monday night the services rained out and as there had been no other services announced, I supposed the meeting had closed, but the people met the next night and seemed anxious for it to go on, and it continued until the next Sunday night with several other conversions and accessions, making in all during the meeting, 15 conversions and 13 accessions to the church. We closed with four penitents at the altar, but the extreme hot weather and other engagements made it necessary to close. We had too good sermons from Rev. J. W. Strider and one from Rev. J. M. Price.

J. B. TABOR.

Randleman, N. C., Aug. 21, 1900.

A Note From Rev. J. W. Jones.

DEAR DR. CRAWFORD: Please publish the following information in this week's ADVOCATE if you can. I ought to write oftener for the benefit of the school, but am from home so much, and going so constantly that it is difficult to do so.

The dormitories for the boys at Rutherford College are nearing completion. They will be neat, comfortable rooms, and the furniture entirely new. The furniture is already at the College, and the workmen are pushing the work so as to have things in readiness for the opening Aug. 30th. The prospects are bright for a fine school. Let all who are friendly and can do so, help with their "Twentieth Century Offerings."

Faithfully,

JNO. W. JONES.

LEMONS AS MEDICINE

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver onics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c. and $1 bottles

Rev. John P Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever by using two bottles. J. C. STANLEY, Engineer E. T. Va. & Ga. R. R.

Mozley's Lemon Elixir

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIEHL, Savannah, Ga.

MOZLEY'S LEMON ELIXIR

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J W. ROLLO, West End, Atlanta, Ga. jly&aug

SUCCESS—WORTH KNOWING

40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed. try it. At Druggists. 50c. and $1 00 bottles.

SALEM

Academy and College for Girls and Young Women. Best home care, together with full College instruction. Specialists in Music, Art, Elocution, Languages, Commercial and Industrial Studies. Institution founded in 1802. The Register shows 342 last year. New term begins Wednesday, Sept. 5, 1900. Send for catalogue to

REV. J. H. CLEWELL, Principal, Salem, North Carolina.

aug 22-4t

STATEMENT

National Surety Compar

OF NEW YORK

Condition December 31st, 1899, as Shown by S ment Filed.

Capital Stock—Authorized, $500 000 00; Subscribed, $500,000 00; Paid in cash, $ 00.000.00.	
Income—From Policy-holders, $501,-916 21; Miscellaneous, $44,331. 1; Total	$ 546,2
Disbursements—To Policy-holders, $146 087.01; Miscellaneous, $351 98?.51; Total,	498,0
Risks—Written or renewed during year, $167 814 530 00; in force,	147,943,4

ASSETS

Value of Stocks and Bonds (United States, State, etc., owned)	$ 1,0?0 0
Loans on Real Estate (first lien on fee-simple),	30,2
Interest and Rents due and accrued,	7,3
Cash in Home Office and deposited in Banks,	132,3
Premiums unpaid,	56,1
All other Assets, detailed in statement,	?6,5
Total,	$ 1,393,1
Less Assets, not admitted,	17,0
Total admitted Assets,	$1 375,?

LIABILITIES.

Losses unpaid,	$ 34,5
Unearned Premiums,	252,?
All other Liabilities as detailed in statement,	55,1
Total Liabilities as to Policy-holders,	$ 342,1
Capital Paid up,	$ 500,0
Surplus beyond all Liabilities,	533,?
Total Liabilities,	$1 375,?

BUSINESS IN NORTH CAROLINA 1899

Risks written, $1,186,776.00; Premiums rece $4 569 70.

President, Chas A Dean.
Secretary. Ballard Wetsell.
Home Office. 346 Broadway, New York, N. Y
General Agent for Service, Rutledge, Patte Webb & Co, Asheville, N C.
Business Manager for North Carolina, Man from Home Office.

STATE OF NORTH CAROLINA, INSURANCE DEPARTMEN Raleigh, April 9.

I, James R. Young, Insurance Commissione hereby certify that the above is a true and co abstract of the statement of the National S Company. of New York, filed with this De ment, showing the condition of said Compan the 31st day of December, 1899

Witness my hand and official seal, the day date above written.

JAMES R. YOUNG, Insurance Commissio

aug22-?t

—THE—

Keeley Institute

For the Cure of the

Liquor, Opium, Cocaine and o drug addictions, Nervous Exhaustion, and the Tobacco Habit.

The most attractive and beautifully lo Keeley Institute in the country.

Write for their illustrated hand-book, " NEW MAN." Address

THE KEELEY INSTITU GREENSBORO, N. C.

Greensboro Nurseries

JOHN A. YOUNG, Propriet

It can truthfully be said that a Nursery is k by its fruits. I introduced the Connet's Sou Early Peach 15 years ago, and the Greensb years ago, and after getting reports from over a large extent of country, I feel proud o fact that I introduced them.

There are quite a number of new peaches i duced every year. After the first announce the majority of them are never heard of, as were probably introduced simply for the purp selling a new variety at an advanced price were either some old variety with a new nam else not adapted to general cultivation. I w be pleased for my friends and patrons to loo for the Greensboro and Connet this year, an me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N

Wanted.

A ripe scholar, energetic man (M odist), for the principalship of R High School. Apply to me at once.

L. P. BOGLE.

North Wilkesboro, N

State Alliance's Strong Stand.

Editor Poe of the Progressive Farmer nd J. W. Denmark today returned from illsboro, where they attended the four enth annual session of the North Caro- a Farmers' Alliance The attendance as larger than for the past two years. he session closed this morning at one clock. The following officers were ected: W. A. Graham, president; J. T. aschal, vice president; T. B. Parker, ecretary and treasurer; J. C. Bain, of umberland, lecturer; J. M Mitchell, of ayne, assistant lecturer; Prof. John raham and J. W. Denmark were elect on executive committee.

Part of the machinery in the shoe fac- ry at Hillsboro has been removed and will not be operated again for some me at least. Financially the order owed a gain of $2,000 over two years o and $1,800 over last year, as bal- ced after paying all expenses. Among e resolutions passed was one thanking e press of the State for publishing the dress issued by Messrs. Graham, Par- r, Emery, Mitchell, Seawell and Flem- g, regarding the aims and objects of e Alliance and inaugurating more ofitable system of farming and protect- g the agricultural interests. The ad- ess was highly endorsed by the body. The two most important resolutions ssed were as follows:

"Whereas, the North Carolina Farm- s State Alliance has been from the ne of its foundation the earnest friend education, and whereas there is now perative necessity for greater school vantages within the borders of North rolina than ever before. Now be it Resolved, That the Legislature of rth Carolina be and hereby is, peti- ned

1st. To levy a special tax, under Ar- le 9, Sec. 3, of the State Constitution, fficient to run our public schools for ur months, and that in addition the ecial appropriation of $100,000 be con- ued.

2. To appropriate a sum sufficient for e support of the State University, the gricultural and Mechanical College, d the State Normal and Industrial llege upon a permanent basis, such propriation to enable free tuition in ose institutions to be offered to every ite student in North Carolina.

3. To enact such laws as will compel e attendance of all children, between e ages of 7 and 15 upon the public hools.

4. To prohibit the employment of chil- en of immature age in manufacturing dustries.

5. To establish reformatories for young iminals."

A resolution was passed on the death ex governor Elias Carr, ex-president the State Alliance, also resolutions anking President Winston, of the A. d M College for an excellent address fore the body, commending and en- rsing the official organ, The Progress- e Farmer, and its non-partisan policy, pointing a committee to confer with e A. and M. College authorities about e education at the college of practical d theoretical farmers.

President Graham was detained at me by illness in his family. The Al- ance will put additional lecturers in the ld and hope to double the membership uring this year.

The Alliance also decided to offer a mber of premiums for agricultural dis ays at the State Fair in October.

Editor Poe of the Progressive Farmer, hen asked about the present and fu- re of the order, said: "I never care to fer to the politics of Alliance officials, as such matters are not considered in their selection, but to show the falsity of the prejudice of some, it may be well to say that the president and trustees, the secretary-treasurer, and State business agent, and assistant lecturer are all influential Democratic farmers, while the remaining offices are filled by wide awake farmers and educators, belonging to oth er parties or none. The prejudice against the Alliance is rapidly dying out and the outlook for reorganization is very bright. Democrats, Populists, Prohibitionists and Republicans attended the State meeting, all worked in harmony and devoted themselves to the agricultural and educational lines along which the Alliance will work, and all will assist in the reorganization to be effected this fall and winter."

Powers Guilty.

Georgetown, Ky, Aug 18.—"We, the jury, find the defendant guilty, and fix his punishment at confinement in the penitentiary for the rest of his natural life." This was the wording of the verdict rendered today in the case of ex-Secretary of State, Caleb Powers, charged with being an accessory before the fact to the murder of William Goebel. The jury retired at 1:32 p. m., and returned its verdict at 2:25, having been out only 35 minutes. The vote in favor of a life sentence was unanimous When the jury retired, the belief was general that its members would fail to agree, and in this opinion the defendant himself was firmly convinced.

Directory----Bishops.

Bishop John C. Keener, D. D, Carrollton, La.

Bishop A. W. Wilson, D D., Baltimore, Md.

Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R K. Hargrove, D. D., Richland Park, Nashville, Tenn.

Bishop W W. Duncan, D. D, Spartanburg, S. C

Bishop C. B. Galloway, D. D., Jackson, Miss

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O P. Fitzgerald, D. D, Nashville, Tenn.

Bishop H. C. Morison, D. D., Louisville, Ky.

Bishop W. A. Candler, D. D, Atlanta, Ga.

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The State Normal and Industrial College has selected the Emerson Pianos three times in succession, 1896, 1897 and 1900, after giving all a fair trial on merit. The Emerson sings its own praise and the music-loving public join in the chorus 71 000 of these pianos now in use, and making at least half a million people happy. Call and examine them at 104 So. Elm St., Greensboro, N. C

JOHN B. WRIGHT,
State Representative.

July 18 tf

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SALEM, VA,

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JULIUS D. DREHER, President.

june 27-4t eow

Doyouwanttosavemoney?

You can possibly buy Buggies, Wagons, Harness or Farm Machinery cheaper of C C. TOWNSEND, Greensboro, N C., than anywhere in the South. june 20-6m

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Southern Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C

PUTS FLESH ON THIN PEOPLE

JOHNSON'S DYSPEPSIA CURE

A Scientific, Refulling and Permanent Remedy for Dyspepsia Indigestion and all Stomach and Nerve Troubles.

Jas. Starin, of St. Paul, Minn., says: "I had always been thin and emaciated; appetite good, but food did not seem to nourish me and had never found anything to do me any good until I commenced to take Johnson's Dyspepsia Cure. Have now been taking it two months, have gained fifteen pounds and am still increasing. It is a wonderful medicine for weak and run down people." Large Doses, 10c, 25c and 50c.

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HOWARD GARDNER, Druggist,
Cor. opp. Post Office, Greensboro, N. C



HEADACHE or GLASSES?

Which shall it be? Having tried all other remedies will you continue to suffer through false pride? Which should one prefer to be, proud or foolish? Repeated eye headaches, which medicines fail to relieve, gradually sap one's vitality, and bring about a general nervous breakdown.

Let us relieve your headache by removing the cause. Save your eyes and your nervous energy.

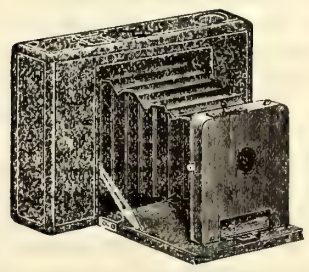
THE BEENSBORO NURSERIES.
Greensboro, N. C., Feb. 13, 1900.

DRS. MOORE, Greensboro, N C:

Dear Sirs—The glasses that I purchased from you are giving perfect satisfaction. All the strain on the eye that I experienced with my former glasses is entirely relieved by the use of the ones adjusted by you. With best wishes, I am,

Most truly yours,
JOHN A. YOUNG, Proprietor.

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OFFICE WITH
Moore Optical Co.,
112 E. Market St., Greensboro, N. C.



Best make cameras and supplies at Factory Prices. $3 50 and $5.00 for those that make 12 pictures at one loading.

$35.00 FOR UP-TO-DATE TYPEWRITER. THE CHICAGO.

Ribbons for all makes machines 60c., as good as those sold at $1 00.

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Open all year to Both Sexes. Very Cheap Board.
Georgia-Alabama Business College,
Macon, Georgia.

aug 15-tf

STATEMENT
North Carolina Home Insurance Company,
OF NORTH CAROLINA.

Condition December 31st, 1899, as shown by Statement Filed.

CAPITAL STOCK—Authorized, $500,000.00; Subscribed, $1 6,400.00; Paid in cash, $52,390.00.

Income—From Policy-holders, $40,544.48; Miscellaneous, $9,720.43; Total,	$	50,264 91
Disbursements—To Policy-holders, $20,720 85; Miscellaneous $20,434.48, Total,		41,155.33
Risks written or renewed during the year, $3,354 ,36 12; In force,		4,497,314 28

ASSETS.

Value of Real Estate (less amount of encumbrances),	$	4,200 00
Value of Stocks and Bonds (United States, State, etc., owned),		75,813 00
Loans on Real Estate (first lien on fee-simple),		1.670 00
Loans on Stocks, Bonds and other securities,		225 00
Interest and Rents, due and accrued,		129 35
Cash in Home Office and deposited in Banks,		5,653 39
Premiums unpaid.		13,949 24
All other Assets, detailed in statement,		1,835 70
Total assets,	$	103,475 68

LIABILITIES

Losses unpaid,	$	2,110 75
Unearned premiums,		31,102 23
All other Liabilities as detailed in statement		2,796 51
Total Liabilities as to Policy-holders,		$36.009 49
Capital paid up,	$	15,076 19
Surplus beyond all Liabilities,		52,390 00
Total Liabilities,	$	103,475 68

BUSINESS IN NORTH CAROLINA IN 1899.

Risks written, $3 351,236 12; Premiums received, $63,275 24

Losses incurred, $28 942 87; Paid, $33,110 52.

President, Pulaski Cowper
Secretary, Charles Root
Home office, Fayetteville Street, Raleigh, N. C.
General Agent for service, Pulaski Cowper, Raleigh, N. C.
Business Manager for North Carolina, Home Office

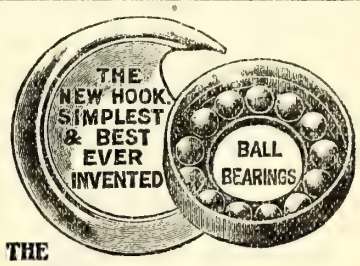
STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 9, 1900.

I, James R Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the North Carolina Home Insurance Co, of Raleigh filed with this Department, showing the condition of said Company on the 1st day of December, 1899

Witness my hand and official seal, the day and date above written.

JAMES R YOUNG,
Insurance Commissioner.

aug 15-2t



THE NEW
Wheeler & Wilson Sewing Machine
WITH
Rotary Motion and Ball Bearings,
Easy Running, Quiet, Rapid, and Durable.

Purchasers say:
"It runs as light as a feather."
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"It turns drudgery into a pastime."
"The magic Silent Sewer."

All sizes and styles of sewing machines for **Cloth** and **Leather.**

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CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.

25c. a bottle at Druggists.

June 28-1y nrm

THE CHRISTIAN LIFE.

He Chose the Path.

"He chose this path for thee,
Tho well He knew sharp thorns would pierce thy feet,
Knew how the brambles would obstruct the way,
Knew all the hidden dangers thou shouldst meet,
Knew that thy faith would falter day by day;
And still the whisper echoed, 'Yes I see
This is the best for thee.'

"He chose this path for thee;
What needst thou more? This sweeter truth to know,
That all along these strange, bewildering ways,
O'er rocky steeps and where dark rivers flow,
His loving arms will bear thee 'all the days.'
A few steps more, and thou thyself shalt see
This path is best for thee."

—Selected.

The Blessings of Church Membership.

DR. J R MILLER

Uniting with the church does not make one a Christian. It is possible to take this step and not know Christ. Yet it would seem that those who have truly accepted Christ should take their place in the church, which is the body of Christ. This is implied in what our Lord said about the duty of confessing him before men. The fact that the church contains some members who are not consistent in their conduct and character does not make it less our duty to unite with it. No human organization is perfect. The faults of others will not excuse us for our failure to honor Christ.

There are two sides to church membership—what the church is to us, and what we are to the church. One reason we unite with the church is for the benefit we may receive from it If our act be sincere, it brings us into open fellowship with Christ Already in our own heart we have accepted him as our Savior, surrendering our life to him. Now, in the presence of the world, we avow him as our Redeemer and our Lord. It is a sweet and holy joy that fills the heart of the young disciple when he has come out and taken his place beside Christ. There is something wanting in the blessing of secret discipleship, however sincere it may be.

Another benefit comes from the exercises of worship in which church members engage. We may have been accustomed to participate in these all our life, yet they have a new meaning for us after we have confessed ourselves Christians and united with the church. They become more real to us We go to God's house then, not because it is our custom, but to worship God. We go to God's house with our burdens, our perplexities, our struggles, our duties and our cares —we go with these needs to get help.

Another benefit of church membership is found in its fellowships The ideal Christian church is like a family, its members bound together in love. If one suffers, all suffer. If one rejoices, all rejoice. The strong help the weak. The rich share their plenty with the poor. Not only is the communion of Christians in worship and at the Lord's table sweet, satisfying, inspiring, uplifting, but there is a fellowship which widens out and takes in the whole life. Thousands of Christian people owe all their closest and most helpful friendships to their church. In trouble and in sorrow, those who come to them with sympathy, help, or comfort are their church friends. The blessings of Christian fellowship are inestimable.

The Kindling of Church Love.

It ought never to be forgotten that church membership imposes obligation. The Master says: "Go work today in my vineyard." He places one, two, five or ten talents in the hand of every one, and says: "Occupy; employ this well until I come." The range of activity is so wide that every one can find something to do, and it is wonderful how the doing of something elicits interest and kindles church love. When people are not active in church work they are easily disappointed, irritated, or turned from their Christian profes ion.

A minister was seated in his study one Saturday afternoon finishing his sermon for Sunday, when a caller came in, a man who was an irregular attendant at the church services, and said: "Pastor, I have come to ask you to take my name off the church book. I don't want to belong to the church any more. It seems to me our church is such a cold place, and I don't know many of the members, and for other reasons I want to be out of the church."

The minister replied: "I am very busy today and have not time to talk the matter over with you, but before you leave the church I want to ask a favor from you I must leave the city on Monday morning and will not return for two weeks. There is a poor family over on H. street which I am very anxious about, and I want to know whether you will be kind enough to look after them during my absence." The man said: "I never did such a thing, but if it will be any accommodation to you, pastor, I will try and look them up."

Monday afternoon he climbed up three flights of stairs, on H street, and upon knocking at the door he heard a faint voice say: 'Come in.' He walked in upon the bare floor and found two occupants, the one a little girl with hollow, famished cheeks and red eyes, and the other the child's mother, lying on a poorly furnished bed, burning up with fever. The little one said that she had not been able to get a bite for either of them all that day. The man stood in the middle of the room an instant, turned quickly, went to the nearest grocery, filled a basket with provisions and delicacies, sent it at once to the room he had left, and then sent for a physician. He repeated his visits daily, and one day was moved to tears as he overheard the little girl say: "Mamma, this good man that God sent is just like the Saviour, for you told me that Jesus healed people and fed them when they were hungry."

The moment the man heard of his pastor's return he went direct to his house, and meeting him in the doorway, said: "Pastor, I do not want my name off of the church books, and I want you to forgive me for ever asking to take it off, even as I believe God has forgiven me. These two weeks have been the happiest of my life. And I do not believe that you will know the congregation, the people have changed so greatly during your absence. They have all gotten so kind and so cordial, and it seems to me that we have now the best church in the world."—Herald and Presbyter.

How Christ Makes Something of Us.

An English preacher used the following illustration: "Once there was a brier growing in a ditch and there came along a gardener with his spade. As he dug round it, and lifted it out, the brier said to itself, 'What is he doing that for? Doesn't he know that I am an old worthless brier?' But the gardener took it into the garden and planted it amid his flowers, while the brier said, 'What a mistake he has made, planting an old brier like myself among such rose trees as these!' But the gardener came once more with his keen-edged knife, made a slit in the brier, and, as we say in England, 'budded' it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which come out, but to that which I put into you.' "

That is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours his love upon them, lifts them up out of the dust, puts something of his own life into them, and by and by they begin to be like him, little branches of his own beautiful life. —Forward

Hand-to-Hand Combat.

On a cold winter evening, said Dr. T. L Cuyler, recently, I made my first call on a rich merchant in New York. As I left the door and the piercing gale swept in, I said:

"What an awful night for the poor!"

He went back and, bringing to me a roll of bank bills, said: "Please hand these for me to the poorest people you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added:

"How is it that a man so kind to his fellow creatures has always been so unkind to his Savior as to refuse him his heart?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of pastoral work did more for that man than pulpit effort of a lifetime.

Young pastors, don't neglect the hand-to-hand and face-to-face combat. Be diligent seekers of individual souls Watch your opportunities.—Selected.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL } A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75 cents.
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SUCCESS—WORTH KNOWING.

40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1 00 bottles.

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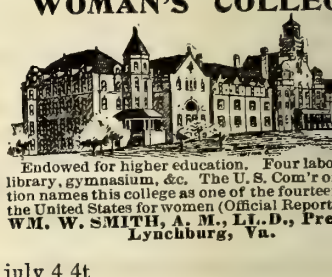
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A very prosperous school with n
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THE HOME.

His Prayer.

The way sometimes is dreary
And the gloom sometimes is deep;
The cup is often bitter
And the path is often steep,
But there's one who kneels at night,
In his little robe of white,
And asks the Lord to bless me,
Just before he goes to sleep.

The burden oft is heavy,
There is little chance to rest;
Through the day I hear the murmurs
Of the weary and oppressed—
But at night he still is there
To repeat his little prayer,
To appeal to God to bless me—
And I know that I am blessed!

Music In The Home.

I have been greatly impressed by the value and helpfulness of music as a factor in home life. The formation of a home orchestra will prove the source of unbounded pleasure and the most effectual antidote to outside attractions. Let each child as soon as old enough to learn at all, be taught the use of a different instrument. In this case "the more the merrier" asserts itself triumphantly, and the good old-fashioned family of a dozen children or so presents unqualified advantages. But given only the parents and one child, or two, or three, one able to play the violin, another the piano, guitar, mandolin and so on. Granted a period of agony for parents and neighbors, when the zeal for practice is at its height, and alas! a zeal without knowledge as yet—still, the most harrowing discords ever drawn from keys or strings sounds sweet in a mother's ears in comparison with quarreling or discontent, and thinking of a good time coming we can suffer and grow stong. Nothing will more surely bind the growing boys and girls to the home and to one another than such an orchestra, in which each has an equally important part, and all together form a harmonious whole.

In planning for the home pleasures and entertainment of our young folks, especially through the long winter evenings, some strong and wise words from that genial, broad-spirited man, Bishop Vincent, may help us to decide in settling some vexed questions. He says: "What policy in reference to the dance, the theater and the card-table shall parents adopt, parents who are anxious to act with the highest wisdom in the training of children, and to promote in them stength and nobility of character? They may, as some parents do, ignore it, or laugh at it, or leave the children to decide for themselves; or they may consider their responsibility in a devout and teachable state of mind, decide on which side their influence must be given, and then with faithfulness and steadiness and affectionate tenderness give it on that side." Just here a personal incident which came to me recently may fit in helpfully. A friend of mine in the West, the mother of three fine boys from ten to fifteen years of age, was accustomed to play cards in the home circle and in a ladies' club to which she belonged. One day she brought home with great delight a beautiful vase which she had that afternoon won as a prize in her whist club. Her oldest boy coming in, was attracted by the new ornament, and asked where it came from. His mother quite innocently and cheerfully informed him how she had secured it, and was horrified, when, with the candor of youth, her son exclaimed: "Why, mother, I should think you'd be ashamed! You've always taught us not to play for keeps, and I don't see how this is any different!" Neither, after some serious thinking, did she! And, like the true mother and true woman that she is, to see her mistake was to correct it. The very next day the beautiful prize was returned to the club, accompanied by the written resignation of my friend, and from that time on cards have been, for her and for her home, a thing left behind.

Bishop Vincent says: "You need not fear to prejudice your children, as you call it, against religion by over-strictness. If in kindness, consistency and fidelity you show them your reasons for disapproving of these social customs, if you convince them of your unselfish love, if you gratify them generously in legitimate lines of recreation and enjoyment, if you cultivate in them love for God and a taste for divine things, you will never prejudice them against you and the church. But should indulgence in these lines prove their ruin, better far that over your grave they should exonerate you from all complicity in their fall, than that, standing there, they should curse the weakness and unwisdom that left them to themselves and to their own weak judgment."—Trained Motherhood.

Getting Ready To Enjoy.

She was a little old woman who came on at a country station for her first journey by railroad. The other passengers smiled as they watched while she settled herself and her belongings as if she expected to travel round the world. A young relative who was with her called her attention to a beautiful view of the lake, but she was busy with tucking a veil over her bonnet that she gave it scant notice.

"Pretty soon, John. As soon as I get everything fixed all right, I'm goin' to sit back and enjoy myself," she said. "I always have been lottin' on a ride in the cars."

But her sachel, basket and box were not easily arranged to her liking and the forty-mile ride was brief.

"Already?" she exclimed as the name of her destination was called. "Why, I've hardly had a mite of pleasure from the journey yet! If I'd thought we were goin' to stop so soon, I wouldn't have wasted all my time fussin'."

The passengers smiled again, yet doubtless some of them were taking their journey in much the same fashion. The world holds many who spend their days in getting ready to live—who sacrifice sweetnesses, ties and pleasures of the present to amass goods for a time when they can "sit back comfortable and enjoy themselves," before it comes the journey is ended.

Painting Her Portrait.

"If I could be such an old lady as that—so beautiful, serene, sweet, and lovable—I shouldn't mind growing old," said a young girl the other day, speaking of a white haired visitor who had just departed.

"Well, if you want to be that kind of an old lady, you'd better begin making her right now," laughed a keen-witted companion. "She doesn't strike me as a piece of work that was done in a hurry. It has taken a long time to make her what she is. If you are going to paint that sort of portrait of yourself to leave the world, you'd better be mixing your colors now."

The merry words were true: and, whether she willed it or not, the girl was already "mixing the colors" for her portrait, and drawing day by day the outlines of the mature womanhood which shall yet brighten or darken the lives around her. Many a careless, selfish girl has in her inmost heart no higher ideal than "to be like mother" when she shall have reached mother's years; but in the meanwhile she is content to be as unlike her as possible. She has an idea that age brings its graces with it, and that a beautiful character comes, like silver hair, naturally and without effort.

Girls, you are outlining your future and choosing its coloring now. The woman you wish to be must begin in the girl.—Forward.

The "New Boy."

The "new boy" is of later origin than the "new woman." He can make his own bed, sew buttons on his own clothing, cook his own breakfast, and wash the dishes, if necessary, and he is no longer considered a "sissy" for so doing. He can carry on successfully a bachelor establishment for his father and himself, make out the menus, hire the domestics, and even do his part socially, without losing his place among the first six in school.

The "new boy" is the result of a growing belief among mothers and educators that domestic training is just as good for boys as for girls. They argue that a domestically trained boy makes the best husband, and that the brother who is obliged occasionally to make his own bed or broil an egg will not look down on his sister for doing the same things; also, that the girl who can use her brother's kit of tools will no longer consider him a superior being because the tools are his property rather than hers.—Mrs. V. Witherbee.

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THE SITUATION IN CHINA.

The eyes of the world are still turned toward the Orient. The problem of the nations, at present, is how to deal with the Chinese question. Since our last issue the situation has changed. The intense darkness is breaking and the Powers are now in direct communication with their respective representatives located at the various points in the Celestial Empire.

On the sixteenth instant the allied forces attacked Pekin, the sacred capital. It will be remembered that this is a walled city and one of the largest in the world The wall is reported to be fifty feet high and sufficiently thick or wide to permit two horses with vehicles to be driven abreast on top.

The Japanese and Russians were on the northward of the Lung Chow Canal; the Americans and British were on the south side. At night fall the Japanese blew up the two eastern gates of the Tartar city and entered In the meantime the Americans and British entered the city by the Tung Pien gates. Detachments from each force were sent toward the Legations. The parties met near the Legations and opened communications. All the ministers and their staffs were found safe. In the attack the Japanese loss was over one hundred killed, including three officers. The loses of the allies have not been reported. Four hundred Chinese were killed.

Facts in regard to the massacre June 30th and how many native and foreign born Christians were killed in Pekin and elsewhere have not yet been given out officially.

The ease with which the Empire's great and strongly fortified capital was taken clearly shows the weakness of the Chinese army and government. How this loss will effect the future policy of the Chinese can not now be foreseen, but it is manifest that China's only hope is to make the best terms possible with the allied powers. She is not equal to any one of the great nations, detachments from whose armies are now holding her capital city. She had better sue for mercy on the best terms possible. If the war continues nothing can prevent dismemberment and the utter obliteration of the Empire, not to speak of the destruction of life and property. Only the promptest action can now prevent such a fate.

THE DOWAGER EMPRESS.

The most conspicuous figure, if not the most important personage now before the eyes of the world, is the Dowager Empress of China. For the instruction of our readers we give such information as we have been able to gather in regard to her.

Her majesty was the daughter of one of the noblest of the Manchu families and as such, when the Emperor Hienfung, wanted to add to his imperial harem, she, with all the pretty princesses of the Tartar nobility, between the ages of twelve and eighteen, made their way to the imperial palace to be looked over in order that he might have the pick. There were hundreds who came with her, and the lot was weeded out again and again by the chief lady of the palace, the then Empress Dowager, until at last but two or three of the prettiest were reserved to be presented to his majesty. Of these one was the girl who is now the Empress Dowager.

When she was taken into the palace she was only a concubine, or secondary wife. She was, however, tall and straight and handsome, with a skin the color of a yellow peach, yet black hair and eyes of sparkling black. She was as witty and winsome as she was beautiful and she at once got the love of his Majesty. Within a short time she presented him with a child, the first he had yet had, the boy who aftewards became the Emperor Tungchi. This so delighted the Emperor that he raised her to the rank of Empress, giving her the title of Western Empress, to distinguish her from his first wife who was known as the Eastern Empress. The two Empresses had separate palaces, one at the east and the other at the west part of the Forbidden City.

It was not long after this that the Emperor Hienfung died. There were some uncharitable enough to say that the Empress Dowager got tired of him and put him out of the way. This is, however, not believed generally, for she was his favorite and to a great extent the power behind the throne. At any rate, she became more powerful immediately after his death, and from that time, almost forty years ago, she has been the real ruler of the Chinese Empire.

Nearly two years ago she practically deposed the reigning Emperor and again took the government in her own hands. The Emperor had fallen under the influence of the more progressive of the Chinese. The Chinese-Japanese war had shown him the need for China's reform along the lines of Western civilization. He advocated the building of railroads and the establishment of modern factories, the reorganization of the army and the institution of Western methods of education.

He had directed that newspapers be established in the principal cities and that schools and colleges be instituted to teach the Western sciences and languages. He was doing away with the exclusiveness which surrounds the court, and had called about him a number of Chinese who had been educated abroad to aid him in pushing his reform measures, when all at once he found himself seized by his own soldiers and imprisoned in one of his own palaces in the heart of the forbidden city or in one of the most exclusive parts of his capital city. At the same time such of his pro-western friends as had not gotten warning and fled were executed and every one connected with reform in any way was degraded.

All this was the work of the old Empress Dowager, who sent out an edict that she had again assumed control of the government under the plea that his majesty, the Emperor was in ill health and not able to act. As a matter of fact he was a prisoner. His prison was a royal one; a gilded palace with a gorgeous roof of porcelain of imperial yellow, but a prison nevertheless. In his prison the Emperor has carried on assemblance of government with his executive acts dictated by the Empress Dowager.

ELECTION AFTERTHOUGHTS.

Ours is not a kingdom, an empire or a monarchy, but a republic. That is a government "of the people, by the people and for the people." This necessitates the organization of political parties, and rotation or frequent changes in office necessitates frequent elections, both in the State and Nation. In order to carry through their candidates and principles the parties find it necessary to use all legitimate means and make heated and thorough canvasses.

Constituted as men are they widely differ in spirit, in temperament, in principles, in policy, in their estimate of men and measures. Private and public discussion excites the people, stirs passion, arouses antagonism, alienates former friends and embitters those who oppose each other. Sometimes it divides families, alienates church members, and estranges brethren. These things should not be so. Nothing is more unfortunate for the persons themselves and for the public good.

We have recently passed through one of the most exciting political campaigns we have ever had in North Carolina. Men on both sides were desperately in earnest and fought for and against the constitutional amendment with all the force of their being.

We take it that all were equally honest and every fair minded man is willing to concede to others what he demands for himself, viz, the right to think and vote as he pleases. That there was much deep feeling and considerable bitterness manifested at many places all agree.

Now that the election is over and the issues that divided the voters are settled let us overcome prejudice and not yield further to passion, but forgive and forget and live together as brethren. A preacher should not lose confidence in a brother because he voted against his party and a layman ought not to fall out with his pastor because he did not vote as he did. He ought to be a man of too much sense and piety to do such a thing.

When men, whether they be preachers or laymen, demand the right to dictate to others how they shall think, what political principles they shall hold, with what party they shall affiliate and how they shall vote, they show themselves unworthy of confidence and destitute of the spirit of fairness It is always well for members of successful political parties and especially leaders and pastors, to be considerate of the feelings of those who are smarting under defeat. The thoughtful pastor will show great respect and kindness to brethren who oppose his political views and his party.

If our church members can now forget the unpleasant things said and done in the recent heated political campaign and reconsecrate themselves to God and work together for a great revival, we may expect a season of refreshing from the presence of the Lord.

A WORD ABOUT OUR CHINA MISSIONS.

Conditions in the East at present are not calculated to inspire the membership of the church with increased zeal in behalf of our missionary work in that section. We are not surprised that some persons should grow doubtful and fearful and talk about calling a halt in our great forward movement.

But we are surprised that any of our preachers or leading laymen should give any encouragement to such a view. If any are inclined to do so, before they give expression to their thoughts, they ought to study thoroughly the situation and acquaint themselves with God's methods of work as revealed in history.

All agree that China is now in the throes of a great revolution. Nothing like it has appeared in our day, if at any past period. Tremendous forces are at work and they are sweeping out and on with unparalled rapidity. Men everywhere are standing aghast. The people of all nations are amazed. Crowned heads, emperors, presidents, diplomats and cabinets throughout the world are absorbed in the Eastern problem. It is so tremendous, so vast, so vital to all questions and interests that it is over mastering. But the very magnitude of the movement reveals the hand of God. It is above and beyond man. Every now and then in the world's progress the Lord Almighty appears upon the scene. He moves among the nations. He pulls down; He breaks to pieces; He removes obstacles; He prepares the way for great achievements and gets ready for the establishment of His kingdom.

God is evidently preparing to give the 400,000,000 people of China the gospel. The empire is now a storm centre. The battle is on. How long or how fiercely it is to rage none can tell. But none need fear the result. Let the church gird herself for action. Trained men and women will be needed. Money will be required. While the battle between the powers is raging, while the hindrances to the gospel are being removed, let the church get ready for an advance movement and soon the command, Go forward, will come from our Lord, and we can march forth from conquest to victory.

We greatly need money to meet urgent bills. We have waited some time on delinquent subscribers. Look at the date on your label and if you are behind favor us with a remittance.

EDITORIAL NOTES.

Rev. T. A. Smoot, of Greensboro Female College, delivered an address on "The Mind of Jesus" at the meeting of the Young Men's Christian Association in Winston on last Sunday afternoon.

It is said that the cocaine habit is growing so rapidly among the negroes in Huntsville, Ala , that an ordinance has been passed prohibiting selling cocaine or refilling prescriptions calling for it.

It is said that the pecan crop of Texas will be worth a million dollars this year, and all they have to do is to shake 'em off the trees. There is no plowing and hoeing and that kind of exercise about it.

The wave of prosperity has struck the Standard Oil Trust. Its profits this year amount, it is said, to $38,000,000, to which $10 000,000 more will be added before the end of the year, making $48,-000,000

Dr. J. J. Renn preached an interesting and instructive sermon Sunday morning at Central church, and at night the pulpit was filled by our former citizen, Rev. J. M. Ashby, of Windsor, N. C., who preached a good sermon.—Mt. Airy News.

Rev. J. F. England, the pastor of the M. E. church at Ramseur, N. C., passed through Greensboro, N. C., on Monday of last week and made us a call at the office. He and his family were on their way to Lenoir to spend a while visiting friends and relatives.

Young ladies who desire to make college preparation for teaching will find it to their interest to write to Pres. Rhodes, Littleton Female College, Littleton, N. C. This Institution enjoys great prosperity, is offering scholarships to worthy applicants and has money to lend needy students.

Mr. J. B. Sherrill, secretary of the N. C. Press Association, has notified members of the postponement of the annual meeting the date to be decided upon later. The reason for postponement is the rush of summer visitors at Hendersonville, the place of meeting. All the hotels and the private houses are said to be already crowded with visitors. Notice of the date of the meeting will be given later.

All our schools will open sometime in September. Parents must not only decide to send their children to school but also decide where they will send them We have church schools of every grade. The best instructions are given in them. Make up your mind at once to send son and daughter and have them present on the first day of the session.

We spent last Sunday at Muirs Chapel camp meeting and preached at 11 o'clock. This is an historic place six miles west from Greensboro. An immense crowd was present and the order and attention was all that could be expected. Rev. T. H. Pegram, the pastor, is continuing the meeting and is assisted by Rev. P. J. Carraway, Rev. P. L Groome, Rev. W. C. Wilson and Rev. A. G. Kirkman.

The Mount Airy District Conference will be held this week at East Bend. It meets on Wednesday We hope to spend several days with the brethren. Dr. Renn is an old Presiding Elder; has had considerable experience in holding District Conferences, the busy season with the farmers is now over, and we hope the hot wave has past, so we are expecting a large attendance and good time. May the Holy Spirit be present in great power.

Mr. William Jennings Bryan's speech in accepting the nomination for president tendered him by the Democratic party,is beyond question a very able and statesmanlike discussion of the great issues now before the public. The speech is characterized by directness, clearness, force and honest conviction. He has had four years to study the principles and questions involved and has evidently improved his opportunity. However much men may differ with him in opinion or oppose his political views all must agree that his speech bears the impress of a great mind.

It is gratifying to the friends of education generally and of Rutherford College in particular, to know that under its new management boys will not be allowed to smoke cigarettes and all proper means will be employed to discourage the use of tobacco in any form. We are glad to know that the principals and instructors not only do not use tobacco themselves but oppose its use always and everywhere. This is as it should be. The time has come when the educators of children and youth must by example and precept oppose the tobacco habit.

Weaverville College, located eight miles north of Asheville, has for 25 years been a positive educational force in Western North Carolina. Only one death has occurred in College since it was founded. It offers special attractions in thoroughness of work, social and religious advantages and cheapness of rates. Tuition for term of 18 weeks in the college course is $18.00. Entrance fee $2 00. Diploma fee $5 00. Music $13 50. Practice on Piano $2.25. Science fee $1.00. Board can be had at $7, $8 and $10 per month. For full particulars write to Rev. Geo. F. Kirby, Weaverville, N. C.

We hope our schools of all grades will send us the exact figures giving the number in actual attendance at the opening of the session and then at the close of the first week. If the college or school is co educational give the number of boys and girls and state how many are in the collegiate and how many in the preparatory school An impression prevails in some places that it is impossible to get the facts in regard to our schools, and especially if they open poorly. The membership of the church have a right to know the facts and the people of the state want to know what the state schools are doing. Let us have the exact figures.

Washington, Aug. 20.—A Chefoo dispatch says that the allies have not yet completely conquered Pekin and fighting is still going on in the burning city, while the allies pour shot and shell into the forbidden city. Exploding shells set fire in different places and flames are sweeping a large part of the city.

The Chinese government through Li Hung Chang has made application to the United States for the appointment of Minister Conger, or some other American officials with authority to open negotiations for the establishment of peace, and fixing definite terms for settlement of the present trouble. The Chinese minister made application today to the State Department. He expressed his willingness to conduct the negotiations at any point desired by the powers, and expected this to be Pekin or Tien Tsin. A similar proposition was made by Earl Li to the other powers

New Subscribers.

The following new subscribers and renewals have been received since our last report:

Revs. D F. Carver 1, John R. Brooks 3, J. P. Lanning 1, D. P. Tate 12, Geo. D. Hermon 3, W. R. Ware 14, W. L. Terrell 2, C. F. Sherrill 2. Renewals: Dr. J. S Betts 1, J. S. Rudisill 1, S. T. Barber 5, W. H. Brendle 11, R. D. Sherrill 2, W. H Crutchfield 3, W. F. Elliott 1, J. C. Postell 1, J. A. Sronce 11, F. L. Townsend 7. R. H. Penland 3, Martha Terrell 1, J. E. Gay 4, C. H. Caviness 4, J. A. Baldwin 7, R. M. Taylor 3, David A. Henkle 1, C. G. Little 8, R. M. Courtny 1, J. W. Clegg 6, J. D. Rankin 1, J. B. Tabor 4, G. W. Crutchfield 4, J. H. Moore 2, M. D. Giles 4, T. T. Salyer 4, N. R Richardson 11, W. G. Mallonee 5, J. D. Buie 9, W. F. Womble 4, Parker Holmes 6, Miss Jennett Knight 1, W. S. Hales 1, J. T. Stover 8, Eli Lentz 5, R. H. Parker 1, R. F. Bradley 8, W. F. Womble 8.

Belfont Academy.

There will be a pic-nic and educational rally at Belfont Academy on Crooked Creek, McDowell county, four miles from Old Fort on the last day of August. Addresses will be delivered and a good time generally is expected. This excellent property consisting of a good building and beautiful and ample grounds has been conveyed to us, and an excellent teacher of experience will take charge this fall.

D. Atkins.

Dear Bro. Crawford:—Have just closed a gracious revival of religion at Miller's Creek.

It lasted ten days and resulted in 20 conversions and with a score or more of reclamations.

Seven were received into the church with more to follow.

Among the converts were two Roman Catholics. They united with our church. It was an "old fashioned" revival. Had no help except the church members.

Faithfully,

L. P. Bogle.

Joint Resolutions

Adopted by the Spring Garden M. E. Sunday-school and Epworth League upon the death of John D. Burch:

Be it resolved, That we as a Sunday-school and Epworth League, feel, and lament the loss of our co-worker and brother, John Burch, who was removed from our midst Aug. 11th, 1900.

Resolved 2nd, That a faithful statement of his character and worth might seem extravagant praise, (except to those who knew him best.) He was ever faithful to his family, his church and community. He was abundant in his "labors of love and sacrifice," discharging the duties of his office with utmost fidelity in the church and town. To know him was to love him. His friends were legion.

Resolved 3rd, That we tender our sysmpathy to his bereaved wife and son.

Resolved 4th, That a copy of these resolutions be presented to his dear family and the Christian Advocate.

Respectfully,

Mrs. G. T. Ward,
Miss Virginia Taylor,
E. P. Land,
Committee.

Blue Ridge Academy.

Blue Ridge Academy is one of our High Schools. It is situated on the site of the old Blue Ridge camp ground—a beautiful situation. We have a very comfortable house. The school is in charge of J. H. Merchant. Last year he taught some twenty children free, because they were not able to pay the price of tuition. He will continue the school, but does not feel able to carry this load and says if the church or friends will make up $100 for this purpose he will teach twenty poor children free. We have established twenty $5 scholarships and ask the friends of education to take them. Five dollars will educate a poor boy or girl free for one year in this excellent school. Three have already been taken. Who will take the rest?

D. Atkins.

New Rutherfordton College.

Profs. H. McG. Wagstaff and A. C. Reynolds were in the city yesterday morning and went over to Chapel Hill to look after some business matters. Prof. Wagstaff was in the city again in the afternoon and left for his home in Person county, where he will spend a day or so with relatives.

Next Monday these two gentlemen will leave for Rutherfordton College, where they will work the ensuing year. Recently the faculty of this college has been reorganized and the management of the old well-known Abernathy college is now in new hands. The new faculty of the college are as follows: Dr. C. C. Weaver, Profs. A. C. Reynolds, H. McG. Wagstaff, L W. Crawford, Jr., and G. P. Jones.

Dr. Weaver, who graduated from Trinity college a few years ago, took his degree of Doctor of Philosophy at Johns Hopkins University this year, and he together with Prof. Reynolds, who is a graduate of the Peabody Normal and the University of Nashville, are the principals of the newly organized school.

Prof. Wagstaff is a graudate of the University of North Carolina and last year he made quite a success as a teacher at East Bend in the western part of the state. Prof. Crawford is well-known to a large number of our people. He is a son of Dr. L. W. Crawford, formerly of Trinity college, and is a graduate of that institution of learning, having received his diploma soon after Dr. Weaver. Prof. Jones is a graduate of the Bryant and Stratton college and will have charge of the business department of the new Rutherfordton.

The members of the faculty are all well-known young educators who will put new life and energy into the work at this college, which already has quite a reputation. Prof. Wagstaff told a reporter that the college had considerable financial backing and that everything possible would be done to make it a success from the start. He said that the outlook now was very bright, indeed.

Some of these young men have many friends in Durham who will wish them well and trust that they may build up a great school as they deserve to have.—Durham Herald.

How News Will Travel.

"While on a visit to the south recently I obtained a box of your Tetterine recommended for all skin diseases. I find it to be a marvelously good thing. I wish to get some more, and would like to establish an agency here for its sale. Please let me know the price of one dozen boxes. W. C. McCall, Granville, Ohio." At druggists or by mail for 50c. from J. T. Shuptrine, Dept. D., Savannah, Ga.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for August 26, 1900.

JESUS THE GOOD SHEPHERD.
John 10, 1 16.

TIME.—A. D. 29.

PLACE.—Jerusalem.

GOLDEN TEXT.—The good shepherd giveth his life for the sheep —John 10:11.

Order of Events.

Between our last and present lesson occurs the second interview of the blind man whom Jesus had healed with the Pharisees, and his expulsion from the synagogue for a noble and manly defense of his benefactor (John 9 18-34). Soon after the man was met by Jesus who welcomed him to discipleship; then, in answer to the question of the Pharisees, "Are we blind also?" he spoke the parable of the Good Shepherd, designed to rebuke their flagrant and inexcusable neglect of the fold of God.

The figure of the shepherd is often employed in Scripture; in the Old Testament it has a double application: (1) to God in his care and provision for his people (Psalm 23: Isa. 40:11); (2) to the leaders of the people, who ought to care and provide for their charges, but do not (Jer. 23; 1 4; Ezek. 34). A study of these different passages will make vivid the impression made upon His hearers by Jesus in the use of a figure so familiar. (Compare also Jer. 31:10; Zech. 9:16; Ezek. 37:24; Micah 5:4; Luke 15:4 7; Heb. 13:20; 1 Peter 5:4)

Verse 1. Verily, verily. Our Lord's usual formula for introducing what he regards to be an important declaration. Unto you. To all who were gathered about him, but with special reference to the Pharisees, in whom he discerned the hireling shepherds of verses 12, 13. By the door. The usual and proper entrance, only avoided by those having evil designs upon the flock. The sheepfold. Ordinarily a rectangular inclosure surrounded by a wall of loose stones, further protected by a crown of thorn bushes or a palisade. Such an inclosure may serve a large district and shelter the flocks of a number of proprietors.

3 5. Hear his voice. There is a distinguishing quality in one's voice, as there is of feature or carriage; and domesticated animals, like the sheep and dog, mark the distinction with even keener susceptibility than man, being deceived very rarely. Calleth * * * by name. The sheep in the Orient being named, as horses and dogs are named with us. The feat of remembering a long list of names and applying them accurately is less wonderful with a non-reading than with a reading people. The reading people train other faculties at the expense of the memory; the non-reading rely upon memory with such assurance that it becomes capable of extraordinary feats But even among cultivated people the discipline of the memory has sometimes reached a remarkable perfection. Cyrus is reputed to have been able to call every soldier in his vast army by name, and Themistocles had equal command with the citizens of Athens. Plutarch mentions Crassus as being able to salute every Roman, however mean and insignificant, by name, thus acquiring immense influence with the people. Leadeth them out The shepherd of the Orient has the free use of the hillsides and uncultivated land in his region, and, as he shares this in common with other shepherds, he is obliged from day to day to search out suitable places where the grazing is adequate for his flock. His "leading them out" therefore points to a deliberate plan on his part of finding for them the best feeding places and "the waters of rest and refreshment." Goeth before them. Dr. Porter gives the following vivid picture of a familiar scene: "Thousands of sheep and goats were grouped in dense, confused masses. The shepherds stood together until all came out, then they separated, each taking a separate path, and uttering as he went a shrill, peculiar call. The sheep heard them. At first the masses swayed and moved, as if shaken by some internal convulsion, then points struck out in the direction taken by the shepherds; these became longer and longer, until the confused masses were resolved into long living streams flowing after their leaders."

6 16. The bearing of the parable was not at once understood by those for whom it was intended. To the Pharisees it must have seemed absurd for our Lord to assume to be the true Shepherd as against them, the acknowleged and duly accredited leaders of the people Jesus therefore proceeds to apply His teaching specifically. I am the door. By Him admission is gained into the sheepfold where are gathered the flock of God. Entrance into the kingdom is unique and solitary, one must come in by the power and under the sanction of Christ, or he cannot come in at all; other doors are proposed, but they lead to no sheepfold of God, and they provide no divine shepherd to guard it. All that ever came before Me. Pretending to be Messiahs or offering to the people a spurious religion, as did the Pharisees, which, professing to be from God, was really a device of the priesthood to further their own power and influence in society. The sheep did not hear them Notably true of the religious leaders of Christ's time, who were widely distrusted among the people.

Four things are assured to all who are of the flock of God and under the gracious sway of Christ's shepherding: (1) Salvation, "they shall be saved;" saved not only from the punishment and guilt of sin, but from the love and dominion of sin; to maintain the analogy, they will have the disposition to vagrancy and rebellion subdued and put under control, so that they will enjoy to the utmost the care and delight of the Shepherd. (2) Freedom, "they shall go in and out;" having regenerate dispositions, they will rejoice always and only in the good, and for such there is the only true liberty. (3) Provision, "they shall find pasture;" those hungering and thirsting for righteousness shall be filled, they will feed upon His truth and love, and be satisfied; they that trust in Him shall not want for any good thing. (4) Protection, "the good shepherd layeth down his life for the sheep;" he will not, even at the cost of his life, allow any harm to come to those who have accepted his care; to secure them he will neither slumber nor sleep, and every attempted invasion of their peace or safety he will be alert to meet and strong to defeat.

By this he designated the Pharisees who were religious leaders not for the glory of God or good of the people, but for their own ends. The characteristics of the hireling are: (1) He has no personal interest in the sheep; (2) he is alive to danger which may affect his comfort or life; (3) he does not hesitate to sacrifice the interest that has been committed to him; (4) and even if the sheep are wholly destroyed, he has no concern or remorse.

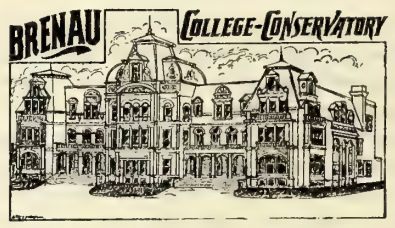
It is infinite. Verses 14 and 15 should be read together, for they mean, as the Revised Version shows, that Jesus knows his sheep as he himself is known of the Father—that is, with a knowledge quickened by infinite love.

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THE DEVOTIONAL MEETING.

Topic for August 26, 1900.

MINISTERING TO CHRIST.

Matt. xxv, 31 46.

A Sublime Picture.

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From the point of view of the human artist, note the audacious simplicity of the picture! The throne; the holy angels; Christ the King in his glory; the assembled peoples of the earth of all times; a great separation—for eternity! The word pigments are the same simple ones used in ordinary, every-day work; but the subject, the combination and blending of color—the ensembles—are as high above the conception of the mere human as heaven is above earth.

A DRAMATIC CLIMAX.

We have viewed the lesson as a picture. We may also think of it as a drama, with a single act of two scenes, having precisely the same background and characters. In the first scene we find the King addressing the multitude on his right in words of comfort and invitation, "Come, ye blessed of my Father, inherit your kingdom!" This is followed by a setting forth of the reasons for his felicitous judgment—because they had fed him and given him drink, visited him when a stranger, clothed him when naked, ministered unto him when sick and in prison. On the part of the righteous there comes the surprised question, "Lord, when did we this unto thee?" and the sublime response of the King, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In the second scene we discover the King addressing the multitude on his left in impressive words of dismissal and doom, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels" Then follow the reasons for this terrible sentence, that these on his left had not ministered unto him when he was in need. Upon the expressions of apparent surprise that issue from this multitude there comes the final word of condemnation, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Then the climax of an eternal separation—the one part into realms of glory and of joy, the other into darkness and sorrow.

ON FAITH AND WORKS OF LOVE.

Different views are held by those who hope for salvation through our Lord and Savior Jesus Christ. There is one class that insists on faith pure and simple as the only path that will lead to that eternity of felicity to which all Christians look with hope and longing. This class will quote St. Paul on faith. Their tendency is to lead a simple, pure life, depending solely upon their passive faith for salvation. There is another class, and a constantly growing one, that professes to believe that salvation is not so much the result of a mental state as of an actual life, full of deeds that are constantly emphasizing that life. These claim that we are to be judged by the deeds done in the body, not the faith that is silent and inactive in the mind. They quote St. James, and finally turn to the twenty-fifth chapter of Matthew's Gospel, and triumphantly affirm that in this picture of the judgment simple faith, as such, does not appear, but that sentence is pronounced upon "the inasmuch as ye did it" or "did it not."

An argument here will be unnecessary; for the disagreement is more in word than in fact. Let us note that a very large class of most reputable commentators believe that the judgment scene here portrayed has no reference to unbelievers at all; that they are touched in still another scene; that it is between believers, Church members, those who have acknowledged Christ. We will not undertake to decide this grave matter; but the very questions asked by both parties seem to indicate that they were both alike acquainted with Jesus and his claims as Savior. We may certainly draw from this teaching of Christ the idea that, while faith is necessary to salvation, yet if it is true faith it must evince itself by works of love, and that this kind of faith (with fruits) is the only true saving faith Hence St. James emphasizes by saying. "Pure religion and undefiled is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" Christ emphasizes it in our lesson by constantly referring to the result of the life of faith (deeds of love) rather than to the mere mental state that otherwise might readily be misunderstood.

ON MINISTERING TO CHRIST.

Christ needs nothing that we can supply. Our arm is not long enough to reach him and do him personal service. If it were simply resources that he desired, "the cattle on a thousand hills are his," and the unmined millions of diamonds and gold and silver. But he has provided a way by which we may serve him. He is no longer here in visible, tangible presence. We can not touch him and minister unto him with precious ointment, but he is here in the persons of suffering humanity, and we may truly minister to him by proxy. But the work is so vast, and sometimes so unlovely and unpromising, that without faith in the Son of God we are unable to do it. But with faith in and love for him, opportunities for service open to us that are marvelous and beautiful. Here is work not only for the Mercy and Help Committee, but for all the League and all the Church and all who love the Christ. The body is to be touched and blessed with the touch of the Lord; the mind is to be ministered unto; the spiritual nature is to be nourished and guided —George V. Morris, in Western Christian Advocate.

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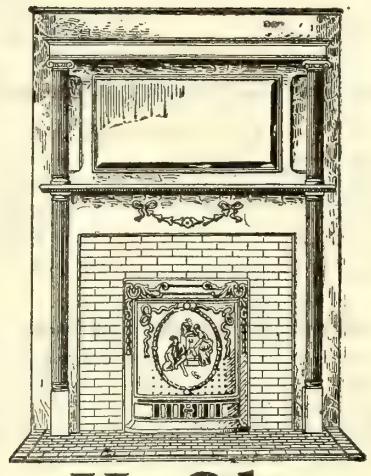
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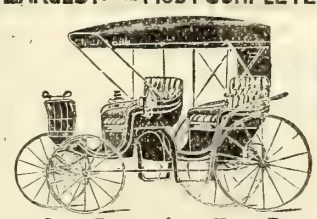
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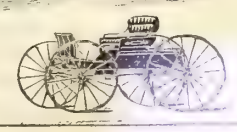
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NORTH STATE ITEMS.

Our old friend, Mr. Thomas Laws, of Hillsboro, was re-elected Register of Deeds of Orange county. If he serves out his new term he will have served as Register of Deeds consecutively for fifty-four years. This is the longest record known in North Carolina.—Durham Recorder.

Yesterday we mentioned the stranding of the Cape Fear Transportation Company's steamer Hawes, near Elizabethtown. Now comes word that two of the Farmers' and Merchants' boats are also on dry land between here and Wilmington—the steamers Driver and Johnson—Fayetteville Observer.

A man by the name of Bell was arrested in Reidsville Saturday on a warrant charging him with trying to induce the operatives of the Edna cotton mills, of that place, to come to Greensboro and work in the Revolution mills. He was bound over to court under a bond of $200.—Greensboro Telegram.

Mr. Robert McNairy, who resides near the Battle Ground, lost a valuable horse Saturday evening. He brought a load of melons to Greensboro, and before disposing of them, one of the horses hitched to the wagon became sick, dying in a short while. The animal had colic, caused by eating wheat.—Greensboro Telegram.

We learn that Mr. Emsley W. Stratford, who resides three miles south of town, broke the record this year in growing wheat. From 30 acres he harvested 633 bushels, an average of 21 1-10 bushels per acre. The wheat in 12 of these acres was damaged, or the yield would have been greater. One field of eight acres yielded him 253 bushels, an average of 31 5 8 bushels per acre.

The long continued and severe drought has cut off all crops in this section from 25 to 50 per cent.———Mrs. M. H. Oates, of Taylor's Bridge, recently had a hen to steal her nest some distance from the house. A partridge laid in the same nest with the hen. The hen sat on both the partridge and the hen eggs, and the result was that the hen surprised Mrs. Oates by bringing up a brood of six partridges and six chickens.—Clinton Democrat.

Mr. James Moyle has a horse that has probably placed a feat to his credit which no other horse can claim. This particular horse got a hind foot fastened in his mouth Saturday and when he withdrew the foot an upper tooth was withdrawn with it. When Mr. Moye reached the horse he found the tooth dangling by a small piece of skin to the gum. This is probably the first horse that ever pulled a tooth.—Salisbury Truth-Index.

One of the largest forest fires that has been in this county for several years has been burning in the Moss Neck section since last week. It originated from sparks from an engine on the Carolina Central railroad. This is the second recent fire we have had from this cause.———From all parts of the country, reports indicate serious damage to cotton and corn by the drought. In some sections corn is almost entirely ruined and the damage is generally estimated at about one half. Cotton is shedding badly and in some sections dying. Taken all together the prospect is a gloomy one for the farmer.—Lincolnton Robesonian.

Tarboro Southerner: Lafayette Pippen and Miss Hyman of Coakley, Jno. Pender and sister, children of F. H. Pender of this place, yesterday experienced an almost miraculous escape from death or serious bodily injury. They were out riding in buggies yesterday, when the storm came up, and sought shelter under the huge cow shed at Shiloh. They had not been under it long before the wind, which was very severe, blew this structure down. Its collapse was flatly complete, yet strange to say not one was hurt, nor was either horse. One buggy was crushed into splinters, while the other was strong enough to carry its load to its destination.

QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT--4th Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Aug	12
Stokes circuit at Rural Hall	Sept.	1 2
Sparta circuit at Shiloh	"	8 9
Reading Springs ct. at Greenwood	"	15 16
Jefferson circuit at Jefferson	"	22 23
Boone circuit at Blackburn's Chapel	"	29 30
Watauga circuit at Union	Oct	6 7
Creston circuit at Creston	"	13 14

STATESVILLE DIST. 4th Round —IN PART.—

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf	Sept	1 2
Iredell circuit: Snow Creek	"	8 9
Turnersburg circuit, Turnersburg	"	9 10
Mooresville circuit, McKendree	"	15 16
Mount Zion station	"	16 17
Taylorsville circuit, Rocky Spring	"	22 23
Stony Point circuit, Stony Point	"	29 30
Statesville station	Sep 30 .Oct	1
West End	Sep 30.. "	1

GREENSBORO DISTRICT---4th Round.

Frank H Wood, D.D., P. E., Greensboro, N. C

Jackson's Hill circuit, Macedonia	Sept.	1 2
Asheboro circuit, West Chapel	"	8 9
Asheboro station (at night)	"	9
Uwharrie circuit, Siloam	"	15 16
West Market St station (morning)	"	23
Proximity station (at night)	"	23
St Paul station, (morning)	"	30
Naomi station (at night)	"	30
Wentworth circuit, Mt Carmel	Oct.	6 7
Ruffin circuit Ware's Chapel	"	13 14
Reidsville station (morning)	"	14
Ramseur circuit, Franklinsville	"	20 21
Liberty circuit	"	27 28
West Randolph ct	Nov	3 4
Pleasant Garden ct, Friday	"	9
Randolph circuit	"	10 11
High Point station (at night)	"	11
Greensboro circuit	"	17 18
Centenary (at night)	"	18

SHELBY DISTRICT--4th Round.

W. R. Ware, P. E., Shelby, N. C.

Gastonia station	Aug.	11 12
Bessemer City circuit, Bessemer City	"	18 19
Belwood circuit, Kadesh	"	25 26
King's Mountain & Elbethel, Elbethel	Sept	1 2
Shelby circuit, Sharon	"	8 9
Shelby station	"	9 10
Cherryville circuit, Pleasant Grove	"	15 16
Lincolnton circuit, M Kendre	"	22 23
Polkville circuit, Clover Hill	"	29 30
Stanly Creek circuit, Dallas	Oct	6 7
McAdensville station	"	13 14
N Cleveland circuit, Casar	"	20 21
Lowesville circuit, Moore's Chapel	"	27 28
Mountain Island	"	28 29
Rock Springs circuit, Rehoboth	Nov	3 4
South Fork circuit	"	10 11
Lowesville circuit	"	17 18

WAYNESVILLE DIST. 4th Round.

F. L. Townsend, P. E., Canton, N. C

Clyde circuit, Long's Chapel	Sept.	1 2
French Broad circuit, River View	"	8 9
Mills River circuit, Shaw's Creek	"	15 16
Transylvania ct East Fork	"	22 23
Brevard station, Brevard	"	29 30
Spring Creek circuit	Oct	6 7
Leicester circuit, Camp Academy	"	13 14
Sulphur Springs circuit	"	20 21
Haywood circuit	"	27 28
West Haywood circuit	Nov.	3 4
Waynesville station	"	10 11
Canton circuit, Canton	"	17 18

FRANKLIN DISTRICT—4th Round.

C. M. Campbell, P. E., Franklin, N. C

Cullowhee circuit, East Laport	Aug	18 19
Webster and Dillsboro, Webster	"	25 26
Whittier circuit Olivet	Sep	1 2
Bryson City station	"	9 10
Bushnell circuit, Maple Springs	"	15 16
Highland circuit, Asbury	"	22 23
Andrews circuit, Andrews	"	29 30
Hayesville circuit, Sweetwater	Oct	6 7
Murphy station	"	13 14
Hiwassee circuit, Notla	"	20 21
Macon circuit Mount Zion	"	27 28
Glenville circuit, Cashiers Valley	Nov.	3 4
Robbinsville circuit, Robbinsville	"	10 11
Franklin circuit, Iotla	"	17 18
Franklin station, night	"	18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct, Tabor	Sep.	1 2
Salisbury, Main St	"	2
Concord ct, Center	"	8 9
Concord, Epworth	"	9
Concord, Central	"	15 16
Concord, Forest Hill	"	15 16
China Grove ct., Bethpage	"	22 23
Lexington station	"	29 30
Gold Hill circuit, Liberty	Oct.	6 7
Linwood ct, Wesley Chapel	"	13 14
Norwood circuit	"	20 21
Salem circuit, Salem	"	27 28
Albemarle ct Bethel	Nov	3 4
Albemarle station,	"	3 4
Mount Pleasant circuit	"	10 11
Salisbury, Church St	"	17 18
East Salisbury station	"	17 18
Spencer station	"	17 18

ASHEVILLE DISTRICT---4th Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville	Sept.	1 2
Bethel	"	1 2
Hot Springs ct. Paint Rock	"	8 9
Marshall ct Jewel Hill	"	15 16
Ivy, Beech Glen	"	22 23
Bald Creek ct., Bald Creek	"	29 30
Burnsville ct Shoal Creek	Oct	6 7
Swannanoa, Biltmore	"	13 14
Sandidge ct Moore's Grove	"	20 21
Hendersonville	"	21 22
Cane Creek ct, Sharon	"	27 28
Old Fort ct, Bethlehem	Nov	3 4
Weaverville ct, Weaverville	"	10 11
Central	"	17 18
Haywood Street	"	17 18

MORGANTON DISTRICT 4th Round

C. G Little, P. E., Marion, N. C

Marion station, Marion	Aug	19
Mcdowell circuit, Trinity	"	25 26
Table Rock circuit, Oak Hill	Sept.	1 2
East Rutherford circuit, Salem	"	8 9
Silver Creek circuit, Missionary Ridge	"	15 16
Morganton circuit, Zion	"	22 23
Forest City station Pleasant Grove	"	29 30
Henrietta station, Henrietta	Oct.	6 7
Rutherfordton circuit Centennial	"	13 14
Bakersville circuit Baker's Tile	"	20 21
Elk Park circuit, Thompson's Chapel	"	21 23
Estatoe circuit, Pine Grove	"	21 22
Broad River circuit, Gray's Chapel	"	27 28
Green River circuit, Lebanon	Nov	3 4
Morganton station	"	11 12
Connelly Springs circuit	"	17 18

CHARLOTTE DIST 3d Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit Harrison	June 30..July	1
Pineville station (D. C.)	"	7 8
Charlotte, Trevard Street	"	15
Charlotte, Dilworth	"	15
Monroe circuit, Prospect	"	21 2
Monroe station	"	22 23
Ansonville circuit, Concord	"	28 29
Polkton circuit, Harmony	Aug	4 5
Clear Creek circuit, Bethel	"	8
Weddington circuit Union	"	11 12
Waxhaw circuit, Pleasant Grove	"	14
Charlotte, Trinity	"	19
Derita circuit, Hickory Grove	"	32
Morven circuit, Sandy Plane	"	25 26
Charlotte, Avary	Sept	2
Epworth and Seversville, Seversville	"	2
Lilesville circuit, Shiloh	"	8 9

WINSTON DISTRICT.—3rd Round.

P. J. Carraway P. E. Greensboro N. C

Thomasville station, Fair Grove	June 30 July	1
Walkertown station Bethlehem	July	7 8
Kernersville circuit, Mt Vernon	"	14 15
Winston, Burkhead, night	"	15 16
Madison circuit Leaksville	"	21 22
Mocksville circuit, Zion Chapel	"	28 29
Mocksville station	Aug.	4 5
Forsythe circuit Lewisville (D. C.)	"	9 12
Winston, Grace Church, night	"	12
Davidson circuit, Goodhope	"	18 19
Winston circuit, Mt. Tabor	"	23
Forsythe circuit Brookston	"	24
Farmington circuit, Farmington	"	25 26
Summerfield circuit, Mt Carmel	Sep.	1 2
Danbury circuit, Mt Hermon	"	8 9
Jamestown circuit, Oak Ridge	"	15 16
Winston, Centenary	"	22 23



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Feb 8-1y

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated July 2 1900	No 33 Daily	No. 35 Daily	No. 66, Daily ex Sunday	No. 41, Daily.	No. 49, Daily.
	A M	P.M	P M.	A M	P M.
Leave Weldon	11 50	8 58			
Ar. Rocky Mount	1 00	9 52	....	..	.....
	P M				
Leave Tarboro.	12 21		6 00	..	.....
Lv Rocky Mount	1 05	9 52	6 37	5 05	12 59
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma	2 55	11 10			.....
Lv. Fayetteville	4 30	12 22			.....
Ar Florence	7 25	3 24		..	.....
	P. M	A M.			
Ar Goldsboro			7 55		.....
Lv Goldsboro				6 45	3 50
Lv. Magnolia				7 51	4 35
Ar Wilmington				9 20	6 00
			P.M	A. M	P.M.

TRAINS GOING NORTH.

	No 78, Daily	No. 102, Daily ex Sunday	No. 32, Daily	No. 40 Daily.	No. 48, Daily.
	A M		P M		
Lv. Florence	9 5		7 35		.....
Lv. Fayetteville	12 20		9 41	...	.....
Leave Selma	1 50		10 54	....	.....
Arrive Wilson	2 35		11 33	...	.....
		A.M.		P.M	A.M.
Wilmington				7 00	9 35
Magnolia				8 30	11 10
Lv Goldsboro		4 40		9 3	12 26
	P. M		A M	P.M.	P.M.
Leave Wilson	2 35	5 33	11 33	10 45	1 18
Ar Rocky Mount	3 30	6 10	12 07	11 23	1 58
Arrive Tarboro		6 46			.....
Leave Tarboro	12 21				.....
Lv Rocky Mount	3 30		12 07	..	.....
Arrive Weldon	4 32		1 00	.	.....
	P.M		A.M.	P.M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m. arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 4 p m, leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 45 a m arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Manton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m. arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 35 a m daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m. arrive Parmele 9 10 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 5 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N C., daily except Sunday 5 40 p m. Sunday 4 15 p m., arrives Plymouth 7 40 p m 6 10 p m. Returning, leaves Plymouth daily except Sunday 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily except Sunday 5 30 a m arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 45 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:01 a m, 3:40 p m.; arrive Nashville 10:20 a m, 4 40 p m. Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 1:45 a m, 5 25 p m arrive at Rocky Mount 12 10 a m 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11 40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:5 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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General Passenger Agent.

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Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Laura Haygood Home and School.

Miss Laura Haygood! In what Methodist home is not that name a cherished household word? Truly was she the best-known, the best-beloved woman in all our Southern Methodism. Rare native ability, high literary attainments, a winning personality, thorough consecration, long and faithful Christian service at home, and fifteen years of self-sacrificing labor in the foreign field, all combined to make Miss Haygood a most conspicuous figure, and to win for her the love and admiration of the whole church. It did seem that such a woman could not be spared, and now that God has seen fit to promote her to higher service above, her loss here is mourned as that of a beloved workman tried and true. Especially are the Woman's Missionary Society, whose work in China she so ably superintended, and also the faithful co-laborers, who looked to her both for mothering and for guidance and inspiration in that far-away land, most sorely bereaved. We can but feel we shall not find her like again.

It is as a monument to the precious memory of Miss Haygood that a Home and School is to be built in Soochow, China. And what more fitting monument could be conceived! In order that every one who loved her and the work for which she gave her life, may have opportunity to give some expression of that love through this Memorial, a joint stock company has been formed, and shares of stock in the School have been placed at the low figure of $10 00 each so that they may be within reach of all. This method was taken by Miss Haygood herself for raising funds to build the McTyeire Home and School in Shanghai—a School which she rejoiced to live to see completed, and of which she said, only two months before her death, "It is the joy of my heart." One of her last utterances in regard to the work in China was of the educational work in Soochow, and it was the cherished wish of her heart that a Home and School like McTyerie might be built there. Will we not heed her wish as her dying request? When soliciting funds for McTyerie she wrote this appeal—shall we not take it as coming to us with added force today for the Soochow School? She said: "Let the funds be a thank offering for the sweet communion of the church at home, for the privilege of hearing the gospel in our own dear mother tongue, and joining in prayer and praise about the home altar. Sacrifice some pleasure, some comfort if need be, to take stock in our Home and School. The Saviour would bless such a giving. There would linger about it something of the fragrance of the alabaster box of precious ointment." How beautifully this harmonizes with the thought in our Twentieth Century Thank-Offering to which we contribute also when we contribute to this memorial fund.

It is not necessary to plead for the Laura Haygood Home and School—it pleads for itself The purposes for which it is to be built—the Christian education of thousands of China's benighted daughters, the honoring of the memory of Miss Haygood, the swelling of our Twentieth Century Thank Offering, all commend themselves most strongly to every loyal Methodist. Truly every member of the church, men, women and children, will take pride and pleasure in helping to make it a grand success. The certificates of stock will bear a fine picture of Miss Haygood, and every home should be adorned with one of them neatly framed.

Those who take ten shares of stock can make themselves or some one else an honorary life-member of the Woman's Foreign Missionary Society, their names will be placed on the "honor roll" in our next Minutes, and they will receive certificates of stock. Any one taking one share will receive a certificate of stock. If any cannot do even this much they can co operate with some auxiliary in taking shares. How lovely it would be to take shares in memory of some departed loved one! Applications for certificates of life-membership and also of stock should be accompanied by a receipt from the Conference Treasurer, Mrs. J. W Alspaugh, Winston, N. C., and sent to Mrs S. C. Trueheart, Nashville, Tenn. It is greatly desired that payment for stock be made by Jan. 1st, but where this will be impossible, the time may be extended to March 1, 1901.

Stock in the Laura Haygood Home and School will not bear annual interest in dollars and cents, but owners thereof make a fine investment in the Bank of Heaven.

Dear reader, how many shares will you take?

Woman's Foreign Missions.

Stock in the "Laura Haygood Home and School" is being taken in all our Conference Societies, with few exceptions. Certificates of stock will soon be ready, and on application, with Treasurer's receipt, will be furnished by the Secretary Of course this fund will be counted in as a part of our Twentieth Century Offering. By the recent action of the Board honorary life-membership certificates will be granted any society or individual that contributes one hundred dollars as a Twentieth Century Offering, or three hundred for honorary life patron. For these certificates, also, application should be made to the Secretary's office. Address Mrs. S. C. Trueheart, Nashville, Tenn., and she will forward promptly. Our missionaries to China and Corea will await more favorable news from the East before starting out News from Brazil and Mexico shows success, though the need of more missionaries is great. The Monteagle Missionary Association opened its daily sessions August 6. This is one of the attractive features of the very attractive programme of 1900. Several returned missionaries will add the interest of the week. The conferences and discussions will, no doubt, as they did last year, quicken the zeal of many devoted workers who have come to the Assembly on purpose to gain something of value to take home to their societies—something of information, inspiration, enthusiasm. This Missionary Association of Monteagle touches every evangelical Church, and strengthens Christian unity.—Mrs. Trueheart in Nashville Christain Advocate.

Whatever the outcome of the troubles in China, mission board members in this country and in England, many of whom have been interviewed, believe the cause of Christianity has been advanced in China with wonderful rapidity during the past six weeks, and that what might have taken decades to accomplish in the ordinary way, God has accomplished in as many days. More volunteers are applying for service in China than can be sent, and this to Presbyterian and Congregational boards, and to Roman Catholic orders, the three who have suffered most at Boxers hands.—The Chautauquan.

TAR HEEL Cough Syrup, it cures. 25c.

AGENTS WANTED For the Illustrated History of Methodism
THE STORY OF ITS ORIGIN AND PROGRESS FROM ITS FOUNDATION BY JOHN WESLEY TO THE PRESENT DAY.
By Rev. James W. Lee, D D., Rev. Naphtali Luccock, D.D. and Prof. James Main Dixon, M. A.

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S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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SPECIAL ADVANTAGES:—
Beautiful and healthful situation.
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aug 1 3m Lenoir, N. C.

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(MALE.)
REV. J. M. DOWNUM, A. B., Principal.

A school of high grade for boys and young men.

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Normal course for public school teachers.

High, healthy location. Mineral water convenient.

Terms for Board and Tuition moderate. Limited number taken. Personal attention to each student. Thorough work.

I shall be glad to correspond with parents who have boys to educate, and will guarantee satisfaction.

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AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon Ga.

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The best Kidney preparation on earth, and a 10-CENT BOX contains nearly as much as others sell for 50 cents. If your druggist will not supply you, send us five 2-cent stamps and get a box by mail.
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No Trouble to Answer Questions.

Frank S. Gannon, 3d V. P. & Gen. Man.
J. M. Culp, Traf. Man.
W. A. Turk, G. P. A.
WASHINGTON, D. C.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	1:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton.	11:52 a m.	3:3? p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.
No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, makes close connection at all junction points.
L. P. NICHOLS, Gen Man.
E. F. REID Auditor, Chester, S. C.

In writing to advertisers please mention North Carolina Christian Advocate.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A correspondent who is liberally improving a fine place, writes that he has a well drained piece of swamp, wooded with Gum and Pines. He does not want to clear it, but wants to know what kind of grass to sow in the grove to make it look well. It depends on the density of the shade whether any grass will grow there. The chances are that in a soil like that, if the trees are far enough apart, for grass to grow among them, the rank weeds will choke the grass. The only mixture I could suggest is Red top, Tall Meadow Fescue and Foul Meadow grass mixed about 8 pounds of each per acre or even heavier. Then pay attention to an occasional mowing to keep down the weeds.

A Wilkes county friend wants to know more about winter gardening with glass sashes and frames. I have sent him about the last copy of my bulletin on Gardening Under Glass, of which 50,000 were distributed. He wishes to know the size of frames, and whether the glass is put in with putty or slid in a groove, or simply laid on the frame. He also asks where he can get fertilizers for cabbages. The frame for a cold frame can be made of any desired length. They are about six feet wide to accommodate a sash 3x6 feet. These sashes slide on cross rafters on the frame. The frame is 18 inches high at back and 12 inches in front or towards the south, so as to slope to the sun. The sashes are made with bars running lengthwise, and one cross piece on the middle to prevent spreading. The glass may be slipped into grooves in the bars and simply butted, or they may be lapped like shingles and puttied in. The sashes should be made one and a half inches thick, and at present prices of glass will cost about $2.50 each. The frames are made of rough lumber. You can get fertilizer from any dealer in Winston. A friend from McDowell Co., says that he would rather have my opinion on an agricultural topic than that of any other man, and hence he wants me to give him my opinion of a formula for a compost which has been commended to him by a Virginian. The formula is: "Take one ton of good fresh stable manure. Pile on ground under cover, and wet thoroughly with hot water. Cover closely with two tons of rich dry earth, until fermentation ceases. Then uncover, and mix with the manure two barrels of air-slaked lime and 225 pounds of salt. Mix thoroughly and then add the earth again and mix again, and let lie for ten days. Then sift and it is ready for use." Our friend adds, "What I want to know is; 1st, will the earth collect and hold the escaping ammonia or not, and 2nd, if the lime will take up the chloride from the salt and leave the soda free and available, and 3rd, if the formula is good, would it not be better to add half a ton of acid phosphate, and substitute a ton of plaster for one ton of dirt. The man who gave me the recipe says that it is as good as any fertilizer on the market costing $25 per ton. If you think it would answer for wheat please give me your opinion or suggest any improvement." One of the most amazing things to me is the readiness with which farmers take up with any sort of a compost mixture that some body tells them is as good as a chemical fertilizer. They will go to an immense amount of trouble and labor to make up a pile of stuff that is hardly worth the labor when it is done. So far as the compost proposed is concerned, nothing but a chemical analysis would tell what it would be worth. The addition of lime to the manure would certainly volatilize the ammonia, and the earth used would no more keep it in than the organic matter of the manure would. There might be some chloride of lime formed, and there might be some soda set free, but I hardly understand what you mean by the soda being left free and "available." Available for what? Soda is not plant food, though there are a few cranks who are interested in salt works who are trying to persuade the farmers that soda will make a cheap substitute for potash. But the most careful and accurate experiments have uniformly shown that plants cannot grow without potash even if soda is furnished, and that with plenty of potash they can thrive without any soda at all. So it is evident that soda is of no use in a fertilizer. Salt in a compost may have some effect in rendering matters soluble that would not otherwise be perhaps, but salt is not plant food, but plant poison. Every compost peddler who goes through the country humbugging the farmers to use lime and salt as component parts of his mixture, while the mixture they use, if worth anything at all, will be worth more without either.

In fact, for the ordinary farm crops, composting is a pure waste of time and labor. Stable manure piled and composted and turned will lose value, no matter how carefully it is done. In gardening on an intensive plan under glass it is necessary to form a carefully compounded compost for our pots. In this case we can afford to lose some of the value of the manure in "piddling" over a compost pile, as though it was something to bow down to and admire, and to be ladled out by the spoonful when there is not plant food enough in a shovel full to equal a teaspoonful of good fertilizer, makes us doubt the common sense of the ordinary farmer. A ton of stable manure mixed with two tons of rich earth is not a bit better than it would be if spread at once on the land, and all that the rich earth has gained has been lost by the manure, and would not have been lost had the manure been spread as soon as made on land where some plant was waiting to use it. And the rich earth would have been just as good if it too had been spread on a spot that needed rich earth. The lime would have done as much good too if it had been spread where it was needed, and the land would have been better off without the salt than with it. But your "formula" proposes to have you haul the manure, and pile it, and then to go to the labor of heating water, and burning fuel to do it, so that it may be started to heating. And when the natural carbonating of the ammonia through the action of the carbonic acid present is not enough, you are to add lime-carbonate to hasten the process of throwing off ammonia, merely for the fun of trying to catch it in the earth cover. And after all this turning and sifting you have a mass of far less value than the original ingredients had if used separately. You have merely wasted a lot of time and labor without adding any value at all except to get the materials into a better mechanical state for the dribbling which our farmers are so fond of. My advice is to save all that useless expenditure of labor. If you have stable and yard manure, get it out as fast as possible after it is made and on to the land where crops are waiting for it. Manure cannot be hoarded without loss, no matter whether it is under cover or not. If you have rich earth that is not needed where it lies, and have time to haul it, then spread it too where it will help poorer land. If your land needs lime, then spread the lime too, and do all this with a tithe of the labor and time that it would take to mix them and make them of less value to you. Then, if you have not enough of manure or rich earth to cover the field you want to cultivate, get what the field needs in the way of plant food in a commercial fertilizer, and you can then know just what you are putting on the land. But I say, get what your land needs What this is, no one can tell you No chemist can analyze your soil and tell you just what it lacks to make it productive. He may be able to tell you that a piece of land, which you know to be perfectly unproductive, has an abundant supply of plant food in it, but it is in such an insoluble state that no plant can get some one or more of the ingredients, without which it cannot be productive. You can find out what the lacking element is by experimenting with plots on which each form is applied separately, and mixed in varying proportions, and by studying the results you can find out what your soil needs most, and what you have no need for buying in a fertilizer. And you can do this as no one else can do it for you. If you find on experiment that acid phosphate has no effect on crops on your land when applied alone, then try it mixed with some form of nitrogen, and on another plot mixed with potash. Then try potash alone and mixed with nitrogen, and in this way you will ascertain by comparing the results with a plot of same size on which no fertilizer is applied, just what your land needs and what does no good.

Then buy that which is needed and save the money you would spend in buying what you do not need. In all the upland red clay of our Piedmont section, it will usually be found that phosphoric acid and nitrogen are the things most generally needed, and that potash has little effect. The nitrogen you need not buy for our ordinary farm crops, except tobacco, and acid phosphate will very probably fill the bill for you in a rational rotation of crops. In some sections of the eastern part of the State, however, the chief need is for nitrogen and potash, and on many soils there which have had year after year applications of complete fertilizer for the cotton crop, there has been such an accumulation of the excess of phosphoric acid, that acid phosphate has little effect on the soil. Hence the need for studying your soil, so that you need not spend money for things you do not need, and that you may afford to be more liberal with what your soil does need. Make all the manure you can and save it carefully, but get it where it will feed your crops as soon as possible, resting assured that manure in the barn yard, like money in a bank, is losing interest, and can only be made to pay when well invested. Mixing inferior matter with the manure does not make the pile all manure by any means, but will invariably lead to the loss of value. In short, study your farm, and do nothing without a reasonable prospect of improvement. Of all things let alone the men who have secrets to sell. They are frauds without exception, either knowingly or ignorantly.



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In your appearance will give you new courage in the battle of life. A handsome suit of hair, well kept, is a badge of gentility.

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PROFESSOR HERTZ'S GREAT GERMAN HAIR RESTORATIVE,

Is the best preparation for the hair in use. Not a dye, but essentially a toilet article, which, by invigorating the roots, restores gray hair to its natural color, produces a rapid and luxuriant growth causes the hair to grow on the thin and bald places, eradicates dandruff, and renders the hair glossy and pliable Highest testimonials From Prof. W. E. Abernethy, president Rutherford College, N C., March 14, 1898:

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SOUTHBOUND.

	No. 403.	No. 41.
Lv. New York, P.RR.	*11 00 a m	*9 00 p m
Lv. Washington, "	5 00 p m	4 30 a m
" Richm'nd, A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.	*8 45 p m	*9 20 a m
Ar. Weldon	11 10 p m	11 43 a m
Ar. Henderson	12 56 a m	1 35 p m
Ar. Raleigh	2 22 a m	3 38 p m
Ar. Southern Pines	4 27 "	6 00 "
Ar Hamlet	5 14 "	7 00 "
Lv. Wilmington, S. A. L.		*3 05 p m
Ar. Monroe, S. A. L.	*6 53 a m	*9 12 p m
Ar. Charlotte, S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester, S A. L	*8 13 a m	*10 55 p m
Ar. Greenwood	10 45 a m	1 12 a m
Ar. Athens	1 24 p m	3 48 a m
Ar. Atlanta	3 50 p m	6 15 a m
Lv		

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar Wilmington		*12 05 p m
Ar. Southern Pines, S A L	*12 02 a m	*9 00 a m
Ar. Raleigh	3 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*5 15 a m	*7 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

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OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

BURGIN. — Benjamin Man Burgin was born in McDowell county, N. C., July 9, 1839, and died at the home of his nephew, T. E Neal, on Mills River, Henderson county, N. C., June 15, 1900. He was nearly 61 years old, and was never married. He passed through the civil war, and contracted a disease which rendered him unable for work for several years. But for some years his health had been better. About three or four weeks before his death he was taken down with lagrippe, and his old trouble, "chronic diarrhœa," returned, and soon did its fatal work. He bore his sickness with remarkable patience and endurance.

This writer visited him in his sickness, and each time found him resigned to the Lord's will, frequently saying, "If it is the Lord's will to take me I am ready" He died just as though he was going to sleep. Uncle Ben was a quiet, harmless old man, and had the love and respect of all who knew him.

He had been a faithful member of the Methodist church for a number of years. He has left two sisters and many friends to mourn for him, "but not as those who have no hope"

Farewell, Uncle Ben, till we meet you in the sweet bye and bye.

J. A SRONCE, P. C.

August 10, 1900.

FREELAND.—Mrs. Fannie Freeland, daughter of James and Mary Black, wife of Joseph G. Freeland, was born in Ballymannor, Ireland, March 24, 1833; came to America with her widowed mother, 1840; married Mr. Freeland November 28, 1888, and, after a lingering illness, died July 8, 1900, at Charlotte, N. C.

When quite young Mrs. Freeland joined the Presbyterian church, but after her last marriage she united with Tryon St. Methodist E. Church, South. She was pre-eminently a woman of affairs. By her energy, industry and frugality she accumulated a comfortable property. Her mind was absorbed in business matters until a few days previous to her death when, under the ministrations of her devoted husband, she was led into a higher and broader sweep of faith in God. From that moment she relinquished the things of earth and clung to her Saviour with an ever deepening and soul satisfying experience.

HER PASTOR

COLEY.—Mary Elsie Coley, daughter of James H. and Margaret M. Coley, was born on August 18th, 1884, and died on July 27th, 1900, after an operation for tumor, consequently was 15 years, 11 months and 9 days old.

She professed faith in Christ and joined the M. E. Church in Mocksville when quite a child, since which time she has led a consistent Christian life.

She loved her home and relatives as few seldom do She was especially devoted to her little neice and nephews and never seemed happier than when doing something to add to their pleasure.

She has time and time again sacrificed her own pleasure for the happiness of others. She always considered this a special privilege.

For the last three years she has suffered much, but she bore it all with much patience and never complained of her affliction.

Her last request, just previous to being carried to the operating room at the hospital, was that "should she fail to survive the operation to tell her brothers and sisters to meet her in heaven."

She has now gone to that Home prepared for those who love the Lord, and it is our earnest prayer that she will have the pleasure of welcoming her loved ones to that blissful shore.

Besides her father and mother she leaves three brothers, five sisters and a number of other relatives and friends to mourn her death.

Out of a family of nine children she was the first to be called to pass through the valley of the shadow of death. But she was prepared for the summons. May we all live to act so that when we are called we may be ready to pass through the dark valley without fear. We can then say, "Oh! death, where is thy sting? Oh! grave, where is thy victory?"

The funeral of the deceased was conducted from the home in Mocksville on Sunday afternoon, July 29th, by her pastor, Rev. H. H Jordan, after which the remains were laid to rest under a bank of flowers in the quiet "City of the Dead."

Resolutions of Respect.

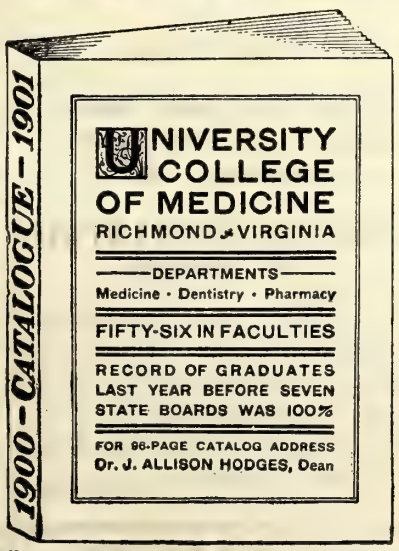
Whereas, It has pleased our alwise and loving heavenly Father to remove from this Sunday-school to her eternal home one of our loved members, Mary Elsie Coley; therefore, be it

Resolved 1. That we fondly cherish the memory of this lovely girl who, as a bud, was just unfolding into the flower of a fair and promising young womanhood; that we emulate the Christian virtues of loyalty and fidelity to duty, unselfish consideration of others, meekness of spirit and gentleness of manner, which characterized her life.

2. That as a Sunday-school we tender our heartfelt sympathy to the bereaved relatives and pray that the divine Healer and Comforter may, in an especial manner, be with them binding up the bleeding hearts, pouring in the oil and wine of consolation and supplying to them rich measures of strength and grace in this hour of bereavement and sorrow.

3. That a copy of these resolutions be spread on the minutes of our school, a copy be sent to the bereaved family, and a copy each to the NORTH CAROLINA CHRISTIAN ADVOCATE, Davie Times and Davie Record.

MISS MATTIE EATON,
MISS ELVA KELLY,
MISS CLYDE SHEEK,
Committee.



jly18-tf

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jly4-5t RALEIGH, N. C.

NEWS OF THE WEEK.

Wednesday, Aug. 15.—It is said the fanatics of Peking are again in control of the city———General MacArthur cables that he has 5,125 soldiers on the sick list———Secretary Gage says he has no fears regarding the heavy export of gold———Our government has ceased making preparations for wintering our troops in China———An extra session of the Kentucky legislature is called to amend the Goebel election law———A report comes from Shanghai that the allied forces have reached Peking, but it is not credited———The Populist convention of Mississippi, with a very small attendance, nominates an electoral ticket———Japanese officials predict that the Chinese will evacuate Peking before the invading army arrives there——— The governor of Tennessee makes requisition on the governor of Florida for J. M. Toler charged with stealing from Lillian Russell———The British trans port with troops reaches Shanghai. The viceroy protests to Admiral Seymour against their landing and the Admiral cables to London for instructions——— In New York city last night an immense crowd of white men attacked the negro settlement and for a while pandemonium reigned. A negro had killed a policeman. Many negroes were beaten——— Among the Filipino records captured by General Funston is a letter from Montague Leverson, to a Filipino leader, charging President McKinley and all connected with the war with being pirates and advising the Filipinos what course of action to pursue.

Thursday, Aug. 16.—Ex-Senator Ingalls died yesterday———The Ninth cavalry (colored) sails for Taku——— Pierce Sauve, of Tampa, Fla., is killed by lightning in Asheville———France wants vessels to ship 1,000,000 tons of coal from Norfolk———The report that Princess Troubetsgey wandered from her power is denied———A dispatch to the Austrian foreign office says Peking has been captured———The allied forces occupied Tung Chow without resistance on the 12th———A Japanese report says the armies were to attack Peking last Wednesday———In the boroughs of Manhattan and Bronx, New York, the increase of population since 1890 has been 535,299———The statement is made that a man in Wilson county and his wife have been arrested for starving to death four children of the former——— The rioting in New York lasted from midnight Wednesday until daylight Many were injured. One policeman was dangerously wounded———The negro Harriss, who killed Policeman Thorpe and which caused the race riot in New York Wednesday night, has been captured in Washington city———The Democratic executive committee of New York calls the state convention at Saratoga September 11th. Hill's candidate for temporary chairman was defeated—23 to 26———General Chaffee is instructed to go to the legations for the Americans or to receive them at the outer or inner walls of the city. He is to use his own discretion as to the location——— The appeal of Li Hung Chang that the armies advance no further than Tung Chow and that an armistice be declared and the foreigners in Peking be delivered there, was answered by our government yesterday. The request was ignored.

Friday, August 17th.—Mark Hanna puts two negro men on his advisory committee———A steamer arrives at Seattle frome Alaska bringing $4,500,-000 of gold———The closing argument in the Powers-Goebel case will be made this morning———Charles H. Angle, a railroad expert, dies from heat prostration at Norfolk———Two Italians who arrive in New York from Naples are detained and will be deported———W. J. Bryan will devote next week to speech making in Kansas and Nebraska———The rail way and the cotton compress men make their agreement as to cotton for the coming season———At Pretoria the leaders of conspiracy to kidnap Lord Roberts have been put on trial by court-martial———There was no rioting in New York last night though there were many men and women on the streets in the locality ready for a row——Lieutenant Jarvis, of the revenue cutter service, cables the treasury deparment that there are no epidemics of diseas at Cape Nome———The remains of C. P. Huntington were buried in New York yesterday. For seven minutes the entire railroad and steamship system of which he had been the head suspended business ———The allied forces captured Peking last Wednesday night after obstinate resistance. Immediately on entering the city the troops surround the legations and found all the inmates safe——— Serious race trouble is threatened in Liberty county, Ga. The governor has ordered a company of state troops there. Negroes have set fire to two towns and torn up part of the railroad track. One white man and one negro have been killed.

Saturday, August 18th.—F. J. Moses, former governor of South Carolina, is arrested in Boston on the charge of stealing $5.00———The policy of our government has not been changed in the capture of Peking as to its demands in China———Four thousand operatives are thrown out of work by the temporary closing of cotton mills in the state of Maine———The census returns show the population of Greater New York as 2,-437,202, an increase in ten years of 37.9 per cent.———In the Powers-Goebel murder case the jury find the defendant guilty and fix his punishment at life imprisonment———The British press are very laudatory of the efficient official intelligence of the American authorities regarding affairs in China———Fourteen hundred Cuban school teachers visit Washington They are received by the president and spend the day sight-seeing ———H. M. Wilkinson and Miss Josephine Packard, of Dover, Del., are arrested in Atlanta. The latter is the sister of the former's wife whom he deserted for his sister-in-law———An address to the Democratic voters urging them to meet September 1st to organize campaign clubs has been issued, signed by W. J. Bryan, A. E. Stevenson, J. K. Jones and W. R. Hurst———Chief of Secret Service Wilkie says there is not a bit of truth in the sensational report of anarchists being held on arrival at New York on rumor of a plot to assassinate President McKinley———The two great steel companies agree with the Midvale mills that the latter shall have part of the contracts for furnishing armor plate for the warships if it will not compete with them for the larger contracts——— There are still conflicting reports as to how the allied forces entered Peking, one saying without resistance, while another says the gates were blown open Wednesday night, after an all-day's fight.

PERRY DAVIS' PAIN-KILLER.—Its valuable properties as a speedy cure for pain cannot fail to be generally appreciated, and no family should be without it in case of accident, or sudden attack of dysentery, diarrhœa or cholera morbus. Sold everywhere. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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NORTH CAROLINA

Christian Advocate.

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ESTABLISHED 1855. GREENSBORO, N. C., AUGUST 29, 1900. VOL. XLV., NO. 35.

BE BRAVE, SOUL.

It was a weary hour.
[redacted] lily-bell,
[redacted] ower!
It leaned like an angel against the light;
"O soul!" it said, sighing, "be white, be white!"

I stretched my arms for rest
I turned to the evening cloud—
A vision how fair, how blest!
"Low heart!" it called softly, "arise and fly,
It were yours to reach levels as high as I."

I stooped to the hoary wave
That wept on the darkening shore.
It sobbed to me: "Oh, be brave!
Whatever you do, or dare, or will,
Like me, go striving, unresting still."

– Elizabeth Stuart Phelps.

A NINETEENTH CENTURY question: "Will you take a Sunday-school class?"

Twentieth-century question: "Can you teach a Sunday-school class?"

IT IS not worth while being religious, unless you are altogether religious. It won't do to be merely playing at religion, or having religion on us as a bit of veneer. It must saturate us.—Professor Drummond.

IT HAS been well said that one of the grandest things God ever launched into existence is "The Imperative"—thou oughtest. Were we left only to our inclinations, how little we would accomplish. Let us thank God for the divine stimulus—thou knowest, therefore thou oughtest.

"SIR," said Dr. Sam Johnson, "The life of a conscientious clergyman is not easy. I would rather have Chancery suits upon my hands than the care of souls. No, Sir, I do not envy a clergyman's life as an easy life." "Nor," he added, "do I envy the clergyman who makes it an easy life."

DR JOSEPH PARKER, of the City Temple, London, recently said to his audience: "I spend nearly the whole of my life in making marginal notes upon my study Bible, and it is to me very profitable reading. That to me is the most valuable work I have ever attempted—to take my heart and set it on the margin of the Bible, verse by verse.

THINK! Think!! Think!!! Such were the words written in large letters upon a card which a young student kept suspended above his desk. If a mere student needs such a reminder, how much more the preacher who, with all his additional cares, must be a student still. To produce sermons wrought out by his own brain-power, throbbing with his own heart-life, surely he must think, think, think. But oh, the power of such preaching! How hungry the people for it!

OUR sister church is making strenuous effort to secure 100,000 volunteers in response to a call for personal workers A card has been prepared for signature which reads as follows: "I wish to be enrolled as one who will, by personal effort, seek to reach and bring to Christ, at least ten persons before Dec. 31st, 1901" Such a card will not likely be presented to you, dear reader, but why not make such a resolution in your heart and go to work at once?

THE Independent pays a well deserved tribute to our missionaries when it says:

"They go because they must. There is a necessity laid upon them which the critic does not feel. The rasping locust does not understand why the lark must sing. There is an inner compulsion. Such a man feels that he must give to others the blessings he possesses. The Lord Jesus lived His hard, beneficent life on earth because He had to; He died His painful redemptive death because He felt He must. Paul's 'Woe is me if I preach not the Gospel' expresses the self-sacrifice forced on one who apprehends the duty to love one's neighbor as one's self, and is glad to obey the mandates of the 'stern daughter of the voice of God.'"

THAT was an honest, conscientious preacher who said that the devotional life of the minister will determine, in general, that of the people whom he serves If he carries with him into their homes and into the church a consciousness of God, warm, joyous, and full of certitude, their hearts will glow and be glad. "May we not justly inquire whether the fault of dull, stereotyped prayer-meetings does not rest more largely with the minister than we have been willing to admit? And may not the decline of interest in our social services be checked by a higher degree of devotional preparation on our part? If our private communion with God has not made our hearts strong and buoyant nor given us any uplifting message, we shall scarcely censure the people for closed lips and dull hearts at the hour of praise."

Every minister will doubtless, in his heart, say Amen, to this. But the fault of the dull, stereotyped prayer meeting does not lie wholly with the minister—there must be preparation of heart on the part of the people as well. Once, in what seemed to us about the coldest, deadest, mid-week meeting we ever attended, a good brother, in response to an invitation for any to speak, arose and said: "I never enjoyed a prayer-meeting more in my life—it has done me great good" We were then and there convinced that this brother had brought something to the meeting that we had not, and that one's enjoyment of such a service depends more upon the keenness of one's spiritual appetite than the character of the spiritual food or the manner in which it is served. It is possible to relish even the reading of a chapter, though the exposition be common-place, the most lifeless singing, the most scattering prayers, the most stereotyped testimonies, if one's own heart is in tune and one is hungry for Christian fellowship. Brother, sister, do you enjoy your weekly prayer-meeting?

THE manner in which two verses were added to the familiar hymn, "I'll go where you want me to go, dear Lord," and especially the verses themselves, will doubtless be interesting to many. It is related by President T. C. Reade in the Western Christian Advocate. It was during a recent camp-meeting, and a love-feast was being held. This hymn had just been sung when a lady arose and said that it was perfectly easy for her to carry out the sentiment of that verse. She was always glad to go where the Lord would have her go, but she found it difficult sometimes to stay where the Lord wanted her to stay. Sometimes when she wanted to go to camp meeting or some evangelistic services, it was necessary for her to remain at home and wash dishes and scrub floors and look after her little family. Her cross was to stay where the Lord would have her stay, and she said she wished some one would write another verse on staying where the Lord would have you stay. Says the writer, "I took my pencil and wrote on an envelope,

"I'll stay where you want me to stay, dear Lord,
In patience and quietness sweet;
I'll watch and I'll wait till you say, 'Well done,'
Then my glory shall be complete."

"This I passed to the lady, and she had the choir sing it. She went from the meeting to her room and engaged in earnest prayer. In the afternoon she came to me and handed me an envelope on which was written the following verse:

'I'll give what you want me to give dear Lord,
My money, my talents, my time;
Most gladly I'll suffer reproach with thee,
For in glory with thee I'll shine.'

And within the envelope was found the exact sum of money which, in united, earnest prayer during the morning, we had asked God to touch some heart to give for some definite urgent need.

THE Religious Telescope indulges in a friendly talk with parents that is so timely we quote in part:

The colleges are about to open. Have you sons and daughters ready to enter? Will you not send them—to one of our own colleges, of course?

The desire for immortality is native to all men. If you would make your influence immortal, educate your children, thus multiplying manifold the good they can do.

Live another year in the old house, and send your children to college. They need culture and the success-promising character of college life worse than you need a new home, or the income of some investment, or the interest on your hoarded treasure.

Have you succeeded without collegiate education? Is there no unnatural cruelty in your avowed purpose to require your son to seek success without better preparation than you had; for do you not know that success was easier in your generation than, with the same information, it is going to be in his generation?

Is your child a girl, and have you on that account concluded that she needs but little culture? What a mistake! In the interest of the race, and on behalf of the generations to be and the intellectuality of the future, we plead that if any child is to be left in ignorance it shall not be the daughter.

If your child is a Christian the duty of giving him a good education is all the greater. You have no moral right to doom your own offspring to a Christian service less useful than the best of which he is capable. Consecration is always a blessing to God's cause, but the blessing is by so much the greater in proportion to the culture of the consecrated.

"All wisdom" says some modern philosopher, "is a trust for the sake of ignorance;" and it must be comfort to the dying father that he has committed to his own children, through collegiate culture, this trust of wisdom. Will you not see to it that your sons and daughters are thus prepared to be the benefactors of the unlettered, and that they are not left themselves helplessly and dependently unlettered?

But you say you are going to leave your money to your children, and that this will be compensation for any want of intellectual advantages they might have, for money rules the world. What a blunder! Did you not know that mind not money is king? It is even so. Wealth has power, but intellect is nearly omnipotent; and gold bows reverently to mind. Thinking is the master business of the earth; and all the wealth of all the millionaires cannot buy for your child the inestimable ability to think, unless you have enabled him to acquire it before that child becomes a man. Better use every dollar of his patrimony on his education, for that is the only safe investment after all. Since a fool and his money are soon parted, will you persist in refusing to your child the opportunity to gain wisdom?—Cumberland Presbyterian.

CONTRIBUTIONS.

Woman's Work in the Church.

BY MRS. HUGH PRICE HUGHES.

One of the most hopeful aspects in the church life of today is the increasing interest women are taking in questions affecting church work and organization.

In the days of our grandmothers, women adorned the church by their devoted and saintly lives. They unobstrusively rendered much quiet service, and gave themselves specially to the visitation of the poor and sick members. Beyond this, however, they did not go. Their names were not on committees, nor did they attend church meetings or speak in public. They were more known for what they were than for what they did. Their names and influence still live in our memory like a sweet, faraway perfume, and would that we all had their saintly spirit and unselfish devotion, which made their lives so lovely and pleasant! Times are changed since then, and in the churches of today we find women in the forefront of all active and aggressive work, influencing their organization and policy to no small extent, and in many cases becoming themselves the pioneers of new and successful movements. With increased power, responsibility and opportunity, comes the temptation, which is as old as humanity and yet ever knew, to use these things for personal ends, and allow personal feelings and objects to creep in and degrade the work which belongs, not to us, but to our great Lord and Master, Jesus Christ.

It is generally said that women are more prone to petty personal feeling and childish jealousies than men. I cannot say that in my own personal experiences I nave found this to be the case; but still, we all know only too well how, from the days of Euodia and Syntyche downward, personal aims and ambitions have marred and degraded some of the best work the church has ever done. If women are to inspire, ennoble and bless the work of the church in the Twentieth Century, let them ever watch and pray against low motives and petty personal aims and jealousies. Directly self comes in, the divine, mysterious power, without which no Christian work can fulfill its high aim, goes out, and the whole thing sinks to a lower level. It seems to me that Christ in his teaching puts much more emphasis upon the spirit which his followers exhibit in their lives than upon the actual amount of direct work they do. Not that he discourages the latter—quite the contrary; but if the spirit is pure and noble, then the work will be so too. God grant that our women may always be high-minded, that by his help they may never condescend to meanness or pettiness, and that into every small detail of church life and church work they may bring nobility of mind, a wide outlook, and a selfless spirit.

I think it will be interesting to indicate very briefly some of the main lines on which women's work in the church may be developed in the coming century. First of all, there is the tremendous field of foreign missions. The late Professor Drummond, in a work published since his death, entitled "The New Evangelism," gives a striking chapter on "Foreign Missions," which it would do every missionary good to read, even though they might not agree with all his conclusions He points out, however, the varied nature of the work now required in the missionary field, and the delicacy, insight, tact and adaptability that will be needed to carry the full Gospel of Christ, in all its breadth and many-sidedness, to the heathen. Women generally excel in work requiring these special qualities, and much of it must be done by women if it is to be done at all. To India, especially, we in England have a tremendous responsibility, and if the millions of India are ever to know Christ he will have to be revealed by the agency of women missionaries, because by them alone can the native women be effectually reached, and until the women are reached Christianity will never triumph. The Christian home and all which that implies is the foundation on which Christian civilization is built. As high class teachers, doctors, nurses, the field open to women is immense, and God grant that many of our educated and priviledged young women of today may hear the call to foreign missionary work, and rise up and obey. We know, of course, that there are already many gifted and devoted women missionaries in the field, but the supply is as nothing to the demand, and the Twentieth Century will, by the help of God, see large developments.

When we turn our thoughts homeward, the scope for women's work seems practically endless. The Sunday-school teacher, the leader of the mothers' meeting, the district visitor, all have an honored place of great usefulness and opportunities. Their work is absolutely necessary to the very existence of the church, but in these days of complex civilization and crowded centres, there is great need for many other agencies. The churches should exercise much greater care and watchfulness over their young people, and in this direction there is vast scope for women's work. Where do the hundreds of boys and girls who pass through our Sunday-schools go? That is a question which has often been asked, but the answers to it are far from satisfactory. We know, alas! that many of them are found later on by rescue workers in places and circumstances where they ought not to be. Just at the most critical age in the life of a boy or girl when they are passing from childhood into youth, there is a fatal want and lack in our church system and education.

The formation of guilds and clubs for boys and girls who are passing beyond the Sunday-school age is work of the utmost importance. A Sunday Bible class, though excellent, is not enough, because it is the weak day associations that influence the character very strongly at that age If, after work, the evening hours are spent in pure society and surroundings, tastes and habits are formed which last through life. A boy's or girl's evening club or guild need not be a large one in order to be successful The great desideratum is the personal interest, the sympathy, the tact of the leader, and the living touch which she has with the young lives around her. A woman is often very successful with boys at this age, as they are particularly open to feminine influence.

I think also another direction in which young men and young women may be greatly helped is in showing them simple old-fashioned hospitality. The apostolic injunction is, "Be given to hospitality," but, in the elaborate and artificial social life that surrounds us, hospitality is looked upon as an arduous undertaking that requires preparation and toil, and the beautiful simplicity of the apostolic idea is entirely lost. In great centres like London, where young men and women come up to town for the purpose of business or study, and are forced to lead lonly lives in lodgings and business houses, I know from experience that nothing helps so much to keep them straight and in touch with church life as to be received and simply entertained as guests in Christian families. Women who are heads of families little know the life long good they may do by asking some solitary young man or woman to a Sunday meal, and by letting them feel that it is possible for them to drop in sometimes in the evening. I know one woman who refused entirely to see ordinary callers on Sunday afternoon, but who yet opened her house to young men who were living by themselves, and made them feel that they were always welcome. They greatly enjoyed and appreciated the genial family life and conversation, the music, the dainty tea, etc., and generally ended by going to church with the family in the evening.

Another charming woman whom I know is a member of a church in a neighborhood where many law, medical and other students reside, and she gives a coffee party one evening every week to which she invites these young men. The entertainment is of the simplest and most home-like character, but no one who has been there can doubt the real happiness and enjoyment of the visitors. That woman's house is a centre of untold blessing and good to these youths. She wins their confidence and becomes their friend, to whom they go in difficulty and trouble. The mere fact that a young man is a welcome visitor in some Christian household is a wonderful source of help and strength to him in the face of the temptations which must be inevitably met in his daily life. Of young women, also, the same thing is just as true. Many girls have spoken to me of the unutterable loneliness they have experienced in business life in London and great cities. For months and months they have gone in and out, attended a place of worship, and no one has ever asked them to come in and join their family circle, and take even so much as a cup of tea. Probably if Christian women in the neighborhood had only known the loneliness and heart sickness of those girls there would have been a dozen ready and glad to show hospitality and friendship; but "evil is wrought for want of thought, as well as want of heart." Christian women ought not to leave the sacred duty of hospitality to mere haphazard. In all large centres there ought to be a Woman's Guild of Hospitality in every church. The duties of the members ought to be to find out every young man and woman who is living in lodging or business houses, away from home influences and surroundings, and to give them personal and private invitations. A simple meal and evening chat in your own home mean much more to the youth or maiden than a dozen invitations to Bible classes, mutual improvement societies and the like, and would do untold good both to the church and to the young people. Young people too, are not the only lonely ones. There are middle aged and old people who are often lonely and sad, to whom it would be a joy, indeed, to join for an hour or two in happy family life. I fear our family life is apt often to be very selfish. We forget that if God has given us the priceless blessing of a happy Christian home, it is not to make us exclusive and self centered, but in order that we may use it for the good and happiness of others. I have never felt more ashamed than when I have witnessed the boundless gratitude of some lonely person for a simple little act of hospitality.

London, England.

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CONSUMPTION

Our First Korean Marriage.

Last Friday was a day not soon to be fargotten by me, because on that day I married my first Korean couple. As yet the Korean language positively refuses to slip off my tongue like it was oiled, you may be sure that it was with a somewhat mingled feeling of fear and joy that I entered upon this solemn and impressive service as laid down in our Discipline. But you doubtless will not be so much interested in my feelings as you will in the appearance of the bride and groom They are fairly good specimens of their race and may be called a very good looking couple. They belong to the middle class of society and the groom has been a member of our church for some time, while the bride has been attending the Presbyterian church, but now comes to our church.

Such a thing as meeting and courting a young lady is utterly unknown among Koreans. The parents make the bargain, usually through a man or woman called a go-between. In this case the go-between was a woman, and judging from the part she played at the marriage she had quite a good deal to do with making the match. The groom saw the bride for the first time when they met in the church to be married. His first opportunity to touch her dainty hand was when I joined their right hands and pronounced them husband and wife.

The day before the marriage the groom and his father called on Dr. Hardie and myself to perfect all plans and have a clear understanding about it, as this was not only our first Korean marriage, but it was the first celebrated in our church, and was therefore something entirely new to most of our people. Just here I am glad to say that our people are adopting the Christian right of marriage; we expect soon to have the pleasure of making two other hearts beat as one.

In perfecting all the plans with the groom and his father, one of the details was that of selecting a name for the bride—since, she, like other Korean women, had none. After some time and consideration, the sweet old name, Mary, was suggested. At this they hesitated, thinking the name too holy, since it was the name of the mother of Jesus. But when told that my wife and little girl are both named Mary, they said alright. So we called her Ma-ri-a. The groom has the very euphonic name of Pung-do.

The hour of ten a. m., was agreed upon as the time, but it was nearly eleven before the bride put in her appearance. You will think this a strange way of putting it, but you must remember that on this side of the globe the people have a way of doing nearly everything just exactly the opposite from the way it is done in America. The groom was around at Dr. Hardie's house some time before the bride came and just so soon as it was known that she was coming he left.

Behold the bride cometh—they are coming. There are the lantern bearers; notwithstanding it is almost noon, there are several men carrying large lanterns made of red cloth. The lanterns were not lighted and I thought of the wise and foolish virgins who went out to meet the bridegroom. The lantern bearers were in the front and then came a number of women bearing on their heads boxes and bundles which contained all of this world's goods which the bride possessed. At last came the bride in a beautiful closed chair which was carried by four men. She was assisted from the chair by the go-between and was led into Dr. Hardie's sitting room where she

was much admired by the groom's mother and a host of her friends. I was kindly invited to come and have a look at the "saxy," as she was then called. Of couse I accepted the invitation.

I should like very much to give you a full description of her dress, but it is beyond my ability to do so. I will simply say that it was not especially striking or different from other Korean dresses except the head dress, which was more like a large pin cushion filled with ornaments than anything else of which I can think. The most striking feature was the blankness and lack of expression on the part of the bride. She seemed to have no thought of moving or doing anything except as she was led by the go-be-tween. She did not speak a single word to any one. It is a strict Korean custom that the bride never speaks on the day of her marriage. Let it be known in America that a woman can live a whole day without speaking a single word.

Now we will have a look at the groom. When we saw him last he was dressed in his ordinary costume, but now he has quite a different appearance. The day of a man's marriage here is the one day in all his life when he has full liberty to break all social laws and play the part of a "yang-ban," or gentleman of the highest class, or social rank. So our groom was attired in all the splendor of a "yang-ban's" suit. It was hired for the occasion and was worn only a few minutes. The groom, thus attired, stood at the altar waiting for the coming of his bride whom he had never yet seen. Soon she entered leaning hard upon the arm of the go-be-tween and wearing that same unexpressive countenance and not looking at anybody or anything. When the service was over the bride was at once led to her chair and borne to the home of her husband's father where she will be the servant of her mother-in-law.

The groom having invited Dr. and Mrs. Hardie, Mrs. Campbell and myself to the wedding-feast, we went to his father's home where we found the groom busy preparing for our feast. We all sat on the floor around a small table which was loaded with what the Koreans call good things, but which required a great effort on my part to eat enough not to offend our host. I am not yet skilled in the use of the "chop sticks."

After we had feasted we found the bride in another room where the go-between was finishing up the ceremony according to Korean custom. The bride's face was now painted white—deathly white—with a deep red spot on each cheek and one on the forehead. She was now attired in a very gorgeous many colored silk gown, while a very large crown, which had the appearance of being very heavy was placed on her head and held in position while she made a number of very low bows to the husband's parents who sat on the floor just in front of her.

I went away with a mingled feeling of joy and sorrow. Joy, because of the light that is penetrating these dark homes and hearts; and sorrow, because it is so hard for them to free themselves from these customs which are so hoary with age.

Let the dear women in the home land who may read this and who owe so much of their happiness to our blessed religion, stop and prayerfully ask themselves if they are doing all they might to send the light of the gospel to their sisters who are yet in the blackness of the heathen night.

J. R. MOOSE.

Seoul, Korea.

Christ's Supreme Name.

The very able editor of the Methodist Recorder says: "A man earns a reputation as a statesman; lawyer, clergyman, merchant, educator, business man. But He who gained for himself a 'name above every name' gained it in none of these adventitious ways, but simply by 'going about and doing good.'"

While I highly esteem this editor's fine ability and read his productions with much profit, yet I am confident that he is mistaken in saying that Christ received his peculiarly great name by "simply going about and doing good." Paul, in referring to Christ, says that he "being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and, being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross." Now observe that the words which I have quoted constitute a premise, the conclusion immediately following in these words: "Wherefore also God highly exalted him and gave unto him the name which is above every name." It was because Christ "emptied himself" and became a "servant" and "humbled himself" and went so far as to become obedient unto the death of the cross, that God "gave unto him the name which is above every name" It was through self-abnegation through the profoundest humility and by his obedience unto the awful and shameful death on the cross that Christ received his supreme name, as the gift of his Father. By simply "going about and doing good" he would never have received such a name. At the cost of the greatest of self-sacrifices he received that supereminent name. The "slain Lamb" is his majestic and most memorable name. It is "the name" by which we are saved. It is "the name," earned through the blood of his heart, before which all people will yet bow and acknowledge as the supreme name.

C. H. WETHERBE.

Washington Letter.

(From our regular correspondent.)

Washington, Aug 22, 1900.

This government will appoint no commissioners to negotiate with Li Hung Chang, claiming to represent the government of China, until convinced that a government worthy of the name exists in China. That is the substance of the reply sent to Li Hung Chang's request that this government appoint a representative to negotiate a peaceful settlement of the troubles in China. From information received from Minister Conger and other sources, official and unofficial, the President and his advisers think they have reason to doubt whether China has a government responsible enough to carry out any agreement that might be reached by negotiation, and those doubts are adding to the perplexities of the Chinese situation which is officially recognized to have become much graver since the taking of Pekin and the rescue of the foreigners by the allied army. If China has no government strong enough to maintain law and order and guarantee the safety of foreigners, it is the general impression that one will have to be provided by the allied powers But how, or what its nature shall be, are questions which cannot be answered off hand, but must be given the most careful consideration. It was hoped that after the foreigners were rescued the U. S., which neither seeks territory nor revenge, could withdraw its troops; but that hope no longer exists. The U. S. has the same responsibility as the other allied powers in the establishment and maintainence of law and order in China and cannot withdraw its troops so long as their presence is necessary to preserve peace.

Rev. M. Matsumoto, a native of Japan who has been graduated from a theological college, and who purposes, in order to master the English language thoroughly, and more fully prepare himself for the missionary career he intends to follow, to take the theological course at Yale University, delivered a very interesting lecture in Washington, which bristled with advice as to the successful conduct of Christian missionary work in the Orient. He said: "There is much work for the missionaries in Japan, but until our missionaries have given up trying to Anglicize and Americanize the East, and devote their whole time to trying to Christianize the people, they will not make much headway. The East will never be Anglicized nor Americanized. It is time to give this up and turn our whole attention to teaching Christianity. Through Japan is the doorway that will lead to the civilization and Christianizing of the East. On the west is the opening through which comes the Christianizing progress of the western world. Japan accepts it, assimulates it, and passes it through its eastern door on to China and throughout the whole of Asia. In Japan today you will see a young man wearing an American hat. His garments will be those of Japan, while on his feet are a pair of English-made shoes. The head is American—the best in the whole civilized world—the body that of progressive and aggressive Japan and his feet English. The combination cannot be bettered. Japan is in the transitory stage, and great things will come of the transition."

In view of the probability that the allied powers, in the course of the settlement of the present troubles in China, may be called upon to decide how that country shall be governed in the future, the opinions of Mr. John P. Roberts, a native of New York, who has recently returned from China after a continuous residence there of thirty-eight years, are interesting. Mr. Roberts was in business in Shanghai, and necessarily became thoroughly acquainted with all classes of Chinese. He said, while visiting Washington: "It is imperative that the present dynasty should be overthrown and a more liberal government established. The Dowager Empress, though a very able woman, is China's worst enemy. She hopes to preserve the Manchurian dynasty by blocking progress and keeping the people in ignorance. The deposed Emperor was much more progressive, and would make an acceptable ruler, with proper foreign support and counsel. If a single power could take China and govern it as England has governed India, for the benefit of the governed as well as for the governors, it would be a blessing to the Chinese and to the world as well I believe the vast majority of the Chinese would gladly welcome government by some foreign power. They are a peaceful and innocent-minded lot of people, and want chiefly to be let alone to pursue the even tenor of their ways. That they are not opposed to foreign government is proved by the fact that 400 000 of them have come into the foreign city of Shanghai, accepting foreign control, and willingly

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paying their share of taxes in return for the protection they receive."

At a meeting of the Anti-saloon League, held this week, the plans for the fifth annual anti saloon revival, to begin October 22nd and close October 28th, were submitted and approved. At previous revivals some noted outside speaker has been engaged, but after full consideration it was decided that the programme for the coming series be filled largely by local speakers.

Old Fashioned Class Meeting Needed for Spiritual Success and Growth in the Methodist Church.

The first Methodist meeting ever held was a class meeting. The first meeting Christ held after his resurrection with his disciples was a class meeting, and when the General Conference done away with the penalty of exclusion from the church for non-attendance at class-meeting, I don't suppose they had any idea that that would annihilate class meeting, but it has almost done so, for I have heard some of the young preachers say they were never in a class meeting. When I was 18 years old I was appointed a class leader and all the members of my class attended and each one was individually interrogated as to their Christian experience. This made every one feel the necessity of a close walk with God during the time between the meetings and prepaired their minds and hearts for the reception of the word when preached from the pulpit by the pastor. In all my work as pastor of churches during my ministry I have seen to it that class meeting was held at some time and a great deal of the time just before preaching, and nothing made me feel more like proclaiming the truth with a soul full of love to God and the people than this forerunner of preaching by the membership of the church; nothing helped me more than these experiences and when the pastor gets interested in it he will get the people aroused up to its necessity and it will give all something to say or do and make all feel that they are of some use in the church.

During my 3 years at our new Epworth Church here, the congregation got so interested from 10 to 11 that sometimes there were as many as 5 on the floor at one time one waiting for the other to get through their warm experimental expressions. In 1854 I moved from Pasquotank to Norfolk and was appointed leader of the class in old Cumberland Street Church, the mother of Methodism, called the old Benthive; had 28 class leaders and 28 class meetings every week, and in the classes $2,500 00 was raised for the church expenses and there was no trouble in the finances—all helped. The Church was noted for its spirituality and class meeting had more to do with it than anything else. In nealy all the churches I have had charge of a revival spirit has been kept up all the time so that some were added to the church most every Sunday and I am sure the class meeting had more to do with it than my humble preaching did. Now I know the pastors think that the Epworth League can take the place of the class meeting, but I am sure it can never do it, for the complaint is made about the slow movements of the League Class meeting as our discipline requires it yet would make the League much more prosperous than it can ever be without the class meeting to help. Let the pastors read the discipline and they will see that the law requires them to appoint leaders and put every one's name on some class and then requires the preacher to attend each class at least once a year. And every preacher or pastor who neglects this duty as much omits his duty as he would if he were not to preach in his pulpit every Sunday.

The pastor of the church where I hold my membership, proposed to make me a superintendent of classes without my taking such a position. So we are to commence that work on next Sunday morning and are praying God to help us, so that this church, like it once was, may be noted for its spirituality; for other churches used to say, years ago when we had from 75 to 100 every Sunday to class meeting, when they wanted to get warmed up they had to go down to Calvary and get in their class meetings, and if I with the help of the pastor am not successful I will surely look for some other field more congenial.

JNO. F. BUTT,
City Missionary.

Grand Excursion to Asheville, N. C, Sept. 4th, 1900

The Southern Railway will operate a special train from Goldsboro to Asheville Sept 4th, 1900.

Leave Goldsboro,	8:30 a. m.
" Selma,	9:14 a. m.
" Raleigh,	10:12 a. m.
" Durham,	11:11 a. m.
" Greensboro,	1:00 p. m.
" High Point,	1:30 p. m.

Round trip rate $4 00. Daylight trip through the "Land of the Sky." Special train from Morehead City to connect. Rate from Morehead City $5 50, Newbern $5 50, Kinston $5 00.

Tickets good to return on regular trains up to and including train 36, leaving Asheville at 5:15 a. m., (Central time) Sept. 7th. See your agent for further information.

R. L. VERNON, T. P. A.,
Charlotte, N. C.

Whitsett Institute.

Whitsett Institute, Whitsett, N. C., opens the Fall Term, Wednesday, August 29th. Many students have already registered, and the outlook is now that a larger crowd of students will attend this year than ever before. The courses offered this year will be—Literary, Business, Teachers' Normal, Shorthand, Music, Typewriting, &c. Two new teachers will be added to the Faculty. A new hall for boarding students has just been opened. Never before has the school been so well prepared to give satisfaction to its patrons. Last year there were 234 students and arrangements are being made for many more this year. The school has filled a number of excellent positions this summer, and its graduates have no trouble in securing good positions. Total expenses for a student for five months averages about fifty dollars; this covers board and tuition

BUY EMERSON PIANOS.

A Thousand Colleges and Schools of Music Use and Endorse Them.

The State Normal and Industrial College has selected the Emerson Pianos three times in successioe, 1896, 1897 and 1900, after giving all a fair trial on merit. The Emerson sings its own praise and the music-loving public join in the chorus. 71,000 of these pianos now in use, and making at least half a million people happy. Call and examine them at 104 So. Elm St., Greensboro, N. C.

JOHN B. WRIGHT,
State Representative

July 18 tf.

SUCCESS—WORTH KNOWING

40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed, try it. At Druggists 50c and $1 00 bottles.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c. and $1 bottles

Rev. John P Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever by using two bottles. J. C. STANLEY,
Engineer E. T. Va. & Ga. R. R.

Mozley's Lemon Elixir

Cured me of a case of heart disease and indigestion or four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIEHL,
Savannah, Ga.

MOZLEY'S LEMON ELIXIR.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO,
West End, Atlanta, Ga. jly&aug

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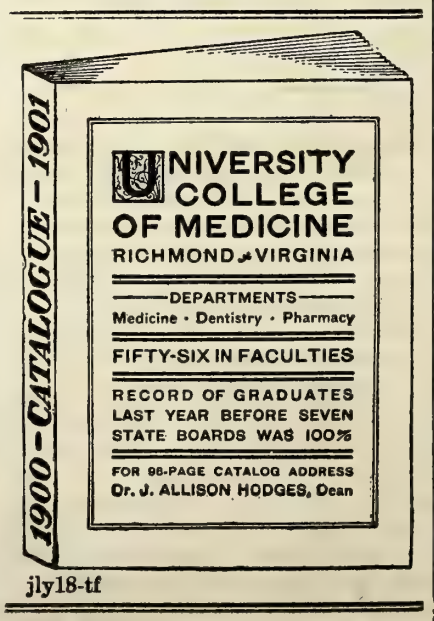
The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line



jly18-tf

TAR HEEL Cough Syrup, it cures. 25c.

STATEMENT

New York Plate Glass Co

OF NEW YORK

Condition December 31st, 1899, as shown by Statement Filed.

CAPITAL STOCK—Authorized, $100,000.00; Subscribed, $100,000.00; Paid in cash, $100,000.00.		
Income—From Policy-holders, $217,889 22; Miscellaneous, $18,059.53; Total,	$	235,948
Disbursements—To Policy-holders, $108 867.64; Miscellaneous, $132,152.86; Total,		241,020
Risks written or renewed during the year, $13,403,013 85; In force,		11,209,527

ASSETS.

Value of Stocks and Bonds (United States, State, etc., owned),	$	344,600
Loans on Real Estate (first lien on fee-simple),		2,500
Cash in Home Office and deposited in Banks,		10,064
Premiums unpaid.		27,734
All other Assets, detailed in statement,		5,154
Total assets,	$	390,053

LIABILITIES

Losses unpaid,	$	4,012
Unearned premiums,		112,154
All other Liabilities as detailed in statement,		6,745
Total Liabilities as to Policy-holders,		$122,912
Capital paid up,	$	100,000
Surplus beyond all Liabilities,		167,141
Total Liabilities,	$	390,053

BUSINESS IN NORTH CAROLINA IN 1899.

Risks written, $20,069.20; Premiums received $449 82.
Losses incurred, $77 00; Paid, $77.00.
President, Max Danziger
Secretary, Major A. White.
Home office, 24 Pine Street, New York, N. Y.
General Agent for service, Rutledge, Patters Webb & Co., Asheville, N.
Business Manager for North Carolina, from Ho Office.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 9, 190

I, James R. Young, Insurance Commissioner, hereby certify that the above is a true and cor abstract of the statement of the New Y Plate Glass Company, of New York filed with t Department, showing the condition of said Co pany on the 31st day of December, 1899.

Witness my hand and official seal, the day a date above written.

JAMES R. YOUNG,
aug29-2t Insurance Commissione

STATEMENT

National Surety Compan

OF NEW YORK

Condition December 31st, 1899, as Shown by Statement Filed.

Capital Stock—Authorized, $500 000 00; Subscribed, $500,000 00; Paid in cash, $500.000.00.		
Income—From Policy-holders, $501,916 21; Miscellaneous, $44,334.11; Total	$	546,250
Disbursements—To Policy-holders, $146 087.01; Miscellaneous, $351,982.51; Total,		498,069
Risks—Written or renewed during year, $167 814 530.00; in force,		147,943,441

ASSETS.

Value of Stocks and Bonds (United States, State, etc., owned).	$	1,080 03
Loans on Real Estate (first lien on fee-simple),		30,29
Interest and Rents due and accrued,		7,33
Cash in Home Office and deposited in Banks,		132,37
Premiums unpaid,		56,15
All other Assets, detailed in statement,		56,96
Total,	$	1,393,16
Less Assets, not admitted,		17 64
Total admitted Assets,		$1,375.51

LIABILITIES.

Losses unpaid,	$	34,56
Unearned Premiums,		252,43
All other Liabilities as detailed in statement,		55,12
Total Liabilities as to Policy-holders,	$	342,11
Capital Paid up,	$	500,00
Surplus beyond all Liabilities,		533,40
Total Liabilities,		$1.375,51

BUSINESS IN NORTH CAROLINA 1899

Risks written, $1,186,776.00; Premiums received $4 569.70.

President, Chas A. Dean.
Secretary, Ballard McCall.
Home Office, 346 Broadway, New York, N. Y.
General Agent for service, Rutledge, Patter Webb & Co, Asheville, N C.
Business Manager for North Carolina, Mana from Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT
Raleigh, April 9, 19

I, James R. Young, Insurance Commissioner, hereby certify that the above is a true and cor abstract of the statement of the National Su Company, of New York, filed with this Dep ment, showing the condition of said Company the 31st day of December, 1899

Witness my hand and official seal, the day date above written.

JAMES R. YOUNG
aug22-2t Insurance Commission



PARKER'S HAIR BALSAM
Cleanses and beautifies the hair
Promotes a luxuriant growth.
Never Fails to Restore Gray Hair to its Youthful Color.
Cures scalp diseases & hair falling.
50c, and $1.00 at Druggists

NORTH STATE ITEMS

Rocky Mount Motor: Last Wednesday everybody said the crops of all kinds were cut at least one half, but after Thursday night's rain opinions changed and now a three fourths crop is predicted.

Concord Tribune: The finest peaches and grapes brought to Morganton this season are from Waldensian colony at Valdese. These people have harvested remarkably fine wheat crops this year and have a superabundance of fine fruit. Some of them are making money out of poultry and dairy products.

Laurinburg Times: The farmers say colored labor was never so scarce as now. They are paying sixty cents cash and one meal per day for fodder-pullers and then acres of fodder are being lost. It is thought by many that cotton picking will go to fifty cents a hundred.

Clarkton Express: The weather is still exceedingly dry in many places. The corn crop is almost destroyed in sections of Bladen. Peaches, of which there was a good crop, are stouted and shriveled, not having attained their growth. The sun shines down with such force that in places the cotton bolls are blackened and the vitality of the side next the sun destroyed.

Roxboro Courier: The jury in the case of Pointer against the Atlantic and Danville railroad returned a verdict in favor of Pointer, fixing the damages at $4,000. The judge said this was excessive, and suggested a compromise, which was affected between the attorneys, for $2,750. In the case of Horner against the Norfolk and Western a verdict for $200 was rendered in favor of Hunter. All the other cases went over.

General J. S. Carr, of Durham, made the address at the annual Masonic picnic and reunion of Confederate veterans at Wilkesboro on Thursday last. At the close of his speech he announced that he was in the race for United States Senator to succeed Marion Butler and assured the large crowd who heard him that he would appreciate their support in the primary at the November presidential election. This is said to be General Carr's first public announcement of his candidacy.

According to the Record, Greensboro is to have an "epidemic of matrimony" in the near future. Editor Reese says: "It is not confined to any special locality, age or standing in society. They are to come from "Piety Hill," from the east, from the west, from the north, from over in South Greensboro—all around and about. The brides-to be are of course all young, pretty and sweet, while the grooms are not all spring colts by a jug full, but the best fellows the world ever saw."

Danville, Va. Register: The people of Danville will always owe a debt of gratitude to Vance for his able championship of this city in the United States Senate and before the Sherman investigating committee when the riot of 1883 was being magnified by wavers of the bloody shirt. At that time Virginia had no Democratic senator to champion her cause and defend her against traducers and persecutors, both senators Mahone and Riddleberger being Republicans. It was in this time of sore need that Zeb Vance came to her rescue and brilliantly served this city and State. Virginians share with Carolinians pride in his splendid record.

Charlotte special to the News and Observer: During the worst electric storm of the year tonight lightning struck the large barn at the plant of the Charlotte Oil and Fertilizer Works, setting fire to the building, which with the contents was entirely consumed. The barn was about a hundred feet long, right in the centre of the largest cotton seed oil plant in the south. Workmen immediately went to work to save the more important buildings, and after an hour's fight succeeded in rendering the remainder of the plant safe. The barn contained several thousand bundles of straw which was entirely consumed. The fire at first caused considerable excitement here, as it was thought the entire plant was burning. The loss will not be very serious.

The reports of crop correspondents for the week ending Monday, August 27, 1900, are not encouraging. While local rains have been frequent in many eastern counties, as well as on the east slope of the Blue Ridge, from the 20th to 24th the rainfall was very irregularly distributed and generally insufficient.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D , Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler

The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Southern Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N C

THANKFUL DAYS

Come all the time for those who in wisdom do their trading with us. When you buy the best qualities—the satisfaction—giving grades of merchandise for as little prices as the cheaper grades, there's always occasion for thankfulness. That is just what you can do at our store.

We sell Dry Goods and Shoes cheaper than our competitors, because we sell strictly for cash. Give us a call, or send mail order, which will receive prompt attention. Respectfully,

J. M. Hendrix & Co.

GREENSBORO, N. C.

nov 15-tf.

NO REMEDY EQUALS PERUNA, SO THE WOMEN ALL SAY

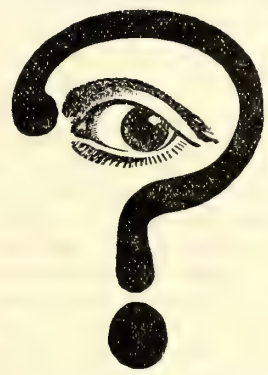


Miss Susan Wymar.

Miss Susan Wymar, teacher in the Richmond school, Chicago, Ill., writes the following letter to Dr. Hartman regarding Pe-ru-na. She says: "Only those who have suffered as I have, can know what a blessing it is to be able to find relief in Pe-ru-na. This has been my experience. A friend in need is a friend indeed, and every bottle of Pe-ru-na I ever bought proved a good friend to me."—Susan Wymar.

Mrs. Margaretha Dauben, 1214 North Superior St., Racine City, Wis., writes: "I feel so well and good and happy now that pen cannot describe it. Pe-ru-na is everything to me. I have taken several bottles of Pe-ru-na for female complaint. I am in the change of life and it does me good." Pe-ru-na has no equal in all of the irregularities and emergencies peculiar to women caused by pelvic catarrh.

Address Dr. Hartman, Columbus, O., for a free book for women only.



HEADACHE or GLASSES?

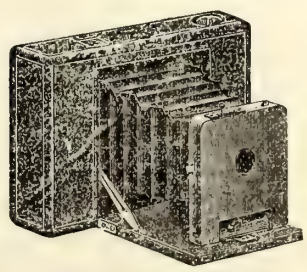
Which shall it be? Having tried all other remedies will you continue to suffer through false pride? Which should one prefer to be, proud or foolish? Repeated eye headaches, which medicines fail to relieve, gradually sap one's vitality, and bring about a general nervous breakdown.

Let us relieve your headache by removing the cause. Save your eyes and your nervous energy.

THE GBEENSBORO NURSERIES.
Greensboro, N. C., Feb. 13, 1900.

DRS. MOORE, Greensboro, N C:
Dear Sirs—The glasses that I purchased from you are giving perfect satisfaction. All the strain on the eye that I experienced with my former glasses is entirely relieved by the use of the ones adjusted by you. With best wishes, I am,
Most truly yours,
JOHN A. YOUNG, Proprietor.

DRS. R. L. & E. H. MOORE,
OFFICE WITH
Moore Optical Co.,
112 E. Market St., Greensboro, N. C.



Best make cameras and supplies at Factory Prices. $8 50 and $5.00 for those that make 12 pictures at one loading.
$35.00 FOR UP-TO-DATE TYPEWRITER. . . . . THE CHICAGO.
Ribbons for all makes machines 60c., as good as those sold at $1.00.

Wanted.

A ripe scholar, energetic man (Methodist), for the principalship of Ronda High School. Apply to me at once.
L. P. BOGLE,
North Wilkesboro, N. C.

PUTS FLESH ON THIN PEOPLE

JOHNSON'S DYSPEPSIA CURE
A Scientific, Satisfying and Permanent Remedy for Dyspepsia Indigestion and all Stomach and Nerve Troubles.

Jas. Starin, of St. Paul, Minn., says: "I had always been thin and emaciated; appetite good, but food did not seem to nourish me and had never found anything to do me any good until I commenced to take Johnson's Dyspepsia Cure. I have now been taking it two months, have gained fifteen pounds and am still increasing. It is a wonderful medicine for weak and run down people." Large Boxes, 10c, 25c and 50c.
FOR SALE BY

HOWARD GARDNER, Druggist,
Cor. opp. Post Office, Greensboro, N. C

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Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.

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Write for their illustrated hand-book, "THE NEW MAN." Address

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GREENSBORO, N. C.

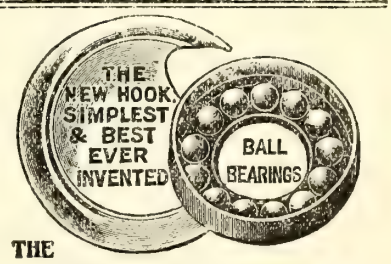
Greensboro Nurseries,

JOHN A. YOUNG, Proprietor.

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N. C.



THE NEW
Wheeler & Wilson Sewing Machine

WITH
Rotary Motion and Ball Bearings,
Easy Running, Quiet, Rapid, and Durable.

Purchasers say:
"It runs as light as a feather."
"Great improvement over anything so far."
"It turns drudgery into a pastime."
"The magic Silent Sewer."

All sizes and styles of sewing machines for **Cloth** and **Leather.**

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Agents wanted in all unoccupied territory.
WHEELER & WILSON MFG. CO.,
Jan 10-1y. Atlanta, Ga.

THE CHRISTIAN LIFE.

God's Requirement.

JOHN G. WHITTIER.

We live by faith, but faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and duty's, never are at odds.
What asks our Father of his children save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge or sacrificial knife,
But the calm beauty of an ordered life,
Whose very breathing is unworded praise,
A life that stands, as all true lives have stood,
Firm rooted in the faith that God is good.

At the Beautiful Gate.

REV GEORGE ELLIOTT D D.

There is a story of exceeding beauty in the Acts of the Apostles, which tells how Peter healed a cripple "at the Gate of the temple which is called Beautiful." It was a beautiful deed, done in a beautiful way, and the story is full of beautiful lessons.

The Beautiful Gate teaches us that God's house should be beautiful. Upon it should be lavished all the loving skill and art of the world Such was the temple of old, and such should our temples of worship be; for God loves beauty, and has showered it freely on all His works. Beauty is everywhere a footprint of His presence, and a witness to His being and character, whose is all the loveliness of flower or star, all the grace of the forest, and all the sublimity of mountain and sea

All beauty is a gate to God—a gate through which the devout spirit may pass into the temple of holiness. This is true both of natural beauty which tells of a Divine Artist, or of the beauty of art in which man expresses his dream of an ideal. It is a testimony to the higher needs of the soul. I have an appetite in my eye and ear as well as in my palate. Wherever beauty glows, or forms are fair, or color throbs, or music weaves its mystic charm, there is a door to God if we but knew it. Nature and Art are gateways to Spirit, more elaborately decorated than any portal of the temple of old.

The cripple is typical of our humanity lying helpless outside the gates of God. It is a strange and striking contrast —the deformed and helpless invalid and the Gate of Beauty. But it is true to life. Man, the climax of creation, who most enjoys its beauty, is the one creature who most fills the world with ugliness and deformity. He poisons its rivers, destroys its forests, defiles its purity, and turns its native loveliness into hideous wastes. Close beside the beauty of nature, the glory of art, the splendor of science, and the majesty of empire, go on the misery and martyrdom of man. Not only in the slums of cities, or in the barbarism of the forest, but everywhere man is the one deformed thing in God's universe, lying helpless at the gates of Beauty, but outside.

Man cannot be healed by beauty. There was nothing in the exquisite art of the gate or the grandeur of the temple to restore him. He was not wholly helpless; he was not blind, but could see the delicate tracery of the graven lilies, and feast his eyes on the pleasant panorama of the circling hills; he was not deaf, but could hear the temple choirs as they sang antiphonally Israel's songs of praise; he was not dumb, but could lift his voice in petition for alms. Yet all this made him no better. Beauty does not heal; it has no power to restore the lost glory of our lives. The gospel of culture cannot redeem man.

Why did he stay outside the gate? He could see and hear, but did he really do so? What if, covetous of coins, he had lost all sense of the holy place and was no more sensitive to its entrancing loveliness? The love of the world often closes the soul to God's witness of beauty. There was healing at the gate, if he could only have realized it; for it is in and out of the gates of the kingdom that flow all the streams of healing for man's wretchedness and weakness. In the Cathedral at Antwerp hangs one of the greatest religious paintings of the world. Rubens' "Descent from the Cross," one which few eyes can behold without the swift tribute of tears But all around the walls of the church are built the most wretched booths and stalls for cheap trade. So men plant their filthy tents against the very walls of the city of God, and care not for the glory of the pictured Christ within the gates.

The use of beauty is just to make us long for more, to lead us from the outside through the Beautiful gates into His house of grace and glory. Beauty leads to beauty. The temple's gate leads into the temple itself; as in the case of the cripple, into Solomon's porch, rich with holy memories of a splendid past, and of the presence and words of Jesus. There is a view in the Interlaken valley from what is called the Heimweh Fluh, or the Homesick Hill, where many travelers take their last look on some of the sublimest mountain scenery of earth—the Rosa range with its pyramids of alabaster whiteness, the great snowy dome of Monte Rosa, the Jungfrau in her radiant robes of dazzling purity, and the Matterhorn cleaving the sky like a wedge. At sunset, in the rosy flush of the Alpine glow, it is like a glimpse of the New Jerusalem. The beauty is so great as often to oppress the soul with a feeling akin to homesickness. So does the vision of the beauty of this world sometimes make us homesick for heaven. Earth's flowers bring dreams of those that grow in fadeless beauty in the garden of God; the rustling of the leaves of earth reminds us of the trees that grow on the banks of the river; rippling waters here only dimly echo the musical murmur of the stream clear as crystal that flows from the throne of God and the Lamb; earth's mountains lift our eyes to the hills of jasper beyond the river of Death.

All other beauty only types Him who is the open way to God. Jesus says, "I am the door, no man cometh unto the Father but by me." Fair above all earthly dreams of beauty is the "Altogether Lovely," our supreme gate to God and heaven. By power of His name and in the strength of His salvation, arise, O ye crippled souls, and come leaping and rejoicing into the courts of God.—Times Herald.

Earnestness.

Give us earnestness and enthusiasm, even though at times they overlay the bounds of a strict propriety, rather than the coldness of apathy and the rigidness of insensibility. In the House of Lords culture and self-control are supposed to demand reticence and restraint, so that it is deemed coarse and vulgar for strong feeling to find vent in speech. The church is coming to be too much pervaded with like notions and strong emotions are repressed and suppressed as out of fashion. Every vital spiritual interest suffers thereby. We need emotion—overmastering feeling and the cultivation of this philosophy of no feeling is fatal to even a holy vitality. Why should we be ashamed to have or to show deep feeling? The Master "wept" and, "being in an agony, sweat, as it were, great drops of blood!" "It is good to be zealously affected always in a good thing." Men may sneer at it as fanaticism, but it is the only fit frame in which to think of, or to deal with, eternal interests and issues. Instead of avoiding we may well covet that passion for souls that beseeches God night and day with prayers and entreats men night and day with tears—that bursts out in moving appeals, that cannot keep silence, mind rules of rhetoric, or be kept back by formal proprieties. Equity must not be lost in etiquette nor divine passion smothered by worldly fashion. Some men and some churches have so lost heat that they are frozen solid.—Dr. A. T. Pierson.

The Unjust Steward.

The unjust steward was a forgiven man. But he was not a forgiving man. He would receive mercy, but he would not extend it. He would hold others to the last farthing even while he was himself praying to escape the debtor's prison. Alas, that he should be the type of so many. He would exact all from his fellow men; but he would help them little and he would in nothing pay God. How much does the farmer owe God for the showers and sunshine? How much does the worker owe God for health of body and brain? How much do all men owe God for the ten thousand common mercies? Alas, that having received all, so many lips should be sealed to grateful prayer, so many hands empty of labors for God's kingdom; so many hearts forgetful of God's desire for his creature's love. Who hath not sinned here, and who hath not need of repentance and new resolutions?—Central Christian Advocate.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL } A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75 cents.
Hall's Family Pills are the best.

WATCH AND CHAIN FOR ONE DAY'S WORK.



Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.
BLUINE CO. Box 3. Concord Junction, Mass.
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Church, Chapel, Lodge, ORGANS School and Home.
THE STANDARD OF THE WORLD.
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EDUCATIONAL.

BELMONT SEMINARY,
Bedford City, Virginia.
Opens on Sept. 12th Academic course and music Full corps of instructors. Modern building heated by steam and lighted by electricity. Climate and water unsurpassed.
je27-8t D. W. READ, M. A., Prin., (U. of V.)

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FOR YOUNG LADIES.
Term begins Sept. 6, 1900. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 220 students past session from 27 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Prin., Staunton, Va.
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Trinity :-: College
Offers undergraduate and graduate courses. Large number of electives. Eight scientific laboratories, equipped with modern and advanced apparatus. Large additions to library. Complete gymnasium. Expenses low. Fifty scholarships to be awarded. $50,000 spent in improvements the past year. Send for catalogue.
PRESIDENT KILGO,
je27-6w Durham, N. C.

1838. 1900
GREENSBORO FEMALE COLLEGE
NORTH CAROLINA.
Fall Term Begins September 12th, 1900
CATALOGUE ON APPLICATION.
jly14-8t. DRED PEACOCK, President.

RANDOLPH-MACON WOMAN'S COLLEGE



Endowed for higher education. Four laboratories, library, gymnasium, &c. The U. S. Com'r of Education names this college as one of the fourteen best in the United States for women (Official Report, p. 1732).
WM. W. SMITH, A. M., LL.D., President,
Lynchburg, Va.
july 4 4t

Littleton Female College
A very prosperous school with modern buildings, splendidly located in a remarkably healthful section in Warren county on S. A. L. road, between Raleigh and Weldon, N. C.
Panacea water kept in building at all times for free use of inmates.
Fifteen officers and teachers. Terms very low. For catalogue, address REV J. M. RHODES, A. M., President, Littleton, N. C.

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Professional courses in Law, Medicine and Pharmacy.
Summer School for Teachers.
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512 students besides 161 in Summer School. 38 teachers in the faculty.
For catalogues and information address
F. P. VENABLE, President,
jly 4-3ms Chapel Hill, N. C.

THE HOME.

The Mission of the Young Woman of the Church.

MISS MABEL E. STULL.

The young woman of today differs widely from her sisters of fifty years ago. Then it was considered very improper, and indeed it was almost an unheard of-thing, for a woman to earn her own living or assert her independence; and if one, braver than the rest, ventured out from her domestic retreat to express an opinion on matters of church or state, she was branded by society as a strong-minded woman, out of her sphere.

Our forefathers adhered strictly to the admonition of St. Paul—that woman should keep silence in the churches, and lest this should not be sufficient to silence the ardor of any of the younger disciples of the cross, they were often reminded that "children should be seen, not heard."

But with the advent of the new era, when young women began to realize they had powers equal to the young men of their age, and when schools and colleges, realizing this, began to open their doors to girls, then the American women rose to their privileges, and soon it came about naturally that they were given freedom from their bondage of silence in the sanctuary.

But the mission of the young woman in the church is not to monopolize power or exercise supreme authority. Indeed few wish it, and high ecclesiastical offices are not sought after by women any more than political offices.

A modern young woman can be of great help in the church by her very presence in the congregation. She can, by her consistent life and example bring many of her friends to attend the services and so bring them in reach of the sacred influences of prayer, song and the word How many young people, not brought up in the fear and admonition of the Lord, owe their start in the higher life to the friendly interest and godly example of a girl friend.

She can help the pastor by listening reverently to his words and diligently putting them in practice, and by helping him care for the lambs of the fold.

The young woman who possesses the gift of song is of inestimable value in the church; and happy the pastor who can lay his hand at any time upon a group of these consecrated singers, knowing that his appeal to service will not be denied. Would there were more Miriams in Israel to soften the complainings and quiet the murmurings heard on every side.

Let her with but one talent not despise it, for many souls have been sung into the kingdom when prayers seemed of no avail.

The young woman with time to give is a boon to any church. In this age of rush and hurry, when every one is busy solving the problems, "What shall I eat and drink and "Wherewithal shall I be clothed?" it is most refreshing to find the young woman "who stays at home," as they say, and is the comfort of father and mother.

The girl who sacrifices her ambition for a career on the altar of filial love and duty, who has a quiet hour to set apart for prayer and meditation on the word, who takes time to visit the sick, brighten the lives of the sorrowful, and bring sunshine to the aged; the one who cultivates the acquaintances of the new member, drills the little ones, decorates the church, who can be organist, teacher, or leader in an emergency—verily, the church shall rise up and call her blessed.

And the busy young woman, who so early learns to battle with the world, and earns her bread among the army of toilers—how could the church spare her? Zion needs busy people, who can think quickly, plan wisely, execute faithfully and live loyally. The strongest and most spiritual churches are not built up of the wealth and culture of the community; the bone and sinew of any church is the middle or working class of its membership. Only in our zeal for work, let us not be cumbered with much serving, let the Master say to us, "Martha, Martha, thou art careful and troubled about many things "

The cultured young woman has a mission in the church that can not be filled by another. To her it is given to encourage her less favored sisters, to take the lead in all literary and educational work, to inspire others with a love of all that is pure and good in art, literature and music; to create sentiment in favor of our church periodicals, reading circles and Bible study classes, and to accept cheerfully offices of trust and honor, which the church may intrust to her.

The missionary spirit of the church depends largely upon the young woman with a love of missions burning within her. The church needs more girls who can talk intelligently on missions, who always remember the heathen and the missionaries in prayer, who give and give gladly to missions from their little store, who read missionary literature, whose daily life says, "Here am I, send me "

These daughters must soon take the place of the mothers in Israel, who are so soon to join the celestial band of missions.

The young woman with tact is to the church what oil is to machinery. She reduces friction between the people of contrary opinions, soothes ruffled feelings, reunites broken friendships, gives a word of encouragement to the timid and a bit of counsel to the perplexed; rejoices with them that rejoice, and weeps with them that weep She is made all things to all men, that she might by all means save some. She is as wise as a serpent, as harmless as a dove. Her prayer:

"If there be some weaker soul,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee."

O daughter of Zion, awake! put on thy strength; put on thy beautiful garments; stir up the gift of God that is in thee; remember thy Creator in thy youth, serve him with a perfect heart; " 'tis nobleness to serve."

Fulfill thy mission!—Evangelical Messenger.

Mrs. Tom Thumb.

The most popular passenger on the steamer Astoria of the Anchor line, which arrived in New York, June 9, from Glasgow, was a little old lady who some years ago was the delight and wonder of the boys and girls of America and who would be now if she would only show herself occasionally. Mrs. Tom Toumb was the passenger, a trifle less than three feet high, a little younger than sixty, but as sweet-faced and good-tempered as she was when youngsters, now bearded, and with youngsters of their own, flocked to see her. "Such a dear heart she has, if it is a little one," said a stewardess "I believe she's glad she was born little just for the pleasure the sight of her gives the children. The little folks on the ship stared at her all the way over. They believed she was the wife of 'Hop o' My Thumb,' the little fellow in the fairy tales And the candies and cake she had for the babies! They say she's very rich and I think it's true from the size of the tips she gave. She wasn't a bit seasick and she nursed some that were. You should see her lugging around children bigger than herself. They thought she was a child too " The famous little woman is now the wife of Count Magri, a midget, who was her first sweetheart. In early days she was Miss Bump, of Middleboro, Mass , an attractive, well educated midget, who exhibited as Lavinia Warren. The epaulettes, the fierce military hat and the sharp sword of General Thumb won the heart of Miss Bump from thoughts of the count. She and the general were married in 1863, while the count went aboard, disconsolate, to forget his grief. On the death of Tom Thumb, Count Magri, a faithful soul, renewed his suit and the Widow Tnumb became his wife. Theirs has been a happy life. They walked down the gangplank of the Astoria arm in arm, as smilingly as a bridal pair.—Times Herald.

We Should Stick to Simple Food.

"There was in the old days far less wear and tear upon the nerves; and, under such conditions, digestion was more completely performed," writes Mrs. S. T. Rorer of "Why I am Opposed to Pies," in the August Ladies' Home Journal. "The mothers of today must look more carefully to the building of their bodies and brains than their mothers and grandmothers did. Indeed, at the pace at which we Americans are going we use our brains at full speed nearly all the time. What man can build brain and brawn on pies, layer cakes, or preserves, or any other mass of material which from its very complexity requires labor and time for digestion, drawing the blood from the brain to the stomach during his working hours? Observe those who eat their complex foods carelessly and hastily, and you will see at a glance the conditions that necessitate a complete rest every now and then, or an early nervous breakdown.

"In my close observation in the last twenty years I find very few people in our common struggle for existence who can for any length of time eat carelessly of complex foods At forty or fifty a man may perhaps have accumulated wealth, but not health; and of what earthly use is the first without the second? Many persons in the generation gone before have eaten pies at least once a day, but they have not had meat three times a day, nor have they rushed at our pace. They gave more time to the digestion of the pie. People who recommend these rich foods rarely know anything of their complex conditions, and still less of the complexity of digestion."

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THE MOUNT AIRY DISTRICT CONFERENCE.

We were mistaken in saying last week that the Franklin District covers more territory than any other in the Western North Carolina Conference. We find that the Mount Airy District is the largest. It takes in all of Alleghany, Ashe, Surry, Watauga, Wilkes and Yadkin counties and a part of Stokes and Forsythe. These counties aggregate 2,752 square miles.

In the District are fifteen pastoral charges, ninety houses of worship, 107 organized congregations, with 5,893 church members. The Blue Ridge runs through the District and a part of it lies on either slope of this lofty range of mountains. It is said to contain much of the fairest portion of our highly favored State. The climate is unexcelled, the scenery is equal in extent and grandeur to the best and much of the land is very fertile. It is the home of the grasses, highly adapted to fruit culture of all kinds, and much of it produces immense crops of corn. The people west of the Ridge are largely cut off from the rest of the world, but are intelligent, prosperous and hospitable, have plenty and live comfortably.

At present there is special interest being manifested in education and religion and many school houses and church buildings are being erected.

The District Conference, the last to be held this year, met at East Bend, in Yadkin county, on Wednesday, August 22nd. Rev. J. J. Renn, the Presiding Elder, called the Conference to order and presided throughout the session.

Rev. S. W. Brown was elected Secretary. In order to attend, some of the preachers and laymen had to cross the mountain in private conveyance and make long, tedious journeys. But all the pastors and their assistants were present, a number of local preachers and twenty-one laymen.

Dr. Renn has only been on the District this year. He has, however, gone over much of the territory, is familiar with the main features of the work, has preached to a large number of the congregations and has most favorably impressed the people. He is at home in the chair, is familiar with the duties of a presiding officer, moves business along pleasantly and keeps the machinery well oiled.

The District is developing rapidly in its material interests. Three churches are being built on the Boone circuit, two on the Sparta, one on tne Healing Spring, one on the Jefferson and one on the Pilot Mountain circuit. Several others are being repaired.

The Sunday-school work is improving. More interest is manifested in it and more efficient service is being rendered. There are only a few Epworth Leagues in the District and two Womans' Foreign Missionary Societies. There are a number of good schools kept up. Among them are Siloam, Pilot Mountain and Sparta Academies. The latter has for years been in charge of Rev. S. W. Brown and has accomplished a great work for the community and for the church. This school will likely become the property of our Conference at an early day.

Very valuable school property has recently been purchased by the church at Ronda, which is on the railroad near Wilkesboro. Mr. John W. Greening, a son of Rev. P. Greening of the North Carolina Conference, has been elected principal. He is a graduate of the State University and is highly commended. We also have an academy and a good school at Southerlin in Ashe county. Mr. John C. Neal, a member of our church in Jefferson has offered us a fine site of six acres, located in that town, if the church will erect a good building upon it. Rev. A. K. Boyer was appointed by the Conference to raise the money necessary to secure the property.

A number of good meetings have been held which have resulted in many conversions and 165 additions to the membership. Most of the pastors have appointments already made for special revival services.

The sentiment of the preachers and laymen is strongly in favor of dividing the District. A committee was appointed consisting of the presiding elder and four others to present the matter to the next Annual Conference.

Wilkesboro was selected as the place for holding the next District Conference. The following brethren were elected delegates to the Annual Conference:

Messrs. John C. Neal, of Jefferson; A. J. Thompson, of Surry; S P. Graves, of Mount Airy and Dr. J. M. Matthews, of East Bend. Alternates: Rev. S. W. Brown, Dr. J. W. White, Prof. W. Y. Davenport and J. C. Pannels.

East Bend is a town of about 500 people, is so named because of its location on the Yadkin river, has a number of stores, two large buggy factories, an academy and three churches.

Our membership there numbers about fifty; they have a large, comfortable, well-built wooden church. Rev. A J. Burrus, the pastor is highly esteemed by everybody and much loved by those who know him well.

While at the Conference, in company with Rev. J. J. Renn, we were entertained at Drummers Home, which is kept by brother Azariah Horn. We are indebted to brother and sister Horn for many kindnesses and shall long remember our pleasant association with them and their friends, and to the brethren for the promise of 100 new subscribers.

A GOOD MAN GONE.

"In the midst of life we are in death." The angel reaper is ever busy and one by one the ranks are thinned and the strong and weak are cut down. On last Saturday morning West Market Street Church, Greensboro, was called to give up one of its best men, brother David A. Bowles The funeral services were held in the church on Sunday at 11 o'clock in the presence of a large congregation and conducted by the pastor, Rev. J. C. Rowe, D. D., assisted by the writer.

David A. Bowles was born in Person county in 1883 and grew to manhood in that county. Later he moved to Durham where he engaged in business for a number of years. He afterwards went to Winston, where he resided until twelve years ago when he removed to Greensboro.

In 1853 he was happily married to Miss Mary Cates, of Orange county. Eleven children were the fruits of this marriage. Three of them died in infancy and seven survive him—Rev. J. A. Bowles, of the Western North Carolina Conference; Mrs. M. C. Workman and Mrs. T. F. Mangum, of Greensboro; Mrs. C. H. Anderson, of Norfolk, Va.; Mrs. Henry Brewer, of Roanoke City, Va.; Mrs. James H. Caldwell, of Durham and Mrs. J. A. Fyle, of Deep River.

Several years after the death of his first wife and six years ago he was again happily united in matrimony to Mrs. Mary Lindley, of Guilford county, who survives him.

Brother Bowles was converted at South Lowel, in Grange county, when 19 years of age. His was a clear satisfactory conversion and he never doubted it. Soon afterward he joined the Methodist Episcopal Church, South, and remained a consistent member until his death. He enjoyed good health from boyhood, and had a strong constitution. His only serious sickness was that which proved fatal. He had been complaining sometime, but was confined to his bed only ten days. From the first it was serious and his physicians pronounced it Bright's disease in an advanced stage. Alas, the diagnosis proved correct. At times he suffered greatly, but bore it patiently and was resigned. No murmur escaped his lips and he met death calmly and happily—"Mark the perfect man and behold the upright for the end of that man is peace."

The ADVOCATE and a large company of friends extend sympathy to the bereaved family.

OUR NEW SCHOOL TO OPEN.

Rutherford College begins work Thursday, the 30th instant. All the members of the faculty are on the ground. We are informed that five young men reported present on last Saturday. The indications are that the school will be well patronized under the new management. It belongs to the Western North Carolina Conference and the five young men in charge are determined to do first class work and conceal nothing of importance from the church. If the patronage is large they will rejoice and say so. If it is small, they will not attempt to hide the fact or make misleading statements.

The school will continue to be the friend both of the poor and rich boy. Neither the principal, the instructors nor the Trustees believe it will debauch a young man or woman to receive help in getting an education.

The school is working for numbers. Principal Chas. C. Weaver says give him quantity and the school will make the quality. His motto is—The best advantages at the least cost possible.

The first five days will be given to examinations and classifying the pupils and starting the machinery. Wednesday, September the 5th, will be the formal opening day. A number of the trustees and preachers will be present. We shall be glad to see a great rally at the re-opening of this school that has done so much for the young men of North Carolina.

FALLEN ON SLEEP.

Mrs. D. A. Thomas, of Greensboro, after a long and painful illness, passed quietly away at her home on Davie street on last Saturday. For five years we were the pastor of sister Thomas and knew her well. She was a devoted wife, an affectionate, kind mother and a consistent Christian. She professed conversion when a girl and joined the Methodist church.

She has had many cares and multiplied trials, but through them all she remained the same patient, kind, sweet-spirited Christian woman. She was held in the highest esteem by all who knew her. She leaves a husband, two sons and several daughters stricken with sorrow by her death. We grieve with the loved ones.

THE SITUATION IN CHINA NOT IMPROVING.

Things rather grow worse than better in the Orient. While Pekin is held by the allied forces the Boxers are massing at different points outside and it is reported that they will yet retake the capital city.

It is now reported that Russia has sounded a note of discord—that the Czar has notified the other powers that Russia has declared war against China and that communication with that government must cease. This may or may not be so. But in either event the situation is delicate and serious and only the wisest management and most patient forbearance can avoid serious trouble.

The government at Washington is now in communication with our minister at Pdkin, Mr. Conger, also with General Chaffee and Admiral Remey. Troops are still landing on Chinese soil and all the powers are reinforcing their armies and studying the situation. Startling news may reach this country on any day.

NOTICE.

In response to the requests of many preachers we extend the proposition we made to the District Conferences through September.

Some of the pastors have been absent from their charges, others have not been able to see all their people yet and some want more time. We trust each one who has not yet canvassed his congregation will do so at once. Remember the proposition only applies to new subscribers and not renewals.

EDITORIAL NOTES.

Rev. W. L. Grissom and family are spending the summer in Connecticut.

Any one who knows he is a transgressor of God's law cannot be happy until he repents.

The Business College Course of Littleton Female College offers superior advantages to young ladies, with or without literary studies, at very low cost.

Almost continued absence from the office for the last seven weeks has prevented our replying promptly to many letters. Our bookkeeper has also been necessarily absent.

The congregation at Lexington granted their pastor, Rev. J. D. Arnold, a month's vacation, and he and Mrs. Arnold are spending the time with Bro. Arnold's daughter and son-in-law, in Ohio.

Rev. D. P. Tate has recently had good meetings at Bethel Church and Wesley Chapel and is now in the midst of a gracious revival at Linwood. A number have already professed conversion and twelve have joined the church.

It is said the tireless efforts of Madame Dreyfus to secure the complete vindication of her husband has at last borne fruit. President Loubet is preparing a message asking for general amnesty for Dreyfus, Picquart and the five other persons sentenced by the high court. Afterwards, it is stated, President Loubet will retire from the Presidency.

Rev. R. S. Webb preached at West Market St. Church on last Sunday night. Having to preach elsewhere at the same hour we could not hear Bro. Webb, but learn that he had a large congregation and preached an impressive and instructive sermon. We have no better men than R S. Webb, and the Greensboro people are always glad to see and hear him.

While charity does begin at the home, it must not remain there. The Hudson begins on the side of Mt. Morcy, but the waters of its spring move every way toward the sea Because it is a river, and not a pool, its contents remain not at the point of its birth Charity that stays at home loses the color of beneficence, and is charged to selfishness.

Gen. Julian S. Carr is spending the summer at Occoneechee Farm, near Hillsboro. He has announced himself as a candidate for United States Senator. No man in the State has been so liberal with his means or more active in promoting the good of the Commonwealth, and the people ought to give him any position he wants. There are other good men who are in the senatorial race, but it seems to us the claims of Gen. Carr are first.

Prof. Plato Durham, of the Trinity college faculty, returned to Durham yesterday from a visit to his home at Bessemer City, in the western part of the state, and New York City, where he went to be treated for a throat affection. He was in the hospital for sometime and while there he underwent a very painful operation. Professor Durham told a reporter yesterday afternoon that his throat was healing very rapidly and that he thought he would soon be well again. Prof. Durham has many friends in Durham who will be pleased to learn that he is so much better and all join in the hope that he will soon be entirely well again. He will remain in Durham until the opening of the fall session of the college.—Durham Herald.

A New York judge has rendered a decision in favor of a pretty girl, who sued a milling company for putting her picture on their flour barrels without her consent. She sued for $15,000 and the judge decided that she was entitled to it, as her face was her property and no one had a right to use it without her consent. In addition to which, he held that a pretty face is sometimes a woman's fortune and no one has a right to make free use of it.

Weaverville College opens September the 13th and not the first as was reported in this paper. President Kirby says the outlook for patronage is good. He offers to guarantee all necessary expenses to a young lady for $90.00 for nine months and for a little more than that he will take a young man. Be sure and write to President Kirby if you have a son or daughter to educate—before you make other arrangements.

Davenport Female College, located at Lenoir, N. C., will open its fall session Aug. 30. President Pickens has been much in the field and is greatly encouraged at the outlook. He offers pure air and water, beautiful mountain scenery, fine social and religious advantages with superior and thorough instructions to all young ladies put in the school.

Greensboro Female College, so long and so favorably known as a leading institution, will begin its fall session September the 9th. President Peacock and Prof. T. A Smoot have been hard at work during the summer looking up pupils. They report fine success. The past history of this institution is the best guarantee of fine work. Send the young ladies on.

Trinity College and Trinity Park High School at Durham will open Sept. 8th. Principal Bivens is one of our own young men and the High School under his management has made an enviable reputation in a short while. The school has a fine corps of instructors and offers superior advantages.

Trinity College is largely endowed, splendidly equipped, has a strong faculty and is national in its spirit and policy. President Kilgo is widely known, and is progressive and up-to-date in his methods.

Emperor William's Sermon.

The Berlin correspondent of the London Daily Chronicle, who reports Emperor William's extraordinary sermon of Monday on board the Hohenzollern, says that some of the most striking sentences attributed to the kaiser are the following:

Once again has the heathen spirit of the Amalekites been raised in distant Asia, with great power and much cunning. With destruction and murder it will dispute the way of European trade and European culture. It will dispute the victorious march of Christian customs and Christian faith.

And again is heard God's command: "Choose us out men and go out to fight with Amalek." A hot and sanguinary struggle has begun. Already a number of our brethren are over there under fire. Many more are traveling along hostile coasts. You have seen them, the thousands who, to the call of volunteers to the front, who will guard the empire, have assembled themselves to battle with victorious banners. We who remain at home are bound by other sacred duties. Woe unto us if we remain slothful and sluggish while they are engaged in their difficult and bloody work, and if, from our peace of security, we only curiously look on while they wrestle in battle.

Not only should we mobilize battalions of troops, but we should, also, and shall, set in motion an army of trained people to beg and entreat for our brethren that they may strike into the wild chaos with sword in hand. May they strike for our most sacred possessions. We would pray that God the Lord may make heroes of our men and lead those heroes to victory, and that then, with laurels on their helmets and orders on their breasts, he may lead them home to the land of their fathers.

Our fight will not be finished in one day; but let not our hands grow weary or sink until victory is secured Let our prayers be as a wall of fire around the camp of our brethren. Eternity will reveal the fulfillment of an old promise: "Call upon me in trouble and I will deliver thee." Therefore, pray continuously.

New Subscribers.

The following new subscribers have been sent us since our last issue: Revs. J. E. Woosley, 10; W. R. Ware, 5; J. P. Lanning, 5; G. W. Crutchfield, 5; J. H. Barnhardt, 8; J. A. Sronce, 5; Chas. P. Goode, 3; M. D. Giles, 1; J. H. Moore, 2; R H. Penland, 3; L. L. Smith, 3; J. N. Huggins, 7; J. D. Buie, 1; C. A. Wood, 8; T. B. Johnson, 1; J. C. Burrus, 5; A. L. Cobourn, 1; E. Myers, 2; C. M. Gentry, 5; P. E. Parker, 5; D. P. Tate 8. Messrs. Allen Johnson, 1; John F. Armstrong, 6; W. G. Hunter, 1; A. J. Wall, 1; T. L. Rawley, 1; A. J. Wall, 1.

Notice.

The Winston District Sunday school and Epworth League Conference will be held in Centenary Church, Winston, on Friday evening at 8 o'clock, and embracing the following day. Let all the Leagues send a strong delegation.

Every charge is entitled to four delegates, half the number may be ladies. We shall not restrict the number, and wish a large representation from every charge. We hope all of the preachers will be present if possible, but will be excused if they are engaged in protracted meetings.

P. J. Carraway, P. E.
R. B. Crawford, President.

Dear Bro. Crawford: On yesterday we closed, at Harrison Church, the last of our four protracted meetings. We had a good revival at each church and have received fifteen members, on profession of faith, into the church. Some evidences of the good that has been done in these meetings are to be seen in new family altars, and in a working spirit that is developing, both in the older and young ministers of the church. The pastor was assisted in these meetings by the good Lord and the people, the best help to be had. We praise the Lord for his goodness.

H. C. Sprinkle.

Pineville, N. C., Aug. 28, 1900.

Dear Dr. Crawford.—Upon my return to my charge after an absence of two months I found the work had been very satisfactorily supplied by Rev. J. M. Rowland of Weaverville College.

Immediately after my return the good people of Wilkesboro, for the second time this year, gave the preacher and his family a handsome pounding.

Bro. Rowland has assisted me in two gracious revivals at Lebanon and Boomer. There were about a dozen professions at the two churches and as many have given their names for membership.

J. P. Rodgers.

From Danbury.

We had a good little meeting at Davis' Chapel last week. Three or four professions, three additions and three infants baptized. Miss Sue Dalton, our untiring Sunday-school worker, had a Childrens' Day at Mount Hermon yesterday. Brother C. H. Ireland was up and gave them a splendid talk there for the occasion. Also had a good collection for missions from the Sunday-school.

We have been running a meeting at Hartman's a week in connection with Davis' Chapel meeting, and the interest is such it continues this week in connection with another at Prestonville. Services at the latter at 10:30 a. m., and at 1:00 p. m., and at the former at 5:30 and 7:30 p. m. Pray for us.

W. H. Perry.

Aug. 20th 1900.

Hayesville Circuit.

For several weeks we have been very busy, as this is the protracted season. We held a meeting some weeks ago, closing the day of the election, resulting in three conversions and a great help to the church. Political matters hindered our work to a great extent.

Rev. A. Traylor was with us part of the time, preaching and doing good work.

Then the District Conference met at Hayesville and Hayesville enjoyed the Conference very much. We were glad to have the preachers and delegates with us. They did us good.

A meeting commenced at Oak Forest during the Conference which lasted nearly two weeks. It was a real good meeting. There were twenty-two conversions and fourteen accessions. Others will join I think. We are now in a meeting with the Baptist brethren and having a good one on Tusquittee.

At Oak Forest, Revs. A. Traylor, J. S. Brooks and W. A. Thomas rendered good service.

E. N. Crowder.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

Itching, Burning Eczema.

Was troubled with a painful skin eruption, and after all other remedies failed, the father writes: "Send me four more boxes of Tetterine for my little daughter. It does her more good than anything we ever tried. Yours, etc., Jas. S. Porter, Lynchburg, S. C." At druggists, 50c. box, or postpaid by J. T. Shuptrine, Dept. D, Savannah, Ga.

During the Summer Season, cramps come upon us suddenly and remain until the pain is driven away by a dose or two of Pain-Killer, the celebrated cure for all summer complaints, from simple cramps to the most aggravated forms of cholera morbus or dysentery. No household should be without the Pain-Killer. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for September 2, 1900.

THE SEVENTY SENT FORTH.
Luke 10: 1-11; 17-20.

TIME.—Autumn, A. D. 29.
PLACE.—Probably in Perea.
GOLDEN TEXT.—The harvest truly is great, but the laborers are few.—Luke 10: 2.

Order of Events.

The two preceding lessons contained discourses arising out of incidents which occurred in Jerusalem during the Feast of Tabernacles, at which our Lord and his disciples were present. It may be that the seventy were sent out through the villages of southern Palestine, as our Lord started from Galilee to Jerusalem, or while he was still in Jerusalem, or even during the brief retirement in Galilee immediately following the feast; as to time or place or sphere of employment nothing more definite is recorded than that which is found in the first verse of the lesson.

The time of our Lord's final departure was near at hand. What remained to be done must be done promptly and quickly; and there was much ground to be covered. The mission of the twelve had been to Galilee; the mission of the seventy was doubtless to the villages and towns of Perea and Judea. The significance of the number chosen—seventy—is not easy to determine, beyond its use among the Jews, when some august body was to be designated—for example, the seventy elders of Moses (Num. 11: 16) and the membership of the Sanhedrin. Josephus, in organizing Galilee, chose "seventy * * * to be rulers of all Galilee," and the Zealots at Jerusalem chose the same number in organizing their supreme council. They were sent in pairs, for the very obvious reason that two, doing a new work in a strange country, are counsel and strength and comfort for each other. After these things. That is, after the incidents recorded in Luke 9: 51 62, but not necessarily immediately after. Other seventy also. Seventy in addition to the twelve. Before his face. To prepare the people for His coming. If the seventy had been chosen with reference to the number of the Sanhedrists, the act might imply an open rebuke of the latter for neglecting their proper work, which was just this of preparing the people for the coming of their Lord. Every city and place. Jewish or heathen. The nations of the earth are sometimes reckoned as seventy (Gen. 10), and the number may have been intended to emphasize this idea of Christian universalism.

Verse 2 Harvest * * * laborers. The same expression as that used in sending out the twelve (Matt. 9: 37; John 4: 35). Our Lord never for a moment, even when his own agony was impending, lost sight of the needs of shepherdless sheep. Pray ye. He knew that what men pray earnestly about they will exert themselves to accomplish, so far as human wit and energy avail. Send forth. The word literally means "drive forth," and implies that the prayer of the willing worker has resulted in bringing home the need and urgency of the work, so that he can no longer restrain himself; he finds himself thrust out by sheer force of his own spiritual earnestness.

3. Lambs in the midst of wolves. A pathetic hint, as in the case of the twelve (Matt. 10: 16), of the helplessness of the agents and of the risk they run; a hint which must have been all the more impressive from an experience with the Samaritans then fresh in their minds (Luke 9: 53 55). Farrar quotes an interesting tradition to the effect that Peter (on the occasion of the twelve being commissioned), having asked, "But how, then, if the wolves should tear the lambs?" was answered by Jesus, "Let not the lambs fear the wolves when the lambs are once dead," adding the words found in Matt 10: 28.

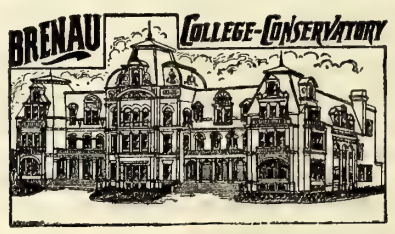
4. Carry no purse. As the Talmud enjoins that no one is to go on the temple mount with staff, shoes, scrip, or money tied to him in his purse, so our Lord would have His messengers go out in the same spirit as they would go to the services of the temple, avoiding all distinctions. Wallet The small leathern bag in which provisions were carried. As Plummer says, "The whole charge means, 'Take with you none of the things which travelers commonly regard as indispensable; your wants will be supplied.'" Salute no man. Not that there shall be no salutation, but that there shall be no salutations on the way; a direction common in cases of urgency and explicable by "the length and loitering elaborateness of Eastern greetings" The spirit of the direction is: Be exclusively intent upon your business. First say. Christ's own direction for pastoral visitation. Not the inquiry, How is it with your soul? but a prayer for peace upon the house and upon the household; this is the art of preparing the way for speech on things of the kingdom by courteous and kindly salutations. A son of peace. One well disposed to your mission. If not, it shall turn to you again. That is, the salutation will not be entirely of none effect even if bestowed unworthily. If there be no "son of peace" in the house to receive it, it will return with blessing upon the man who gave it.

7-11. In that same house remain. The dignity as well as the comfort of the messenger would be conserved by his making some one house his headquarters; and such a claim in the Orient would not be regarded burdensome, but usual and honorable. Such things as they give. That is, they are to consider themselves as members of the family, eating whatever is provided for them, and doing so with a consciousness that in their case they are worthy guests giving quite as much as they receive. Heal the sick * * * and say. The function of the true missionary is to minister to body as well as to soul, and to soul as well as to body. Even the dust from your city. Where they are not welcome the messengers are commissioned to declare, by a solemn symbolic act, that the kingdom of God has come to the people, with its blessings, and that it is their own fault if it has come in vain (compare Acts 13. 49 51; 18. 5-7).

17-29. The seventy returned. The mission could not have been of long duration, but its success is communicated in the words, "with joy." It is not likely that the report of the seventy was made formally or all at once; the probabilities are that they would meet Jesus at different points as He followed them, and each company would have its own story to tell. Even the devils (demons). They had been commissioned to heal the sick; to their astonishment they found themselves with power to expel demons. Yes, said Jesus, even while you were subduing the agents of Satan I saw that his dominion was tottering to its fall and that his power over men was broken; but even the conquest of Satan is not everything; the greatest thing in the world is that you are yourselves subjects

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of the most high God and children of the kingdom. To tread upon serpents, etc. The serpent here may stand for guile, the scorpion for force; the assurance is that neither fraud nor force (combined in Satan) can now overcome them while working for and faithful to God. For the literal conquest of vipers compare the story of Paul's shipwreck (Acts 28. 3-5)

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for September 2, 1900.

SEEK SOULS.

Text: Luke xv, 1-10.

"Ministering to Christ" was the subject considered last week; today we continue the discussion; for when we are seeking souls, then are we truly serving Christ. We come back from the scenes of the Judgment to the well-known and often quoted fifteenth chapter of Luke, where we find Christ preaching to a congregation of publicans and sinners, while in the back seats and outskirts may be found a number of stiff-necked, strait-laced Pharisees and scribes, murmuring, according to their custom, and finding fault with that which does not emanate from themselves. This sermon is popular, even at the close of the nineteenth century, for it is frequently read and quoted. Three times, now, this year in our Epworth League Course, lessons have been drawn from this suggestive example of sermonic literature.

A SERMON-STORY.

In our studies together some of the characteristics of Christ's preaching have already been brought forth. Let us call attention once more to the sermon-story. Much has been said and written recently on this subject. Men are writing stories and reading them from the pulpit; others feel that this course is erroneous and fraught with danger. Do we not sometimes forget that times are changing? This is a rapid age; thought is quick; deeds are done; little is said. Methods are being changed in all departments of human activity. The pulpit must not be left in a dead century while the world moves on into a live one. The time-honored form of sermonizing does not seem to be the now honored form. We may dislike to think this or to say it, but empty pews all over the country eloquently proclaim the fact The men who composed the audiences of Christ, in some respects were very much like the men of the present time; they were eager, restless, often thoughtless, or their minds were burdened by the troubles and uncertainties of life. Christ's method of preaching was varied, and according to the need and capacity of those before him—for he knew his audiences. In the Sermon on the Mount, he used the concealed firstly, secondly, thirdly method with the brightening effect of apt illustrations and of unexpected and beautiful turns of thought. At other times, as today, he tells stories so true to life that men hang breathlessly on his words. He has one great lesson that he is impressing here, that when a thing of value is lost it is sought with diligence. There are other lessons that are taught incidentally. In order to carry out this purpose, he tells his stories in climactic order, hammering in, as it were, the nail of truth, blow on blow. He does not even take the trouble, as it would seem, to express the moral or to exhort; but undoubtedly men went away from hearing that discourse, saying, "Surely, if a lost sheep is worth the hunting, and a lost piece of silver, then a lost boy is worth all the trouble and skill it sometimes takes to win him back to righteousness!" The lesson was clinched. In a certain great city, during a certain extremely warm summer, one Sunday night a little party, of which the writer was a member, were looking for an open church. Great edifices were found black and silent and—closed; some with placards and others with none. At length, just before despair gained the victory, a grand temple was found brilliantly illuminated. With difficulty seats were obtained, and by the time the organ sounded the signal of the hour of worship every one of the three thousand chairs was occupied and people were standing all around the wall. The heat was intense, but the crowd was undismayed.

The pastor of this church was known far and wide as a story-teller, and some went so far as to condemn him ruthlessly for his methods But he was preaching the gospel of truth to a congregation of more than three thousand, while many of his brethren were laboring with empty benches, or had given up and had gone to the seashore to catch their breath What did this man do this night? He announced his text, stated his subject plainly, and told about six perfectly apt stories in climactic sequence and stopped in twenty five minutes. Every person in that house, not deaf or asleep, went away with a great religious truth deeply, perhaps eternally, impressed upon him. The breaking up of that vast congregation was most solemn. A problem of the age was there met, as many problems of the age may be met, by going back to Jesus. This must not be taken as an argument for this method to the exclusion of others, but simply for this as one honored one that has been successful. Teachers may use it and Epworth League workers. In a class of children, for instance, do not undetake to bring out all of the intricacies of a passage of Scripture, or there will be restlessness and ennui: find its heart; make the class see it, feel it, understand it, know it for eternity. A knowledge of this method will be found helpful to the soul-winner.—Western Christian Advocate.

Missionary Reading Course.

Examination Questions on Palestine and Syria:

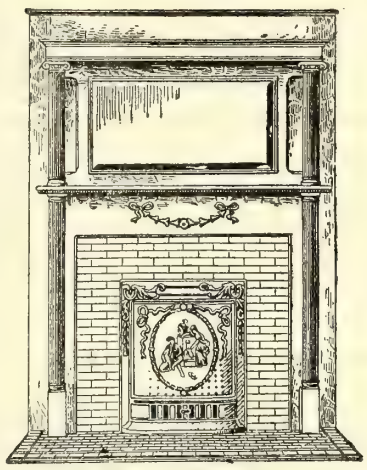
1. The country—position, drainage, soil, climate, products, etc.
2. The people—nationality, characteristics, language, etc.
3. Leading events in the history—from the Bible and other sources.
4. The Christian Church in Palestine and Syria in the first century.
5. What effect did the Crusades have upon Palestine?
6. Give some account of modern missionary work.
7. What are the greatest hindrances to Protestant missionary work?
8. Write a paragraph giving the most interesting things concerning Palestine and Syria.

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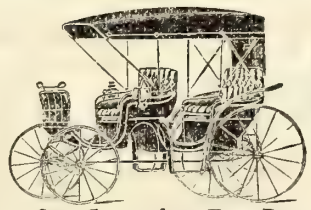


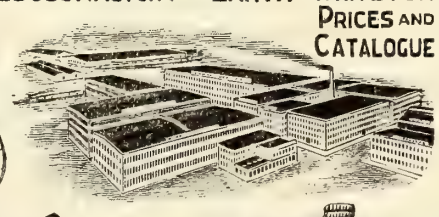
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Clerk and Carrier Examination.

The United States Civil Service Commission announces that on September 26, 1900, an examination will be held in this city for the position of clerk and carrier in the post office service.

This examination is held for the reason that the Post-office Department has stated that at all the offices where no substitute force is maintained such a force will be appointed as the result of this examination, so that whenever vacancies occur in the regular force there will be no delay in filling the same. It is the intention of the Department as far as possible to establish a substitute force at every office equal to about 25 per cent of the number of regular employees.

This examination will be held at all classified post-offices throughout the country, except those of the first class, and as a result of the same, in addition to the substitute appointments, vacancies which now exist in the regular force will be filled.

The nature of the examination is a test of practical, general intelligence, and of adaptability in post office work. The age limitations for this examination are as follows: Clerk, not less than 18 years. Carrier, between 21 and 40 years.

Applicants for male clerk and carrier must have the medical certificate in Form 101 executed Applicants for carrier must be at least 5 ft. 4 in. in height, and weigh not less than 125 pounds. Female applicants are not required to have this certificate executed.

This examination offers an excellent opportunity for entering the Federal service to bright, energetic young persons who are not afraid of hard work, and the Commission hopes that a sufficient number of intelligent, active persons will present themselves for this examination. It may be stated that there is a wider field for advancement upon merit in the Federal service than in many private employments, not only by promotion in the same office, but by transfer to other parts of the service.

This examination is open to all citizens of the United States who may desire to enter the service and who comply with the requirements.

For application blank (Form 101), full instructions, specimen examination questions, and information relative to the duties and salaries of the different positions, and as to whether there are any existing vacancies in this office, applications should be made to the undersigned.

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QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT--4th Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Aug	12
Stokes cir uit at Rural Hall	Sept.	1 2
Sparta cir uit at Shiloh	"	8 9
Healing Springs ct at Greenwood	"	15 16
Jefferson circuit at Jefferson	"	22 23
Boone circuit at Blackburn's Chapel	"	29 30
Watauga circuit at Union	Oct	6 7
Creston circuit at Creston	"	13 14

STATESVILLE DIST —4th Round.

—IN PART—

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf	Sept	1 2
Iredell circuit, Snow Creek	"	8 9
Turnersburg circuit, Turnersburg	"	9 10
Mooresville circuit, McKendree	"	15 16
Mount Zion station	"	16 17
Taylorsville circuit, Rocky Spring	"	22 23
Stony Point circuit, Stony Point	"	29 30
Statesville station	Sep 30..Oct.	1
West End	Sep 30.. "	1

GREENSBORO DISTRICT---4th Round.

Frank H. Wood, D.D., P. E., Greensboro, N. C

Jackson's Hill circuit, Macedonia	Sept.	1 2
Asheboro circuit, West Chapel	"	8 9
Asheboro station, (at night)	"	9
Uwharrie circuit, Siloam	"	15 16
West Market St station (morning)	"	23
Proximity station (at night)	"	23
St Paul station, (morning)	"	30
Naomi station (at night)	"	30
Wentworth circuit, Mt. Carmel	Oct.	6 7
Ruffin circuit Ware's Chapel	"	13 14
Reidsville station (morning)	"	14
Ramseur circuit, Franklinsville	"	20 21
Liberty circuit	"	27 28
West Randolph ct	Nov	3 4
Pleasant Garden ct., Friday	"	9
Randolph circuit	"	10 11
High Point station (at night)	"	11
Greensboro circuit.	"	17 18
Centenary (at night)	"	18

SHELBY DISTRICT—4th Round.

W. R. Ware, P E., Shelby, N. C.

Gastonia station	Aug.	11 12
Bessemer City circuit, Bessemer City	"	18 19
Belwood circuit, Kadesh	"	25 26
King's Mountain & Elbethel, Elbethel	Sept	1 2
Shelby circuit, Sharon	"	8 9
Shelby station	"	9 10
Cherryville circuit, Pleasant Grove	"	15 16
Lincolnton circuit, M Kendre	"	22 23
Polkville circuit, Clover Hill	"	29 30
Stanly Creek circuit, Dallas	Oct	6 7
McAdensville station	"	13 14
N Cleveland circuit, Casar	"	20 21
Lowesville circuit, Moore's Chapel	"	27 28
Mountain Island	"	28 29
Rock Springs circuit, Rehoboth	Nov	3 4
South Fork circuit	"	10 11
Lowesville circuit	"	17 18

WAYNESVILLE DIST--4th Round.

F. L. Townsend, P. E., Canton, N. C

Clyde circuit, Long's Chapel	Sept.	1 2
French Broad circuit, River View	"	8 9
Mills River circuit, Shaw's Creek	"	15 16
Transylvania ct. East Fork	"	22 23
Brevard station, Brevard	"	29 30
Spring Creek circuit	Oct	6 7
Leicester circuit, Camp Academy	"	13 14
Sulphur Springs circuit	"	20 21
Haywood circuit	"	27 28
West Haywood circuit	Nov.	3 4
Waynesville station	"	10 11
Canton circuit, Canton	"	17 18

FRANKLIN DISTRICT—4th Round.

C. M. Campbell, P. E., Franklin, N. C.

Cullowhee circuit, East Laport	Aug	18 19
Webster and Dillsboro, Webster	"	25 26
Whittier circuit Olivet	Sep	1 2
Bryson City station	"	9 10
Bushnell circuit, Maple Springs	"	15 16
Highland circuit, Asbury	"	22 23
Andrews circuit, Andrews	"	29 30
Haysville circuit, Sweetwater	Oct	6 7
Murphy station	"	13 14
Hiwassee circuit, Notla	"	20 21
Macon circuit Mount Zion	"	27 28
Glenville circuit, Cashiers Valley	Nov	3 4
Robbinsville circuit, Robbinsville	"	10 11
Franklin circuit, Iotla	"	17 18
Franklin station, night	"	18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C

Salisbury ct, Tabor	Sep.	1 2
Salisbury, Main St	"	2
Concord ct, Center	"	8 9
Concord, Epworth	"	9
Concord, Central	"	15 16
Concord, Forest Hill	"	15 16
China Grove ct., Bethpage	"	22 23
Lexington station	"	29 30
Gold Hill circuit, Liberty	Oct.	6 7
Ninwood ct, Wesley Chapel	"	13 14
Lorwood circuit	"	20 21
Salem circuit, Salem	"	27 28
Albemarle ct Bethel	Nov	3 4
Albemarle station,	"	3 4
Mount Pleasant circuit	"	10 11
Salisbury, Church St	"	17 18
East Salisbury station	"	17 18
Spencer station	"	17 18

ASHEVILLE DISTRICT---4th Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville	Sept.	1 2
Bethel	"	1 2
Hot Springs ct. Paint Rock	"	8 9
Marshall ct Jewell Hill	"	15 16
Ivy, Beech Glen	"	22 23
Bald reek ct., Bald Creek	"	29 30
Burnsville ct Shoal Creek	Oct	6 7
Swannanoa, Biltmore	"	13 14
Sandy Mush ct Moore's Grove	"	20 21
Hendersonville	"	21 22
Cane Creek ct., Sharon	"	27 28
Old Fort ct, Bethlehem	Nov	3 4
Weaverville ct, Weaverville	"	10 11
Central	"	17 18
Haywood Street	"	17 18

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion, N. C

Marion station, Marion	Aug	19
Mcdowell circuit, Trinity	"	25 26
Table Rock circuit, Oak Hill	Sept.	1 2
East Rutherford circuit, Salem	"	8 9
Silver Creek circuit, Missionary Ridge	"	16 16
Morganton circuit, Zion	"	22 23
Forest City station. Pleasant Grove	"	29 30
Henrietta station, Henrietta	Oct.	6 7
Rutherfordton circuit Centennial	"	13 14
Bakersville circuit Bakersville	"	20 21
Elk Park circuit, Thompson's Chapel	"	21 22
Estatoe circuit, Pine Grove	"	21 22
Broad River circuit, Gray's Chapel	"	27 28
Green River circuit, Lebanon	Nov	3 4
Morganton station	"	11 12
Connelly Springs circuit	"	17 18

CHARLOTTE DIST 3d Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit Harrison	June 30..July	1
Wadesboro station (D. C.)	"	7 8
Charlotte, Brevard Street	"	15
Charlotte, Dilworth	"	15
Monroe circuit, Prospect	"	21 22
Monroe station	"	22 23
Ansonville circuit, Concord	"	28 29
Polkton circuit, Harmony	Aug.	4 5
Clear reek circuit, Bethel	"	8
Weddington circuit, Union	"	11 12
Waxhaw circuit, Pleasant Grove	"	14
Charlotte, Trinity	"	19
Derita circuit, Hickory Grove	"	22
Morven circuit, Sandy Plane	"	25 26
Charlotte, Calvary	Sept	2
Epworth and Seversville, Seversville	"	2
Lilesville circuit, Shiloh	"	8 9

WINSTON DISTRICT.—3rd Round.

P. J. Carraway, P. E., Greensboro, N. C.

Thomasville station, Fair Grove,	June 30, July	1
Walkertown station Bethlehem	July	7 8
Kernersville circuit, Mt Vernon	"	14 15
Winston, Burkhead, night	"	15 16
Madison circuit Leaksville	"	21 22
Mocksville circuit, Zion Chapel	"	28 29
Mocksville station	Aug.	4 5
Forsythe circuit Lewisville (D. C.)	"	9 12
Winston, Grace Church, night	"	12
Davidson circuit, Goodhope	"	18 19
Winston circuit, Mt. Tabor	"	23
Forsythe circuit Brookston	"	24
Farmington circuit. Farmington	"	25 26
Summerfield circuit, Mt Carmel	Sep.	1 2
Danbury circuit, Mt Hermon	"	8 9
Jamestown circuit, Oak Ridge	"	15 16
Winston, Centenary	"	22 23



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Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH

Dated July 22, 1900	No. 33 Daily	No. 35 Daily	No. 103, Daily ex. Sunday.	No. 41, Daily.	No. 49 Daily.
	A M.	P M	P M.	A. M	P M.
Leave Weldon	11 50	8 58			
Ar. Rocky Mount	1 00	9 52	.....	.....	.....
	P M.				
Leave Tarboro	12 21		6 00		.....
Lv Rocky Mount	1 05	9 52	6 37	5 05	12 52
Leave Wilson	1 59	10 25	7 10	5 57	2 40
Leave Selma	2 35	11 00			.....
Lv. Fayetteville	4 30	12 22			.....
Ar. Florence	7 25	2 24			.....
	P. M	A M.			
Ar Goldsboro			7 55		.....
Lv Goldsboro				6 45	3 00
Lv. Magnolia				7 11	4 35
Ar. Wilmington				9 20	6 00
			P.M	A. M	P.M.

TRAINS GOING NORTH.

	No. 78, Daily	No. 102, Daily ex. Sunday	No. 32, Daily	No. 40 Daily.	No. 48, Daily.
	A M		P M		
Lv. Florence	9 50		7 35		.....
Lv. Fayetteville	12 20	...	9 41	....	.....
Leave Selma	1 50	....	10 54	.....	.....
Arrive Wilson	2 35		11 33		.....
		A M		P M	A. M.
Lv Wilmington				7 00	9 35
Lv. Magnolia				8 30	11 10
Lv. Goldsboro		4 50		9 3	12 26
	P. M		A M	P. M.	P. M.
Leave Wilson	2 35	5 33	1. 53	10 45	1 18
Ar Rocky Mount	3 30	6 10	12 07	11 23	1 58
					.....
Arrive Tarboro		6 46			....
Leave Tarboro	12 21				.....
Lv. Rocky Mount	3 30		12 07		.....
rrive Weldon	4 32		1 00		.....
	P. M		A. M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 4 p m, leave Fayetteville 3 45 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 45 a m arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 38 a m daily except Sunday

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m 6 10 p m. Returning leaves Plymouth daily except Sunday 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m

Train on Midland, N C. Branch leaves Goldsboro daily except Sunday 5 30 a m arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 15 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 05 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:56 p m Nashville 1 :45 a m, 5 25 p m arrive at Rocky Mount 12 10 a m, 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11 40 a m. and 4:25 p m Returning leaves Clinton at 6:15 a m and 2:5 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Woman's Foreign Missions.

The situation in China continues to give serious concern. The missionaries of the Woman's Board are in safety, but in some measure their work suffers; all the more necessary is it that we should be ready to give the means to advance it more rapidly when they return. Brazil shows progress in all our stations. Miss Watts has returned home for necessary rest, and Miss Glenn, accompanied by Miss Davis, who was recently appointed, will return to her field of labor, Rio. Plans are being perfected for more successful operations in Cuba. Dr. Carter, superintendent of the General Board shows both foresight and skill in planting stations. Miss Carson and Miss Marcia Marvin will go to Havana in a few weeks, and Miss Ford will join them as soon thereafter as possible. The Irene Toland School in Matanzas with better equipment will show greater results. The various stations in Mexico prosper. When our Twentieth Century Thank Offering comes into the treasury, now that a lot is secured, the Mary Keener Institute will have opportunity of doing grander things than it has had. Our work needs more at our hands than we have ever done before, and as workers together with God, He awaits our best efforts.—Mrs. Trueheart in Nashville Advocate.

The Lord's Bed.

Those who enter the service of the Master have many privileges and pleasures that the world does not know Among the privileges are the friendships born in His service.

The annual meeting of our Woman's Missionary Society bring together characters of the richest, loveliest types. These great natures touch each other for only a few days, but we go to our homes truer, better women, and life is enlarged, and we are enabled to attempt greater things in His name

It was our privilege to come in touch with one of these children of God a few years ago, whose influence has lingered as a sweet odor in our lives. She was not great in education, contact with the world had not robbed her of that honesty of thought and word which makes expression hold less meaning, and her sense of the presence of the Christ was almost contagious We were discussing the ways and means of raising money to redeem four pledges. The fearful sounded their notes of alarm, the hopeful were looking about for an easy way, when our friend quietly rose, and with her childlike earnestness showed us that where there was a will there was a way. "God opens our ways to get money for Him, Sisters," she said, "and sometimes in such unexpected ways. Why let me tell you how He gave me five dollars to send to the field." She held every ear, while she went on to tell of the Father's help.

It seems it was the fall of the year, the cotton had been picked, packed and sold. When the season closed she found a few bags of cotton left over, and was at a loss to know where to pack it away. Being thrifty and tidy in the home, she determined to make it into a mattress. As she was tacking the mattress these words came to her mind, "But the Son of man hath not where to lay his head." She thought of His loneliness and said, "Well, He shall have a bed, and this mattress shall be His bed." "My Lord shall have this bed." So she finished the bed, and tried to sell it in order to get its value in money to use in His service. But no one in the community would buy it. "But," she said, "I had three dollars I had made with butter and eggs, and I said if nobody will buy Him a bed, I'll buy it myself." So I went to my trunk and took out the three dollars and bought the bed for my Lord, and He's got a place to lay His head now, sisters.

"Well, a few weeks after my husband went up to a missionary rally and sent the money. He put two dollars more to it, so we had five dollars to give to Him when we had thought we had given all we could."

We caught the lesson, and in many homes in our South Georgia Conference the story of "The Lord's bed" is even yet an influence entering into our planning and giving.—Wesleyan Christian Advocate.

The Lord's Potato Patch.

JNO. R. CLEMENTS.

(A story from life.)

"That sermon has set me thinking, wife," said Farmer Whitcomb on coming home from service at the little country church in Eastman, one spring Sunday afternoon. "The minister said that the humblest of us might be missionary Christians if we only would, and that none of us were so poor that we could not find something to give for the spread of Christ's Kingdom if we wanted to."

"Do you know, wife, I've thought, as I strolled along home, that maybe we haven't any of us done a tithe of what we could. We've taken all we wanted for ourselves, and if there was anything left over, we've let the Lord have a little bit of it. Now, I've had a new conception of giving today I think the minister's ideal of 'holding all we have and are, as belonging to the Lord, is a pretty high one to attain at a jump; but I've got an idea that I'm going to work out."

"Down there in that potato patch where we're going to plant tomorrow, is a little corner that's better ground than any other part of the whole field. I'm going to pick out some of the nicest seed potatoes in the cellar, in the morning, and I'm going to plant that patch, and give it the best cultivating and the closest attention, and when those potatoes ripen and are dug, I'm going to sell 'em, and whatever I get for them I'm going to use for the Lord somewhere. 'Not a mite will I withhold,' even if that corner raises more potatoes than all the other fields put together."

And Farmer Whitcomb's wife, good sensible Christian woman that she was, heartily seconded her husband's resolve, and Monday morning saw the resolve take definite form when the farmer, after prayers, hurried down to the cellar to "sort over" the pile of seed potatoes, to get the best for his "benevolence patch."

"That was a big collection for the famine sufferers that we got at the church this afternoon," said Farmer Edds to one of his neighbors on a Sunday evening many months after Farmer Whitcomb's resolve had been made.

"Yes," replied his neighbor, "the like of it for size has never been announced here before; but do you know the treasurer said that more than half the amount was given by neighbor Whitcomb?"

"Is that possible! What opened his pocketbook so much wider than the others?"

"Well, I just heard it to-day, and it has set me thinking. He tried an experiment, raising potatoes for the Lord last season, and this is the result. He just told one or two of us about it this afternoon, when we wouldn't let him keep it to himself any longer; and do you know he says those potatoes have come back to him tenfold already?"

"'Hem! Is that so?"

"Yes, and do you know, I think Farmer Whitcomb has caught the right idea. It's practical. Our minister told us once that the Lord never asked the impossible of us, but the very fact that He asked implied that it was within our power to do. Christ has asked us to 'go into all the world and preach the gospel.' Now you can't preach with your mouth to any large extent, any more than I can. If we had money we might send someone in our stead, but I'm not rich; neither are you, although you've got a good farm, and so have I. Now I can spare a corner of one of my fields to the Lord this year, I guess, and so can you. They may raise crops that we can turn into money, and with that money we can send our representative to 'preach the gespel'."

"Say, Edds, it's a new thought to me. I'm willing to try; are you?"

And Eastman church has three "systematic givers" this year, instead of one.

May Farmer Whitcomb's band increase!—Epworth Herald.

SALEM

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AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH

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Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed No. 62
Lv. Chester,	8:10 a m	9:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton..	11:52 a m.	3:32 p m	.....
"Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir ..	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir.....	4:30 p m	....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville ..	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen Man. E. F. REID, Auditor Chester, S. C.

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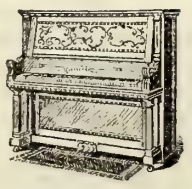
A friend in Randolph county writes, "I am a constant reader of your letters in the CHRISTIAN ADVOCATE, and am very much benefited thereby. I am like the brother who said your letters are worth the subscription price to the paper. I am a young farmer just started out. Never worked on the farm till last fall. But I made a nice crop of wheat, and have a good corn crop considering the dry weather. I rented this year, but will go on my own land this fall, which has been rented for the last 20 years. This land has been badly worked and is poor. There are seven and three quarter acres of bottom land and about 10 to 12 acres of upland with red clay subsoil Much of it is washed badly and is grown up in pines around the edges. It is in corn this year. The bottoms were in wheat. Please let me know what course to pursue. My part of the creek bottoms is not much subject to overflow. Let me hear from you through the ADVOCATE without using my name. You are doing a great work among our farmers, and I bid you God-speed."

Our young friend will notice that I never use the name of my correspondents nor even their post office address. I have adopted this practice in order that these letters may better help and inspire confidence, for few wish their personal trials and difficulties paraded in print, while they may badly need help. As I understand the case, you have less than 20 acres of land all told and most of it is poor. That is it has become very unproductive throngh bad treatment. None of our Piedmont red clay is really poor, and I take no stock in the notion that it can be worn out if properly treated. Still it needs the proper treatment to restore it, and a poor man, with a little piece of poor land is badly handicapped, for to restore what the errors of the past have wasted requires at least a good deal of labor and some expenditure. You give me no information as to what financial resources you may have, and hence I may advise what you may be unable at present to do. The first thing to do is to stop the waste of the upland To begin this, I would, as soon as the corn is off, hire a team if I had not enough to make two double teams Plow the whole after clearing the pines out of the way, with a good two horse turning plough as deep as the soil will allow. Then fallow in the same furrow with a subsoil plow drawn by a good team, and try to loosen the red clay down a foot deep If you cannot get a subsoiler, then use a heavy bull tongue plough. After this thorough plowing, put the land in order and sow it in rye and apply to rye 300 lbs. per acre of good complete fertilizer. You can cut this rye green in the spring to feed cattle or can plow it under in March or April and prepare the land to be sown in peas. If you can afford it add a dressing of acid phosphate to the peas. Cut and cure them for hay and feed to cattle, and prepare the land for wheat in the fall Follow the wheat with peas again as soon as it is cut. Mow these too and put the land in order for wheat again, and apply 300 lbs. of acid phosphate per acre to the wheat, and sow red clover seed with the wheat. When once you have that land covered with red clover you can do what you please in the way of arranging a rotation for it. In the mean time, work the bottoms in corn and sow peas among the corn at last working, and let them die on the land. Save your corn by cutting it off at the ground as soon as the ears are well glazed and cure in shocks so as to have the whole of the fodder and stalks to feed. You can run the bottoms in corn for several years by always sowing peas among the corn, and by the time you have gotten the uplands into clover you can arrange to run the whole place in a three year rotation, using part of the bottom land each year in connection with the upland to make a tend. Then having the whole in three parts I would put one third in corn with peas among it, follow this with wheat dressed with acid phosphate, and seeded to clover. Mow the clover once, and let the second growth remain on the land. During the winter haul out all the manure you have made and spread it on the upland part, the clover alone will do for the bottom. Plow in the spring and turn the clover and manure under deeply, and plant corn again and then repeat the rotation. You will find after awhile that the humus is increasing in the upland soil and it is getting darker in color, and it will then pay you to give each tend a dressing of lime at rate of 20 bushels per acre once in six years, or each alternate round of the rotation. Treated in this way that upland should in a few years be capable of making 30 bushels or more of wheat per acre and 75 bushels of corn, and the clover hay and corn should enable you to feed quite a number of cattle and make a good lot of manure.

Years ago, just after the close of the war, Gen. McKinney, of Maryland, started buying farms and renting them on the agreement to cultivate them on the above three year rotation, he undertaking to go halves with the tenant so far as possible in the expenses, and to share equally in the crops. He charged the tenant no rent for the stock he fed, but took the manure as his share. The grain crops were divided and sold. Year after year he bought farms as means increased, and rented them in the same way. Now after over thirty years, the section where his farms are situated has become an agricultural paradise and his tenants are buying land and renting it in the same way while they remain on their improved farms till theirs are gotten into shape. Three years ago his share of the wheat crop was 120,000 bushels, and he was assessed at a million dollars of real estate, every cent of which has been made at farming in an intelligent way. Now in the same section, lawyers and business men are investing in the same way and renting them to good tenants on the same plan. If some such tenant system could once be started in the South it would do more towards the reclamation of our old fields than anything we can do. If some man with means at command could be found, who had the same faith in the soil that Gen. McKinney had, far greater results could be had in North Carolina than there, for the soil in all our Piedmont country is naturally far better than there. In the cotton sections a three year rotation of cotton, winter crimson clover, corn, winter oats and peas, would produce far better results than the rotation of corn, wheat and clover in Maryland. But the great difficulty here is that the men of means have no faith in the agricultural capacity of North Carolina soils. Only a short time since a gentleman remarked to me that from Raleigh west to the Blue Ridge there could never be any profit in farming, but that the people must leave the farms for the cotton mills. The fact is that there is no better country for profitable farming in the United States than the Piedmont country of North Carolina if the land is cultivated as it should be. Our red clay soil is the result of the decomposition of the rocks below, and it is all soil down to the bed of rock, and is not the heterogeneous mixture of all sorts of stuff that the soils in the glacier regions of the north are. All our red clay needs is to get it broken and aired and to get the pea and clover roots down into it and they will bring up the long unused fertility from below and renew the surface soil. It will pay at first to use fertilizers liberally, but after the land grows peas and clover well, your wheat will need only acid phosphate.

I had a letter not long ago from an old friend in Maryland near 80 years old, but with all the enthusiasm of youth in his farming. He wrote that for twenty-five years the only fertilizer he has used has been simple acid phosphate on his wheat, and his last crop was 40 bushels per acre on land that would not have made ten bushels twenty-five years ago.

A friend in Gaston county asks if he can grow onions by sowing the seed in the fall, and transplanting them in the spring There would be no trouble about growing onions from fall sown seeds if our fall weather could be depended upon. But we are so apt to have very dry Septembers and Octobers that I have long ago abandoned the effort to grow onions from fall sown seeds. In any event they would only be good for early green onions, and the sets will answer for this. I always grow a lot of sets by sowing seed very thickly in April, and I use these sets for my fall planting. I plant them in September, and plant in a bed deeply as a protection, and in the spring pull the soil from them so as to leave them on the surface to swell their bulbs. These onions are simply for spring use while green. If you want to grow a crop of onions for keeping you must grow them from spring sown seeds. It is perfectly easy to raise a crop of ripe onions from seed the first season if the seed are sown early enough. We always try to get them sown in February. The Prizetaker onion will make magnificent bulbs if sown in a covered hot bed in January and transplanted when about the size of a goosequill later on. This variety, however, is not a good keeper. The best keeping onions I have ever tried here are the Southport White Globe for a white and the Yellow Danvers for a colored sort. These can be sown in February or March and will be ripe in August or late July, and if taken up with the tops left on and well cured, they will keep well. For sets to plant in the Fall I use the White Queen onion seed, sold by George Tait & Co., of Norfolk, and sow half a pound of seed in a space about ten feet square, in rows so that they can be kept clean. Mine, grown this season, will average about the size of a small marble, which is about the best size.



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SOUTHBOUND.

	No. 403.	No. 41.
Lv. New York, P.RR.	*11 00 a m	*9 00 p m
Lv. Washington, "	5 00 p m	4 30 a m
" Richm'nd, A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.	*8 45 p m	*9 30 a m
Ar. Weldon	11 10 p m	11 43 a m
Ar. Henderson	12 56 a m	1 35 p m
Ar. Raleigh	2 22 a m	3 36 p m
Ar Southern Pines	4 27 "	6 00 "
Ar Hamlet	5 14 "	7 00 "
Lv. Wilmington, S. A. L.		*3 55 p m
Ar. Monroe, S. A. L.	*8 58 a m	*9 12 p m
Ar. Charlotte, S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester, S. A. L.	*8 13 a m	*10 55 p m
Ar. Greenwood	10 45 a m	1 12 a m
Ar. Athens	1 24 p m	3 43 a m
Ar. Atlanta	3 50 p m	6 15 a m
Lv		

NORTHBOUND.

	No 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 0 p m	*7 45 a m
Ar Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 15 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*5 55 a m	* 20 p m
Ar. Washington, Penn. RR	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday

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FOR THE CHILDREN.

"Did God Send You, Sir?"

A gentleman saw two children before him in the cars, a boy and a girl. Both looked tired. They were dressed poorly but neatly, and were traveling alone.

Toward noon the little girl got up from her seat. Presently he found her kneeling on the floor, with her head bowed in the cushion. Was she sick? Did she find this an easy way to sleep? No, she was praying.

"What are you doing, my little girl?" he asked when she got up.

"I was saying, 'Our Father who art in heaven,'" she said.

"And what were you saying it for now?" he asked again.

"I am so hungry," she said.

"We have been traveling two days," said the boy, "and our luncheon is all gone"

The gentleman wished he had something in his pocket, but it was empty. At the next stopping place he went out himself and bought something for the children to eat.

When he handed it to the child she said, looking up with a blush of joy upon her face: "I knew it would come! Did God send you, sir?"

Yes, God sent the gentleman. The child did not see how the cars were to furnish the "daily bread," going so fast, and no pantry. But the Son of God taught her to pray, "Give us this day our daily bread," and the little girl believed it. She asked him, and God knows ever so many ways to answer our prayers. You see he used a kind gentleman to answer hers.

There is a small word in the Bible of which some people may ask: "What does it mean?" The word is "faith." What is faith? It is asking God, believing and trusting him. This is what the little girl did, and it is the kind of asking which God wants us to do —Our Young Folks.

A Rich Boy.

"O my!" said Ben, "I wish I was rich and could have things like some of the boys that go to our school."

"I say, Ben," said his father, turning around quickly; "how much will you take for your legs?"

"For my legs?" said Ben in surprise.

"Yes! What do you use them for?"

"Why, I run and jump and play ball, and O, everything."

"That's so," said the father. "You wouldn't take ten thousand dollars for them, would you?"

"No, sir."

"Nor your good health?"

"No, sir."

"Your hearing and your sense of taste are better than five thousand dollars apiece, at the very least, don't you think so?"

"Yes, sir."

"Your eyes, now. How would you like to have fifty thousand dollars, and be blind the rest of your life?"

"I wouldn't like it at all."

"Think a moment, Ben. Fifty thousand dollars is a lot of money. Are you very sure you wouldn't sell them for that much?"

"Yes, sir?"

"Then they are worth that much, at least. Let's see now," his father went on, figuring on a sheet of paper: "Legs, ten thousand; arms, ten; voice, ten; hearing, five; taste, five; good health, ten; and eyes, fifty. That makes a hundred. You are worth one hundred thousand dollars, at the very lowest figures, my boy. Now run and play—jump, throw your ball, laugh, and hear your playmates laugh, too; look with those fifty-thousand-dollar eyes of yours at the beautiful things about you, and come home with your usual appetite for dinner, and think now and then how rich you really are."

It was a lesson that Ben never forgot; and since that day every time he sees a cripple or a blind man he thinks how many things he has to be thankful for. And it has helped to make him contented.—Selected.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

Resolutions of Respect.

At the 3rd quarterly conference held in the Methodist church, Hickory, N. C., Monday, August 13th, 1900, the following resolutions were adopted:

Whereas, in the permissive providence of God, our dear brother, John N. Bohannon, has been removed from among us, and, whereas, he has been for many years a faithful and efficient member of this official body; therefore,

Resolved 1st. That in his death we have met with a great loss, and mourn because of his death.

Resolved 2nd. That the just tribute to the memory of our brother read by our pastor at the funeral, together with these resolutions, be spread upon the pages of the journal of this conference.

Resolved 3rd. That a copy of these resolutions be sent to his bereaved wife and family.

Resolved 4th. That these resolutions be published in the ADVOCATE and each of our city papers.

J. T JOHNSON,
J. A BOWLES,
H S SOUTHMYRE,
Committee.

HENSLEY.—On August 10th death ended the sufferings of Talmage Hensley, and he has now gone to try the realities of a better world. He was 10 years, 3 months and 13 days old. He was constantly singing, "Longing for Home;" but he is no more longing for home, but is enjoying a heavenly home. He had memorized the 23rd Psalm to repeat in Sunday-school, which he always attended; but now he can repeat it in the presence of Jesus and the angels.

Talmage was a boy loved by all, and before he died said that "if Jesus sends for me to go and live with him it is all right."

Our heartfelt sympathy goes out to the bereaved parents, and we would exhort them to press on, working for God and his cause, and at last meet Talmage in a land where tears are never shed and where parting is no more.

C. H. HYDER.
B. L. EDWARDS.
W. L. EDWARDS.

BRYSON.—Mrs. Adeline Bryson, late relict of Seaborne Bryson, was born Feb. 18, 1828, and died July 13, 1900, being 72 years, 4 months and 25 days old.

In her death the community lost an exemplary Christian woman, and Methodism is called to mourn a pioneer member. Miss Hollinsworth was converted at a meeting held in the court house at Hendersonville before ths Methodists had built there. She became a member of the first society there and has since been a faithful member of the Methodist church.

She was married to Seaborne Bryson with whom she lived about fifty years, he having preceded her three years. In her last hours the religion of her life sustained her, and she went with unfaltering trust to meet her Father. While we mourn her departure we rejoice in the hope she has given us.

J. D. RANKIN.

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jly4-5t RALEIGH, N. C.

NEWS OF THE WEEK.

Wednesday, Aug. 22—Philadelphia's population is 1,293,697, against 1,046,694 ten years ago———There are 100 cases on the criminal docket of Wayne superior court———Mark Hanna declines to believe that Cornegie has declared for Bryan———Captain Reilly, of Reilly's battery, was killed in the fighting at Pekin———A negro, an escaped convict from Ohio, has been captured at Wilson ———Count von Waldersee proceeds to Naples where he is to embark for China ———Allied troops have had a battle with Chinese troops within a few miles of Tien Tsin———The persons charged with custom house frauds in Havana have been acquitted———At Lenoir superior court W. H. Harper is fined $150 in an indictment for a cutting affray——Trial has begun of G. F. Weaver, a witness in the Caleb Powers case, charged with perjury———The store of the hardware firm of the Henry Wilke Company at Norfolk is totally damaged by fire ———In a collision between the barge Doris and the schooner Florence Shay, the latter is badly damaged———There is no truth in the report that Sen. John P. Jones and Teller have gone over to the support of McKinley———The cases against the other men charged with complicity in the Goebel murder have been continued to the October term———The governor of Ohio appoints Congressman Doliver, United States Senator, to fill the unexpired term of the late Senator Gear———The annual meeting of the North Carolina veterans is held at Raleigh, and J. S. Carr is reelected commander. He promises to furnish the new hospital at the soldier's home——— It was the intention of the administration to put Charles Neely aboard an army transport as soon as extradition papers were signed to prevent his securing a writ of habeas corpus———A riot occurs in Akron, Ohio in which two persons are killed and many wounded. A mob breaks open the city and county jails in search of a negro who had attempted criminal assault on a little white girl.

Thursday, Aug. 23—A daughter is born to Mr. and Mrs George Vanderbilt ———There are twenty-seven foreign warships at Shanghai———There is discord among the foreign commanders in Peking———Gen. Gaselee makes his report on the capture of Peking——— Thorough investigation of the New York rioters will be made———The telegraph line from Tientsin to Peking is frequent ly cut———Dates are made for three speeches by Bryan in New York state ———The Japanese troops on entering Peking burned Tuan's residence——— General Nathaniel Harrison, formerly on General Lee's staff, dies in England—— Captain Reilly was killed while on the walls of Peking directing the fire of his men———Germany has followed the United States in making reply to Li Hung Chang's peace proposals——— Akron, Ohio, is guarded by troops. The city hall was burned and blown up by the mob Wednesday night. All was quiet there yesterday———Mr. Rockhill, special commissioner to China, reaches Yokohama. There was a cabinet con ference yesterday at which additional instructions to him were agreed upon and forwarded———The war department announces that no more troops will be sent to China. These now at sea and those under orders to sail shall be diverted to the Philipines. These number about 7,000———A Chinaman who had lived in Staunton, Va., for eighteen years visits China on a state department passport and on return is not allowed to enter the United States. Several others who have lived in Jacksonville, Fla., for many years are arrested on the ground that they are illegally living in this country.

Friday, Aug. 24th.—Cotton pickers are very scarce in South Georgia——— A Chinese mob at Amoy burns the Japanese temple———The will of C. P. Huntington was made public yesterday ———American and British legations near Amoy have been looted———D. B. Hill will make some speeches in the campaign out West———Tuan has been seen in Peking and search is being made for him———The census bureau gives out the population of several more cities ———The state canvassing board finds Aycock's majority to be 60,354——— Lieutenant Cordua is sentenced to death and shot by the British in South Africa ———The Goldsboro Manufacturing Co., ships a car load of furniture to San Francisco———At Canton, Pa., a man has a narrow escape from lynching on charge of having robbed a widow———The Cuban flag will be hoisted over the palace at Santiago today where it will fly for the first time since 1890———A terrible storm occurs on the coast of Alaska Much property is destroyed and many sailors from coasting vessels are drowned ———A Japanese liner, Australia to Manila, with a cargo of stores for the American government, is wrecked off the island of Midanao———The British steamship Indra is stranded at the entrance of the gulf of Aden. Nine of the crew are lost and the vessel is a total loss ———Peck, the negro whose crime caused the riots at Akron, Ohio, was yesterday taken back to that city, tried, convicted and sentenced to life imprisonment and rushed off to Columbus.

Saturday, Aug 25th.—Street fightiug still occurs in the city of Peking——— Russia, Germany and Japan declare war on China———Forty Americans, escorted by troops, leave Peking for Tien Tsin—— It was Prince Tum and Prince Tuan who was captured by the Japanese——— The governor commissions William B. Council as judge of the Tenth judicial district———The Kentucky legislature meets in extra session Tuesday to amend the Goebel election law———It is reported that Japanese troops pursued and captured the dowager empress and emperor of China———At Kingston, N. Y., a man is killed by a fall through a hole in the ceiling of a building on which he was working———The viceroys of the Chinese provinces may be called on to choose some one to deal with the foreign powers in establishing a stable government in China———There is a coolness growing between France and Russia over the Chinese situation, the former thinking Russia is making friends with Germany at her expense———Foreign Christians at Taku are urging the allies to send an expedition to the city of Pao Ting Fu for the purpose of destroying it in revenge for heathen massacres there——— The Russian commander at Peking prohibits any communication with the Chinese because his government is at war with the latter. This causes great discord among the allies ———The Postal telegraph and Cable Company offers half rates on messages between American navy and army officers on duty in China and their families. Full rates are $1 63 per word, including address and signature.

Goldsboro Headlight: The news reaches us from Stony Creek township that Mrs. Hardy Crumpler, aged 18, gave birth one day last week to triplets—two boys and one girl. The girl died two days after, but the boys and the mother are doing well.

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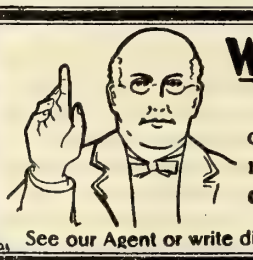
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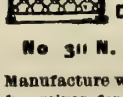
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College Message

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Christian Advocate.

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ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 5, 1900. VOL. XLV., NO. 36.

COURAGE.

BY JENNIE BETTS HARTSWICK.

He nothing hath who nothing dareth;
Who runs no race no laurels weareth;
He finds no pearl who never seeketh:
No listener who never speaketh.

Who never kneels no blessing winneth;
He ends no task who none beginneth,
No sheaves he brings who never reapeth;
No song he sings who silent keepeth.

The ship that leaves the harbor never
But safe at anchor rocks forever,—
Lulled gently on the bay's soft pillow,—
Outrides no tempest,—breasts no billow.

The ship that proudly sails the ocean
And fearless braves the storm's commotion.
Some far, fair isle one day she gaineth
Where blue skies smile and beauty reigneth.

—The Independent.

THANK God every morning when you get up that you have something to do that day, which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know. —Charles Kingsley.

IT IS just the easiest thing in the world to drift along with circumstances, to let the daily routine completely absorb us till, before we are conscious of it, "the cares of the world" have choked the seed, intellectual and spiritual, and it has become unfruitful. How hard to aspire! And yet, as we value breadth and nobility of character, as we value soul-health, let us preserve our highest ideals unshattered and do our best to live up to them.

WANTED:—More young men who, in choosing their life work, ask, not "What will pay most," but "Where am I needed the most."

BEWARE of the fatal error of the man who, seeing that he cannot serve God and mammon, thinks to serve mammon first and later to serve God with the money he has thus obtained.

IF you would pray effectually, take some definite promise and kneel upon it as a sacred prayer carpet.

THE poet found, so Shakespeare reports, "books in the running brooks, sermons in stones, and good in everything." The matter-of fact critic, however, reports that the text is corrupt. As it reads, there is no sense in it. It should be "stones in the running brooks, sermons in books," etc. That makes sense.—Exchange.

A GOOD woman who was privileged to attend the recent Ecumenical Missionary Conference says: "The lesson that I, personally, took home with me is just this: Missionary work cannot be chosen or left out, according to individual bias. It simply must be done, and to the very best of one's powers." When every individual Christian shall have learned this great truth, then will the kingdom speedily come.

THE words of those whose teaching has been exemplified in their own lives always come to us with added weight. Such are the grand, inspiring words of that noble, consecrated woman, Miss Laura Haygood: "I believe with all my heart that wherever there is a soul without Christ, there is a mission field; and that every one who is called by the name of Christ is called to be a missionary. Since, then, there are no feet but ours that can do his errands, no lips but ours that can repeat his messages of love and grace, let us every one, not only missionaries in the field and pastors of home Churches, but everyone who has taken the name of Christ upon himself, have part in the blessed ministry."

HAPPY is he who, when the grasshopper begins to be a burden, can say as did John Quincy Adams, at the age of eighty, in reply to the inquiry of a friend, "and how is John Quincy Adams today?" "Thank you, John Quincy Adams himself is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir, quite well."

ARE women to be stewards of grace only? This is a most pertinent question, now that women are taking more and more active part in church work. Perhaps, brother, appreciative as you may be of what your own home folks are trying to do, you have not thought of it exactly this way. "Handsomely dressed women with beautiful jewels and fine clothes are often humiliated by the wide discrepancies between their dress and their gifts. Of how much misery and heart-burning may this be the cause, even in Christian homes! Good men, even good men, do not think They deposit money and draw their checks, but the closest partner, the one with whom life's obligations are most solemn and personal, has no bank account, no margins, no dependence for cash on hand. Some points like these have to be settled before wives and mothers, daughters and children, can adequately and proportionately give. Women are rare who would not live more economically and give ten-fold more for the Lord's work were they intrusted with money for so doing."

"I DECLARE to you today," said Dr. Wilton Merle Smith, in a sermon which deeply impressed his hearers at Northfield recently, "that it is a conviction of my heart that if there is one picture that needs to be set up and framed with more vivid distinctness before our busy, rushing life today, it is the beautiful picture of Mary sitting at the feet of Jesus, of Mary taking time to be holy, for the sin of today is refusal to take time to be holy. I see on every side of me ministers making excuse that they haven't time for their closets, and business men pleading the hard rushing drive of their business life as fair excuse for their lack of spirituality, and women pleading here and there that their household duties are so onerous that they have no time to be alone with God; and I thank God that Jesus has come down to us and He has framed the picture right before our busy, fussy, rushing, anxious, over-careworn life of the woman sitting at His feet right in the midst of cares that were calling her and taking time to be holy.

"Many a man here today, I fancy, in his careless thought has said, I haven't time for my closet and I haven't time to be holy. But, dear man, you have had time for everything else You have had time for many a thing that might have been left out of your life; you have had time for many a pleasure; you have had time for many a social engagement; and yet you and I are saying here today to God, 'I haven't had time to be holy.' Does it cut and hurt and search just a little? I am putting my finger, dear Christian minister, upon the secret of any failure in the ministry that you are conscious of tonight when I say to you that there, right there in your failure to give time to the closet, is the secret of all the lack of success that your ministry has known. And I say the same thing to you, you Sunday-school teacher and you Christian.

"Martin Luther said one day: 'This is a very busy day with me; I don't see how I can get along without three hours of prayer ' A busy day, mind you; yet, man, the other day when you had the thing of the greatest importance that faced you this year, you went into the responsibility with hardly a moment of prayer, and you didn't take time to be holy. Oh, God, let this truth search tonight "

TOO MUCH cannot be said, nor said too often, as to how the individual member may help the pastor. The Preacher's Magazine for July gives the following:

Score these twenty things for your pastor and he will be successful:

1. Encourage his strong points and fortify the weak ones.

2. Leave as much of his human nature as is sanctified to godly exercise without "let or hindrance."

3. Cover what is not sanctified by your "fervent, effectual prayers."

4. Meet generously the "benevolent enterprises" of the church.

5. Pay your church dues as God hath prospered you, if little, at the first opportunity; if much, by that much the sooner. (To pray and pay are faith and works with but a letter's difference between them—old, but true)

6 Attend the preaching of the Word, Sabbath morning and evening.

7. Attend the weekly prayer-meeting, lest by your absence it may prove weakly.

8. So live with Christ that you will have an experience and the exhortation to attend religious services will be unnecessary.

9. Find some place regularly in the Sunday-school

10. Be with him in seasons of revival. These are the times that try his soul. Be found where the light thickens and the enemy presses sorely.

11. Sift the wheat of his sermons without flattering him and give the chaff to the winds without letting "the left hand know what the right hand doeth"—Christ's symbol of secrecy.

12. Have family prayer and let him know it.

13. Line the complaining lips with the gold-leaf of silence.

14. Meet him at the parsonage, upon his return to you from Conference or assembly, with a hearty welcome.

15. Drop in on him at his leisure moments for a short, friendly call.

16. Be free to let him call where he can do the most good. No monopolies in the pastorate, save for the unsaved.

17 He has sympathies;do not unnecessarily tax them. He has a stomach; do not let him into the secret by swamping him with your "sumptuous fare."

18. Talk about and talk up church matters; think over them until you can say: "There is no church like our church and no pastor like our pastor."

19 Be as religious as possible and as cheerful as religious

20. Finally, rejoice with him when he rejoices and weep with him when he weeps; score this for him, and our word for it. he will be successful; otherwise you may seriously doubt his call to the ministry; you will have delivered your own soul.

CONTRIBUTIONS.

LIGHT ON THE PATH.

The Disciple Whom Jesus Loved.

BY REV. THEODORE L. CUYLER, D D

Human nature likes a compliment; and, when well deserved, a good name is better than great riches. No line in all the Bible is more to be coveted as a biography, or as an epitaph, than this one—"the disciple whom Jesus loved." The original wearer of this enviable title was John, the converted fisherman, John the Apostle, John the seer of Patmos, and the inspired writer of five wonderful books of the New Testament.

Why did our blessed Master draw so closely to this Galilean fisherman, and give him the post of honor at the last paschal supper? Perhaps one reason was that he was one of Christ's earliest converts, was faithful to his Master to the last, and possessed some traits that were especially attractive. Instead of being the mild and effeminate creature that sacred art has painted, he was peculiarly bold and energetic—one of the "sons of thunder"—the most outspoken defender of his Master's divine attributes, and red hot both in his blazing zeal and in his hatred of falsehood and iniquity He never conceals and never compromises. With all these splendid, heroic qualities was combined that marvelous sweetness that made him the author of those three love epistles that bear his name.

Is it right that any of us humble followers of Jesus Christ should aspire to the honor which the Master put upon John as the "disciple whom he loved?" Most assuredly it is; and a careful study of the characteristics of the favorite apostle may be of vast service to us. John, as I have just said, was no compromiser. He had the courage of his convictions; he never lowered his colors; he never concealed an unpopular truth. His banishment at Patmos is one of the strongest evidences of his heroic fidelity to his Master. Satan has no stripes or stakes or scaffolds for cowards.

Now just here is the sad mistake of some Christians who are continually nursing what they call their influence." To be popular is their darling ambition; and they fancy that the surest way to abtain their end is to cross nobody's wishes, oppose nobody's opinions, and censure nobody's sins. They may fancy that they are winning the affection, when they are only winning secret contempt. My friend, if you desire to be heartily loved by those whose love is worth possessing, you must be willing to be denounced by every enemy of truth and right and Jesus Christ. He whom nobody opposses nobody loves. Positive outspoken Christians who rise high enough to be visible must expect to be sometimes a target for the enemy. The tree that catches the most sunshine is struck by the most storms; but whether sun or storm be your lot, your only duty is to tower straight upward into Christ and for Christ.

"Some may hate thee, some may love thee;
Some may flatter, some may smite;
Cease from man, and look above thee;
Trust in God and do the right!"

A loveable Christian is one who hits the golden mean between easy laxity of conscience, on the one hand, and a morose censoriousness on the other. Like the Master, he can hate sin without hating sinners. He never incurs contempt by compromising with wrong; nor does he incur the antipathy of others by doing right in a bitter and bigoted way.

Jesus did not love the brave fisherman of Bethsaida only on account of his fearless fidelity and loyalty. There was an inner sympathy between the Master and the leal hearted disciple. John seems to have penetrated more deeply into Christ's divine mission, understood more of Christ's character and teachings, and partaken more of Christ's spirit than any other of the twelve. He was the planet that rode nearest to the sun. When the darkness drew on, he reflected more of the light of his divine Saviour, as the evening star gleams the most brightly after the king of day is below the horizon. John sought intimacy with his Master; and Jesus loves to be courted. It was not by accident that John's Gospel embodies a richer revelation of Christ's inmost heart than any other book in the sacred canon; nor was it accidental that his three Epistles are so saturated with the word "love." The author of those fragrant love-letters had gone deeply into heart-communion with his Lord; he knew the meaning of that profound truth, "he that abideth in me bringeth forth much fruit," and also that other truth, "he that dwelleth in love, dwelleth in God, for God is love." That recline on the breast of Jesus at the Supper had a meaning; it meant that the heart of the disciple was so close to the heart of the Master that the embrace came as naturally as the warm kiss of wedlock when two hearts are one.

Ah, my fellow Christians, if we covet John's place in our Saviour's affection, we must copy John's conduct. We must imitate him who forsook his earthly all for Jesus' sake—who stood loyal to his Master beside the cross—who could not sleep on the Sabbath dawn in his eager desire to be first at the sepulchre—who consecrated his whole outer life to Christ because his inner life was hid with Christ in God. It is a glorious thing to have Christ love us; but the price we must pay for it is to bar his rivals out of our hearts. Don't be singing, "I am so glad that Jesus loves me," unless you are sure you can "stand fire" for him. The crucial test is, "He that keepeth my commandments, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

After all, the one decisive conflict in which the beloved disciple came off conqueror is that battle with the "house-devil" in every man's bosom—self. Selfishness is the besetting sin in some form with all of us. The first step in conversion is self-surrender; the noblest grace in Christian character is self-denial for Christ's sake and the welfare of others. "What things were gain to myself I counted loss for Christ"—that is the topmost stone of the "higher life." Pure unselfishness is the sweetest and perhaps the rarest of all Christ like qualities. Nothing wins love like that. Love is the only loan for love; the truest love "seeketh not her own." Sir Philip Sidney's unselfishness on the battle field, when he refused the drink of water, is immortal; but it was not nobler than that of the brave lad in the coal mine when, after a fatal accident, a man was sent down on a rope to relieve the sufferers. "Don't mind me," said the lad; "Joe Brown, who is a little lower down, is almost gone! Save him first!" He was saved first, but the boy who came up last was the hero. There are always some "Joe Browns" who are lower down than we are, and if we would be Christ's beloved disciples we must make it our first duty to save them.

Paul tells us that even Christ pleased not himself. That crowns unselfisnness as the king of graces. John re-echoes this truth when he exclaims, "hereby know we love, because HE laid down his life for us; and we ought to lay down our lives for the brethren. This is the commandment we have from him, that he who loveth God loveth his brother also."

Borough of Brooklyn, N. Y.

Teaching and Education.

BY REV. W. T. CUTCHIN.

To educate a human correctly is to direct the mind, the thought, the feelings, the instincts into the channel of truth, morality, enterprise, determination and economy. By economy, I mean the careful utilization of one's forces, whether of mind, strength, money, or departments of mind or nature, whereby the greatest attainments can be acquired with the least expense of those forces.

Political economy is the utilization of the forces of government, the revenues and the establishing of those laws of economy by which the greatest good will be distributed among the people. The true principles underlying political economy is neither fear nor favor in the administration of all laws, a prevention of monopolies, to encourage thrift, to destroy germs of indolence and vice, to teach the principles of self reliance, of co-operation, of manliness and the noble elements of truth and virtue.

All individuals have instinct as well as reason. The more instinct the less reason—the more reason the less instinct. Civilization increases reason and lessens instinct. The greatest aim of man should be to control his passions; to speak properly; to rise above the vulgar and careless, and with an enlightened mind be a Christian gentleman. To do this, let him cultivate his mind in youth and walk in no evil way. Culture and knowledge distinguish between the heathen and Christian. The history of the schools of a nation is a true history of its people. As the people rise in the scales of intelligence and wisdom the better the schools.

The theory of protracted teaching should embrace school economy, methods of instruction, methods of culture and the history of education.

If one has no knowledge of the best modes of the organization of the school and how to utilize the means of instruction he can not teach. Then he ought to know the best means of imparting knowledge, and he should be well acquainted with the physical and mental character of man, so as to economize time and progress by proper application. Every teacher should be able to compare the past with the present, show the growth, the advancement and advantages which mark the progress of education. America has made wonderful strides in the development of her industries, her arts and sciences, because she has educated her sons.

Every school should have a suitable location, properly graded, drained and shaded. Build the house for comfort, health and pleasure. Carefully arrange the furniture, apparatus, records and studies selected. Let all be homelike and attractive.

As a suitable location I would select a spot that is easily accessible, where the grounds and surroundings would be suitable, in some vicinity noted for health. Then these grounds should be thoroughly drained, dry, level, well sodded, with plenty of excellent shade trees, suitable out-buildings, a neat enclosure and a supply of pure water. The teacher should be thoughtful, careful and vigilant. The house and furniture, the grounds and surroundings should all be kept in perfect order and repair. Never should he leave the grounds for any purpose while the scholars are on the ground. Be there in order to keep peace, order, prevent teasing, protect property and show them the value of being ladies and gentlemen.

Parents who put their children in the charge of others have something to expect and even demand. And money can be squandered on teachers as well as on children. A poor teacher will do more to hinder the growth and development of a community than any one else in it.

When possible schools should be graded. They economize the labor of instruction, lessen the cost, make teachers more effective, promotes better order, prompts the ambition of pupils, provides for instruction in more advanced studies, and saves the expenses of an early leaving home for an education.

There are various ways of grading, but ordinarily they are the Primary, the Grammar and the High School.

The High School course will embrace algebra and the higher mathematics, rhetoric, history, physiology, philosophy, political economy, botany and business methods.

Many can here get sufficient instruction for the foundation of a useful life who could not attend college.

The size of a school house will depend upon the number of pupils that are to be accommodated. They should be roomy—broad and high, rectangular in form, the entrance in the south end and the north end solid. They should be well lighted and ventilated, kept warm in cold weather and have an appartment for wraps and luncheon. The desks should be of modern approval and set so as to enable all pupils to pass to and from their seats without creating confusion. A library of reference books would be profitable—a complete dictionary as a necessity, and it would be well to have a geographical gazetteer, a biographical dictionary, a popular encyclopedia, a set of historical and physiological charts and out-line maps. The teacher should have a good, plain business office desk, with drawers, shelves, closet and book-rack. No school is complete without a set of apparatus. There should be a set of cards for teaching the alphabet, pronunciation spelling and elementary reading, with a stand to hang them on. There should be letter blocks and a chart of elementary sounds, writing charts, drawing cards and material, a numerical frame and sets of square and cube-root blocks, a globe, a case of minerals and curiosities, a thermometer and barometer.

A record should be carefully kept of every school session. This will aid the teacher, it will give information to parents and school officers, it will furnish educational statistics, and exert a beneficial influence upon the pupils.

A teacher in organizing a school should endeavor to produce a good impression to be interesting and make no show of superiority. He should be mild and arrange so as to obtain confidence and respect, studying each one's peculiarities so as to be able to best apply himself for their instruction. A teacher should lay his plans before his school officers and ask their advice and make the acquaintance of the pupils' parents. If he will do this before organizing a school he will do much toward getting the sympathies and interest in him and his school. It will aid him in forming his calculations in organizing.

Having organized the school, furnish

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something that will interest; establish order in everything. Order is heaven's first law. Do not make too many rules. Be moderate in demands, but impress the necessity of keeping the school pleasant and quiet.

The plan for every day's work should be arranged with the consent of the pupils and so as to form a system of work that will demand promptness in recitations, study and exercise. Show the pupils the objects of study. Strive to enable them to comprehend the necessity of obtaining knowledge, of the exercise of discipline, and efficiency in study and inspire them with high aspirations. There are many incentives to study. These should be tested, and such stimulations as prizes, merit-marks, emulation, fear of punishment, shame and ridicule condemned or allowed as proves most successful. Watch closely that there be nothing to discourage, but let there be a stimulus for an honorable position in the school and society, excite a pleasure to overcome difficulties, to gratify curiosity, to succeed in life and in the enjoyment of knowledge and the hope of future rewards. Get the pupils to want an education. Teach them then in order to get it they must develop their faculties—that education is the acquisition of knowledge and its wise application to the uses of life. Recitations are not occasions for the teacher to manifest his superior knowledge or to make demonstrations before the pupils, neither are they for the purpose of merely answering routine questions. Recitations properly conducted are to test the knowledge, the power of speech, of explanation and the development of expressions; to give confidence and demand study; to induce thought and quicken perception. It should cover the general points in the lesson by brief and comprehensive statements. The lesson preceding should be carefully reviewed. Let the pupils get the connection and possess a clear comprehension of the subject. That the recitation may do the most good, the teacher must be alive and intelligent; pupils properly seated; blackboards, apparatus and reference books convenient. The teacher should have a thorough knowledge of the subject taught.

Of all studies grammar is open to more general explanations. The book is to be used only as a source from which to draw knowledge. The plan of recitation may vary every day. A thorough study of the elements should be exacted and carefully illustrated. Learn definitions in connection with their application. Begin analyzing with the first question. Teach from observation. Make it practical.

In the study of geography give lessons which will compare one section with some other. Vary your topics. Learn the leading facts. Do not give long and difficult lessons. Use the necessary apparatus in illustration. Show the pupil how to apply his geographical knowledge.

In the study of history let the teacher be thoroughly posted and map out the points of greatest interest; connect these with his knowledge of geography. As the class advances subdivide. Study by subjects. Date it and locate it. Review often. Geography should always be reviewed with the study of history.

Do not neglect proper exercise. It is necessary to health, strength and study. See that there is a proper organization or order, thought and action. Without this it is impossible to develop a love for study and improvement. Have a system that will embrace ethics, retributions, legislation and administration. Teach the pupils their rights and their duties and show them that a teacher is not exempt, that he is the leader, not the master.

A successful teacher must have plenty of common sense, he must have knowledge, teaching power, government and love of the work.

No school will succeed without proper discipline—errors and faults must be corrected and a thorough application to the studies in the school. Proper government demands force, authority and love. Proper penalties should be attached to all disobedience and improper conduct, such as privation of recitations, of recess, of position in class, reproofs, reports to parents, suspension, expulsion, punishment. Some teachers are always threatening, scolding, asking for excuses, whipping in anger, giving extra study and torturing the mind or body beyond the demands of the case, or for some trivial provocation excited to sudden or violent action. Teachers must learn to be patient and use moderation in all things. Never punish for offenses done beyond the jurisdiction of the school yard. Convince the school by your conduct that you are their friend; take special care that the furniture, house and grounds are in order; be accurate, be cheerful, be apt in illustration; teach honesty and morality and seek to possess the esteem of your pupils. Guard against prejudices, ride no "hobbies," avoid wounding the feelings of dull students, never compare one child with another, make no excuses to visitors, have nothing to do with other business in school hours, don't try to teach everything and allow no students to direct their own studies—you have been employed to do that. To educate, teach what an education is. No one is educated whose nobler sentiments are not cultivated, who cannot command understanding, who does not subdue his passions is able to reason and keep a pure conscience. Teaching is defined as giving instruction, or communicating knowledge. A failure to give instruction then is a failure as a teacher. Teachers should remember this.

Learning is to acquire knowledge—to be instructed. A failure to acquire knowledge makes the learner a failure. A failure to learn is oftener a failure on account of the teacher than because of a blockhead student.

A successful teacher has a tact for comprehending character, controls his passions and loves the profession. Those who teach just for the wages, to get money to go into something else, thinking and planning for other business, will hardly succeed as teachers. Teaching requires the whole response of the faculties, and to teach, you must be capable, qualified and adapted to teach. Some teachers require students to give reports on their own conduct. This is unwise and foolish in the extreme. Why should children be taught to lie and deceive? And this assuredly leads to it. I once knew a young man studying theology to copy his answers to an examination paper from the Bible and report that he had received no aid.

There is a tendency in these days to neglect a most important branch of study that is telling in effect on the young men and ladies of this generation. I refer to common spelling. Children should "spell by heart" and learn the rules that govern spelling until the right way will seem the natural way. If one branch of study deserves more study than another, it is spelling; then reading and mental arithmetic. Children should be learned to read naturally and the use of marks of punctuation in reading. Mental arithmetic requires more patience and forbearance than teachers generally have and it is largely omitted, hence so few young people are ready to give proper reasons for their arithmetical operations. It is a great mistake not to stress mental arithmetic in all our schools. Also, I would say that not enough attention is given to writing. A nice, pretty, neat handwriting is an accomplishment worthy to be attained.

A good foundation laid is the first step to success in everything. After this, then we can build successfully and profitably. An education has no end, and its breadth is commensurate with eternity. The older the world the more is required in an education, and when time ends, we may not then have learned the alphabet to the education that begins in eternity. We are now only trying to train the mind, to develop thought, to induce activity and build up strength and harmony. At best we only partially succeed. So little do we succeed that with God there is no difference—before him we are one—whether learned or ignorant, great or small. Yet we should strive, and strive the more for the pleasures and profits of this life that lead to the next. Wisdom is the principle thing—the principle thing on earth and heaven, in time and eternity. And with all thy getting, get understanding.

Concord, N. C.

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What a Beaver Did.

Mr. A. D. Bartlett, son of the late superintendent of the London Zoo, has an interesting story of a captive Canadian beaver. A large willow tree in the gardens had blown down. A branch about twelve feet long and thirty inches in circumference was firmly fixed in the ground in the beaver's inclosure. Then the beaver was watched to see what he would do.

The beaver soon visited the spot, and walking around the limb, commenced to bite off the bark and knaw the wood about twelve inches from the ground. The rapidity of his progress was astonishing. He seemed to put his whole strength into the task, although he left off every few minutes to rest and look upward, as if to determine which way the tree would fall.

Now and then he went into his pond, which was about three feet from the base of the tree. Then he would come out again with renewed energy, and his powerful teeth would set at work anew upon the branch.

About four o'clock, to the surprise of those who saw him, he left his work and came hastily toward the iron fence. The cause of his sudden movement was soon apparent. He had heard in the distance the sound of the wheelbarrow, which was brought daily to his paddock, and from which he was anxiously expecting his supper.

The keeper, not wishing to disappoint the beaver, although it was not time for his supper, gave him his usual allowance of carrots and bread The fellow ate it, and was seen swimming about the pool until about half past five. Then he returned to his work.

In ten minutes the "tree" fell to the ground.

Afterwards the beaver cut the log into three convenient lengths, one of which he used in the under part of his house. —The Christian Intelligencer.

TO THE DEAF.

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Rutherford College.

DEAR ADVOCATE: In the beginning the great Creator formed from chaos this beautiful world and this magnificent universe. With that same power breathed into the breasts of human beings, why can they not bring order and life, beauty and refinement, from disorder and ruin? Realizing that the faculty of Rutherford College have been fortunate enough to be blessed with the belief that the above question can be answered in the affirmative, you can realize how busy we are and how little time we have to write.

Rutherford College has a great future before it The "T" shaped building commands, from an elevated position, a grand view in every direction, especially toward the north and west. A few miles away the sloping ground gives way to the hills and beyond the hills the distant mountains frame the picture. From the silent grandeur of the rugged blueness comes constantly a breath—cool, inspiring and invigorating, calm and peaceful, with only the silent song of nature, broken by the sweet music of the birds, the speaking of the trees, the varied voices of the many, many crickets and frogs and insects; with such surroundings why may not the mind of man climb with decided progress the rugged ladder that reaches to a full development?

Our campus is by no means bad in its appearance. It, too, slopes gradually away beneath the shade of oaks, and within a stone's throw is the house of God—a plain, white structure, 'tis true, but a Sabbath's worship within its walls will prove that it is not too plain for the presence of HIM whom we go there to worship. Near by, a low fence encloses the home of the dead, and the white silent mountains here and there speak lessons strong in the language of silence.

The county road is the main thoroughfare of our village and on either side of its changing course, some near, others at the end of shady lanes, may be found homes stored with genuine hospitality and in which are lived lives of culture and average country refinement. The social life of our community is by no means brilliant yet it is sufficient to enter and help make into that necessary part of a young man's education.

The Postoffice is near by too, and Uncle Sam visits us twice a day and gladdens the hearts of the boys as well as the Professor. And the store—though its stock of goods does not tempt the pocket-book a great deal, yet we appreciate its oil and matches and we substitute its patriotic colored candy for cigarettes.

Connelly Springs is only a short mile and one-half away with its good cool mineral water. It too boasts of a fine hotel, shows us the trains, is the home of our pastor, Bro. Smith, and has a good doctor. The same distance in the opposite direction the Catawba river is forever hastening by, and its cool and inviting waters is quite a treat. Thousands of trees are burdened with fruit this year and the fertile valley of the river offers us a share of its rich crop.

In the village of Rutherford College Old Rip Van Rinkle has awakened from his long sleep. Already from the throats of a half hundred and one boys and girls comes the song of life; from the long silent chimneys rises the curling smoke of activity; and into the Church and chapel gather those in reach of what the College must give. To the village and community Rutherford College will mean a great deal. To the Western North Carolina Conference it must and will mean more The determined efforts of the faculty will be to give to the church a school for which she shall be justly proud.

L. W. CRAWFORD, JR.

Rutherford College, N.C., Sept. 1, 1900.

The Foundation of God Standeth Sure.

The hour is one of crisis in the Orient. The smoke of battle and the noise of contending forces obscure the vision and confuse the understanding. It is well in the midst of these conflicting elements, to be reminded that beneath our feet the foundation of God remains sure, and that in advance of the church the star of hope leads on to the peaceful but triumphant conquest of the world through the Gospel of Jesus Christ The following letter from Bishop Galloway, which rings out like the blast of a silver trumpet has been received by the Secretaries of the Board of Missions. While not intended for publication, it is given to the Church as a reminder that she should gird herself afresh for the battle:

MY DEAR DR. LAMBUTH:—For some weeks the conviction has been forcing itself upon me that now is our greatest missionary opportunity. Instead of discouragement we have occasion for the highest joy and divinest hope Old faiths and hoary superstitions are in the agony of death. The throes of a new birth are being felt. The truth has been doing its destructive work, and the day has dawned for planting and building. When the present troubles are allayed and order has been restored (which will speedily come) China will have been made fully ready for new conditions and a larger life. Her wide open mind will show a generous and eager hospitality to the truth. Let us then get our recruits ready and hurry them to the front. I would have them to go on to Japan and be ready to move upon the field at a moment's notice.

Now is the time to ring out a clear note of inspiring hope and certain victory. O, for the silver trumpet of our apostle Paul? In the midst of greatest discouragement his clear vision rejoiced in an assured and speedy triumph. Lifting himself to the full, majestic height of his faith in a God mighty to save he sounded out the jubilant words: "Nevertheless the foundation of God standeth sure."

The perils of our brethren in China have become the church's opportunity. Doors will now stand wide open and invite our coming. We have everything to encourage—nothing to stay our efforts, or dampen our zeal, or arrest our forward movement.

The life of a missionary, always precious in the sight of God, is now as never before precious in the sight of the nation. But I sat down only to make a suggestion not elaborate an argument. My idea is that every missionary at home ought to be advised to get ready at once to return, and those accepted for work should be in readiness for orders. Above all we need a ringing appeal to the church to give her faith for a great forward movement.

Truly and fraternally,

C. B. GALLOWAY.

The Secretaries have exerted themselves to the utmost in preparation for this emergency. Three missionaries and their wives, members of the Japan Mission, will sail Sept. 6, from San Francisco. The only members of the China Mission in this country are Dr. and Mrs. Fearn. They await orders from Bishop Wilson who is in Japan. Others have been accepted and will go to the front as soon as funds are forthcoming and the situation permits. Never in the history of our mission work has the church been so under the necessity of proving her faith by a noble liberality.

A double challenge comes to her from the Orient. The finger of God, on the one hand, points to the door of opportunity in Japan, Korea, and China; and on the other, the generous gifts of the Chinese officials, literati, and merchants, continued even during the disturbances in the North amounting to $20,000 for the Soochow University should serve as a stimulus to provide adequately for those institutions which have grown up in answer to our prayers. The China Mission has for half a century been the subject of our petitions. Our missionaries have "sown in tears, now they reap in joy." The increase in membership during the last three years exceeded the ingathering of the first twenty five, while the growth of the native church during the last decade has been greater than that of the forty years preceding. The field is white for harvest and with the choicest young men in our ministry offering to go, our beloved church will not fail to furnish means. Let us have offers for the support of individual missionaries and a united effort throughout the connection to secure the regular missionary collections in full in every charge.

WALTER R. LAMBUTH.

Mission Rooms, Nashville, Tenn., Aug. 30, 1900.

DEAR BRO. CRAWFORD —In the brief report of our revival work sent you on a postal, the other day, I spoke of the development of a working spirit in the "members" of the church, not in the "ministers," as it appears in the paper. We have no ministers in the charge except the pastor.

Very truly,

H. C. SPRINKLE.

Pineville, N. C., Aug. 31, 1900.

Gen. Carr's Announcement.

Elsewhere The Post contains the formal announcement of General Julian S. Carr, of his candidacy before the Democratic primary for a seat in the United States Senate to succeed Senator Butler.

The announcement is couched in graceful terms, with admirable frankness, and a sincerity as simple as it is frank. A good soldier, a faithful and public spirited citizen, a generous friend, General Carr has won for himself a very warm place in the hearts of his fellow citizens. His sympathies for the helpless or the needy, the old soldier and the widows of old soldiers in particular; for the advancement of the young in the ways of greater and better opportunities, have been expressed with frequent and substantial generosity regardless of creed or race. His candidacy will receive very earnest and active support throughout the Stare.—Raleigh Post, Aug. 26, 1900.

THANKFUL DAYS

Come all the time for those who in wisdom do their trading with us. When you buy the best qualities—the satisfaction—giving grades of merchandise for as little prices as the cheaper grades, there's always occasion for thankfulness. That is just what you can do at our store.

We sell Dry Goods and Shoes cheaper than our competitors, because we sell strictly for cash. Give us a call, or send mail order, which will receive prompt attention. Respectfully,

J. M. Hendrix & Co.

GREENSBORO, N. C.

nov 15-tf.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c. and $1 bottles

Rev. John P Sanders Writes:

Dr. H. Mozley, Atlanta, Ga: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever by using two bottles. J. C. STANLEY, Engineer E. T. Va. & Ga. R. R.

Mozley's Lemon Elixir

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIEHL, Savannah, Ga.

MOZLEY'S LEMON ELIXIR

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO, West End, Atlanta, Ga. jly&aug

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

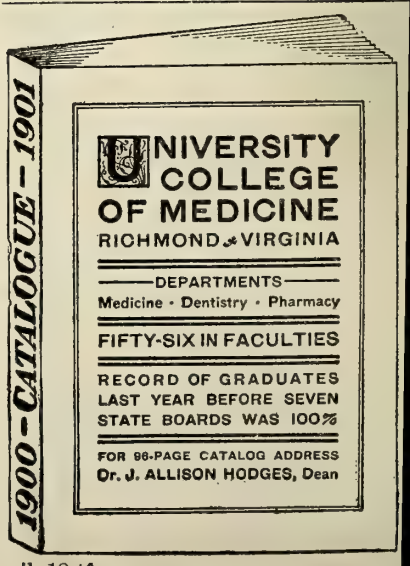
The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line



jly18-tf

TAR HEEL Cough Syrup, it cures. 25c.

Tribute of Respect.

A tribute to the memory of Mrs. Mary E. Wagg by the Womans' Foreign Missionary Society of Centenary M. E. Church, South, Greensboro, N. C.

On Sunday, August 12th, 1900, death entered the home of our beloved pastor, Rev. T. E. Wagg, and took from him his faithful and much loved wife. It is with a feeling of deep sorrow and irreparable loss that we chronicle her death at this untimely hour when her wise counsel and tender care seemed so much needed by the five children of tender years. And yet death in this instance has not been a calamity, for when speaking of dying she said, "I am ready when the Lord is ready. I made my preparation for death long ago. If I could be raised to usefulness, I would like to get well, if not to usefulness, I do not desire it."

Mrs. Wagg was very much interested in the Womans' Foreign Missionary Society, but on account of her failing health and family cares she could not attend the meetings often. When she did, it was an inspiration to the members. On one occasion the question was asked: "How shall we raise our pledge?" She quickly replied, "Give it, give it." Thus she has taught us many lessons of usefulness by her remarkable candor and self sacrificing spirit. But, whereas, we deplore her removal from among us and are sorely bereaved, therefore be it resolved:

1st. That as servants of the Lord, we acknowledge the wisdom of His ways, and are resigned to His will.

2nd. That we desire to express our deep sympathy for the bereaved family, praying that they each may be able to say, "Not my will, but thine be done."

3rd. That, as a token of our esteem, respect and sympathy, these resolutions be spread upon our minutes, a copy be given to the family and published in the NORTH CAROLINA ADVOCATE.

MRS. G. T. GLASCOCK,
MRS. J. W. MCNAIRY,
MRS. E. L. STAMEY,
Committee.

Washington Letter.

(From our regular correspondent.)

President McKinley has given the other nations which signed the arbitration treaty at The Hague a reminder that this government is very much in earnest in carrying out the provisions therein for the arbitration of international differences, by requesting former Presidents Harrison and Cleveland to accept appointment as U. S. representatives on the Arbitration Board. Each of the powers which signed the treaty is to have four representatives on the board. In view of the probability of misunderstandings and disputes between the allied powers now operating together in China, the early formation of the board of international arbitration would seem to be wise.

The situation in China, or at least in Peking and the immediately surrounding country, is absolutely unknown in Washington at this time owing to breaks somewhere in the line of communication. The messages which have been received during the past three or four days have been a week or more old and have contained little that throws any real light on the situation. There is a growing suspicion that messages are being held back by the Chinese, who control a portion of the land wires over which Peking messages come, and that those which have come through have been purposely mutilated.

In acknowledging receipt of the Washington contribution for the India famine sufferers, the executive chairman of the New York committee, quotes the following cablegram sent by U. S. Consul Free from Bombay, August 23: "Famine distress is appalling. Thousands will die of starvation unless rescued Money is needed to buy both food and blankets. The suffering from lack of clothing is terrible. The condition of destitute women and deserted children is specially pitiable. Many boys and girls are in heartrending need."

A committee representing the Christian Endeavor, the Brotherhood of Andrew and Philip and a number of Washington churches has arranged for semi-weekly religious services, Wednesday and Sunday evenings, at Fort Meyer, where four companies of U. S. regular troops recently brought from Porto Rico are stationed. The sermon at the initial service was preached by Dr. E. Trumbull Lee, of Cincinnati, his theme being, "What Is Your Life."

Reports from postal agents have caused the Postoffice Department to begin an investigation of the methods of numerous so-called investment companies, which are believed to be nothing more than lotteries under a respectable name. If the suspicions of the postal officials are shown by the investigation to be well founded fraud orders will be issued against a lot of these concerns.

Weekly Crop Bulletin.

Many favorable reports were received for the week ending Monday, September 3, 1900, in consequence of the widely distributed rainfall which occurred on several days, yet most reports indicate that the rains came too late to improve the prospects for the staple crops to any extent. Moreover, many places are still extremely dry, so that fall plowing and planting is impossible. The temperature for the week averaged 6 degrees daily above the normal, but moderated toward the close, the nights becoming somewhat cooler. Where rains occurred peanuts, field peas, sweet potatoes were refreshed, and the moisture stopped pre mature opening of cotton bolls to a con siderable extent. Much fall plowing was done and turnip seed sown. Fodder pulling is nearly over in the east, but is just underway in the west portion of the State.

It is hardly possible that the weather conditions can materially affect the yield of corn; much has been cut and stands in shock. Cotton is opening very fast, and picking has become general; in many counties the crop is half open. The prospects for late or top crop are very poor. Uncut tobacco has been badly scorched and is curing poorly; cutting is proceeding actively in the north-central counties. The rice harvest has begun; the crop is fine along the lower Cape Fear river, but poor in northeastern counties. The melon season is nearly over.

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Souther Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

CATARRH OF THE PELVIC ORGANS.

The Reason Why So Many Women Are Sick.



Mrs. Eliza Wike, 190 Iron St., Akron, O.

Mrs. Eliza Wike says: "I would be in my grave now if it had not been for your God-sent remedy, Pe-ru-na. Everybody says I am looking so much better. No doctor could help me as Pe-ru-na did. I was a broken-down woman. It is now seven years past that I was cured."

Mrs. Sarah Gallitz, of Luton, Ia., also writes: "I was suffering with the change of life. I had spells of flowing every two or three weeks, which would leave me nearly dead. I had given up hope of being cured, when I heard of Dr. Hartman's remedies and began to use them. I am entirely cured, and give all the credit to Pe-ru-na."

But comparatively few women who are suffering with pelvic catarrh know that this is the case. Their trouble is called dyspepsia, heart trouble, female weakness, weak lungs, nervous debility; indeed, almost the whole category of medical terms has been applied to catarrh of some organ of the female anatomy. If these women could only realize that their trouble is probably catarrh of the organs peculiar to women or pelvic organs, and cure themselves with Pe-ru-na, how much unnecessary suffering would be saved.

Mrs. Karolina Suter, 2138 Vine street, Cincinnati, O., says: "Two years ago I fell on the ice. At first I did not think that I had hurt myself; but several months after I felt pains in the abdomen, and a little later my menses failed to appear. I wrote to you in regard to it, hearing that you cured female troubles, and followed your directions. I took Pe-ru-na and Man-a-lin. I now have the best of health.

Mrs. Marie Hanson, of Niebull, Wis., writes: "About two years ago I had disease of the kidneys and womb. I was in a weak, nervous condition and began to have dreadful palpitation of the heart. I was confined to the bed. I had given up all hope of ever being well again. I commenced taking Pe-ru-na. I found relief when I had taken the first bottle. Now I have taken seven bottles of Pe-ru-na. I thank you for your advice and I am glad I can say that I am well now.



Dr. Hartman has written a book especially for women. It treats of female catarrh in all its different phases and stages. It contains common sense talks on subjects which should interest every woman. A book will be sent free to any woman. Address Dr. Hartman, Columbus, O.

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Greensboro Nurseries,

JOHN A. YOUNG, Proprietor.

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N. C.



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Easy Running, Quiet, Rapid, and Durable.

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Can't Eat, Sleep or Work!

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HOWARD GARDNER, Druggist,
Co.. opp Post Office, Greensboro, N. C

THE CHRISTIAN LIFE.

Follow Every Day.

Just to follow every day
Where God leads:
Just to scatter all the way
Sunny deeds,
Just to go, nor question why
Shadows fall,
Ever looking to the sky
Through them all.

Just to live through every day,
Pure and right;
Keeping from the heart always
Cares that blight.
Just to stand with purpose strong
When I'm tried,
Learning thus my very all
To confide.

Spirit Loneliness.

What a terible thing it is to feel alone! What advanced Christian has not had times when everything went wrong, and the soul seemed to be without a prop to lean on? In the midst of unusual trials, with broken health, financial difficulties perhaps, inability to carry out cherished plans for the Lord's work, and other calamities, all pressing down at the same time upon one poor, little, lonely soul, which felt as if it was left positively alone by God and man—what a time that was!

And then the temptation to think that something must be wrong with the experience, something must have led us a little astray, some blame or guilt must rest on us, something has been lost. Well, that may be true, and strict self-examination is not out of place. But I write of the time when all these attacks of the adversary came like Job's troubles, simply trooping one upon another, all marshaled by the same old Satan who afflicted the patriarch.

Did you ever stop to think that when God gave Satan leave to pitch into Job in such terrible fashion, it became necessary for the Lord to stand to one side, so to speak, and let the darts reach the mark? How in the world could a shaft of Satan strike any child of God, if the shining shield of His glory and the armor of His immediate presence were not lifted a little? God is not like a man, with a bodily shape and presence, standing at one side of his child. A man can only stand on one side at once, but God, being as He is, surrounds us on all sides and keeps us inside as well. So, if a dart of Satan is really to strike the mark, that shining Presence which protects every point equally must be slightly lifted. Lifted, not withdrawn. He is close at hand to extend succor if we stagger 'neath the blows, for "No man is able to pluck us out of His hand" altogether, and never will while we cry to God for help. Hence it is not "strange" that you should sometimes feel deserted. When the soul has become accustomed to walking with God it can be satisfied with nothing else than the positive contact, and the slightest inch of separation makes it feel chilly and lonely.

But, beloved, much of your "desertedness" is generally due to physical conditions. You feel badly because your nerves are oppressed Do not start and say that this "makes it too material" and that yours is "a spiritual experience." Don't you know that at most this explanation is merely an unveiling of the particular dart used by Satan? He does not shoot much with imaginary weapons; he uses very material ones most of the time. How did he act in Job's case? Do you remember? The permission being given, he flew to the attack. Did he use vague, undefined, mysterious spiritual weapons? Not at all. He attacked with the sweep of the tornado, with the blinding flash of the lightning, and with the very material evil of thieves and murderers. And then, when these failed to move Job, and his second and more important permission was granted, when God lifted His encampment a trifle above Job's head, and laid his body open to the adversary, how then did the fiend act? Did he use mystery in the spiritual realm? You know how it was. He attacked with material boils, with pain and weakness, with frantic irritation from head to foot. And then he threw in reinforcements in the shape of criticising friends and a contrary, discouraged wife, who was so tired of waiting on him that she suggested to him the propriety of becoming his widow as soon as possible.

Now what was the matter with Job? Was his experience wrong? Had he sinned specially? Had God really left him? These queries are answered at once by the facts. God had said the best He could say of any man concerning him, and was simply trying him to advance him further and to glorify Himself. But that did not make Job feel comfortable with his boils and other friends.

In the midst of troubles, and under great physical strains, I sounded the depths of "neurasthenia" for years. I used to say that "I felt as though God had gone off to the farthest star in the universe, taking everything with Him, and had tucked it all in and left me out in the cold." But fortunately scientific study made me acquainted with the nature of the temptation, and I said repeatedly to myself: "See here! You know this is simply your nerves; if your nerves improve you will feel better; don't let yourself forget that; you love God just as much as ever, and He loves you; God has not drawn off, for 'the angel of the Lord encampeth round about them that love Him;' you only need a little more of Elisha's eye-salve to actually see Him; meanwhile you can just rest in the fact that He is there." I knew it wasn't so, and it wasn't. A touch of the proper, real Christian science, the science of pure faith in God's precious Word, comes in at this point.

"Lonely!" How lonely was the Master in the Garden! And how utterly so when He cried, "My God! My God! Why hast Thou forsaken Me?" Was He truly forsaken in any other sense than the one we have described? If so, then you may be. But if not, then you can take courage and believe that the Father who lifted His shield from about His own Son for your sake, may do the same in your case, for your sake and for Jesus' sake; but He never, never, never really leaves His loving child. May we never mistake the weapon used by the adversary for a spiritual fact, and never call the devil's lightning "the fire of God," as did the ignorant servants of Job. God's "hedge" may be raised high enough for serpents to crawl under, but it is ready to become a crown of glory in the flashing light of the throne if we only stand and say with the patriarch, "Blessed be the name of the Lord!"—R. Kelso Carter, Zion's Herald.

"In the Midst."

Is it a mere coincidence that Jesus is so often spoken of as "in the midst?" In his boyhood appearance his parents found him sitting "in the midst of the doctors." In his crucifixion it is said that he was "in the midst" At his appearance among the disciples on the evening of his resurrection day, "Jesus stood in the midst." In the apocalypse he is the "Lamb in the midst of the throne." It is he "who walketh in the midst of the seven golden candlesticks." "And where two or three are gathered together in my name, there am I in the midst." From beginning to end he is not by a mere phrase, but by every right, in the midst of Scripture; at the heart of every type and prophecy, the center in which all doctrines receive a divine unity, and about which all revealed truths move as harmoniously as the planets do about the sun.

Christ today is the same as yesterday, and as he will be forever. With "Jesus in the midst" in the world, the hopes of an often-disappointed and suffering humanity shall yet find consummation in a society worthy to be called "the kingdom of God" With Jesus in the midst in the church, the vital unity shall be established in both doctrine and practice. With Jesus in the midst of the individual life, in affections, in thought, and in will, so that every activity shall be brought into captivity to the obedience of Christ, the Christian will represent Jesus in such manner as did Peter and John before the sanhedrim, and even his enemies shall take knowledge of him "that he has been with Jesus."

"Where have I put Jesus?" Ask that question of your heart. "Is he in the midst" in my home, in my business, in my ambitions? Is he in the midst—enthroned supreme as the Master and Lord of my life? Then happy am I! Nothing can separate me from the love of God which is in Christ Jesus my Lord, and all things are working together for good according to his purpose.—Christian Advocate.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL } A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75 cents.
Hall's Family Pills are the best.

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jly14-8t. DRED PEACOCK, President.

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I shall be glad to correspond with parents who have boys to educate, and will guarantee satisfaction.
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Panacea water kept in building at all times for free use of inmates.
Fifteen officers and teachers. Terms very low. For catalogue, address REV. J. M. RHODES, A. M., President, Littleton, N. C.

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F. P. VENABLE, President,
jly 4-3ms Chapel Hill, N. C.

THE HOME.

What is Love?

For others' sake to longer wear
The garment old, that they more bare
May feel the warmth of robe you give,
And have a braver heart to live;
Nor show that you yourself deny
By any half regretful sigh—
Herein, I think, is love.

For others' sake to seek to bear
The heaviest part of all life's care;
For others' sake to dry your tears,
And keep unspoken all your fears;
For others' sake to be heart strong
When sore beset by foe and wrong—
Herein, I think, is love.

For others' sake to make life sweet,
Though thorns may pierce your weary feet;
For others' sake to walk each day
As if joy helped you all the way—
While in the heart may be a grave
That makes it hard to be so brave—
Herein, I think, is love.

"For others' sake"—this brought to earth
The benediction of Christ's birth;
For others' sake, to suffer all
That into human life can fall,
For others flowed the crimson tide,
For others He was crucified—
Herein, I think, is love.
—Selected.

Mrs. Holman's Snapshots.

"It's a real pleasure to call at the Masons," declared Ethel Holman, enthusiastically. "It's so different there from—from, well, I might's well confess it, from the way we live here," and Ethel laid on the table the last Delineator which she had just borrowed from her friend.

"In what way, dear?" asked Mrs. Holman, quietly, as she turned Tom's stocking which she had been darning. "We haven't the wealth"—

"It isn't that, mother," interrupted Ethel. "It's—it's—I hardly know what to say; it's hard to express, but they have a fondness for one another there that we don't have at all. They're so considerate of one another, too. Emma was making frosting for a cake when I got there, and Alice told her to leave it and hurry right in so as not to keep me waiting, and that she'd finish it. Beth wouldn't have done it for me. I'd have been obliged to leave it—to spoil!

It's always just so there; I've noticed it scores of times. They're always ready to assist one another. They do it in such a hearty way, too; not in a begrudging spirit at all. When I was coming away Emma started down to the gate with me, and Ralph, noticing that she had nothing on her shoulders, ran in for her cape. Tom wouldn't have done a thing like that for me. Probably he never would have noticed that I hadn't a wrap. I don't see why my brothers and sisters aren't as considerate—why we can't get along as the Masons do."

"I think, dear, I can show you;" and Mrs. Holman set her basket of stockings on the table, and went quietly into the hall. "It's just the chance I've been longing for," she said to herself, as she hurried up to her room.

When the door opened again, Ethel looked up inquiringly.

Mrs. Holman sat down by her daughter, and began to untie the little box that she carried in her hand.

"I think, dear, that this contains the secret of the want of love which you feel exists among us."

"Why, those are only snapshots!" exclaimed Ethel, disappointedly. "They—they can't reveal any secret! Then, too, haven't I seen all the pictures you've ever taken?"

"Not all," replied Mrs. Holman, soberly, passing one to Ethel as she spoke. "That, dear, I think tells a part of the secret."

Ethel took the photograph which Mrs. Holman had recently mounted. Her face flushed and her eyes dropped. "Did—did I look like that mother?" asked Ethel, with distress, handing back the picture.

"Yes, dear; 'twas only last Monday. You remember you were getting ready to take Miss Hall out driving, when Tom came in and asked you to mend his catcher's glove You didn't refuse, but it gave Tom no pleasure to have you do it—you frowned constantly till it was finished."

"I—I—didn't realize it."

"No, dear; I'm sure you didn't."

Mrs. Holman handed Ethel another card. "This was taken while you were reading to Beth one afternoon when she was suffering from her sprain. I recollect when Beth asked you to read aloud from 'Richard Carvel' that you said you s'posed you could do it, but you didn't see why you should be shut in just because she was obliged to be. I took the snapshot from the doorway when neither of you were looking."

"Do hide it, mother," and a tear trickled slowly down Ethel's grieved face.

"This one shows when you were so provoked because Mary was invited to the Fullers' to take part in their parlor charades, instead of you; and this"—

"O mother, please don't show me another!" begged Ethel, brokenly. "I—I—know now why we aren't like the Masons, and—and it's all my fault! It's hard, mother, but the snapshots have revealed the secret that I might never otherwise have known; and—and before it's too late to correct the fault. Hereafter we'll be more like the Masons, for I"—

"Know now what's been the obstacle," interrupted Mrs. Holman, gladly, taking a pledge kiss as she spoke.—A. F. Caldwell, in Wellspring.

A Word to Girls.

One of Murillo's pictures represents a number of angels in a kitchen engaged in performing ordinary household duties. At first thought, we are disposed to be amused, perhaps; having associated ideas of angels with performing on harps in streets of gold. Few of us would dream of looking into a kitchen to find a company of angels engaged in doing culinary work.

Yet, why not? Is there a more blessed or beautiful ministry than that of serving others in the ordinary ways of life? To be happy, one must be useful; and who can gainsay the usefulness of the young maiden who resolves to make wholesome and happy the atmosphere of her home? Baking bread, serving cake and delicious viands, may not be exactly angelic in its daily routine, but I am sure the bright and healthy mind employed in such labor may find in it a peculiar and enduring pleasure.

I wonder if any who read these words will smile at the homely sentiments expressed and deem it unworthy of their attention Now, I would not be misunderstood for a single instant, my dear young girls. Cultivate your minds, store them with useful knowledge, stir up the gift that is in you and make it count for something in this grand world, which possesses such unlimited possibilities. The parable of the ten talents is too familiar to be brought here to your attention. To waste our opportunities is a sin for which we must answer to God in the great day of reckoning.

It is very beautiful to write stirring lines and cause pulsations of delight in myriads of homes. It is no less pleasurable, perhaps, to be able to produce with skilled hands a work of art which is received with applause. But in vision I see a little cottage set back among a grove of trees and a busy young girl, with love-light in her eyes, flitting hastily to and fro as she prepares the noon meal. Over in the shadow, with seared hands folded and brow serene with heaven-laden joy, sits mother more beautiful than in youth, since time has only revealed the wondrous depths of character she possessed. We need not ask if she is happy; her physical weakness is not felt a burden and the bright young girl flitting from room to room leaves an essence of joy which penetrates her soul.—Sarah V. DuBois, in Christian Intelligencer.

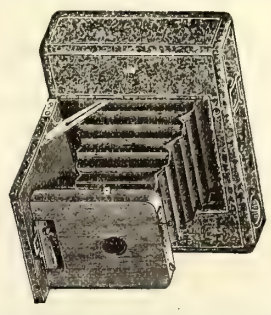
Rules for Reading.

1 Read but few books.
2 Read the best books.
3 Read the books that help you most.
4 Read the same books many times.
5 Read for ideas more than facts.
6 Take notes while reading.
7 Commmit to memory striking passages.
8 Make indexed scrapbook of gems read.—Selected.

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THE WESLEYANS CERTAIN OF SUCCESS.

A note of victory comes to us from across the waters. Our English brethren are jubilant. The goal of success is in sight and will be reached before the dawn of the new century.

After securing over three million and five hundred thousand dollars of the five million asked for as a Twentieth Century Thank Offering Fund, there was a temporary halt in the work and for a time it looked as if a failure to obtain the full amount was probable. Their bravest men grew fearful and their noblest spirits became feint hearted. They laid hold upon the horns of the altar. Earnest prayer was offered. God was entreated. In due time the answer came and wealthy men were baptized with the spirit of liberality.

The Methodist Times, of Lodon, says: "Tuesday of their recent Conference was the most important and successful day in modern Methodism. The words which were uttered, the noble deeds which were done, do not in themselves explain the sacred emotions which stirred the hearts of men to their depths. It was the overwhelming consciousness of the Divine Presence, a Divine Intervention, a Divine Benediction which compelled both ministers and laymen to realize that God had indeed come down to deliver his people from discouragement and comparatively insuperable difficulty. Messrs. Henry and Thomas Holloway, who had already given a generous contribution of 700 guineas, stated that they would contribute 5,000 guineas more, and Mr. Ranks, of Hull, promptly followed with an announcement that he would contribute 27,000 guineas, which is equivolent to $135,000. It was at once agreed that the million of guineas or five million of dollars would be raised."

Surely there was ample ground for great rejoicing. The fact that these gifts swelled their contributions to an amount sufficient to insure the raising, in the near future, the whole amount required was itself ample cause for jubilation, but, in our view, far more important than getting the money was the fact of the Divine Presence being so wonderfully manifested.

If God is in the church and His presence and power are visibly manifested, then success on all lines is sure. If God is still leading Israel, the Red Sea and the wilderness can be crossed and no power can stay her progress or long arrest her onward march.

To the leaders of our Southern Methodism we commend the example of our English brethren. Man's extremety is God's opportunity. Are there hinderances in the way? Has the column halted in the presence of impassible barriers? All things are possible to him that believeth. God is able to do exceeding abundantly above all that we can ask or think. He will be inquired of. He has promised to be gracious

A word to the brethren of the Western North Carolina Conference: The Conference year is rapidly closing. In less than three months we meet in annual session. We do not know the amount that has been secured of the $70,000 asked for, but we are certain that a number of charges are greatly behind. We stated in the beginning of the year that immediate and intelligent action was necessary to success.

We saw the snare many had been led into. Namely, to give to the other collections the right of way, believing that when the decks had been cleared that it would be an easy task to raise the one dollar per member for the Thank Offering Fund. Possibly a few who tried it will succeed, but the majority will fail. The trouble is that the other collections can not be raised until Conference.

The question arises, how can we raise the Twentieth Century Thank Offering? It can only be done by the most systematic and intelligent effort accompanied by the presence and power of God.

We must not entertain the thought of failure. We must not, even now, question the possibility of success. If public appeals fail, if the canvassing committees do not succeed, the pastors must make a house to house canvass and plead and pray until God opens the heart of the people and they give liberally of their means.

A BATTLE OF DIPLOMACY.

It looks now as if a war between China and the allied powers may be prevented. Negotiations are going on looking to the settlement of the difficulty by arbitration. Possibly at no time in the world's history has there been such an opportunity offered to prevent a long, bloody war by the exercise of statesmanship and diplomacy. If it is done it will be a fete in statecraft worthy a great Christian civilization at the close of the nineteenth century.

As the negotiatians progress, the view is strengthened among officials that the Russo-American plan of withdrawing from Pekin, ultimately will be concurred in by all the powers. In diplomatic quarters this outcome is looked upon as practically assured. It is pointed out that if the Russian, American and Japanese troops are withdrawn from Pekin, the other powers would not have 5,000 men remaining there, which would be a force utterly inadequate to garrison and defend the capital.

The position of the United States would be favorable to the maintainance of the Chinese Empire rather than the partition of China among the other powers. But there will have to be much investigation and discussion before wise, intelligent action can be decided upon.

The American Monthly Review of Reviews for September in an article headed "A Chinese Court of Inquiry," says: "It seems to us that the situation affords a most excellent opportunity to set in motion that part of the machinery of the recent Hague treaty framed at the Peace Conference which provides for international courts of inquiry for a preliminary settlement of a dispute or difficulty. We know that the Chinese government has been guilty of serious duplicity; but how for that duplicity has gone and to what extent the government has been responsible for the outrages committed by the Boxers, can be known only after considerable inquiry. Such investigation can be greatly aided by the Pekin survivers, like Sir Robert Hart and the members of the various legations, but it would be well if a formal court of inquiry were established."

For many reasons the above suggestion is eminently wise. It is true that the massacres in China and the violence done to foreign and native Christians are well calculated to arouse the people and the nations to such an extent as to justify the most drastic and severe treatment. Yet it is a fact that war is a fearful expedient and ought to be resorted to only when all other means fail. But a war with China would prove a most expensive and bloody conflict and should not be hastily entered into.

Again, China is a heathen and ours is a Christian nation. We must make due allowance for their ignorance and lack of correct ideas, and impress the 400,000,000 in that Empire and all the rest of the world with our magnanimity and Christian spirit.

Most all good men will approve the policy pursued by our government at Washington and certainly Mr. McKinley deserves great credit for appointing ex-presidents Benjamin Harrison and Grover Cleveland on this commission.

THE AKRON, OHIO, RIOT.

We have read many accounts of the proceedings of men infuriated by the commission of crimes of one kind and another, but we remember to have seen nothing equaled in violence and lawlessness to outrages committed by the mob at Akron.

According to newspaper accounts, a negro named Louis Peck was arrested on Wednesday, two weeks ago, charged with an assault upon a little girl six years old. The news spread rapidly through the city and in a few hours the whole community was ablaze with rage. In order to prevent lynching the sheriff spirited away the prisoner, but the mob refused to believe this statement when it was communicated to them and insisted on searching the jail. On finding themselves baffled they proceeded to use the torch and dynamite and burnt down Columbia Hall and wrecked the jail and other buildings.

When the fire companies undertook to put out the flames the hose was cut so as to be useless and the firemen assailed with a volley of pistol and rifle shots. All the policemen were cooped up for hours in the jail and finally escaped death by running away in the most cowardly fashion. The chief-of police, it is said, fled the town in the most abject terror.

In all, three or four persons were killed and at least a score wounded. The destruction of property was enormous, reaching as high as a million of dollars.

The work of destruction continued until a regiment of the State malitia arrived from a distance, the local military companies having refused to respond to the command of the mayor.

Certainly our Northern friends who write so severely and bitter of the South when acts of lawlessness are committed have matters nearer home to engage their attention at present.

Whether such things occur in one section of our country or the other, it is not right to denounce the whole community or section for what some do. All good men everywhere grieve over such things. But when excitement runs high, when blood is hot, maddened men cannot be restrained.

PRESS THE CANVASS THROUGH SEPTEMBER.

As announced in our last issue, we have extended the proposition made to the preachers at the District Conferences through this month.

Do not forget this proposition only applies to the pastors who promised to get ten new subscribers, and it does not apply to renewals, and in all cases the money must be paid by the last day of September. Many of the preachers have asked for this extension and we have concluded to grant it to all. Some have already doubled the number of subscriptions promised, and many have gone over the ten. We hope all will press the canvass through September. Urge your people not to miss this opportunity. We greatly appreciate the efforts many of the preachers are making to put the ADVOCATE in every Methodist family in their respective charges. This much ought to be done by every one, and there are hundreds of irreligious families that would be greatly benefitted by taking the paper. It would be a weekly visitor to their homes, a silent preacher ever appealing to them to devote their lives to our blessed Lord.

HELP ON A GOOD WORK.

Blowing Rock is one of the most popular summer resorts in North Carolina. Hundreds of people go there every year. From Blowing Rock to the village of Watauga is two miles. The road between the two points is being built up. Already there are five hotels and a number of boarding houses.

We have for some time greatly needed a church there and a move has been on foot to build one. Rev. A. L. Stanford, our pastor, writes us that a very desirable lot has been secured and the corner-stone of a church has been laid. He and others have assumed great financial risk. We appeal to every Methodist who can spare a few dollars to send a contribution at once. We have been on the ground and we know the needs. If you can spare only one dollar send it on. Direct to Rev. A. L. Stanford, Boone, N. C.

Central Carolina Fair.

An occasion to which a great many people in North Carolina are looking forward to with interest is the Central Carolina Fair, to be held in Greensboro on October 9th-12th. It will be one of the biggest fairs ever held in the South, and will be attended by many thousand people.

The officers and directors of the Central Carolina Fair Association are among the leading men of North Carolina. They are receiving the enthusiastic support of the business men of the State, and neither money nor pains will be spared to make the fair a complete success.

It is impossible to enumerate the attractions of the week. Suffice it to say that there will be interesting and entertaining features on each of the four days. The exhibits will be full and complete, embracing everything ever seen at an up-to-date fair or exposition, while the very latest attractions will be secured for the "Midway."

All the railroads will offer greatly reduced rates, which will enable every one to attend. The rates will be as low as were ever offered.

The people of progressive Greensboro will do everything in their power to make the occasion a memorable one in the history of the State. Every visitor will be cordially welcomed and assured of a pleasant time.

New Subscribers

The following new subscribers have been sent us since our last issue: Revs. R. M. Taylor 5, J. H. Barnhardt 2, W. R. Ware 11, J. J. Edwards 5, C. P. Goode 2, G. W. Crutchfield 1, J. D. Gibson 5, J. J. Edes 1, J. P. Lanning 1, J. E. Abernathy 1, E. C. Pusey 1, Mrs. T. L. Vaughn 1, John T. Steward 1, S. S. Heggins 1, Mrs. T. A. Eudaily 1, John W. Welsh 1, Revs. C. M. Campbell 1, T. W. Smith 6, S. T. Barber 2, Geo. Ivey—renewals and new subscribers 5. W. H. L. McLaurin 2, J. D. Buie 1, H. H. Jordan 9, W S. Hales 1, J B. Carpenter 1, Prof. L. B. Abernathy 1, M. H. Hoyle 4, John H. Bradley 4, Seymore Taylor 2, D. H. Coman 13.

EDITORIAL NOTES.

Rev. J. A. B. Fry, of Concord, is in Jefferson, Ashe county, helping Rev. W. M. Robbins in a revival meeting.

Bishop Galloway says that the church, South, has raised already $1,000,000 of the $1,500,000 it started out to raise as a Twentieth Century fund.

The Winston District Sunday-school Conference will be held in Central church, Winston, beginning Friday night September 21st and continue through Saturday the 22nd.

A card from Rev. T. W. Smith says: "We are moving along quietly with our work. Have held meetings in all our churches with moderate success. We hope to raise in full our collections."

Littleton Female College, advertised in this paper; begins its 18th Annual Session September 19th. The past session was by very much the most successful in the history of the Institution.

Institutional freedom in America will be put beyond overthrow when churchmen go to the ballot box with as much conscientious devotion to the Lord as they feel when they go to the communion table.—Zion's Outlook.

Wake Forest College opened on last Friday with 205 pupils. That number had registered and more were on the ground. It will be remembered that Wake Forest has no preparatory school or female department.

Mrs. Eliza Chrisman, who recently died at Topeka, Kan., bequeathed the greater part of her estate, estimated at $250,000, for the founding of a Methodist university at Topeka, contingent to the churches in Kansas raising an equal amount in ten years.

Hon. Charles A. Towne having declined the nomination for vice president, tendered him by the Peoples Party, the national committee at a meeting held in Chicago Aug. 27, nominated Hon. Adlai E. Stevenson, for the position. Mr. Bryan is very much gratified at this action.

Rutherford College formerly opens on today, September 5th. Examinations have been in progress for several days. Our last information, furnished Saturday night, stated that 55 pupils had entered. This is a good beginning. Every parent who wants a good cheap school will do well to send on their boys.

It is said that many French medical men are abandoning the use of tobacco, owing largely to the Government monopoly of that commodity. According to the physicians the cigars of the "Regie" (those made at the Government factories) are so uniformly bad, and the tax on all other brands is so prohibitive, that the only sensible thing to do is not to smoke at all.

It is announced that Judge Holladay, one of the attorneys for the Southern Bell Telephone Company, has secured, through Judge Simonton, of the United States circuit court, an appeal and supsedeas from the recent decision of the United States circuit court of appeals, against the telephone company in its litigation with the city of Richmond, and that the case now goes to the supreme court of the United States.

We are among those who regret to see violence and lawlessness practiced anywhere, and especially in our own Southland. But the mob spirit which our brethren north of the Mason and Dixon line have seemingly supposed to belong alone to our section has evidently crossed the line and seems to have taken up its residence in the Northern latitudes. After all people are not as different in their nature and conduct as some suppose. Circumstances alter cases.

The Philadelphia Press says: "President Kruger, whose headquarters are now in a railway train, to which he takes kindly, in his early life was a strenuous advocate of the Boer notion that railways were introduced by the Evil One. When first Oom Paul was persuaded to travel by rail, while on a visit to Cape Town, he sat, Bible in hand, and prayed throughout the journey that he would not be smashed to pieces for thus having recklessly tempted Providence."

The time of harvest work has come to Siam. The whole nation, from royalty down to the humblest subject, is showing a kindly interest in mission work, and it is now a rare thing for a missionary on a tour to meet a Siamese who does not introduce at once the subject of Christianity. The native Christians are taking upon themselves the duty of propagating the Gospel among their people. The mission schools and churches have become practically self-supporting, and the king and queen have given large sums for school-buildings.

Col. A. M. Waddell, of Wilmington, has announced himself as a candidate for the United States Senate to succeed the present incumbent, Hon. Marion Butler. Gen. J. S. Garr and F. M. Simmons have also made similar announcements. These gentlemen are all tried Democrats and have been prominent men for many years. By reason of the change made by the last Democratic State Convention a primary election will be held on the 6th day of November when the candidate receiving the highest number of votes will be elected.

The Summer Session of the University, just closing, has been well attended and excellent work has been done. This session includes the Teachers School, the Summer Term and the Summer Law School. The total number in attendance has been 145. The prospects for the coming session are most encouraging. There have been an unusual number of applicants for rooms and everything points to a large attendance. The Carr dormitory stands ready for occupation and the exterior work upon the Alumni building is practically complete. The filter, engine, etc., for the water-works have come and work upon this will be pushed as rapidly as possible. Examinations for entrance will begin on September 12th and continue three days. The Fall registration of students will be held on September 13, 14 and 15

The opening article in the September Journal of Suggestive Therapeutics, published by The Psychic Research Company, Times-Herald Building, Chicago, is from the pen of the noted scientist, Alexander Wilder, M. D., of Newark. The article deals effectively with the perils of premature burial; something which constitutes a real menace to the public welfare. The necessary precautions to be observed in guarding against this danger are pointed out, among which may be mentioned keeping the corpse in a warm bed for at least thirty-six hours after the supposed death has taken place. Dr. Wilder places little reliance, apparently, upon physicians' certificates of death, and quotes several ghastly examples to support his position. The article should be in the hands of every reader and the publishers announce that they will send free copies to all who apply until the stock is exhausted. Make a note of it.

The September issue of McClure's Magazine contains, among several articles, the concluding paper of Lieut. Commander James C. Gillmore's "A Prisoner Among Filipinos." The author describes in detail the means by which he dissuaded a Filipino general from executing the entire party, the way in which the illness of a Tagal officer prevented the slaughter of his prisoners, how a Filipino lieutenant on seeing a crucifix disobeyed orders and thereby enabled them to escape being put to death, and how the band was at last rescued by American troops from bloodthirsty armed savages. The narrative reads like a page from Robinson Crusoe. The illustrations by W. R. Leigh are spirited and life-like. These pictures are almost if not quite in the same class with Charles R. Knight's incomparable pictures of lions in the same number. The illustrations to "The Training of Lions" are doubtless the best portraits of the king of the brute creation that have ever appeared in print. The article contains some most interesting anecdotes of hair-breadth escapes of trainers from the animals in their charge.

It is the purpose of the management of the State Fair to emphasize in the future, the educational department. The premium list for the present year has been enlarged and enriched. Among the valuable premiums offered is a school library of thirty-four bound volumes of standard authors, which has been donated for that purpose. The premiums offered the schools and colleges are for general exhibits; those offered pupils are for penmanship, map-drawing, industrial and mechanical work, art, &c. Four premiums are offered for essays, subjects: The Best Book have Read this Year, and Why I Like It;" "North Carolina and Her Resources." First and second premiums on each subject. The educational exhibit will be in the most prominent part of the main building, facing main entrance. Friday, October 26th, is to be educational day, and a special program for that day is being arranged that will be of interest to all but especially to students and teachers and parents who are interested in our educational work. Mr. Charles J. Parker, manager of the Educational Bureau, who was for nearly three years secretary of the State Teachers' Assembly, will be director of the department. He will give his personal attention to the exhibit, seeing that they are in proper place, well cared for and returned. For premium list and full particulars address Mr. Parker at Raleigh.

We have closed our fourth protracted meeting with three others to hold. The Lord has been with us in great power and done great things for us. There have been about one hundred conversions and ninety-five accessions by vows, certificate and otherwise. Bro. W. B. Elliott, of Turnersburg circuit, was with us at Bethel and did some very effective preaching. Besides this we have had no ministerial aid, but we have had the cooperation of the church and the presence and power of the Spirit.

Our other meetings have been at Providence, Trinity and New Salem. We have completed and dedicated a new church house at New Salem. The house is modern and has cost about $1,000. We are securing and collecting our collections. We want to bring them up in full. I am glad to know that the Lord is with His people on the Statesville circuit and manifesting Himself in His soul-saving and sanctifying power. We are praying for and expecting good meetings at other points.

W. L. DAWSON.

From Centre.

DEAR ADVOCATE:—Our meeting at Centre will begin the fifth Sunday in September and close the first Sunday in October. Services each day at 10:30 a. m., and 2:30 p. m. We expect our people to attend from different parts of our circuit and community. Any wishing to come and stay with families will be furnished with houses free of rent. Please let us know if any are wanted. Rev. Walter B. Holcomb, of Mount Airy, will conduct the services. There will also be good singing. We will be glad to have with us any of the brethren of the ministry who may see fit to attend. Please pray God's blessings upon us whether you attend or not.

A. J. BURRUS

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for September 9, 1900.

THE GOOD SAMARITAN.
Luke 10: 25–37.

Order of Events.

True religion begins with FAITH, trusting all to God in submissive confidence. Accompanying this faith and somewhat dependent upon it, appear two other divinely given graces, hope for ourselves, a peaceful confidence that sings in joy amid the storm and darkness, and charity toward others—a love that labors faithfully in the service of God and of our neighbor. We are not saved because we do good, but we do good because we are saved.

The lesson of the parable of the Good Samaritan is a lesson of charity—love that knows no enemy except to pity; love that for the glory of God does good to all alike, whether they count themselves as friends or foes: "For in Christ Jesus neither circumcision availeth anything nor uncircumcision; but faith which worketh by love" (Gal. 5: 6).

A teacher of the law of Moses and of the traditions of the Pharisees stood up and would test the Master and his doctrine with a very leading question, "What shall I do to inherit eternal life?" He asked the question with no honest desire for information; he wanted only a display or a dispute. (Luke 18: 18.) The lawyer would test Jesus, but the Saviour so conducts the interview that the lawyer himself most fully put on trial.

Though unworthily asked, the question was a worthy one: How may we use this life so as to inherit an eternal one hereafter? Yet so long as we think we may enter heaven by what we do, we shall be like the lawyer, standing in pride, or like the young ruler, going away sorrowful. We should ask not how to earn salvation, which we cannot do, but how to obtain eternal life, the unbought gift of God's loving kindness.

"How readest thou?" asked Jesus. It does not matter so much that we have read the word of God, the question is, HOW have we read it; for it is the way in which we hear it that makes it either a message of life or a sentence of death.

The lawyer answered rightly to the question, "What is written in the law?" His interpretation was correct. In gospel lands most people know what they ought to do to serve God, and how they may obtain his salvation; but, as with the lawyer that tempted Jesus, it is not enough that the mind shall clearly see the truth, we must yield the heart and life to God, its rightful King, and cast out selfishness and sinful deeds, the root and fruits of sin.

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," so reads the summary of the first table of the law, our duties to God as given by Moses in Deut. 6: 5. "With all thine heart;" all the affections and wishes; "with all thy soul," all the spirit, will, the best and highest part of man; "with all thy might," all the powers of life which the lawyer wisely expressed as "all thy strength," or bodily powers, and "all thy mind," or mental ability. The second table of the law, our duties to our fellowmen, the lawyer interpreted to mean that we love our neighbor as ourselves—here he quoted from Lev. 19: 18, where we read: "Thou shalt love thy neighbor as thyself." The law of Moses fully teaches us our duty.

"Thou hast answered right," said Jesus, "this do and thou shalt live." If you have never done otherwise you inherit eternal life; if you have formerly lived in selfishness, but now live in love, it is a sign that you have passed from death unto life and are now saved, an heir of eternal life by the grace of God.

The interview might now have closed, or the lawyer might have drawn near to Jesus with confession and repentance; he adroitly avoids both by propounding another question. A soul rushing toward destruction often wastes the precious moments of the brief hour of mercy asking questions, instead of asking pardon. "But he, willing to justify himself," anxious to evade the Master's searching test, anxious to silence the rising voice of his own conscience, said unto Jesus, "And who is my neighbor?"

For the benefit of the questioner, and for those who stood by, and for us who read the Gospel, Jesus replied with the beautiful and instructive parable of the Good Samaritan, which, besides being a parable, may have been an actual occurrence.

From Jerusalem to Jericho is a rough, lonely road, sixteen miles in length; steep hills to descend; deep, dark ravines to pass through; many caves along the way, and other hiding places for the merciless robbers that even yet beset the unprotected traveller. But at Jericho, in the plains of Jordan, lived many of those that served the temple by courses in regular rotation. They went up to Jerusalem for their duties, and, these over, they returned to the quiet of their pleasantly situated homes.

The Levites were the descendants of Levi, the tribe that was set apart for performing all the duties connected with the temple service; the priests were a family of Levites, who were descended from Aaron, and who attended to all the higher parts of the worship, as public prayer and offering of sacrifices.

On the lonely road, a poor wayfaring man had been stripped by robbers and left for dead. So, on the way of life, how many a poor pilgrim lies stricken and helpless, and sorely in need of aid?

A priest came down that way, perhaps reading the book of the law. Alas for human need! alas for human hope! No aid from this proud, selfish bigot, though he came from the holy temple. "He passed by on the other side." Then came a Levite. Now hope revives in the wounded one, for this newcomer draws near and looks upon him. Alas! curiosity is not compassion. He too is gone. Then approaches another; he is one of the hated race, he is a Samaritan. But he comes with a heart that can pity, and with hands that can work; all that it is possible to do he does, and carries the helpless sufferer to the nearest inn. Here he remains with him all the night, and leaving, gives to the innkeeper two Roman denarii, money that would purchase as much as three dollars can buy with us, and left orders even for more to be spent if needed. "Which of the three thinkest thou was neighbor unto him that fell among the thieves?" "He that shewed mercy on him." "Go and do thou likewise."

Our lives are all either like the priest and Levite, passing by on the other side, or like the good Samaritan, comforting, aiding, saving. Who is inheriting eternal life? He that is living the life of love. "Love thy neighbor as thyself." "Love is the fulfilling of the law." (Rom. 13:10).

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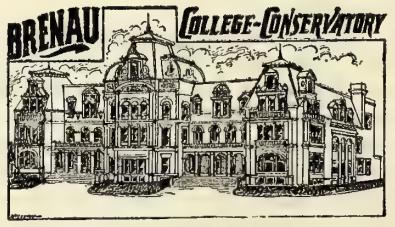
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for September 9, 1900.

OUR SIMPLE DUTY.
Luke xvii. 7-10.

Human nature is not the product of any one age, nor is it the exclusive possession of any class. The rich man displays it as he partakes of his sumptuous repast; the maid in waiting discovers it by look, by gesture, and by tone of voice. It is not an unknown quality in the closing days of this great century; it manifested itself in the Garden of Eden. It has been claimed by some that the class of people known as household servants have more than their share; this is not true—they have their full allowance only. It was the same in Bible times as it is today. Few feel it necessary to do more than is required of them; many come short of their duty. The servants Christ saw were just like these. It would not have been wise then any more than it would be now for an employer to foster in his employees an unpleasant spirit that was already sufficiently developed in them. Such a course of action would bring to pass a condition of affairs in which there would be "no living with" the servants. They would be masters of the situation. In case they were bond, it would be difficult to make them receive their freedom, even; if they were hired, it would not be easy to dismiss them. As we study together

OUR SCRIPTURE LESSON FOR THE DAY,

we find that Christ simply took advantage of the well known fact suggested in the preceding paragraph, and used it by way of illustration. We have already discovered in our studies of the words of the Master that his resources were limitless; he drew from all nature; from the heavens above and the earth beneath; from the human nature that he understood so well. Sometimes his smiles were beautiful, at other times they were homely; but always they were apt. He tells his disciples that there are certain duties which they, as employers, fix for their servants; perhaps plowing the field and feeding the stock by day; serving at dinner by evening. These things must be done. They certainly do not think of thanking their servants, nor rewarding them, for doing those things that are their simple duties. Not till all is well done is there room for the servant to do that which will truly merit thanks. Not till then will he be profitable. The same thing is true with the servants of God. If we do all that is commanded of us, we will simply do our duty; there will be no room for thanks; we will be unprofitable servants, for there can be no profit in us unless we do more than our exact duty. But Christ infers that there is no such thing as the works of supererogation for his servants.

OUR SIMPLE DUTY.

I. We must recognize the fact that we are God's servants; not simply the ministers and teachers, but all of us. It is very easy, and it is a common fault, to think of ministers as responsible for God's work. They have their responsibility, God knows; but not all of it. No man can rightly begin to do his duty till he realizes that he is God's servant.

II. Then, in a true sense, we must remember that we are body servants, or bond servants, and we will include in this thought more than is inferred by that: not only our body belongs to him, our mind, our soul, our whole personality.

III. This naturally carries with it the idea that our powers are his—our talents. We put this in a separate paragraph for the sake of emphasis. All of skill and all of energy and all of ability that we possess, naturally and by cultivation, belongs to God. We not only owe them to him as we receive them, but we owe them to him in their cultivation.

IV. Then follows, in natural sequence, the fact already implied in what has gone before, that our natural possessions are his: our gold and silver, our business plant, our real estate, our personal property,—all God's. This is accepted by many Christians in a kind of an accommodated sense: "Yes, of course, all that I possess belongs to God. He can take it if he wants it; but as long as he lets me have it, it is my own, to use as I please." This is a false idea. It is God's; we are his stewards; we shall be held accountable for all.

V. Our family belongs to God, if we are the head of the family. This is not a trite, meaningless expression, to be accepted without thought. It carries with it an obligation so great that it should make us cry out to God for help. They are his, and we owe them to him. We must give them to him. We must see that they indorse the gift.

There is one thought in this lesson that is worth remembering. In our work for God, while we must not expect thanks, nor think that we can possibly fulfill all of our obligation to God and our fellows, yet we must not allow ourselves to think that the great Father is not pleased with our efforts, and that his approving smile is not for us. It is a beautiful thought and gloriously true that God delights in our lofty purposes and in our honest attempts to do his will, even when we fail! He sees the heart aud knows the desire, and, like the loving Father that he is, he encourages.

We offer this explanation because there are many half-discouraged ones who are reading into our Scripture lesson what Christ did not put there. They say, "Of what use are our efforts? We can not please God, nor satisfy him; we might as well not try!" This is not what Christ would teach. Simply that our debt to God is so vast that all that we can do and the best we can do cannot repay it; but there is no suggestion that he is not pleased with our efforts. Go on; lovingly, gladly toil for him, with the comforting consciousness that God is well pleased and that he approves even the meanest efforts that are made in his name!

Topics for Short Talks: A Nest of Duties.

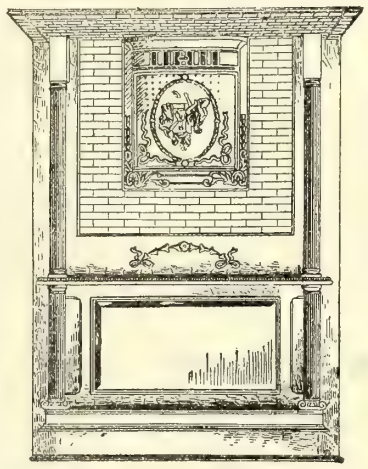
1. My duty to myself.
2. My duty to my family.
3. My duty to my neighbor.
4. My duty to my city, State, and Nation (political duty).
5. My duty to God.

—George V. Morris in Western Christian Advocate.

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NORTH STATE ITEMS.

Lumberton Robesonian: Rev. Roger Martin, D. D., died at the private hospital in Charlotte August 25, after an illness of several months. Dr. Martin was for many years pastor of the Presbyterian churches of Maxton and Center and our people will hear of his death with deep regret.

Washington Messenger: Rev. Dr. Nash in attempting to go out of his front steps yesterday afternoon, missed a step, causing him to fall, spraining his ankle. While the pain is intense he hopes to be able to fill his pulpit at the M. E. church Sunday morning and evening. His numerous friends hope he will soon recover.

Winston Sentinel: Capt. Z. B. Vance, in charge of the recruiting stations at Charlotte and Greensboro, has received orders from the war department to enlist all the able-bodied colored men he can get for army service in the Philippines. They are wanted for the Twenty-fifth infantry and other commands.

Charlotte News: David Berry, an old negro of Steele Creek township, committed suicide yesterday morning by shooting himself in the head. Berry was not only the oldest negro in the township, but probably the oldest citizen, being 98 years of age. His wife died several months ago, and since that time the old man had not been in his right mind.

Wadesboro Messenger: The crops in Anson county, and throughout this entire section, are the poorest they have been in many years. The drought and hot sun have simply played havoc with them. To say that the cotton crop will not be more than two-thirds of what it was last year is a liberal estimate. In some sections there will not be more than half a crop made. And, to make the matter more serious, corn is almost a complete failure.

Carthage Tribune: Mr. Kinnie A. McIver, who lived near Sanford, was killed Saturday afternoon by a runaway wagon. His wagon was loaded with blocks for the veneering factory, and while going down a hill about a quarter of a mile from Sanford, the blocks rolled to the front of the wagon, knocking out the gate and throwing Mr. McIver on the tongue. The team became frightened and ran; leaving the road, they ran into a tree, breaking the breast-tree; the wagon ran against the tree, mashing him almost to a pulp. He lived about 30 minutes. He was about 36 years old and unmarried.

Concord Tribune: Messrs. M. L. Brown & Bro., have just finished threshing their crop of 1426 measured bushels. By weight this crop weighs 1484½ bushels. This wheat was raised on fifty-eight acres of land, drill measure. This wheat is thoroughly clean of cockle, cheat, oats or trash of any kind. The cost was as follows: Plowing land $90, harrowing $17.50, drilling $26.25, value of seed at $100, per bushel $80.25, harvesting wheat $55, hauling wheat from the field $30, hauling wheat to mill $15, for threshing and sacking 271.30. This foots up $367.80. This is a cost of $6.34 per acre. The value of 1484½ bushels of wheat at 74 cents per bushel is $1,113.37. The Messrs. Browns say the straw and chaff is worth $300 to them. Add this to value of wheat and you have $1,413.37, less the total cost of $367.80, leaves them the nice sum of $1,045.58. This is a profit of $18.03 per acre, or we might say $1000 allowing the $45.57 for the wear and tear of machinery and taxes. There was not a pound of fertilizer used.

Rev. Dr. McClure, the president of Lake Forest University, says: "This world is not dying for poets as much as for preachers. Yes, it needs preachers, true-hearted, magnanimous, wise, clear, self sacrificing, loving preachers."

QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT--4th Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Aug	12
Stokes circuit at Rural Hall	Sept.	1 2
Sparta circuit at Shiloh	"	8 9
Healing Springs ct at Greenwood	"	15 16
Jefferson circuit at Jefferson	"	22 23
Boone circuit at Blackburn's Chapel	"	29 30
Watauga circuit at Union	Oct	6 7
Creston circuit at Creston	"	13 14

STATESVILLE DIST.—4th Round.

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf	Sept	1 2
Iredell circuit, Snow Creek	"	8 9
Turnersburg circuit, Turnersburg	"	9 10
Mooresville circuit, McKendree	"	15 16
Mount Zion station	"	16 17
Taylorsville circuit, Rocky Spring	"	22 23
Stony Point circuit, Stony Point	"	29 30
Statesville station	Sep 30..Oct	1
West End	Sep 30.. "	1
Hickory station	"	6 7
Troutman circuit, Vanderberg	"	13 14
Mooresville station	"	14 15
Newton circuit, Friendship	"	20 21
Maiden circuit, Maiden	"	21 22
Lenoir circuit, Littlejohns	"	27 28
Lenoir station	"	28 29
Catawba circuit, Bethlehem	Nov	3 4
Caldwell circuit, Grace	"	10 11
Granite Falls station	"	11 12
Statesville circuit, Salem	"	17 18

GREENSBORO DISTRICT---4th Round.

Frank H. Wood, D.D., P. E., Greensboro, N. C

Jackson's Hill circuit, Macedonia	Sept.	1 2
Asheboro circuit, West Chapel	"	8 9
Asheboro station, (at night)	"	9
Uwharrie circuit, Siloam	"	15 16
West Market St station (morning)	"	23
Proximity station (at night)	"	23
St Paul station, (morning)	"	30
Naomi station (at night)	"	30
Wentworth circuit, Mt. Carmel	Oct.	6 7
Ruffin circuit, Ware's Chapel	"	13 14
Reidsville station (morning)	"	14
Ramseur circuit, Franklinsville	"	20 21
Liberty circuit	"	27 28
West Randolph ct.	Nov	3 4
Pleasant Garden ct., Friday	"	9
Randolph circuit	"	10 11
High Point station (at night)	"	11
Greensboro circuit	"	17 18
Centenary (at night)	"	18

SHELBY DISTRICT—4th Round.

W. R. Ware, P. E., Shelby, N. C.

Gastonia station	Aug.	11 12
Bessemer City circuit, Bessemer City	"	18 19
Belwood circuit, Kadesh	"	25 26
King's Mountain & Elbethel, Elbethel	Sept.	1 2
Shelby circuit, Sharon	"	8 9
Shelby station	"	9 10
Cherryville circuit, Pleasant Grove	"	15 16
Lincolnton circuit, McKendre	"	22 23
Polkville circuit, Clover Hill	"	29 30
Stanly Creek circuit, Dallas	Oct	6 7
McAdensville station	"	13 14
N Cleveland circuit, Casar	"	20 21
Lowesville circuit, Moore's Chapel	"	27 28
Mountain Island	"	28 29
Rock Springs circuit, Rehoboth	Nov	3 4
South Fork circuit	"	10 11
Lowesville circuit	"	17 18

WAYNESVILLE DIST--4th Round.

F. L. Townsend, P. E., Canton, N. C

Clyde circuit, Long's Chapel	Sept.	1 2
French Broad circuit, River View	"	8 9
Mills River circuit, Shaw's Creek	"	15 16
Transylvania ct., East Fork	"	22 23
Brevard station, Brevard	"	29 30
Spring Creek circuit	Oct	6 7
Leicester circuit, Camp Academy	"	13 14
Sulphur Springs circuit	"	20 21
Haywood circuit	"	27 28
West Haywood circuit	Nov.	3 4
Waynesville station	"	10 11
Canton circuit, Canton	"	17 18

FRANKLIN DISTRICT—4th Round.

C. M. Campbell, P. E., Franklin, N. C.

Cullowhee circuit, East Laport	Aug	18 19
Webster and Dillsboro, Webster	"	25 26
Whittier circuit Olivet	Sep	1 2
Bryson City station	"	9 10
Bushnell circuit, Maple Springs	"	15 16
Highland circuit, Asbury	"	22 23
Andrews circuit, Andrews	"	29 30
Haysville circuit, Sweetwater	Oct.	6 7
Murphy station	"	13 14
Hiwassee circuit, Notla	"	20 21
Macon circuit, Mount Zion	"	27 28
Glenville circuit, Cashiers Valley	Nov.	3 4
Robbinsville circuit, Robbinsville	"	10 11
Franklin circuit, Iotla	"	17 18
Franklin station, night	"	18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Sep.	1 2
Salisbury, Main St	"	2
Concord ct, Center	"	8 9
Concord, Epworth	"	9
Concord, Central	"	15 16
Concord, Forest Hill	"	15 16
China Grove ct., Bethpage	"	22 23
Lexington station	"	29 30
Gold Hill circuit, Liberty	Oct.	6 7
Ninwood ct, Wesley Chapel	"	13 14
Lorwood circuit	"	20 21
Salem circuit, Salem	"	27 28
Pybemarle ct., Bethel	Nov	3 4
Pybemarle station,	"	3 4
Mount Pleasant circuit	"	10 11
Salisbury, Church St	"	17 18
East Salisbury station	"	17 18
Spencer station	"	17 18

ASHEVILLE DISTRICT---4th Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville	Sept.	1 2
Bethel	"	1 2
Hot Springs ct. Paint Rock	"	8 9
Marshall ct Jewell Hill	"	15 16
Ivy, Beech Glen	"	22 23
Bald reek ct., Bald Creek	"	29 30
Burnsville ct , Shoal Creek	Oct.	6 7
Swannanoa, Biltmore	"	13 14
Saluda ct Moore's Grove	"	20 21
Hendersonville	"	21 22
Cane Creek ct., Sharon	"	27 28
Old Fort ct , Bethlehem	Nov	3 4
Weaverville ct , Weaverville	"	10 11
Central	"	17 18
Haywood Street	"	17 18

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion, N. C

Marion station, Marion	Aug	19
McDowell circuit, Trinity	"	25 26
Table Rock circuit, Oak Hill	Sept.	1 2
East Rutherford circuit, Salem	"	8 9
Silver Creek circuit, Missionary Ridge	"	15 16
Morganton circuit, Zion	"	22 23
Forest City station, Pleasant Grove	"	29 30
Henrietta station, Henrietta	Oct.	6 7
Rutherfordton circuit, Centennial	"	13 14
Bakersville circuit Bakers Ile	"	20 21
Elk Park circuit, Thompson's Chapel	"	21 22
Estatoe circuit, Pine Grove	"	21 22
Broad River circuit, Gray's Chapel	"	27 28
Green River circuit, Lebanon	Nov	3 4
Morganton station	"	11 12
Connelly Springs circuit	"	17 18

CHARLOTTE DIST —3d Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit Harrison	June 30..July	1
Wadesboro station (D. C.)	"	7 8
Charlotte, Brevard Street	"	15
Charlotte, Dilworth	"	15
Monroe circuit, Prospect	"	21 22
Monroe station	"	22 23
Ansonville circuit, Concord	"	28 29
Polkton circuit, Harmony	Aug.	4 5
Clear reek circuit, Bethel	"	8
Weddington circuit, Union	"	11 12
Waxhaw circuit, Pleasant Grove	"	14
Charlotte, Trinity	"	19
Derita circuit, Hickory Grove	"	22
Morven circuit, Sandy Plane	"	25 26
Charlotte, Calvary	Sept.	2
Epworth and Seversville, Seversville	"	2
Lilesville circuit, Shiloh	"	8 9

WINSTON DISTRICT.—3rd Round.

P. J. Carraway, P. E., Greensboro, N. C.

Thomasville station, Fair Grove, June 30, July		1
Walkertown station, Bethlehem	July	7 8
Kernersville circuit, Mt Vernon	"	14 15
Winston, Burkhead, night	"	15 16
Madison circuit Leaksville	"	21 22
Mocksville circuit, Zion Chapel	"	28 29
Mocksville station	Aug.	4 5
Forsythe circuit Lewisville (D. C.)	"	9 12
Winston, Grace Church, night	"	12
Davidson circuit, Goodhope	"	18 19
Winston circuit, Mt. Tabor	"	23
Forsythe circuit Brookston	"	24
Farmington circuit. Farmington	"	25 26
Summerfield circuit, Mt Carmel	Sep.	1 2
Danbury circuit, Mt Hermon	"	8 9
Jamestown circuit, Oak Ridge	"	15 16
Winston, Centenary	"	22 23



Fruit Trees
Shade "
ORNAMENTALS.....

Write for our free 60-page catalogue and 40-page pamphlet on "How to Plant and Cultivate an Orchard," which will give you general information on what to plant, how to plant and produce nice fruit.

Fine stock of the rapid growing Silver-Leaf Maple and Carolina Poplar, also Sugar and Norway Maples.

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Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.
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Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated July 22, 1900	No. 23 Daily.	No. 35 Daily.	No. 108, Daily ex. Sunday.	No. 41, Daily.	No. 40, Daily.
	A M.	P M	P M.	A M	P. M.
Leave Weldon.	11 50	8 58	..	...	.....
Ar. Rocky Mount	1 00	9 52	.....	.....	.....
	P M				
Leave Tarboro.	12 21		6 00	..	.....
Lv Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma....	2 58	11 10			.....
Lv. Fayetteville..	4 30	12 22			.....
Ar. Florence...	7 25	2 24			.....
	P. M.	A M.			
Ar. Goldsboro			7 55	..	.....
Lv. Goldsboro			..	6 45	3 20
Lv. Magnolia...				7 51	4 35
Ar. Wilmington.				9 20	6 00
			P.M	A. M	P.M.

TRAINS GOING NORTH.

	No. 78. Daily	No. 102, Daily ex. Sunday	No. 32, Daily	No. 40. Daily.	No. 48, Daily.
	A. M		P M.		
Lv. Florence.....	9 50		7 35		.....
Lv. Fayetteville.	12 20		9 41	....	.....
Leave Selma.....	1 50		10 54	.....	.....
Arrive Wilson....	2 35		11 33	....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington.				7 00	9 35
Lv. Magnolia				8 30	11 10
Lv. Goldsboro		4 50		9 37	12 28
	P. M		A M.	P.M.	P.M.
Leave Wilson.	2 35	5 33	11 33	10 45	1 15
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 52
Arrive Tarboro		6 46			.....
Leave Tarboro	12 21	....	...		.....
Lv. Rocky Mount.	3 30		12 07	.. ..	.....
Arrive Weldon....	4 32		1 00	..	.....
	P.M.		A.M.	P.M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m, arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 45 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:56 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

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KEEPS ALL KINDS OF
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From the best Metalic to the Cheapest Hospital Coffin. . .
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LOOK! A STITCH IN TIME
Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

"Master, speak! and make me ready,
When thy voice is truly heard,
With obedience glad and steady
Still to follow every word.
I am listening, Lord, for thee;
Master, speak, O speak to me!

Speak to me by name, O Master,
Let me know it is to me;
Speak, that I may follow faster,
With a step more firm and free,
Where the Shepherd leads the flock,
In the shadow of the Rock."

Source of Power in Missions.

BY REV. J. HUDSON TAYLOR,
Founder and Director of the China Inland Mission.

God himself is the great source of power. It is his possession. He manifested it according to his sovereign will, according to his declared will. Truly our opponents and hindrances are many and mighty, but our God, the living God, alone is mighty. It is with him we have to do; on him alone we have to wait; from him alone cometh our salvation and our sufficiency. God tells us through his prophet that the men that know their God shall be strong, and they that understand the people among men shall instruct men. If it be true that knowledge is power, this is supremely true in the case of the knowledge of God.

God's commands are always absolute. If we believe the commandment to be from God, our only rule is to obey. Further, God's power is available power. We are a supernatural people, born again by a supernatural birth. We wage a supernatural fight, and we are taught by a supernatural teacher. In our supernatural fight we are led by a supernatural Captain in right paths to assured victory.

Not many days after the risen Saviour ascended on high the Holy Ghost came upon the disciples and followers, and they were all filled, and he remains with them still, and he is today as truly available and as mighty a power as he was on the day of Pentecost.

We have given too much attention to method and machinery and resources; too little to the supreme service of power, the filling with the Holy Ghost. This has been the great weakness about the service in the past, and, unless remedied, will be the great weakness in the future. We are commanded to be filled with the Spirit. If not, we are living in disobedience and sin, the sin of unbelief. God is ready to fill us with the Holy Ghost.

In November, 1886, we spent eight days in waiting upon God. We spent days of fasting, alternated with prayer. and we were led to pray to God to send 100 missionaries. We were led to pray for 100 missionaries to be sent out by our English board from January to November. We were led to ask God to give £10,000 in addition to the income of previons years, and we asked for it to be given in such a manner—in such large sums—that the force of our staff might not be occupied in keeping accounts. God answered our prayers wonderfully. He sent us offers for more than 600 missionaries, and at the end of the year over 100 had gone.

You ask, What about the income? God did not give us exactly the £10.000 we asked for, but gave us £11,000. And the £11,000 came in eleven contributions.

The living God is an available power. We can call on him in the name of Christ with assurance that if we will call on him in the spirit of prayer these prayers will be answered.

How important is faith! and what is this so essential faith? Is it not simply a recognition of God's faithfulness? We are living in days of wonderful success. But we may see far more wonderful things in days to come.

The Church is not a number of isolated organizations, but an organized body. The Church as a whole must recognize its responsibility to go forward. Not only must the missionaries go forward, but their parents and friends must give them up to the work. Soul-saving work cannot be carried on without suffering.

If we can imagine that without suffering we can bring about the extension of Christ's kingdom into all the world, it is a vain imagination. It cannot be done.

Only prayer can overcome the appalling doctrines of heathendom. One great power is the Gospel itself. It is my privilege to know hundreds of native Christians who accepted Jesus Christ as their Saviour the first time they ever heard of him.

The Chinese are dying a million a month without God. Those only who have seen know the darkness of a heathen deathbed With what despair do they look forward to the judgment which they know is coming! They know they are sinners, and, as their proverb puts it, "Evil doing brings the evil reward." They know nothing of God's atonement, nothing of the forgiveness which he has provided.

God's Ownership.

REV. C. H. PARKHURST, D. D.

"Ye are not your own."—1 Cor. 6. 19.

It is a great thing to be owned, it is a great thing to feel that we are owned. Coming into the consciousness of being owned is a good deal of what we mean by becoming a Christian. It is the direct opposite of a sense of self. Selfishness says, I am mine; piety says, I am God's. Sense of self puts a man upon building up his own little kingdom. Piety puts a man upon attaching himself to God's kingdom. Property need not keep a man out of the kingdom of heaven: sense of property always keeps a man out of the kingdom of heaven.

The trouble with the rich young man whom Christ told to sell what he had and give the proceeds of sale to the poor was not that he had a good deal of property, but that he had the feeling that he owned it. He supposed he belonged to himself, and therefore that his goods belonged to him too.

There is a good deal of sound religion in the old-fashioned admonition "to give ourselves to God;" that is, to acknowledge the property he has in us. It is exacting but it cuts deeply into the marrow of religious reality. The natural, and I should say the prevailing, sense is that we are our own, or at any rate considerably our own.

And it is the subservient and not the majesterial attitude that makes greatness. We grow more by being owned than by owning, more by serving than by ruling. There is hardly one of St. Paul's epistles that he does not introduce by calling himself a bond slave of Jesus Christ, or in some other way indicating his subject relation to him. That was one of the means by which Paul was able to become great, that his thought was not upon greatness but upon Christ and upon his bond-servant's dependency upon him.

Paul was not abject, but he had a soul-producing sense of being subject, and found by losing. In common matters the best way to find a thing is to hunt for it. In uncommon matters the best way to find a thing is to throw it away. **And still more than that, it was Christ who said, "It is my meat to do the will of him that sent me;" that is to say, sense of being owned is what feeds me.**

"Housework is hard work without Gold Dust"

Washing Dish Cloths

Kitchen cloths must of course be washed daily, otherwise they harbor grease and odors and become unhealthy. They should be made of knit-crochet-cotton, in a square of suitable size. When you wash them, if you will add a tablespoonful of

Gold Dust Washing Powder

to the hot water it will cut the grease and clean them in half the time; dry them out in the sunshine and air.

The above is taken from our free booklet "GOLDEN RULES FOR HOUSEWORK" Sent free on request to

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DO Working Men READ THIS PAPER?

If so, let us hear from you. We want to sell you your over-alls and your working pants. Keystone Brand Newbury Never-rip--every pair guaranteed. If they rip in wear you get another pair. Call for the Keystone.

Rankin, Chisholm, Stroud & Rees,
300 SOUTH ELM STREET.

During the summer season cramps come upon us suddenly and remain until the pain is driven away by a dose or two of PAIN-KILLER, the celebrated cure for all summer complaints, from simple cramps to the most aggravated forms of cholera morbus or dysentery. No household should be without the Pain-Killer. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

"Three years ago I was badly afflicted with Eczema, and used Tetterine with the most gratifying result. I made a permanent cure after doctors had failed to relieve me. I have symptoms of it breaking out on another part of my person, so you will please send me one box Tetterine by return mail for the 50c. enclosed. W. L Mounce, 125 St. Marks avenue, Brooklyn, N. Y." Sold by druggists or by mail for 50c. by J. T. Shuptrine, Dept. D, Savannah, Ga.

BUY EMERSON PIANOS.

A Thousand Colleges and Schools of Music Use and Endorse Them.

The State Normal and Industrial College has selected the Emerson Pianos three times in successioe, 1896, 1897 and 1900, after giving all a fair trial on merit. The Emerson sings its own praise and the music-loving public join in the chorus. 71,000 of these pianos now in use, and making at least half a million people happy. Call and examine them at 104 So. Elm St., Greensboro, N. C.

JOHN B. WRIGHT,
State Representative.

July 18-tf.

STATEMENT
New York Plate Glass Co.,
OF NEW YORK.

Condition December 31st, 1899, as shown by Statement Filed.

CAPITAL STOCK—Authorized, $100,000.00; Subscribed, $100,000.00; Paid in cash, $100,000.00.
Income—From Policy-holders, $217,889.22; Miscellaneous, $18,059.53; Total, $ 235,948.75
Disbursements—To Policy-holders, $108 867.64; Miscellaneous, $132,152.86; Total, 241,020.50
Risks written or renewed during the year, $13,403,013.85; In force, 11,209,527 43

ASSETS.

Value of Stocks and Bonds (United States, State, etc., owned),	$ 344,600 00
Loans on Real Estate (first lien on fee-simple),	2,500 00
Cash in Home Office and deposited in Banks,	10,064 21
Premiums unpaid.	27,734 39
All other Assets, detailed in statement,	5,154 84
Total assets,	$ 390,053 44

LIABILITIES.

Losses unpaid,	$ 4,012 73
Unearned premiums,	112,154 57
All other Liabilities as detailed in statement,	6,745 01
Total Liabilities as to Policy-holders,	$122,912 31
Capital paid up,	$ 100,000 00
Surplus beyond all Liabilities,	167,141 13
Total Liabilities,	$ 390,053 44

BUSINESS IN NORTH CAROLINA IN 1899.

Risks written, $20,069.20; Premiums received, $449.82.
Losses incurred, $77 00; Paid, $77.00.
President, Max Danziger.
Secretary, Major A. White.
Home office, 24 Pine Street, New York, N. Y.
General Agent for service, Rutledge, Patterson, Webb & Co., Asheville, N. C.
Business Manager for North Carolina, from Home Office

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 9, 1900.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the New York Plate Glass Company, of New York filed with this Department, showing the condition of said Company on the 31st day of December, 1899.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

aug29-2t

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

Last week I had the pleasure of attending one of the most notable assemblages of intelligent farmers it has ever been my lot to meet. It was at Clemson College, S. C., an institution which is justly the pride of the state, and one with which South Carolina has been very liberal. As a wind up to a series of summer institutes in the counties, delegates were sent from all over the state to a week's institute at the College.

There were over 200 of the most thoughtful farmers of the state present, and the meetings were held during the morning hours and at night, afternoons being spent in looking over the great estate of 1100 acres belonging to the College and in inspecting the various departments of the work being done there. The finest textile school building in the South is at Clemson. It looks like a fair sized Cotton mill, and yet has been found too small and at the time of our visit they were starting a new building as an addition to double the size of the first. When I went over the great park and examined the great group of buildings on which the state of South Carolina has spent over half a million dollars, and reflected that this College was started long since ours was in North Carolina, I could but envy the liberality of South Carolina and contrast it with the way in which a little money has been doled out through hard effort for our own College here, until the trustees have felt obliged to cut down the salaries of men who have worked hard for the College during its existence, in order that some advance may be made in the line of work adopted. Clemson gets the whole of the tax on fertilizers while none of this goes to the College in North Carolina, and the result is that Clemson gets an income of nearly $100,000 per annum while we have less than half as much. The State of South Carolina furnishes, guards and feeds a force of 32 convicts to work the farm and carry on the improvements at Clemson, in addition to her great income. And yet so great is the demand there for technical instruction that although the College has room for 400 students against our 250, I was told that they would be obliged this fall to reject about 300 who want to come, for lack of room. The annual assemblage of the farmers of the state at the College is one of the chief reasons for the rapid development of Clemson college. The work of the College is thus being brought right to the knowledge of the best men in the state, while here in North Carolina not a tenth of our farmers know anything about what our College is doing. We hope to see the time when our College and every Agricultural College in the land will have similar gatherings of the farmers of the states. Every intelligent man who spends a week at an agricultural college goes home with new ideas not only for his own work, but in regard to the value of technical education, and the result will be that the state will be more willing to help the College in its work. We hope another summer to get a gathering here that will rival that of Clemson. In the meantime we hope to keep on trying to help our farmers by answering their letters in the CHRISTIAN ADVOCATE.

One friend asks us how to keep seed of the Cow pea. He has 30 bushels he intended to sow but was prevented by wet weather in June. Put the pea in a close box or boxes and scatter through them a lot of the Naphaline balls known as "moth balls" which are sold cheaply at the drug stores. These will usually keep out the weevils. If any live ones appear, open the boxes and sprinkle carbon bisulphide over the peas, and close up tight. The fumes are heavier than air and will sink through the peas and kill everything. Keep this liquid away from fire as the fumes will explode, and do not breathe them needlessly as they are not wholesome nor pleasant. The article is very volatile and none will be left in the peas in a little while.

A friend in eastern North Carolina says that he has a piece of land well suited to cabbages and wants to know how to grow and treat the early crop. Our method is to use seed of the Early Wakefield cabbage. We sow the seed several times in the fall so as to be sure to have plants of the right size in November. The first sowing is made about the 20th to 25th of September and another sowing is made the first week in October. The seed beds should be made very rich and should be situated where there will never be any lack of water, for the important point is to keep the plants growing right along, for if they get badly stunted in the fall they will be apt to run to seed instead of heading in the spring. Having good plants, the next thing is to prepare the land. Soil for the early cabbage crop cannot be made too rich, and it is seldom that the best crop can be grown till the land has been cultivated several years in vegetable crops and annually heavily manured. Fully a ton of high grade fertilizer will be needed per acre for the best results. Lay up the land in ridges three feet apart and then set the plants on the south side of the ridges, so that when the earth is levelled down in the spring they will come about the general level. Set them deep enough to cover the entire stem as that is the tender part, and most likely to be hurt by cold. In February work the soil down level and at that time it will be well to add a dressing of nitrate of soda alongside the plants at rate of 100 lbs. per acre. In the colder parts of the state, the plants should not be set in the fall, but should be transplanted in November about two inches apart in beds or frames where they can be protected by cloth or glass in winter. Here we will carry some plants over in frames to make sure of having a good stand should the winter prove severe, and some of the outdoor plants be lost. Then too, in setting the plants we set them on the ridges nine inches apart, although 18 inches is close enough for them to mature. If all live the extra plants can be sold for greens in the spring.

"Please tell me the best stage to cut sorghum and peas which are sown together. The peas have not bloomed nor the sorghum headed." This is from Greensboro. I think that many of our farmers are making a great mistake in sowing sorghum and peas together. Of course the sorghum stalks will help to support the peas and make them easier to mow. But that is the sole advantage. The pea will cure a great deal better without the sorghum, which is hard to cure, and the crop of peas would be a great deal heavier without the sorghum. Sorghum hay by itself and pea hay by itself would both be better crops, and could be fed to supplement each other very well. The best stage to cut the sorghum is when it is well headed, and the time to cut the peas is when the earliest pods are mature and turning yellow. In your case I would wait till the peas are in the right condition without regard to what the state of the sorghum is. Then cut and cure in shocks as

YOU would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Our "Index" describes *all* lamps and their *proper* chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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Apply to Ticket Agents for Time Tables. Rates and general information, or address
R. L. VERNON, T. P. A., Charlotte, N. C.
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No Trouble to Answer Questions.

Frank S. Gannon, 3d V. P. & Gen. Man.
J. M. Culp, Traf. Man.
W. A. Turk, G. P. A.
WASHINGTON, D. C.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton.	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen Man.
E. F. REID Auditor Chester, S. C.

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to. REV. GEO. G. SMITH, Macon Ga.

In writing to advertisers please mention this paper.

New Life

In your appearance will give you new courage in the battle of life. A handsome suit of hair, well kept, is a badge of gentility.

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PROFESSOR HERTZ'S GREAT GERMAN HAIR RESTORATIVE,

Is the best preparation for the hair in use. Not a dye, but essentially a toilet article, which, by invigorating the roots, restores gray hair to its natural color, produces a rapid and luxuriant growth causes the hair to grow on the thin and bald places, eradicates dandruff, and renders the hair glossy and pliable Highest testimonials From Prof. W. E. Abernethy, president Rutherford College, N C., March 14, 1898:

XANTHINE CO.:—From the opinions of gentlemen worthy of belief, and from actual test of "Xanthine," I believe it to be harmless, and that it will do ALL that its manufacturers claim.

W. E. ABERNETHY, President.

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XANTHINE COMPANY, Richmond, Va.

SEABOARD AIR LINE S.A.L.

VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE

TO ALL POINTS

North, South and Southwest

IN EFFECT NOVEMBER 5th, 1899.

SOUTHBOUND.

		No. 403.	No. 41.
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A. L.	*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 38 p m
Ar. Southern Pines		4 27 "	5 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*8 53 a m	*9 12 p m
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 48 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv.			

NORTHBOUND.

		No. 402.	No. 38.
Lv. Atlanta,	S. A. L.	*1 00 p m	*8 50 p m
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Ar. Greenwood		6 40 p m	1 46 a m
Ar. Chester		7 53 p m	4 08 a m
Ar. Monroe		9 30 p m	5 45 a m
Lv. Charlotte,	S. A. L.	*8 20 p m	*5 00 a m
Ar. Hamlet,	S. A. L	*11 10 p m	*7 43 a m
Ar Wilmington			*12 05 p m
Ar. Southern Pines,	S A L	*12 02 a m	*9 00 a m
Ar. Raleigh		2 03 a m	11 13 a m
Ar. Henderson		3 26 a m	12 45 p m
Ar. Weldon		4 55 a m	2 50 p m
Ar. Portsmouth		7 25 a m	5 20 p m
Ar. Richmond,	A. C. L.	*8 15 a m	*7 20 p m
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far as possible, but get into the barn before the leaves of the peas get too dry and brittle.

"I am interested in the Sand Vetch and wish to know if it will grow without fertilizer to any profit on sandy soil which will bring six to eight bushels of corn per acre." Of course no plant can be expected to do very much on land so poor as that you mention. The Sand or Hairy vetch will make as much growth on such land as any other legume except the cow pea. It can be sown in September or October and is far more certain to make a stand than crimson clover. But it will pay you well to give it a dressing of 200 pounds of acid phosphate and 50 pounds of muriate of potash per acre on the land before sowing, and well harrowed in. With that dressing the vetch will make a fine growth. You should sow a little rye with it as a support in the spring. If allowed to seed, the vetch will reseed the land and come again the next fall, and probably make a larger crop than the first season.

"Please tell me how to rid my garden of nut grass." Nut grass, Cyperus Hydra is not a grass at all, but a true sedge. It forms a great many underground tubers, and the general opinion is that these are the sole cause for its rapid spread. But the observant cultivator will find that it makes ten plants from seed to every one from the tubers. It has spread rapidly from the common practice of working the soil well in the early part of the season and then laying by" crops and giving the nut grass full chance to seed, which it does late in the season, and thus stocks the land anew to help out the crop coming from the tubers. The only way to get rid of it is to give it no chance to breathe above ground. Leaves are the lungs of the plant, and if they are persistently kept off the plant must perish. I had nut grass thick in my home garden a few years ago, but we have none to bother us now simply because I gave it no quarter, but kept the ground at work growing crops winter and summer. Many of our people plant a garden in the spring and get early vegetables and then let it run to weeds the rest of the year. With such practice you will never get rid of weeds nor cut worms, for the moth that makes the cut worms, finds the weeds a fine place to lay eggs and she stocks a weedy garden, and the worms hatch out in the early spring to play havoc with the vegetables. Keep your garden clean from spring to spring again, and always have some useful crop on the land. Plant something else as soon as one summer crop is used up and finally get in the crops that are to occupy the land during the winter. If you do this you will soon have neither nut grass nor any other bad weed to bother you.

"Please tell me how to grow the Bermuda onions. I am told that the seed should be sown this month or in September and later transplanted to the field, and they will be ready for market in March or April." This correspondent is in the Eastern part of the state. We could easily get onions by sowing seed in the fall as you propose, but I have found that we are so certain to have dry weather in October and September that the fall sowing is very uncertain and I have abandoned all effort to sow seed in the fall. I sow seed of the Queen onion in April in beds very thickly, so thick that a space six feet by twenty will take a pound of seed sown in rows. Crowded in this way they make sets about the size of a small marble in July. They are taken up and dried with the tops on and kept in that way till September, when they are set in well manured beds deep enough to be on the surface when the earth is pulled away in the spring. But they are thus protected from the winter cold, and will here come on ready for bunching green by the first of March. For growing a crop of ripe onions for keeping, we sow seeds of the Southport White Globe or the Yellow Danvers as early as we can get the soil in good condition, in February or early March. These are thinned and the thinnings can be set in rows by themselves, and they will make fine onions by the first of August and if well cared for and kept with the tops on will keep well through the next winter. Never take the tops off an onion till ready to use or sell, for they will soon begin to sprout.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.

The above applies also to Tributes of Respect.

CULBERSON.—That bright Christian home of brother and sister William R. Culberson, Henrietta, N. C., was made sad and gloomy on Thursday, Aug. 9, 1900, by reason of the death angel entering there and claiming "a shining mark" in the person of their lovely little Robert Guy, at the age of four years save five days.

Robert Guy was an unusually bright boy for one of his age, and being so intelligent and interesting, and the only surviving boy of the family, the heartstrings of his fond devoted parents and loving sisters were entwined about him, and when that "grim monster death" fastened his iron coils about him, which baffled medical skill and untiring efforts of loving parents to loose him from death's resistless grasp and spare the child, it was like the bitterness of the wormwood and the gall to part with him and suffer him to go and be with Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." When the pulsing heart ceased its muffled beating, they sat down in the midst of their grief and desolation "with emptied arms and treasure lost," and watched the object of their heart's affection in the cold obstruction of death, with no light beaming from his eyes, with no roseate hue upon his cheeks, with no quick ear to catch the voice of affection, with his once ruby lips white and cold, with his graceful form stiffened into rigidity, with his flaxen head pillowed low, and with his beautiful hands folded to rest "asleep in Jesus."

When the angels came and conveyed his sweet spirit away beyond the swelling flood and beyond their touch, or voice, or vision, their appealing hands reached out after the object of their fondest love, and their hearts went with him to the portals of eternal bliss, and now when they think of Robert Guy they think of heaven, from whence he cannot come back to them, but, thank God, they can go to him.

But, like Job, they have found the grace of God sufficient for them; and with him they can say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The day following the precious remains were carried by kind friends to Rockingham, N. C., for interment, and to sleep the silent sleep of death beside "the narrow house" of a sweet little brother who had preceded him to the glory land. Dear little Robert Guy is now free from all pain, sickness, sorrow, and death. He cannot come back to those who loved him so devotedly here and who love him still. But thanks be unto God who giveth the victory over death and the grave, they can go to him. May the good Lord pour in oil of consolation and bind up these broken hearts, and bring them home to God at last.

His pastor,

J. A. BOWLES.

Henrietta, N. C.

The Company We Keep.

A Persian moralist, the fable has it, once took up in his hand a piece of scented clay, and said to it: "Oh clay, whence hast thou thy perfume?"

And the clay said: "I was once a piece of common clay, but they laid me for a time in companion with a rose, and I drank in its fragrance, and have now become scented clay."

I will know the company thou keepest by the fragrance thou hast. If thou has lain in beds of spices, thou wilt smell of the myrrh and the spikenard and the aloes. I will not think thou hast been with Christ unless I can perceive thou savorest of him."—Chas. H. Spurgeon.

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NEWS OF THE WEEK.

Wednesday, Aug. 29th.—Fremont's bank will open Monday———Wake Forest college opens with 225 students——The British are still driving the Boers before them———W. J. Bryan will soon stump the state of W. Virginia——There are three more cases of bubonic plague at Glasgow———General Bartolome Masso is a candidate for president of Cuba———C. C. Daniels, of Wilson, will be Governor Aycock's private secretary ———The Baptist Female University is greatly increasing its dormitory space——The Grand Army of the Republic by resolution denounces the histories used in the public schools of the south———It is thought the tin plate wage question will soon be settled and the plants started up ———J. W. Atwater will have no opposition for the nomination to congress in the Raleigh district———There is rumor of a big victory over the Chinese in which 1,500, including Prince Tuan, are killed ———In the Fifth Alabama district the Democrats split and nominate two candidates for Congress———The anarchist, Bresci, is convicted of the murder of King Humbert and sentenced to life imprisonment———It is said Russia will notify the powers that in the relief of the legations in Peking the military task of the powers has been accomplished——— The Goldsboro and Wilson sections were visited by severe electrical storms last night. Several houses in the latter town were destroyed———The cabinet was in session nearly all day yesterday. It formulates an important document on the Chinese situation which will be sent to all the powers, but what its contents are cannot be learned.

Thursday, Aug. 30th.—Britishers resort to the injunction process against strikers———Japan announces that she will withdraw her troops from Amoy——The census bureau gives out the population of several more cities———The New England cotton mills are considering a general wage reduction———There are now in Glasgow eleven cases of bubonic plague and five suspects———Kruger's headquarters are now on the railroad sixty miles from the Portuguese frontier ———At Mafeking a cyclone does more damage than the Boers' cannon during the long siege———The Alabama maintains a speed of sixteen knots in a run of twenty-eight hours without being forced ———Governor William J. Stone says prospects of Democratic success in the national election are growing———Telegrams of congratulations pass between President McKinley and Emperor William over the opening of the American-German cable———Conger cables that on August 28th all the foreign forces were to march through the imperial palace; then it was to be closed and guarded———The convention of the cotton states agricultural commissioners gives out the estimate of the cotton crop as 9,364,500 bales. Several interesting addresses were made yesterday———Before the British consul at Norfolk sixteen men of the steamer Channing bring charges of cruelty against the captain. They are not sustained, but the men secure their discharge under a threat of libeling the vessel.

Saturday, Sept. 1.—Mrs. Maybrick's friends have renewed hope that she will shortly be liberated———The Wilbleton cup this year is won by William Devaux Foulke, of Philadelphia———The government's receipts for August were $811,443 less than the expenditures———The American Tin Plate Company's mills will start up Tuesday and 25,000 men now idle will return to work———Two of the big factories involved in the cigar makers' strike in New York have given in to the demands of the strikers——There is a movement on foot to remove all confederate dead from Washington to Hollywood cemetery, Richmond——The Northwestern Life Assurance Company, of Chicago, and the Mutual Reserved Fund Life Association, of New York, have consolidated———General Shafter, after investigation, reports no truth in the newspaper reports of neglect of Captain Crenshaw on the transport or at hospital in San Francisco———Republicans are preparing to contest the election of Simmons as senator, in case of his election, on the ground of fraud in the election of the state legislature ———Forty-four cotton mills in Fall River shut down for ten days, as do mills at Providence, R. I., and Waltham, Mass., while a Woonsockets mill posts notice of 10 per cent. increase in wages ———Russia's turning to America in the Chinese affairs is not pleasing to the German government and the personal government of the emperor in these matters is opposed by most of the Germans———The French public are contrasting the freedom with which German army officers are allowed to visit the Paris exposition with the restriction, almost prohibitory, of French officers visiting Alsace-Lorraine———There is a rush of American coal speculators to Europe to make contracts with the governments for delivery of American coal. One contract for delivery of 100,000 tons at Mediterranean ports has been made.

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College Message

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ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 12, 1900. VOL. XLV., NO. 37.

TRUE NOBLENESS.

For this true nobleness I seek in vain,
In woman and in man I find it not;
I almost weary of my earthly lot,
My life-springs were dried up with burning pain.
Thou findst it not? I pray thee look again,
Look inward, through the depths of thine own soul,
How is it with thee? Art thou sound and whole?
Doth narrow search show thee no earthly stain?
Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt nevermore be sad and lone.

—James Russell Lowell.

"To rise in the morning only to eat and drink and gather gold—that is a life not worth living. Enthusiasm is the life of the soul."—Wendell Phillips.

There is an old Dutch proverb which reads: "That which is heaviest weighs heaviest." That which we really want is that which we earnestly seek. Is it not lack of a realization of our spiritual needs that keeps us spiritually weak? Poverty of spirit is largely the result of poverty of desire. Surely God is willing, yea anxious, to give us all that we need for our spiritual equipment. He only waits for us to want these things bad enough to ask for them aright.

Brother, sister, what is it that weighs heaviest in your life?

IT may be, dear reader, that you are letting your light shine in your home, that you are the salt of your local church, of your own community, but unless you are trying by some means to let that enlightening, witnessing, preserving influence reach to the uttermost parts of the earth, you are not fulfilling your mission as a follower of the blessed Jesus. To His disciples He said: "Ye are the light of the world," "the salt of the earth." Can one be a whole hearted Christian and not do his utmost for foreign missions?

An English minister of large experience recently testified that he had been preaching for seven years expecting no conversions, and, of course, getting none; but God showed him a new way, which had been blessed to the salvation of many souls. "There is only one word," said he, "in the gospel to the sinner, and that is, 'Come'; and there is only one word to the church, and that is, 'Go.' The only solution of the problem of the church with relation to the masses is not to wait for the masses to go to the church, but for the church to go to the masses."

Most people are familiar with the life and work of George Muller, especially with the orphanages founded by him in Bristol, England, and sustained by gifts received, as he believed, in answer to prayer. Though he has now been dead several years, the income of these orphanages is not diminishing. Last year it was $190,000. Much of it, it is said, comes in peculiar forms, and shows the influence of Mr. Muller's ideas on devout minds. A large amount, for example, is money that would otherwise have been paid for life and fire insurance, but is contributed as an expression of faith in God for protection instead of trust in insurance companies.

Good for daily meditation:

"I can do all things that God wants me to do. He that commands me is He that strengthens me. He has authority to command, because He has power to strengthen. If He sends me upon a journey, He not only marks out the way, but He makes the way. When he bids me advance against a foe, He not only arms me, but He hurls before me His all-conquering thunder-bolts. Why do I fear what men may do or say or think? With me, if I will, is a force greater than all armies, more majestic than all monarchies. Why do I shrink from God's requirements? It is because I do not see God, because I see only hostile men, or see only my own weaknesses. Let me open my eyes to see the chariots that fill the mountains round about me. Then shall I open my hands to grasp my weapon, and open my mouth to shout the battle cry: 'The sword of the Lord and of Gideon!'"

It is a rare thing that a large estate, carefully written though the will may be, is settled without a great deal of litigation and consequent dwindling in value Especially is this true where bequests have been made for charitable uses. When it is at all practicable, it is the part of wisdom to make such gifts while one is living. Recently, a gentleman who had been giving $200 annually to his Sunday-school, realizing the truth of this, placed $5,000 in the hands of his treasurer, with instructions that the income only is to be used during the life of the donor and the principal to be at his death at the disposal of the society. His example is worthy of emulation.

A delegate to the Christian Endeavor Convention in London declares that one reason the speaking was the best the Convention ever heard was the responsiveness of the British audience. He says: "Speakers who have been accustomed only to the occasional clapping of hands, by way of applause, of an American audience can have no conception of the lifting power of the hearty British 'Hear! Hear!' supplemented by the hand-clapping, with which they emphasize the strong points of an address. It pulls the best out of a speaker and puts the audience into a condition of mind to appreciate the best.

"The audience that sits on its backbone, folds its hands, and assumes a critical air, as much as to say to the speaker, 'Here I am, now interest me if you can,' not only robs the speaker of a large part of his inspiration, but also robs itself of the enthusiasm that would come from listening to a rousing speech."

We are sometimes tempted to almost envy those who can command the money and the leisure to visit the Paris Exposition, or even to make trips to points of interest in the home land. One's ideas of the delights and profits of extensive travel are often exaggerated. For the stay-at-homes, the Evangelist has this word of encouragement:

"It is a mistake to fancy that all you need is the chance and the cash to go round the world in order to be a great gainer by it. Few men are really fit for travel. You might not gain more by a trip to Paris than by a sledge journey from one ice field to another. It is quite probable that, of the Exposition visitors, very many will have less to treasure up from the French capital than the boy who made a foot journey to see relatives in a city fifty miles from the home farm. The man who made a "journey round his chamber" was a millionaire in mind and recreation. We who can find resources of recreation and interest at home are happier than globe-trotters. We may be wiser!"

The editor of the Western Christian Advocate points a fine lesson with the experience of a friend and his wife who went to the Klondike some years ago. In their necessarily limited library they packed a cook-book, Shakespeare and the Bible. "Here," said he, "was provision for body, mind and soul. During those long winter nights, in those frozen solitudes, he read Shakespeare through five times, and the Bible correspondingly Think of it! Would it not almost be worth banishment to the Arctic Circle to get away, for a time, from the suffocating and bewildering plethora of papers, magazines, and day-lived new books, in order to be shut up for nine months with Shakespeare and the Bible? Our friend "struck it rich" and became enormously wealthy, but we fancy his mental wealth from that experience was the larger part of his good fortune "

Never was there a time when larger demands were made upon Christian charity, when the blessed power of a dollar was so astonishingly demonstrated as now. The native Christians in Northern China are appealing through the Missionaries to several of the Northern Mission Boards for money to relieve their destitute condition. India still stretches appealing hands to the Christian world. While abundant rains have fallen in the famine districts, some time must elapse before crops can be gathered, and millions of men, women and children must still be fed. Those who can return to their homes will do so in a penniless condition. Besides this, the nine hundred thousand men and women who have perished have left half a million orphaned children to be sheltered, clothed, fed and instructed. The missionaries are doing a grand and noble work. They are trying to establish orphanages where these children may be cared for and receive Christian instruction, and they beg that money be sent to enable them to do this The American public, up to August 8th, has already given $2 000 000 to India, but surely she will not stay her hand as long as needs are so pressing and urgent. Thirty cents a day will provide food, clothing and instruction for one of these orphans—only $15 for a whole year. Truly has it been said that the dollars consecrated to the Almighty here come nearer being almighty dollars than anywhere else.

In one of his sermons, Rev. F. B. Meyer tells of a meeting in which a truth of vital importance to every one who would be a worker in the Lord's vineyard was strongly emphasized. Certainly it makes a great difference whether we work for God or whether we let God work through us. He says:

"I shall never forget a meeting held near Chicago, where about one hundred and fifty of God's servants met Dr. J. Wilbur Chapman and myself in an old wood, on an Indian mound, where they buried their dead in the old time. One Friday afternoon, beneath those overshadowing trees, these ministers gathered and asked many questions about the orthodoxy and theology of our position. And when they had sufficed, I turned to my companion and asked him to give his experience He said that one Monday morning he was very sad and out of heart; it seemed as if his work was a failure; and he took up a New York paper (the Tribune), in which an address was published, which said that everything in life depended upon whether a man worked for God or whether he let God work through him. He said: 'I saw in a minute that I had been working for God until I had worn the very flesh on my bones, and I was worried to death. And I knelt down and said, "My God, I will no longer work for thee, but here is my manhood; pour thyself through me to men." That altered my life.' Then we all knelt in prayer, and, audibly, one after another, we said, 'Not henceforth for thee, O God, but thou through me.' The whole meeting was broken down as men were bowed now and again beneath the touch of the Spirit of God."

CONTRIBUTIONS.

LEAVES FROM PASTORS LIVES.

The Conversion of a "Bum."

BY ROBERT STUART MCARTHUR, D D.

Can a "bum" be converted? To this question different pastors give contradictory answers. One of the most prominent pastors in this city recently stated that, notwithstanding all the manifold activities of his active church during his score of years, he had never known a "bum" to be genuinely converted. Few pastors in any city have had so wide an experience in dealing with men of this class as the pastor to whom this remark is attributed. His church is the centre of many-sided efforts for the physical, social, mental and moral well-being of classes and conditions of men and women.

Of this church the late Rev. Dr. Howard Crosby said that its soup kitchen was its most active department. Perhaps this department is too active. In all our cities today there are those who will follow the church, as men followed the Master in his day, for the loaves and fishes. It is interesting to observe how seldom our Lord wrought miracles in order to furnish the bread that perishes. According to its population, the needs of Palestine were as numerous and varied in Christ's day as are the needs of any country in our day. It is observable that when he [wrought] miracles to furnish food for the physical man, he made the miracle chiefly introductory to a discourse on himself as the bread that came down from heaven. His great rule for the salvation of men from all the ills to which flesh is heir was their genuine conversion. He went out himself, and he sent out his apostles to evangelize the masses of men. This was his sovereign remedy. This was the divine panacea.

If men are truly converted, and so become honest, industrious and economical, they will readily solve the problem of physical support. True religion puts purity into the heart, brain into the head, industry into the life and money into the pocket. It is altogether likely that some churches have unduly magnified the supply of mere physical wants. This is a danger to which certain institutional churches are clearly exposed. Here, as everywhere, the example of the Master is of the utmost value; and that example clearly shows that he kept the supply of physical need at the minimum, while he placed the distinctively spiritual side of Christian work at the maximum.

That conversions among those who follow the church merely for what they can get out of it are extremely rare, no one familiar with the facts will deny. This is a well nigh hopeless class. They live constantly under the impulse of their lower natures. They stimulate their worst ambitions as they come into the atmosphere of the church. The church, must, therefore, carefully guard itself against ministering to the development of laziness, shiftlessness and dishonesty in word and act, in its relations to this large class. Formation is better than reformation. More and more our wisest Christian workers are seeking the early conversion and wise training of children. More and more do such workers see that the devil ought not to have sway over the earlier years of our young people. The stains of sin can never be washed out of the soul, so far as concerns their sad memory. It is unspeakably sorrowful that men who are converted late in life have lost their true life, even though the soul may be saved.

But that now and then a genuine "bum" is truly saved cannot be doubted. There is power enough in the love of Christ to break the hardest heart; there is merit enough in his atonement to wash away scarlet and crimson sins, so far as concerns their subsequent power and their future penalty.

A few years ago a well-known evangelist was holding Gospel meetings Sunday evenings in a building known as the Park Theatre, in this city. Five young men, greatly under the influence of liquori, attended the service on a Sunday evening. With one of these young men I am now specially concerned. Scarcely knowing what he did, he remained to the inquiry-meeting. A beautiful, cultured and consecrated woman sat beside him and told him of Christ's ability and willingness to save the lost. He was stupid from drink, and remembered but two things concerning this experience—the angelic loveliness, as it seemed to him, of this woman, and his own promise to be present on the following Sunday night. He kept that promise. Perfectly sober, he listened to the earnest appeals of the preacher. The Spirit of God laid hold of him with wonderful power. He was deeply convicted of sin, and that night he was soundly converted to God.

Let us look at him as he thus begins the new life. He is of medium height, has coarse and unintelligent features, with a face marked by dissipation, and with all the distinctive characteristics, in brogue and act, of a street gamin. But the leaven of the new life is already penetrating this mass of unfavorable conditions. He at once dropped his old companions and his sinful habits. He at once began to give testimony, not only in the religious meetings, but also in his daily vocation, to the saving power of Christ. He became the object of the criticism and scorn of his former companions; he became also the subject of his father's bitter persecutions, the father declaring that he would prefer to see him drunk in the gutter as a Catholic, rather than to see him sober, industrious and prosperous as a Protestant. His testimonies were marked by a Bowery brogue, and colored by the nationality of his parents. His violation of the simplest rules of grammar was equalled only by his ignorance of the most familiar passages of the Bible. But the new life was in his soul; and it struggled heroically against its unfavorable environment. He began earnestly to study the Bible, and its matchless power in disciplining the mind and improving the speech was soon apparent. His public testimonies soon became intelligent, Scriptural and instructive. The expression of his face became agreeable, and his whole life was transformed.

There were four others who with him professed conversion at this time. Before a committee made up of some of the most prominent and noble workers of the Young Men's Christian Association of this city—under whose auspices the meetings were conducted, at which these young men were converted—the question was anxiously discussed as to whether any church in the vicinity would receive these young men as members. Some of the committee honestly doubted whether any such converts would have a welcome should they make application for membership in any of the churches. One member of the committee named a church then in the neighborhood in which these converts would have a cordial welcome. In that way this writer came in contact with this group of young men. He remembers well their testimony before the church when they made their first formal profession of Christ. Their baptism into the threefold Name soon followed. They were watched over with patient and tender pastoral solicitude. No pains were ommitted to make their new life socially attractive, intellectually educative and spiritually instructive. Four of the five did well; running faithfully not only for a time, but through the years, and one of the four—the man to whom reference has been fully made—did excellently well. Some years later I officiated at his marriage, when an intelligent and consecrated American girl became his wife. This man has never wearied in well doing. Having put his hand to the plow, he has never gone back, nor even looked back. This fact along gives unspeakable joy to a pastor. So often young converts run well for a season and then drop out of the race, that if a pastor were to think of these only, his heart would break with aching. For over twenty years this man has held one position of responsibility, with the full confidence of his employers and the unquestioning respect of their customers. He has become a noticeably accurate student of the Bible. His speech is reasonably correct, and it is seasoned with the salt of good sense and of a reverent spirit. He is intelligent upon all the subjects of popular discussion, is gentle and gentlemanly in manner, loving in his home, and influential in his church. He has for years houored the deaconate by his Godly walk and conversation. He is frequently in the more public councils of his denominations, appearing as a regularly appointed delegate from his church, and he is everywhere honored for his ability, manliness and godliness.

Can a "bum" be converted? The answer is an emphatic affirmative. There is nothing impossible with God. But it may be said, with the utmost reverence, that the genuine conversion of an accomplished "bum" is a serious contract even for omnipotence. An ounce of prevention is better than a thousand pounds of reformation. The business of the church is to prevent the making of "bums" rather than their remaking into true converts. The grace of God is more magnified in the conversion of children than in the conversion of men who have been matriculated into all the schools of vice. Along the line of prevention the church is to find her noblest mission. She is not, however, to lose heart and hope when laboring even among the vilest classes. Whitefield was rebuked for declaring in a discourse that Christ would receive even the devil's castaways; but that very day, while at dinner at Lady Huntington's he was called out to meet two women who were sinners, and to whose broken hearts and blasted lives that remark gave hope and healing. Thus his apparently extravagant words found their justification. The Gospel has lost none of its pristine power; it is still the power—the dynamite, as the original word means—of God unto salvation to every one who believeth.

The church has a great duty in opening her doors and giving a welcome to those whom Christ has received to whatever social class they may chance to belong. The church is the school of Christ; all who are willing to learn at the Master's feet should have welcome. The church is, in some sense, a hospital; and all who need and desire healing should be received. It is not simply a place for the strong, but also for the weak; not simply for the upright in life, but also for the penitent. It is marvelous what an educative power along social and intellectual, as well as spiritual lines, there is in membership in a true church of Christ. And so in the study of the Bible. No book gives so powerful an incitati towards intellectual development as t Bible. It is also the most authoritati book on manners. The Golden Rule the formulation of the law of noblest e quette. The dullest student soon fin the quickening of a new life in the sch of Christ. When the thoughts of m are brought into contact with t thoughts of God all their noblest e ments are speedily evoked. The hope this lost world is in the Christ of t church and in the church of the Chri

Borough of Manhattan, N. Y

Natural Death.

BY WILLIAM M. SHERRILL.

In the beginning, I offer this propo tion: natural death is not the penalty sin.

1. Infant children die, but do not s fer any penalty for their own sin, or a other sin. The reason is, they have n er committed any sin, and, therefo under the law of justice, are not pe subjects. Neither do they, in anywi suffer for Adam's sin, for they are responsible for that. No person is sponsible to God for inherent depravi if we allow such, but is only responsi when, having attained the age of countability, so allows his nature—pro ever to evil—as to overmaster him a thereby cause overt or hidden acts sin. Get this truth in your mind: G has never or will never damn a soul anything or act for which he cannot responsible—but only for those thi which his will allows, and refuses to to avert and ward off or overcome.

All infants die in Christ and are sa because Christ countervaled for the took upon, absorbed, in his human p son on Calvary, for any imputation Adamic guilt.

No person is punished for the sins another. Natural death, then, is penal, or there would be no exception the rule, as we have clearly shown t there are exceptions in the death of fants. It would undoubtedly be pe in every instance of its infliction. large proportion of the human race in infancy, therefore, if our premise correct, natural death is not of a pe nature.

2. Both the wicked and the righte die a natural death, but notice: righteous die in Christ, the wicked of Christ. But the physical deaths the two types are not dissimilar, the very same. Those who die in Ch certainly suffer no penalty. He has ly met the demand of the violated la his person and passion, and "By stripes we (as in Christ) are healed"- other words the penal wrath of God visited on Christ for our sins which c not be connived at or winked at. Ch tians, therefore, go free. O depth o vine and infinite mercy! They are condemned, we are taught, and how an uncondemned subject lawfully s a penalty? They are delivered from curse of the law—which for sin meant eternal death—Christ being m a curse for them. We can say, t that natural death is not the curse of law.

3. When God told the Edenic pair, the day that thou eatest thereof shalt surely die," he did not mean think, physical death. He could have meant that; for notice: that was laid upon man until after the fall—a the first sin.

Natural death is not to be dreaded Christ often told his followers, not death of the body, but what more t dreaded was the eternal and irrevo death of the soul. The long and g

ous line of Christian martyrs attest that. A soul may ascend straightly to glory, while the body is undergoing excruciating physical death. In Luke 12 : 4, 5, our Lord warns us what we should be fearful of. The terrible injunction of God's holy law merited a much more severe and lasting punishment than temporal death. Of course we are led to say then that the death that man dies is the penalty of sin, and not natural death.

4. Man was created under the law of mortality in his human nature. If we study the analogy of every human thing —animal, vegetable and mineral—we cannot doubt this proposition. Yet thousands do. Bishop Marvin says on this point:

"That man was created under the law of mortality is a suggestion of science, which not a few have taken to be an attack on the citradel of faith; but certainly there is no established Christian doctrine that it contradicts. * * * Perhaps it is premature to affirm it as a truth finally settled; but it seems to me to be determined beyond reasonable doubt.

"It is true that the science of geology is too raw to be trusted at all points; but some of its conclusions must be accepted as indubitable. * * * * Among its unquestionable averments are these

"1st. There was animal life on the earth long before the creation of man.

"2nd. This life existed under the law of mortality: dumb brutes lived and died.

"3rd. Life was very abundant before the human period, and death was universal; mortality was not exceptional; death reigned; it was the law of existence. By an invariable law all animal forms went to decay; there were no exceptions; they were constituted for it.

"When at last man appeared, he, too, had an animal nature, existing under physical conditions identical with those of the lower orders. * * * Man has a body subject to the same laws of birth and decay; like theirs, it was constructed for dissolution. * * * There was nothing in all its organs and functions to indicate exemption from the universal law."

The Bible says physical man was created "of the earth, earthly"—that is, he was dust, and into dust he should return. Now notice: before the fall, man's body was flesh and blood, and all flesh and blood then, as always, was constituted for death and decay.

The penalty for Adam's sin, or any sin, is not physical death. This was the law of the earth at the time and before man's creation.

5. Man was created under the law of mortality, but God destined him for immortality. His very animal creation was an all-wise and divine prerequisite of ecstatic bliss in another order of being. It is far and away from the fathoming rod of our miserable short-sighted finity to understand why God should make man and place him in such a pitiable state—on earth among the beasts, worms, and all creeping things. Nor can we even faintly understand why in the fall of man God interposed, and has made it work out for every believing son and daughter "a far more exceeding and eternal weight of glory." I say finite mind is bewildered upon such contemplation. O thou great eternal and supernal Life of all thy creatures! how great was and is thy love and mercy to usward! Infinite love and mercy effected the great plan of redemption, and behold! it is now possible for man to be lifted even higher than the angels in the enjoyment of God's common glory.

Lastly: natural death is not the penalty of sin. It was from the beginning, the heritage of all animal creation—of which man is the highest part—but soul death is the penalty of infected justice. By partaking of the remedy in Christ, we attain unto the eminence in effulgent glory designed at our creation. By rejection the loss to us is eternal and irrevocable, and God's glory is not diminished. But O, how he lovingly wills your eternal life and mine!

Heaven grant that my readers will catch some faint beam of life and hope from the perusal of these lines, written with a pen and heart of love "for all for whom Christ died!"

Denver, N. C.

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ALUM BAKING POWDERS IN CONGRESS.

Report that Evidence of Their Harmfulness is Overwhelming.

The Committee on Manufactures of the Senate were some time ago directed to investigate food adulterations, and accumulated a volume of testimony upon the subject from the best informed parties and highest scientific authorities in the country.

One of the greatest sources of danger to our foods, the Committee state in their report, exists in alum baking powders. The committee found the testimony, they say, overwhelmingly condemnatory of the use of alum in baking powders, and recommended that such use be prohibited by law.

Senator Mason, discussing in the Senate the report of the Committee and the several bills introduced to carry the recommendations of the committees into effect, said:—

When we made this report we made it based on the evidence before us, and the evidence is simply overwhelming. I do not care how big a lobby there may be here for the alum baking powder, I do not care how many memorials they publish, there is no place in the human economy of human food for this thing called alum. The overwhelming evidence of the leading physicians and scientists of this country is that it is absolutely unfit to go into human food, and that in many cases—if the gentleman will read the evidence some of the physicians say they can trace cases in their own practice—there are diseases of the kidney due to the perpetual use of alum in their daily bread.

When you mix a mineral poison, as they all say that alum is, it is impossible to mix it always to such a degree that there will not be a residuum left of alum, which produces alumina, and which contributes largely to the diseases of the people in this country.

I want to give the Senate an idea of the class of men we have called. They are the leading scientists from every college in the United States we could get hold of.

Senator Mason, from a long list of scientists who had testified as to the hurtfulness of alum baking powders, and as to the healthfulness of cream of tartar powders, mentioned the following:

Appleton, John Howard, professor of chemistry, Brown University, Providence, R I.

Arnold, J. W. S., professor, University of New York.

Atwater, W. O , professor and director, Government Experiment Station, Washington, D. C.

Barker, George F., professor, University of Pennsylvania.

Caldwell, G. C., professor, Cornell University, Ithaca, N. Y.

Chandler, C. F., professor, Columbia University, New York.

Chittenden, Russel H., professor, Yale University, New Haven, Conn

Cornwall, H. B., professor, University of Princeton, New Jersey.

Crampton, C. A., professor, Division of Chemistry, Washington, D. C.

Fairhurst, Alfred, professor, chemist, University of Kentucky, Lexington, Ky.

Frear, William, professor, State College, Pennsylvania.

Jenkins, Edward H., professor, department of agriculture, State of Connecticut.

Johnson, S. W., professor, Yale College, New Haven, Conn.

Mallet, John William, University of Virginia.

Mew, W. M., professor, Army and Medical Department, United States Government.

Morton, Henry, president of Stevens Institute, Hoboken, N. J.

Munroe, Charles Edward, professor of chemistry, Columbian University, Washington, D. C.

Prescott, Albert B , professor, University of Michigan, Ann Harbor, Mich.

Price, A. F., medical director, United States Naval Hospital, Washington, D.C.

Smart, Charles, lieutenant colonel, assistant surgeon general, United States Army.

Sternberg, George M., Surgeon-General, United States Army, Washington, D. C.

Tucker, Willis G., professor of chemistry and chemist of State Board of Health, State of New York.

Vaughan, Victor C., professor, University of Michigan, Ann Harbor, Mich.

Van Reypen, W. K., Surgeon-General, United States Navy, Washington, D. C.

Wiley, Prof. H. W., Chief Chemist, Department of Agriculture of United States, Washington, D. C.

Wyman, Walter, Surgeon-General U. S. Marine Hospital, Washington, D. C.

MR PETTIGREW. Was there any testimony which showed that there were cases of injury to health as a result of constant use of alum?

MR MASON. Yes; I can turn you to the testimony.

MR. PETTIGREW. I do not care to have the Senator turn to it. I simply want to emphasize the point. I agree with the Senator. It has always been my own impression that alum baking powder is injurious, but I wanted to bring it out and make it emphatic, if the proof sustains that position.

MR. MASON. I quite agree with the Senator. It is claimed that there is not a country in Europe that does not prohibit the use of alum. Certainly three or four of the leading countries of Europe to which I have had my attention called prohibit the use of alum in baking powder.

MR PETTIGREW. Did the chemists who came before the Committee, these professors, generally testify—was it the result of their evidence—that the cream of tartar baking powder is healthy and does not leave a residuum which is injurious to health.

MR. MASON. Yes; I say emphatically, yes; that the weight of the evidence is, that whenever any of these distinguished men, who have a national reputation, the leading chemists of the colleges, were interrogated upon the point, they stated that fact, every one of them, to my recollection.

There is no use in praying for God to open the windows of heaven until you bring all the tithes into the storehouse.

Washington Letter.

(From our regular correspondent.)

Washington, Sept 5.

Officials, from the President down, were greatly shocked by the news published this week of the barbarous and inhuman conduct of a portion of the allied army in China. Stories had been previously published alleging looting and other outrages, but it had been taken for granted that they were gross exaggerations, emanating from irresponsible parties seeking rather to make a sensation than to be accurate, but this last story, which gives horrible details and even murder by the forces of the allied army which is in China for the purpose of upholding Christian civilization, is fathered by the Associated Press, which has a reputation for fairness and accuracy, and has consequently been received with confidence that was not given to the others. While it is not doubted that the story was sent in good faith, it is hoped by all, and believed by many, that the reporters of the Associated Press in China wrote from heresay, rather than personal observation, and that they have been imposed on. There was no hesitation at the Russian Embassy in declaring that the story was false so far as it related to the Russian troops, the actions of which it painted in horrifying colors. Secretary Root issued special orders to the American troops which went to China against looting, and he is very confident they have obeyed to the letter.

The Chinese situation is not expected to materially change until the other powers act upon the proposition of Russia for the withdrawal of the troops from Pekin. Without making public reasons therefore our officials express themselves as believing that the outlook is favorable to a peaceful and satisfactory settlement.

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TO THE DEAF.

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Extracts From Recent Letters From Dr. A. P. Parker.

Up to the present time we have been led to believe that there was not much, if any probability of any disturbance in the Yangtse Valley.

Evidence accumulates that the reactionary Manchu faction that are in control at Peking have been assiduously preparing for the past two years to expel all foreigners from China and destroy all their works, root and branch from off the land. Immense supplies of arms and ammunition, Krupp guns of large and small calibre, etc., have been secretly accumulated; forts have been built at all important points along the coast and up the river under foreign supervision; armies have been drilled and armed with Mauser rifles, and the Boxers have been secretly encouraged. In a word, every effort has been made that when the time came to strike the blow it might be an effectual one. But in the providence of God the outbreak has occurred before everything was ready.

Order is being made by the Governors and Viceroys south of the Yellow River, and we have good reason to believe that they will be able to maintain their position to the usurping Prince Tuan, whose edicts they have expressed their determination to disobey. There seems to be perfect accord between the foreign consuls and the Governors and Viceroys of the Central Provinces and also in the South, in regard to the protection of foreigners and the maintainance of order. Nearly all the Missionaries from the interior stations have come to the coast. Many of the Missionaries up the Yangtse River still remain at their homes and seem to be confident that the Chinese officials can and will protect them. There is no doubt whatever of their purpose to do so and I believe they will succeed. We certainly have great reason to be thankful to the good Lord for inclining the hearts of these officials towards us, as otherwise our position even here in Shanghai, would be by no means a safe one.

I have no doubt at all that the good Lord is going to do a wonderful work for China shortly, and that is why he is permitting the present fierce storm to blow over the land. Now is the time for the home churches to be getting their men and money ready, for as soon as these difficulties are settled the country is going to be thrown open to mission work in a manner never seen before. The day of China's redemption draweth nigh.

We are in danger, it is true, but duty calls me here for the present and we will stay until we believe it time to go.

The fine wall around the University compound still going up, and the carpenters are putting on the roof of the new opium refuge. Pray for us. We leave ourselves in the hands of the good Lord.

Extracts From the Latest Communication From Dr. Y. J. Allen.

There are but few apologists for the Manchus and many feel that their cup is full and their time has come to go. But for political reasons, if the Emperor be found alive, (which is much doubted,) it may be necessary to restore him and perpetuate the dynasty—as the Chinese would accept him and the liberal policy of reform which he inaugurated. If he is dead—the difficulties of the allies on reaching Peking will be a thousand fold greater. For who can then take his place? Who will be accepted? There is the rub, and partition will stare them in the face—and possible anarchy all over the country.

The Viceroys and Governors of the South—in fact nearly all of China proper—have leagued together to protect the piece of their respective districts and all have joined to co-operate with the foreigners in the protection of foreign life and property. So we hope that there will be no general disturbance in this region.

Our people (our own mission—male and female) except Dr. Park and Mrs. Park have all come in and I suppose they will come in soon. You need not be uneasy. There will doubtless be local riots here and there among and by people who have no work left them—but efforts will be made to relieve the situation by providing some relief—so no great disturbance is apprehended.

There never was such a crisis in the country since the Tiapings. And I view it, terrible as it is, as the most hopeful thing for the future, provided the foreigners rightly grasp the situation. They now have it once more in their power to dictate the policy of China and inaugurate such reforms as will secure its development and progress along the lines of Western Christian civilization.

I would insist on it therefore that our Church and mission are now called on more earnestly, and emphatically to take hold of and press forward the cause of the Gospel in every form and department of it. Now and in the near future shall we need more than ever the enlarged equipment we are calling for, towit: the Press and University imbued with the Gospel spirit. These are the mightiest agencies for the overthrow of the powers of darkness in China.

Extracts From Letters From Dr. W. H. Park in Charge of the Soochow Hospital.

June 26.—Just as I was retiring last night at 11:30 a noise of much talking and commotion was heard at the gate As these are excitable times we were awake in a moment, but as the noise soon subsided we tried to go to sleep again. Again just as I was about off a knocking was heard at the front door. The first noise was occasioned by the visit of a Chinese Colonel with eight men to the hospital to see if the guards placed there were doing their duty; the knocking was by a man who wanted me to go to see his sick child, and of course, I had to go, sleep or no sleep, and it was three a. m. before I got back.

The General in charge of the five camps around Soochow called today and just a ter he left we had another visit from our Prefect. They both assured me that we would have full protection here, but at the same time I think they were glad to hear so many, especially of our women, were leaving.

June 29.—The officials call on me nearly every morning and they still assure us of protection, and say we are safe; but some of my friends among the gentry are doubtful. The captains and other officers go the rounds of the sentries every night. One of them caught our watchman off duty and had him instantly seized and beaten three hundred blows with a flat bamboo on the naked skin. It seems the official has a runner following him in his rounds with a folding chair and a bamboo stick, and if he catches a man off duty he calls out "Beat." The runner places the chair on the pavement and the official takes his seat, while other runners seize the culprit and he is thrown on the pavement in front of the great man and the "bamboo chow chow" administered in the twinkling of an eye. The official who called this morning ordered a small gunboat to come up and stop near our settlement until further notice. We are in danger here every minute, but we know you are all praying for us and trust in our heavenly Father.

July 7.—The dispensary patients are falling off some, but there are still quite a number of in patients and I am going right on with the building of the opium ward and the University compound wall. Exciting rumors still fly around, and in fact are getting thicker. Last night was one of the nights set for burning us all out, but nothing came of it. You may ask, why then do I stay here? The hospital buildings are going up, surgical operations are going on and there are a large number of patients in the hospital besides the sick who are coming to me every day. I have out calls daily into the houes of our best citizens and they all tell me I am perfectly safe here. If anything threatens me they promise to let me know, and they say in addition that if I go out it will be the signal for a general stampede. What can I do but stay on and trust in God for protection to us all.

A letter came in the afternoon from one of the gentry of Soochow making a subscription of $50 to the Soochow University—the cash accompanying the subscription. Do you wonder that we elect to stay.

July 16.—Mrs. Park, Rita and I are the only missionaries left in the city of Soochow. As to danger it is true that the usurping ruler has ordered us all killed, but officials here refuse to obey and they assure us we are safe. Since we see them putting forth every effort to protect us, visiting our place every few hours of the day and night to see that the guards are on duty and watching, we cannot but feel that they mean to keep their promise good. You need not feel uneasy about us.

From Broad River.

DEAR ADVOCATE: Since our last writing we have conducted three gracious revivals

We began at Tanner's Grove the second Sunday in August. Bro. Brendle, of Rutherfordton, did most of the preaching, to the delight of all The spirit was manifest resulting in 22 conversions and 9 accessions.

Third Sunday we began at Providence what proved to be the most wonderful meeting held at that place in quarter of a century, resulting in 40 professions and 26 accessions with others to be received later.

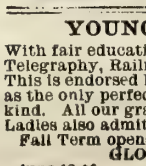
We had no help until Saturday when Bro. Bowles, of Henrietta, came and preached a most excellent sermon. Bro. Bridges conducted a good service Sunday, while we went to Kistler's Chapel to begin a meeting there. The Lord was with us and we had a refreshing from His presence with 12 conversions and 11 accessions to our church.

We have yet three meetings to hold and expect the conversion of many souls at each of them. "Let everything that hath breath praise the Lord"

Yours in Christ,

J. FRANK ARMSTRONG.

Twitty, N. C., Sept. 3, 1900.



PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

YOUNG MEN WANTED!

With fair education and good character, to learn Telegraphy, Railroad Accounting and Typewriting. This is endorsed by all leading railway companies as the only perfect and reliable institution of its kind. All our graduates are assisted to positions. Ladies also admitted. Write for free catalog. Fall Term opens August 15th.

GLOBE TELEGRAPH COLLEGE, Lexington, Ky.

June 13-tf

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys:

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplassness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c. and $1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta Ga.

A Prominent Minister Writes.

After two years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS, Eld M. E Church, South.

No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir. R. L. ROCCO.

300 Hernondo St., Memphis, Tenn.

A Card.

This is to certify that I used Dr Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars. H. A. BEALL. Clerk Superior Court Rondolph Co., Ga.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

Wire Railing and Ornaments
WIRE WORKS.
DUFUR & CO.

No 311 N. Howard St., Baltimore, Md.

Manufacture wire railing for cemeteries, balconies &c.; seives, fenders, cages, sand and coal screens woven wire, etc. Also iron bedsteads, chairs, settees, &c.

Situation as Book-Keeper Wanted

John Correll, having taken a special course in book-keeping under Prof. Wetmore, of Greensboro and also having had some experience in keeping books, desires a situation. Testimonials as to character and standing will be furnished. Address JOHN CORRELL, care of Christian Advocate Greensboro, N. C. sep5-1m

VANDERBILT :-: UNIVERSITY

NASHVILLE, TENN.

900 Students 90 Teachers
17 Buildings. Value $750,000.

New Dormitory just erected at a cost of $125,000. Seven distinct departments—Academic, Engineering, Pharmacy, Law, Medicine, Dentistry, Theology. Send for catalogue stating the department in which you are interested.

WILS WILLIAMS, SEC'Y.

aug 8-22 and sept 12-19.

West Durham Notes.

Our Epworth League is growing in interest and attendance. At almost every meeting new names are added to the membership. The Leaguers hold a devotional meeting in the church once a month, and three social meetings; the last named are held at the homes of the members. We believe this body of young people are accomplishing a great work for the Master in our enterprising town. May it continue to grow.

The Rev. J. W. Jenkins, of the Methodist Orphanage, Raleigh, preached in our church the first Sunday night. He took his text from the Book of James, and preached an interesting sermon. At the close of the service he took a collection for the noble institution which he represents, and our good people, who are ever ready to help a good cause, responded to the amount of twenty-eight dollars.

Rev. G. D Langston, our pastor, has just returned from his vacation, recently granted by the board of Stewards. He spent his vacation "down on the coast" —Wilmington, Manteo and other places —visiting. He was absent from us about two weeks, during which time, his pulpit was filled by visiting brethren, among them, who preached was that able speaker, Dr. John C. Kilgo, of Trinity College, Mr. Langston was greatly benefited by the trip, for which we all are glad. Rev. Langston has served our church very faithfully indeed, since he was sent here by the Conference of '98. Our people, regardless of denomination, love him, in fact wherever he makes an acquaintance, he makes a friend.

Our annual protracted meeting began Sunday morning The meeting will be conducted throughout this week by the pastor, Rev. G D. Langston. We all are expecting a great outpouring of the Holy Spirit. We earnestly desire the prayers of the many ADVOCATE readers, for the success of our meetings.

A METHODIST.

Educational Rally.

On the last Friday in this month, September 28th, there will be held at Rutherford College a Picnic Educational Rally. It is the purpose of those having the matter in charge to make that occasion a great educational day for Rutherford College and community. Several prominent speakers will be present and dinner served on the grounds. All ministers and laymen are cordially invited to be present and help make the 28th a pleasant and profitable occasion.

Rutherford is moving off nicely; sixty students representing twelve counties, and more expected. Come and see your school and the work we are doing.

J. W. JONES.

Cane Creek Circuit.

I closed my protracted meeting at Skyland on Friday, 31st of Aug. It lasted 12 days. Rev. G. W. Crutchfield, of the Swannanoa Circuit, was with me most of the time, and did most of the preaching. Bro. Crutchfield knows how to do revival work, he is a good practical preacher consecrated to his work. He endeared himself to my people. The meeting resulted in great good. There were near twenty who professed faith in Christ. There will be several additions to the Church. The Church is greatly benefited.

I am planning and praying for a glorious revival in all of my Churches.

R. B. SHELTON.

Notice.

BRO CRAWFORD:—Please request all pastors of our Conference to send September reports on Twetieth Century Fund to me by September 20th. The amounts pledged at Concord should be reported. S B. TURRENTINE.

Charlotte, N. C , Sept. 5, 1900.

From Randleman.

DEAR BRO CRAWFORD—We are in a great meeting at St. Paul's church at Randleman, commenced the 1st Sunday under discouraging circumstances, but the Lord has given us a great victory. There were 30 conversions the second Sunday. Have been over 40 in all. There were seven last night- We have no evangelist or important help. The Lord is showing us that it is not by might or power, but by His, spirit.

J. B. TABOR.

Randleman, N C., Sept 11, 1900

Gen. Julian S. Carr.

Gen. Julian S Carr, of Durham, is the first of the Senatorial candidates to issue a formal announcement of his candidacy for the United States Senate. He does not detract from the fitness and merit of the other worthy men who are aspirants for the high office and sets the pace for a friendly contest—free from personalities.

It is not too much to say that General Carr is the most useful private citizen in North Carolina and has done more for the cause of education than any living man in the State. He has given liberally, steadily and systematically to the schools and colleges but his princely gifts have not been so valuable as his broad and generous spirit that has helped to quicken the educational life of the people. While his benefactions to every good cause have won for him the grate ful appreciation of all North Carolina and the love of all Confederate soldiers, his most signal service has been his devotion to the cause of education. He has known no creed, no system, no special plan, but has always helped wherever there was an honest purpose to give better educational facilities by the individual, the church, the State, the town, or city

His services to the Democratic party will never be fully known. In no campaign has he failed to do his full duty, and to set an example of loyal devotion that cannot be too highly commended. There is no honor that the party could bestow upon him that would not be worthily bestowed.—News and Observer, Aug. 26, 1900.

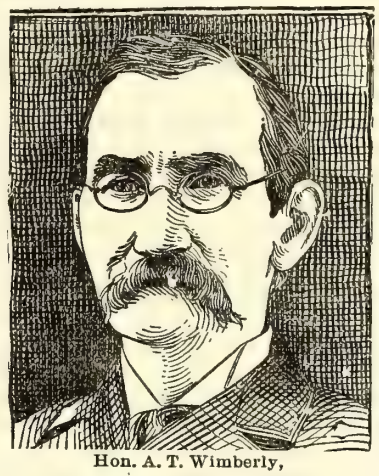
Weekly Crop Bulletin.

All reports received from crop correspondents for the week ending Monday, September 10, 1900, were unfavorable. There was almost an entire absence of rain during the week, and, although the nights have become somewhat cooler, the days have been cloudless and the sun bright and hot; the maximum temperature rose above 90 degrees during the last few days, and the mean for the week was over six degrees above normal. These conditions have necessarily caused a further deterioration in such crops as peanuts. sweet potatoes, field peas, and some late corn, which were expected to yield fairly good crops under favorable circumstances. Owing to the drought a very small crop of turnips was planted, and many have died after coming up. The saving of fodder is nearly over, and the yield is of poor quality and short. Fall plowing has again ceased, and preparations for planting winter wheat, oats and rye are very backward. A large number of correspondents report that springs, small streams and wells have dried up, and in some instances stock is suffering for water. The consumption of water in some towns has been curtailed by order.

SYSTEMIC CATARRH.

Thousands Suffer From It and Do Not Know It.

Hon. A. T. Wimberly, Collector of the Port of New Orleans, La., and member of the National Republican Committee, in writing of Pe-ru-na, says:



Hon. A. T. Wimberly,

"Pe-ru-na Drug M'f'g Co., Columbus, O.:

"Gentlemen—I have used Pe-ru-na and can gladly recommend it as being all you represent. I wish that every man who is in need of a good tonic could know of it. I would advise all such to take it now, and am sure it would never be regretted." A. T. Wimberly.

Pe-ru-na is an internal remedy—a scientific remedy for catarrh. It cures catarrh wherever located. Its cures last. Pe-ru-na gives strength by stopping waste. By saving the mucus it enriches the blood. By cleansing the mucous membranes it preserves the vital forces.

A constant drain of mucus from the system is known as systemic catarrh. This may occur from any organ of the body. Systemic catarrh is more common in spring and summer than in the winter.

Dr. Rachel A. Magaw, 67 West Jefferson Street, Springfield, Ohio: "Your Pe-ru-na is worth its weight in gold. I feel like a new woman. I can't praise it enough. I spent a great deal of money on doctors, but nothing ever did me any good until I sent to you and tried your Pe-ru-na. I now feel well of the catarrh."

Ralph W. Chulip, of La Porte, Ind., says the following as regards Pe-ru-na for catarrh: "I had been troubled with catarrh for the past eight years. I became so bad a year and a half ago that I took treatment from two different specialists on catarrh. The discharge from my head was dreadful. Finally my stomach became affected, and eight months ago I had to quit work. I lost in weight from 165 pounds to 140. I was completely discouraged. I procured a bottle of Pe-ru-na and had not taken half the bottle, when, to my joy and surprise, I began feeling better. My head began to get better; the discharge began to dry up. I kept on, and have now taken two bottles. I have resumed my work, have a good appetite, and have not felt better in ten years. I am now 30, and I thank Pe-ru-na for the way I feel to-day."



For free book address Dr. Hartman, Columbus, Ohio.

—THE—

Keeley Institute,

For the Cure of the

Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.

The most attractive and beautifully located Keeley Institute in the country.

Write for their illustrated hand-book, "THE NEW MAN." Address

THE KEELEY INSTITUTE
GREENSBORO, N. C.

Greensboro Nurseries,

JOHN A. YOUNG, Proprietor.

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N. C.

FOR SALE.

A No 7 "Blicksenderfer" Typewriter $50 for	$35 00
A "Chicago" Typewriter $25, for	30.00
A Commercial visible Typewriter $50, for	35.00
A Mead (Armada) Bicycle $50, for	30.00
A Whayne Sewing Machine $25, for	20.00
An International Dictionary. Unabridged (Indexed) $10 75, for	8 00

All the above are brand new and will be sold for cash. Address,

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Wheeler & Wilson Sewing Machine

WITH

Rotary Motion and Ball Bearings,

Easy Running, Quiet, Rapid, and Durable.

Purchasers say:
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"Great improvement over anything so far."
"It turns drudgery into a pastime."
"The magic Silent Sewer."

All sizes and styles of sewing machines for **Cloth** and **Leather.**

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SOMETIMES YOU EAT TOO MUCH
SOMETIMES YOU DRINK TOO MUCH
Sometimes you do both

Leaving a bad taste, clouded brain and general rocky feeling for the next day.

JOHNSON'S STOMACH TABLETS

Will Brace You Up. Nothing so good for Stomach Troubles, Biliousness or Malaria, and none so cheap. **Large Box, 10 Cents (25 Tablets.)** By mail, for five 2-cent stamps. Made at

The Johnson Laboratories, Inc., Philadelphia.

HOWARD GARDNER, Druggist,
(o opp. Post Office, Greensboro, N. C

THE CHRISTIAN LIFE.

Why Do We Worry?

SARAH K. BOLTON.

Why do we worry about the nest?
We only stay for a day,
Or a month, or a year, at the Lord's behest,
In this habitat of clay.

Why do we worry about the road,
With its hill or deep ravine?
In a dismal path or a heavy load,
We are helped by hands unseen.

Why do we worry about the years
That our feet have not yet trod?
Who labors with courage and trust, nor fears,
Has fellowship with God.

The best will come in the great "To be,"
It is ours to serve and wait;
And the wonderful future we soon shall see,
For death is but the gate.

God's Silence to us.

J. R. MILLER.

One of the most remarkable incidents in the gospel is that in which a poor woman's cry for help Jesus answered in a word. He kept his face turned away and seemed to treat the suppliant with cold indifference. Yet he was not indifferent. In his heart was a warm compassion for her, and in the end he gave her far more than she had asked

There are times when God seems to be silent to us. To our earnest supplications he answers not a word. We are told to ask and we shall receive, to seek and we shall find, to knock and it shall be opened unto us. Yet there come times when, though we ask imploringly, we seem not to receive; when, though we seek with intense earnestness, we seem not to find; when, though we knock until our hands are bruised and bleeding, there seems to be no opening of the door. Sometimes the heavens appear to be brass above us as we cry, "Is there anywhere an ear to hear, or a heart to feel sympathy with us in our need?"

Nothing else is so awful as the silence of God. It is a pathetic prayer in which a psalm writer pleads, "Be not silent to me; lest I become like them that go down intothe pit." Anything from God is better than that he be silent to us. It would be a sad, dreary, lonely world if the atheist's creed were true, that there is no God, that there is no ear to hear prayer, that no voice of answering love or comfort or help ever comes out of the heavens to us.

Do prayers ever remain really unanswered? There are prayers which are answered, although we do not know it, thinking them still unanswered The answer is not recognized when it comes, the blessing comes and is not perceived.

This is true especially of many spiritual favors which we seek. We ask for holiness, yet it does not seem to us that we are growing in holiness. But, perhaps, all the while our spirit is imperceptibly, unconsciously imbibing more and more of the mind of Christ and we are being changed into his image. We expect answers in the marked way—in a manifestation which we cannot mistake, while it comes silently as the dew comes upon the drooping flowers and the withering leaves. But, like the flowers and the leaves our soul is refreshed and our life is renewed.

We put our cares into God's hands, with a prayer that he free us from the load. But the cares do not seem to become any less. We think there has been no answer to our prayer. But all the while an unseen hand has been shaping, adjusting, disentangling the complex affairs of our life and preparing a blessing for us out of them all. We are not conscious of it, but our prayer has been receiving continual answer. Like the tapestry weavers, we have not seen the working out of the pattern as we have wrought, and yet on the other side, where God's eye sees, it has been coming out in beauty. Some day we shall know that many prayers we now think unanswered have really been graciously answered.

But there are prayers which are not answered. For example, we ask God to lift away our burden. To do this, however, would be to rob us of blessings which can come to us only through the bearing of the burden. There are mistaken notions current among good people about the way God promises to help us. Some think that whenever they have a little trouble, a bit of hard path to walk over, a load to carry, a sorrow to meet, a trial of any kind, all they have to do is to call upon God and he will take away that which is hard, or prevent that which impends, freeing them altogether from the trial. But this is not the usual manner of God's love. His purpose concerning us is not to make things easy for us, but rather to make something of us. So when we ask him to save us from our care, to take the struggle out of our life, to make the path mossy for our feet, to lift off the heavy load, he simply does not do it. It would be most unkind and unloving in him to do so. Therefore, prayers of this kind go unanswered. We must carry the burden ourselves. God wants us to learn life's lessons and to do this we must be left to work out the problems for ourselves.

There are rich blessings that we can get only through sorrow. It would be a short-sighted love, therefore, that would heed onr cries for deliverance and spare us from sorrow because we desire it, thus depriving us of wonderful blessings which God has sent to us in the sorrow and which can come to us in no other way.

The child may indolently shrink from the study, the regular hours, the routine, the drudgery and discipline of the school and beg the parent to let him stay at home and have an easy time. But what would you think of the father who should weakly grant the child's request, releasing him from the tasks that irk him so? And is God less wisely kind than our human father? He will not answer prayers which ask that we may be freed from duty, from work, since it is by these very things alone we can grow. The only true answer to such prayers is the withholding of what we ask.

There are also selfish prayers which go unanswered. Human lives are tied up together. It is not enough that any of us shall think only of himself and his own things. Thoughts of others must qualify all our requests for ourselves. Something which might be good for us, if we were the only person, it may not be wise to grant because it might not be for the comfort and good of others. It is possible to overlook this in our prayers and to press our interest and desires to the harming of our neighbor. God's eye takes in all his children and he plans for the truest and best good of each one of them. Our selfish prayers, which would work to the injury of others, he will not answer. This limitation applies specially to prayers for earthly things.

There is yet another class of prayers which appears to be unanswered, but whose answer is only delayed for wise reasons. Perhaps we are not able at the time to receive the things we ask for. A child in one of the lower grades in the school may go to a teacher of higher studies and ask to be taught this or that branch. The teacher may be willing to impart to the pupil this knowledge of higher studies, but the pupil cannot receive it until he has gone through certain other studies to prepare himself for it. The higher music cannot be taught until the rudiments have been mastered. There are qualities for which we may pray, but which can be received only after certain discipline. A ripened character cannot be attained by a young Christian merely in answer to prayer—it can be reached only through long experience.

These are suggestions of what seem to be unanswered prayers. They may have been answered and we did not recognize the things we sought when they came. Or, they may be, indeed, unanswered, because to answer them would not have been kindness to us. Or the answer may have been delayed until our hearts were ready to receive them. We may always trust God with our prayers. He is wiser than we and his love for us is infallible. He will do for us whatever is best, at the best time and in the best way. Unanswered prayers are not unheard prayers. Every whisper of a child, every sigh of a sufferer in this world, goes up to God. And his heart is tender and loving and what is best for us he will do.

Most of the giving in this world is not giving, it is paying. It is simply returning to others an equivalent for what has been done for us. No one goes through the world without receiving many benefits for which he can never make any direct return; he can only discharge his obligation by assisting others as he himself has been assisted. If this thought ruled more largely in the world, charity would not be that term of reproach that it now is, nor would the receiving of charity be so humiliating as it is apt to be under present conditions.—Algernon S. Crapsey.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

1838 1900.

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NORTH CAROLINA.

Fall Term Begins September 12th, 1900.

CATALOGUE ON APPLICATION.

jly14-8t. DRED PEACOCK, President.

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Beautiful and healthful situation.
Thorough instruction.
Firm discipline.
Excellent board.
Moderate expenses.

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REV. C. M. PICKENS, President,
aug 1 3m Lenoir, N. C.

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BELMONT SEMINARY,
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Opens on Sept. 12th Academic course and music. Full corps of instructors. Modern building heated by steam and lighted by electricity. Climate and water unsurpassed.

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Offers undergraduate and graduate courses. Large number of electives. Eight scientific laboratories, equipped with modern and advanced apparatus. Large additions to library. Complete gymnasium. Expenses low. Fifty scholarships to be awarded. $50,000 spent in improvements the past year. Send for catalogue.

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THE HOME.

When Pa Takes Care of Me.

When pa takes care of me,
He says to ma, "By Jing!
It seems that everything,
Comes on me when I've got the most to do,
But I suppose I've got to get it through
With; so you needn't fuss one bit about
Him; I'll take charge of him while you are out."
But ma makes him repeat all she has said
About what he's to do; guess she 's afraid
To let him try his way
Of watching me, the day
When pa takes care of me.

When pa takes care of me
He puts me on a rug,
Gives me a kiss and hug,
Then brings in every pillow he can find,
And piles them up in front, at sides, behind
Me: "So that you can't hurt yourself," he says.
And then he gets my picture-books, and lays
Them down beside me, and my blocks and toys,
And says: "Now, go ahead; make all the noise
You want to; I don't care."
And I sit there and stare
When pa takes care of me.

When pa takes care of me,
No book, or toy, or game
Seems, somehow, just the same.
And by and by I'm through with every one,
And when I cry pa says, "Have you begun
Already? What 's the matter, anyway?
There 's everything you own. Why don't you play?
Stop crying, now! You won't? Well, what is wrong?
Come, now, I'll sing," And then he starts some song
About "Bye, Baby, Bye!"
And I lie flat and cry,
When pa takes care of me.

When pa takes care of me,
He grabs me up at last,
And starts to walk, real fast,
And talks to me, and pats my back, and tries
To act as if he liked it; but he sighs,
And sighs, and keeps a lookin' at the clock,
And out the window, up and down the block,
For sight of ma; and when she does come in,
She grabs me quick, and says, "It is a sin!"
And pa looks mad, and—I—
I'm glad the time's gone by
When pa takes care of me.

—Francis Churchill Williams, in the August "New Lippincott."

Kindness That Cost Nothing.

True sunshine means the little kindnesses that are chiefly the result of thoughtfulness. The Reformed Church Record has so aptly expressed the genius of The Sunshine Society that the story from which the moral is drawn is given in full:

A young girl was telling a neighbor of a hard experience she had passed through a few weeks earlier. During her mother's absence from home a sister, who lived at the other end of town, was taken seriously ill. The girl rose early in the morning, prepared her father's breakfast, and dispatching the necessary house work as rapidly as possible, went to her sister's, where she remained till she had just time to hurry home to prepare her father's dinner. In the afternoon the same program was repeated, and as the two houses were a mile and a half apart, the girl ended her day in a state of exhaustion more easily imagined than described.

The neighbor listened sympathetically to the recital. "I remember hearing that your sister was sick," she said, "and I used to notice how tired you looked as you went back and forth. If I'd only thought of it, I might just as well have driven you over every day. The horse was standing in the barn needing exercise. I do wish I'd happened to think of it."

The pitiful thing about this lost opportunity for helpfulness is that it would cost nothing. No sacrifice was demanded, not so much as the surrendering of some slight pleasure. The one who had it in her power to lift a heavy burden from young shoulders did not lack in kindliness. Like many another, she simply "didn't think."

Books stand unnoticed on our library shelves, magazines gather dust in a closet corner, while a sick neighbor across the street sighs for something new to read. The apples in the orchard spoil under the trees because there is such a crop that it does not pay to carry them to market. The flowers in our gardens bloom and wither without cheering any one but their owner. And yet we think we have excused ourselves sufficiently when we say we have not happened to think that these things mean a chance to give pleasure to others.

There are some golden deeds which are done at the cost of great sacrifice. They mean toil and pain and patience, heartache and struggle and tears. And others cost nothing but a little thoughtfulness. Most people do not lack heart so much as eyes and ears and understanding. While we hold ourselves ready to make the great sacrifice when the occasion demands, let us not overlook the chances to do those little kindnesses which cost us nothing and yet go so far toward brightening the lives about us.—Christian Outlook.

Two Ways of Doing It

I drove with my husband to our nearest town, not long since, and leaving me at the principal store in the place, he went to attend to some business farther on. After making some purchases I sat down to await his return. Most of the farmers within six or eight miles deal at this store, and today there were many coming and going. My attention was attracted to the dry goods counter, where a pleasant faced little woman was looking at some black dress goods. Her husband was standing near. "Now, Sam," she said, "this stuff is forty cents a yard, and this," holding up another piece, "is sixty cents; it's better than the other, but I guess the forty-cent goods will do me." The man came and examined both pieces in a very interested way, and said, "I think, Sallie, you'd better take this at sixty cents; you don't often get a new dress and you ought to have a good one." The little woman was still more pleasant-looking as she told the clerk to cut off the dress.

"Sallie," said the husband, "I'm going to buy one of those red table cloths."

"Sam," said she, in an undertone, "they are beautiful, but can you afford it?" He smiled and had one wrapped up. As they went out I said to myself, "True enough—a good husband makes a good wife—two such happy-looking people, and love and kindness the cause of it!"

My meditations were cut short by the entrance of another couple—a gruff-looking fellow and a pale, care-worn woman.

"Now, hurry up, Mary," said he, "I've no time to be foolin'. "

Then Mary said she would like to look at some cloth. She selected a piece that suited her, but when that man heard the price he objected.

"Get something cheaper," said he.

"But," said the wife, timidly, "this is for Tom's Sunday pants."

"I don't care," said he, "I won't pay so much."

So she was obliged to take an indifferent piece at a lower price. After purchasing a few groceries the husband said:

"Come on; I suppose you've got all you want?"

"Yes," said she, looking wistfully around, "but I did want some apron gingham."

"Never mind that now," was the answer, "I'm in a hurry," and out they went.

Ah, thought I, here is a poor woman made unhappy by a brute of a man who never allows her the pleasure of going shopping with a little money of her own. She works hard, without any reward, not even kind words. Ah, this must be the kind of farmer's wives who become insane. Then I wished I were a good fairy who might put money in her pocket to buy all those things so dear to a housekeeper's heart.

The arrival of my husband aroused me from my reveries, and when, during my ride home, I related my experience, he laughingly said, "Just like a woman to see and hear so much."

"And," said I, "I feel like beating that horrid man, and I suppose that's like a woman, too."—Christian Standard

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JOHN B. WRIGHT,
State Representative.

July 18-tf.



A Question

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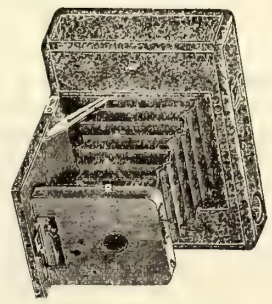
A big p'r centage of headaches are caused by eye-strain. This may be your trouble, as well as the aching heads of the little ones. You get advice without charge, and if needed glasses, that are the BEST. Childrens eyes neglected means SERIOUS TRO BLE in after years. Why neglect them? Call on

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Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N. C.

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NORTH CAROLINA

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A REFORMATORY FOR YOUTHFUL CRIMINALS.

Many of the best people of our State have long felt the need of some better method of dealing with youthful criminals.

Nearly every Superior Court has before it boys between the ages of twelve and eighteen years and not unfrequently girls also, who are charged with the violation of law in one way or another. Unfortunately in many cases a trial is necessary and they are convicted.

What to do with them is the question that puzzles the presiding judge. The facts brought out, often satisfy him that the boy or girl has been associated with ignorance, vice and crime from infancy; has had neither proper examples nor precepts given, and has had little opportunity of knowing what is right and lawful. Yet the law fixes the penalty and it cannot be evaded.

If a fine is imposed, it is impossible to collect it; if the youth is confined in the county jail he is corrupted and made more vicious; if sent to the public roads, the work is heavier than he can do, and if sentenced to labor in the penitentiary he is associated with older and hardened convicts and schooled in all that is common to those who have long been hopeless criminals.

Nothing is more painful than to see a boy twelve or fourte n years old chained to a gang of desperate men and sent off to spend five or ten years with them, and others in a State prison. Yet, sad so say, such a sight is an almost weekly occurrence.

We are not disposed to write bitter things against the State because of its seeming indifference about this matter, not to say its gross negligence of it. We remember that our country, a few decades ago, passed through a most disastrous civil war. Thousands of our best citizens were slain in battle and died from wounds, diseases and exposure. Private fortunes were swept away and the revenues of the Commonwealth were destroyed. We were left with a great deal to accomplish and a very little to do it with. But as the years have gone on our people have wonderfully prospered. The State has grown in population and in wealth, has multiplied her resources and is now in a condition to do something. She can no longer excuse herself or justify herself in not making proper provision for this unfortunate class.

From our point of view the religious denominations and churches have responsibility resting upon them in this matter. The moral sentiment of every community ought to rise up and demand some better way of dealing with youthful criminals Shall they go on from bad to worse? Shall they be educated in crime? Shall they become a menace to society? Shall they give their lives to vice, lawlessness and robbery? No. We answer, a thousand times, no.

The time has come for action. The people constitute the State. They have the power and the means. They owe it to themselves and our unfortunate youths to provide for them a reformatory—a place of confinement where they will have proper restraints and influences thrown around them and where wholesome instructions are given and where they have, at least, an opportunity for amendment and reformation.

Our legislature will meet the first of next January. Talk with your representative about it; get the leading men in your community interested in it; develop sentiment in favor of it and press the matter until success is obtained. There is no good reason why the next legislature can not appropriate money enough to build a house of correction or a reformatory and prevent forever the humiliating sight of seeing boys and girls sent to county roads and the penitentiary to be associated with the most vicious classes, more thoroughly corrupted and schooled in crime of every description.

TWO DAYS WITH THE EDITORS.

For several years the Press Convention of North Carolina has been holding its annual session during our District Conference period and we found it impossible to attend. Circumstances necessitated a change in the time of holding it this year and we availed ourselves of the opportunity to be present.

The Convention met in the chapel of the Womans' College in Asheville on August the 29th. Mr. D. J. Whichard, president of the Association, presided, and Mr. J. B. Sherrill acted as secretary. Owing to a change in the time and place of holding the convention the attendance was not so large as usual—but the meeting was pleasant and profitable. The exercises consisted of papers read on particular subjects and addresses made on various topics of interest. The social feature was prominent and in addition to the intermingling of the brethren a banquet was given at the Swannanoa Hotel by the city of Asheville and a visit was made to the Vanderbilt mansion. Both the banquet and the drive were greatly enjoyed by those who were present.

Several clergymen and others visited the sessions of the Convention and among the number was Bishop O. P. Fitzgerald of our church. He has been for some weeks recruiting his health in the Land of the Sky and could not resist the temptation to pay his respects to the editorial fraternity of his native State. His visit was a pleasant episode and his words were a benediction.

Gen. Julian S. Carr also spent an hour in the Convention. He is North Carolina's benefactor, a friend to the schools, the churches, the industries; a loyal, large hearted Democrat and a supporter and friend of the press. He was warmly received by the Convention, gracefully introduced by the president and happily responded to the courtesy shown him. Such has been General Carr's past life that he is at home everywhere in North Carolina, and he has shown himself a friend to all who are laboring to build up the interests of our Commonwealth.

The editors of the State, as a whole, are a noble set of men. They are industrious, loyal, self-sacrificing, wide awake and progressive. In their number are counted many strong writers, a number of scholarly gentlemen and not a few of rare culture.

It may be that there are those connected with our secular and religious press who are not men of the right mould and fiber. It may be there are a few who are not worthy to lead who hold their present position because they have yielded to mercenary motives, sold themselves for a price and are simply doing the bidding of their masters.

But the great majority of the editors in our State are gentlemen of the noblest impulsies, the highest standing, and of irreproachable character. They deserve the support of all in their effort to furnish the people with the best journaliistic service. It is their duty to expose frauds, whether they come in one garb or another, to uncover crime, prudently, in high and low places and condemn the wrong wherever found.

No branch of service has made more marked improvement in the last twenty years in North Carolina than has journalism. No set of men are more loyal to the best interests of the State than the editors and owners of our secular and religious papers, and none can accomplish more for the building up of our industries, schools and churches. All honor to the men who compose the editorial staff of North Carolina.

GENERAL JULIAN S. CARR FOR SENATOR.

We do not know to what extent it is right for the religious press to discues political measures or commend candidates for political positions, but since it is a matter of supreme importance to have good men in all offices of responsibility and trust and the best men to fill the highest places, we think it a duty to say a word as to who should be chosen to fill the exalted position of United States Senator from North Carolina.

We have not a word to say against any of the gentlemen who aspire to that high office. They are all men of ability and would doubtless reflect honor upon the State wherever called to serve.

But we are frank to say that our choice for United States Senator is General Julian S. Carr. Our reasons for this choice are as follows:

1st. General Carr has proven himself loyal to the best interests of North Carolina. From the time he began business to the present hour he has, with an unsparing hand, given of his means to build up our industrial, educational and religious enterprises.

2nd. He was reared in a religious home, has from boyhood been a professed Christian and a member of the Methodist church, and in his person and family represents the best social, intellectual and moral sentiment of the State.

3rd. Gen. Carr's political record is clean. He has been a persistent and life long Democrat. He has contributed liberally of his means and supported with his influence the candidates of his party in every State and national election, but he has never been intolerant in his spirit or accused of using machine methods, or money corruptly in carrying his party through.

4th. He has always stood with the people against Trusts and other forms of combined capital that oppress labor or monopolize the business of the country.

5th. He is largely connected with the agricultural, manufacturing, commercial and banking interests of the State and understands the conditions and needs of our people in every section.

6th. He has had wide experience as a business man, has an extensive acquaintance with the industrial, educational and political leaders of the country and has long had a reputation for strict integrity and progressive methods among theleading men of the State and nation.

We remember very distinctly that when Greensboro Female College had reached a crisis in its history, Rev. N. H. D. Wilson, who had for years carried its financial burdens and at last fell under the weight, called to see us and said, "I can do nothing more; if possible, save the College to the church." Out of our meager salary we took sufficient money to visit the principal towns of the State in order to lay the facts before our men of wealth. It is but truth to say that, in our opinion, but for the financial aid offered by Messrs. E. J. and Henry Lilly, of Fayetteville, and Julian S. Carr, of Durham, the College would have been lost entirely to the Methodist Episcopal Church, South. Col. Carr attended the sale in person and with him as president, we organized a joint stock company that purchased and has since owned and operated the College.

For these reasons we think General Carr would worthily represent the State of North Carolina in the United States Senate, and we give him our hearty endorsement purely on the ground of recognized merit.

PRESS THE CANVASS THROUGH SEPTEMBER.

As announced, we have extended the proposition made to the preachers at the District Conferences through this month.

Do not forget this proposition only applies to the pastors who promised to get ten new subscribers, and it does not apply to renewals, and in all cases the money must be paid by the last day of September. Many of the preachers have asked for this extension, and we have concluded to grant it to all. Some have already doubled the number of subscriptions promised, and many have gone over the ten. We hope all will press the canvass through September. Urge your people not to miss this opportunity. We greatly appreciate the efforts many of the preachers are making to

put the ADVOCATE in every Methodist family in their respective charges. This much ought to be done by every one, and there are hundreds of irreligious families that would be greatly benefited by taking the paper. It would be a weekly visitor to their homes, a silent preacher ever appealing to them to devote their lives to our blessed Lord.

Revival Meeting Closed.

Rev. J. H. Pegram closed a week's meeting at Jamestown last night. There were 16 conversions and the church was revived. Large congregations attended. Bro. Pegram attended every service at camp meeting at Muirs Chapel and traveled through the country twenty miles Monday and preached three times without any apparent inconvenience. Notwithstanding his age he is very active and efficient in his work. The ADVOCATE hopes he may be yet spared to do much work before he is called to his home and rich reward in heaven.

Rev. A. G. Kirkman attended the meeting nearly every night and rendered most efficient service in the pulpit and at the altar.

Notice.

Greensboro is in the midst of a water famine. The city water supply has failed and the works closed down yesterday. We are dependent upon the water works for water to run our engine. We will be delayed one or two days in getting out the paper, but find it impossible to prevent it.

EDITORIAL NOTES.

Greensboro Female College opens today. The girls have been coming in since Monday and the indications are that the attendance will be large.

Rev. R. H. Penland writes under date of Sept. 7th: "Have just closed a meeting with 27 accessions. Have received 30 members in the last three weeks."

From reports received the census officials in Washington figure out the population of this country at about 75,578,000, an increase of 12,956,000 over 1890.

Russia has bought 6,000,000 pounds of beef from the Armours. But she wants it on the hoof and in the hide—not in cans. The fame of the can has spread it seems.

Our old friend, Mr. J. C. Gardener, of Reidsville, paid us a visit two days ago. He carries about 100 pounds of surplus flesh, but is as jolly and clever as ever. Drop in again brother Gardener.

Davenport Female College opened August the 30th. The prospect for a large school was very bright at the opening, but we have not heard how many have entered. Hope Bro. Pickens will inform us in time for our next issue.

Am in the midst of my meetings. God is with us in great power. Pray for us earnestly. Send me about a dozen copies of the ADVOCATE at once for distribution. W. H. L. MCLAURIN.

Weaverville College opens September the 13th. This is our college beyond the Blue Ridge. Pupils will be admitted for some time to come, but it is better to send your son or daughter as soon as possible. The motto of the school is thorough work and low rates.

Rev. J. R. Scroggs, our pastor at High Point, paid the office a short visit on Tuesday. Bro. Scroggs, an ex-Presiding Elder, is one of our strongest preachers and a steady systematic worker. His work is prospering in High Point.

At last report there were 57 boys in Rutherford College and they represented ten counties. A number of others are expected and doubtless some of them have already arrived. This is doing well and proves that there is a demand for the school.

Rev. W. H. L. McLaurin has been nominated by the Prohibitionists for Congress in his District. We do not know whether or not he has accepted the nomination. We would like to see him a member of the law-making body of the nation and hope he will be elected.

Bro. Geo. J. Meadows, one of our truest men in Rockingham county, called to see us on Tuesday. We were delighted to see him. He reports that the drought has very much injured the late corn and tobacco, but otherwise the outlook for his county is very good.

Trinity College and Trinity Park High School both open today, Sept. 12. Several boys have passed through Greensboro on their way hither. Judging by the reports received, these schools will have a large patronage this year.

DEAR ADVOCATE: Five new students came yesterday from Union, Orange, McDowell and Burke counties. Prospects are brighter every day.

L. W. CRAWFORD, JR.

Rutherford College, N. C., Sept. 11, 1900

Some benevolent friends of Littleton Female College have made it possible for them to take a few bright, dependent orphans at a cost to them of $50 for the scholastic year for board, laundry and full literary tuition. For particulars address J. M. Rhodes, Littleton, N. C.

The Wilmington Star says that when the Chicago man makes up his mind to play a practical joke he goes about it in dead earnest. One of these, a few days ago, fastened a wire to the shore, tied the other end to one of his arms, drove a stake in the water, hung his hat on the stake, left a note saying "at the other end of the wire you will find a man," and then drowned himself.

Rev. J. L. Cunninggim, who has been for the past two years in Chicago at the Bible School, is spending a few days in Greensboro He has greatly enjoyed his stay at our Western Metropolis and has been much benefited by his work there. Bro. Cunninggim is one of the best equipped young men in our state and has before him a wide and inviting field for usefulness. We were glad to have a visit from him.

Rev. W. L. Sherrill, our pastor at Lenoir, and Conference Secretary, returned two weeks ago from a visit to the World's Exposition at Paris and a number of European cities. We had the pleasure of meeting him on the car some days ago. He is looking well, says he was not sea sick at all, while on the Atlantic, and enjoyed good health, with the exception of two or three days, while away and all in all had a delightful visit.

Rev. Walter Holcomb, of Mt. Airy, called to see us on Monday. He has spent some time at Harvard University, attending the summer school. After leaving Harvard he spent some time at the Moody Bible school at Northfield and also stopped a few days at Ocean Grove camp meeting. Bro. Holcomb thinks he was greatly benefited by his visit and studies. He will go to Randleman in a few days to help Bro. Stamey in a special meeting and will engage in revival work during the fall and winter.

The Wilmington Messenger of the 8th inst., says: "Bruce Williams, Esq., of Burgaw, attorney for the Atlantic Coast Line, was in the city yesterday. He had returned from Maxton and other places in that section, and he tells us that the farmers are awfully blue over the terrible destruction of the crops on account of the recent long drought. Mr. Williams says the country is so dry that forest fires have broken out and are raging on the Seaboard Air Line from Hamlet to a point near Wilmington, and from Weldon to Pee Dee along the Coast Line. The destruction of timber has been very great.

The census of San Francisco is 342,782, an increase of 42,745 or 14.64 per cent. Boston's population is 560,892, a gain of 112,415 or 25.07 per cent. New Orleans, 287,104, an increase of 45,065 or 18 62 per cent. Pittsburg, 321,616, an increase of 89,999 or 34 78 per cent. Allegheny City, 129,896, an increase of 24 609 or 23 27 per cent. Kansas City, Mo , 163,752, an increase of 31,036 or 29 39 per cent. Kansas City, Kas., 51,418, an increase of 13,103 or 34.19 per cent. Baltimore, 508,957, an increase of 30.75 per cent. Denver, 133,859, an increase of 25 44 per cent.

It will pay educators and mothers of families to preserve a set of the interesting articles contributed to The Delineator by Lina Beard, sister of Dan Beard, the famous cartoonist. These articles, written and illustrated by Miss Beard, deal with amusements for sick children, showing how fun and pleasure for the little ones can be obtained by providing them with cones, thorns, thistle-down, etc. These articles are really exceedingly clever. . . The October number of The Delineator, in addition to Miss Beard's article and the eighty or more sketches of present-day styles, which are prominent features of the magazine, contains twenty other valuable contributions.

Has any of our readers heard of or read of the tremendous new gun? It is called the Gathmann, and is a great eighteen inch weapon that fires wet gun cotton, and is the most powerful artillery now in all the world. It has been lately tested at Sandy Hook near New York city. It is 44 feet long, weighs 59 tons. It throws a torpedo shell weighing 2,000 pounds. The shell fully charged with 500 pounds of wet gun cotton may be thrown, according to the inventor, from six to eight miles, according to the capacity of the gun, with the accuracy of modern artillery. Should it miss the firing object and fall within thirty-one feet of the target, the effect would then be as a submarine mine, powerful enough to destroy a battleship five or six miles at sea. It can be operated with as much ease as the ordinary twelve-inch gun.

DEAR BRO. CRAWFORD:—Please say in the ADVOCATE that Rev. H. M. Blair will take the place of Rev. F. L. Townsend on the Conference Examining Committee to examine applicants for admission. He will be chairman and examine on the "Bible in reference to Doctrines."

F. L. TOWNSEND,

Canton, N. C., Sept. 4, 1900.

Notice.

To the Preachers, Sunday-school Superintendents and Epworth League Presidents of the Winston District:

Our District Sunday-school and Epworth League Conference will convene in Centenary Church, Winston, on Friday night, Sept. 21st, and will close Soturday afternoon at 4 p. m. Homes will be provided for as many delegates as will come. An excellent program has been provided and a large attendance is expected. Bro. E. G. Mosley of Danville, will speak Friday night. All are invited to remain over Sunday. Let every preacher send in his name and the names of the delegates from his work at once to

R. B. CRAWFORD, President.

P. J. CARRAWAY, Presiding Elder.

Note From Nashville.

DEAR BROTHER:—In our recent communication of the 31st ult. we sent you a copy of a letter from Bishop Galloway with some appended remarks. It seemed appropriate to follow up the same with some extracts from letters received from three of our leading missionaries. By giving these to your readers with added editorial comment you can do much to stir the Church to her sense of responsibility in this crisis. Instead of losing our hold upon China we will find it greatly strengthened when the present troubles subside. We stand upon the promise, "I will give thee the heathen for an inheritance," and march under the commission, "Go ye into all the world." No cause can fail with such backing as ours.

Cordially your brother,

W. R. LAMBUTH.

Nashville, Tenn., Sept. 5, 1900.

Compulsory School Attendance.

The Greensboro Telegram, with a view to stimulate thought and action along the line of carrying out the promise of the Democratic party to furnish an opportunity to every child in North Carolina to obtain an education, has interviewed a number of leading men of the State in different professions on the question:

"Is the time now ripe for a mild compulsory educational law in North Carolina, or for even a step in that direction?"

The answers are varied, but almost unanimously in favor of some plan for compulsory attendance. The presidents of all the colleges of the State, leading lawyers, manufacturers, teachers and business men give their opinions, all of which make very interesting reading matter on this burning question. The first letters were published by The Telegram September 1st, and will be continued in its Saturday edition for a week or two. When all have been published, a synopsis of the views will be made and printed in brief pamphlet form for distribution. Every one desiring a copy of this can obtain same as soon as issued by merely making a request for same to Mr. R. F. Beasley, The Telegram, Greensboro, N. C. This is the most important contribution that has for some time occurred on the subject of education in North Carolina. Get a copy and read both sides.

Subscribe for this ADVOCATE.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for September 16, 1900.

THE RICH FOOL.
Luke 12: 13–23.

Order of Events.

Jesus was surrounded by a vast throng of the people, all eager to hear more of his wonderful teaching. He was delivering a sermon of most weighty truths; it had begun with an injunction to beware of hypocrisy; he had presented the divine care in persecution, the duty of confessing Christ, and he was following this by instruction regarding the importance and value of the work of the Holy Ghost.

Discoursing of such themes of eternal interest, how strange and out of place seems the interruption by one who asked, "Master, speak to my brother that he divide the inheritance with me." Little, indeed, had he heard; all the time he had been thinking about his property and its more secure possession. Yet there was in this respect no difference between him and many today, who, sitting in a pew in church, apparently listening to a sermon, "let their minds wander to the ends of the earth," and fall to thinking with interest about their worldly affairs.

Jesus used the interruption to introduce the danger of worldliness. Just as he had said, "Beware" of hypocrisy, so now he says, "Take heed and beware of covetousness." There is always especial danger lest a proper interest in our daily work shall grow beyond due bounds and become an unlawful desire of worldly possessions, an excessive and exaggerated love of what the earth can give; so the Master bids us "Take heed." Covetousness is idolatry; it is caring more for what God has made than we do for God; it is putting our trust in earth, instead of relying on the gracious love and unlimited power of our heavenly Father—able to provide for us in any time of need.

To enforce his teaching, "he spake a parable unto them," which we shall do well to study carefully, and which has been called the parable of the rich fool. How much poorer in spiritual thought we would be if we did not possess the wonderful parables which Jesus has given us.

There was a certain rich man; that he was rich may have been to his credit, as an industrious worker and an economical user;—there are as many people who stay in poverty by their wickedness as there are who amass wealth by unrighteous methods.

His ground brought forth plentifully; carefully planted, well cultivated, still the increase was a direct gift from his Creator; it was not wrong for him to receive, to preserve, to use; his own ground produced it, he wronged no man in acquiring this great addition to his riches. It is not a sin to be rich; Abraham was rich, Job was rich. But wealth adds new responsibilities and brings new dangers to the soul. A poor man may be as covetous as a rich man, but the rich man is in much greater danger of becoming selfish, cruel, unjust and hardened—less likely to humble himself before his God, and less willing to love his neighbor as himself.

Some good plan might have been made to wisely serve God with the goods added to his possessions; but the rich man had only plans for himself and no thoughts beyond his earthly life. His greater wealth brought greater cares; what should he do with all his increase? And he ended his meditations as most rich people do:—he would carry out the best plan he could devise to take care of it. He was a great sinner, not so much for what he did, as for what he did not do.

Some people are covetous that they may have wealth with which to make a great display; others that they may exercise power over their fellowmen. We would be ashamed to say that we want money or goods for either of these purposes. But do we not think we are wise, and do we not think we are to be commended when we say, "I only want enough to secure me against care and want in event of sickness or when old age comes, and for that I work and strive?" Yet this was all the rich man said and all he wished. "Soul, thou hast much goods laid up for many years, take thine ease." "Thou fool!" This was what God said. All his neighbors thought him wise; had he not been industrious and careful? was he not judicious and successful? Surely he was well worthy to be respected and influential.

"But God said unto him, Thou fool!" He was a fool because he was wasteful of spiritual advantages and careless in regard to eternal opportunities. He was a fool because he had thought only of this world's comfort and success. He was a fool for prizing this world's praises, and by his refusing to honor God purchasing for himself eternal shame and disgrace. He was a fool for glorying in earthly prosperity and despising salvation from everlasting ruin. His great sins were his love of himself and his putting his trust in the perishing wealth of earth.

Man's plan, more of earth; God's edict, life on earth is over. Wealth cannot prolong life. Death is seldom expected, yet how swiftly is it drawing near. "Prepare to meet thy God," it is the voice of wisdom that speaks thus to us all. Any life that leaves out the worship of God and the salvation of the soul is a most foolish life, no matter how wise in worldly affairs "What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8: 36)

Be rich towards God—rich in faith, in hope, in love; rich in salvation, in joy, in good works; rich in treasure laid up where neither moth nor rust corrupt; these are the true and eternal riches. Lay up treasures above, there also let your heart be; earth passes away, perishing forever from our sight and grasp. We, too, must die.

Think it not necessary to be anxious either for food or clothing; God, who made the body and gave it life, can clothe and feed it: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

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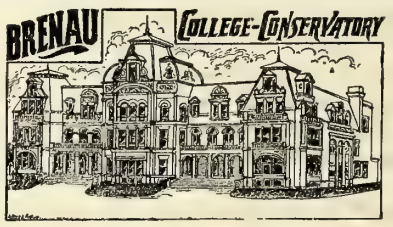


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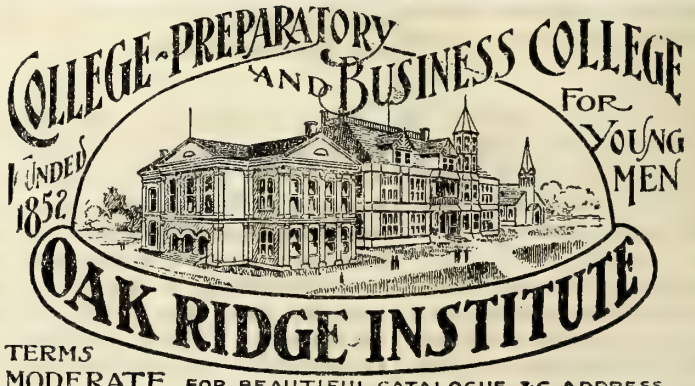
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for September 16, 1900.

THE BROAD WAY; THE NARROW WAY. Matt. 7: 13-14.

1. The Broad Way. There is a road that leads to destruction, for Jesus so declares. Some seem to think that the road we choose to walk in is a matter of little moment, that the end is the same in any case. But Christ teaches otherwise. There is a road whose end is destruction, and God's love seeks to keep us out of this road. It is a broad road. It accommodates the multitude; and many are walking in it because the crowd is going that way. It takes more strength than they are willing to put forth to resist the pressure of fashion and custom.

2. The Narrow Way. This is a road whose terminus is plainly designated. It is the way of life. Its most marked characteristic is its narrowness. The other way was broad, but this is restricted. He who walks in it will have his conduct and affections circumscribed. Many things are impossible to him while he walks in this path. Yet, after all, it is the way of freedom. He who walks in it may say with one of old: "I will walk at liberty; for I seek Thy precepts." Here one is free from the pressure of the multitude and from the entanglements to evil that lie in the other path.

3. The Conclusion. A fair look at these two roads should bring us to but one conclusion. We should seek the entrance to the narrow gate. Like the way itself, it is narrow. It is the gate of repentance, of humility, of consecration. We cannot take much through it, and we cannot get through it ourselves without utter lowliness of heart. We are exhorted to seek it, for it cannot be found except by earnest seeking and hearty endeavor. But it is worth the price, since it is the way of life.

A Prayer.

"Oh God, the fountain of all life and light, the source of all help and joy, so pour out upon us and upon all men the riches of Thy grace, that we may be refreshed and strengthened for the work to which Thou hast appointed us. Quicken in us gladness of faith and devotion of love, that we may lead helpful lives to the glory of Thy holy name and the good of those whom Thou hast made our neighbors. Help us to show in daily life abundant witness of Thy presence in our hearts. Refresh us plenteously with the sweet waters of Thy mercy, and be in us a fountain springing up to everlasting life. We ask in the name of Jesus Christ our Lord. Amen."

It is not every sorrow that helps the sorrowing, not every success inspires courage, not every joy makes the joyless lift up their heads. All these experiences are of the earth and earthy, mere pools of water, until the angel's touch falls on them, until the heavenly element comes into them.—Phillips Brooks.

Sin clouds our view of ourselves; it does not obscure the Father's sight of his child. When a sense of his changeless goodness reaches us, it is like a sunbeam; the cloud vanishes before it Sin is slain by love. And, "if God so love us, we ought also to love one another."—Charles G. Ames.

Only the surface of our nature can nourish an atheistic plant. When its deeps are ploughed, the latent seed of faith begins to germinate, and the promise of a piety vigorous and sinewy as the structure of the oak lifts itself above the soil —Thomas Starr King.

As the bird's restlessness declares him native of the fields and shy, so man's impatience with the limitations of his knowledge declares him native to the infinite inheritance of expansive reason.—John W. Chadwick.

He that keeps the integrity of his own consciousness, and is faithful to himself, day by day, is also faithful to God for eternity, and helps to restore the integrity of the world of men.—Theodore Parker.

Horace Mann beautifully said, in addressing an assemblage of school children that "before us are clustered the children of today, the men of tomorrow, the immortals of eternity."

Man is not sufficient for his own happiness; he is not happy except the presence of God be with him.—Newman.

A Dog's Scriptural Name.

A gentleman traveling in a section of country which shall be nameless, stopped at the house of a pious old woman, and, observing her fondness for a pet dog, ventured to ask the name of the animal. The good woman answered by saying that she called him "Moreover."

"Is not that a strange name?" inquired the gentleman.

"Yes," said the pious old lady, but I thought it must be a good one, as I found it in the Bible."

"Found it in the Bible?" quoth the gentleman. "Pray, in what part of the Bible did you find it?"

The old lady took down the Bible with utmost reverence, and turning to the text, read as follows: "Moreover, the dog, came and licked his sores."

"There," said she triumphantly, "have I not the highest authority for the name?" —Scrap-Book.

Lord Morris of the Irish bench, more noted for wit than judicial dignity, once tried a case in which damages were claimed from a veterinary surgeon for having poisoned a valuable horse. The issue depended upon whether a certain number of grains of a particular drug could be safely administered. A dispensary doctor proved that he had often given eight grains to a man, from which it was to be inferred that twelve for a horse was not excessive. "Never mind yer eight grains, doctber," said the judge. "But tell me this: the twelve grains—wouldn't they kill the devil himself if he swallowed them?" The doctor was annoyed, and pompously replied: "I don't know, my lord. I never had him for a patient." From the bench came the answer: "Ah, no, doctber, ye niver had —more's the pity! The old boy's still alive!"—Sacred Heart Review.

A friend asked a pretty little girl of six years old, "Which do you love best, your cat or your doll?" The little girl thought some time before answering, and then whispered in the ear of the questioner: "I love my cat best, but please don't tell my doll."

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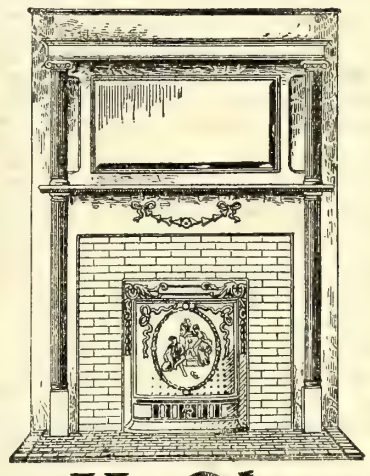
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MRS. L. W. CRAWFORD, : : : : : : Editor.

Tidings From the Home Field.

Realizing that the fiscal year is now more than half gone, the officers of West Market St. Aux., Greensboro, resolved to make the September meeting a sort of "Rally Day" occasion. Notifications were sent by postal card to each member of the society, and a cordial invitation extended by the same means to every lady in the church to be present. The attendance was large and the results of the meeting very gratifying. A still richer harvest, it is believed, will be reaped in due time from the seed sown.

Instead of reading a paper on the subjected assigned her, Mrs. Robertson made a most excellent and effective talk on the Twentieth Century Thank Offering and the Laura Haygood Memorial. Much enthusiasm was aroused, and our faith encouraged that the women of this society will hesitate at no sacrifice involved in taking a large number of shares in this School. The lateness of the hour forced us to forego the pleasure of listening to a paper on that most important subject, "Our Difficulties and How to Meet Them." This was reserved for another time.

Hoping that an account of this meeting may be helpful to others, we publish the minutes as taken by the Recording Secretary, Miss Eugenia Bumpass, and some of the papers read. The others will appear next week.

With faith in God and with confidence in the loyalty and devotion of our women, our Conference Society has undertaken great things this year in the name and for the glory of the Master. This work will not be accomplished by our simply wishing and hoping it may be done—somebody must be willing to make glad surrender of time, thought, patience, money; to watch and pray, to plan and work, to spend and be spent. May no auxiliary lack those whose intense love for the Master and His cause will constrain them to do all this and even more!

Minutes For September, 1900.

The Womans' Foreign Missionary Society of West Market Street Church, at its September meeting, rallied its forces to prepare for large work that is lying just before it. The spacious ladies' parlor of the church was crowded with the members of the society and their guests.

Mrs. Crawford, the President, conducted the devotional exercises which formed, as they usually do, the most important feature of the occasion. Mrs. Ireland led in the singing which she accompanied by music on the piano. A hymn was sung and then the society kneeled in silence, invoking the presence and aid of the Holy Spirit, after which Mrs. Crawford led in prayer. The lesson for the evening was Psalm 108, which was emphasized by brief, but impressive, remarks by the President. The pastor, Dr. Rowe, led in prayer, and the society joined heartily in singing, "We Praise Thee, O God."

After the reading of the minutes, the Treasurer gave the financial report for the past quarter, June, July and August, as follows:

Dues	$29 70
Twentieth Century Fund	32 50
Laura Haygood Memorial	20 00
Expenses of Missionary candidate	7 35
Total	$89 55

Collectors passed through the room to take up envelopes containing dues.

The President stated that the various departments of the mission work would be represented by different members of the society. Every phase of the work was then concisely and carefully reviewed, each reader recognizing prayer as the chief factor of success. The following were the subjects presented in papers of about three minutes length:

"New Members and How to Bring Them in," Mrs. Reuben Alley.

"Dues and Conference Expense Fund," Mrs. F. E. Ross.

"Our Pledge," Mrs. Charles Ireland.

"The Use of Mite Boxes," Mrs. Thomas Smoot.

"Our Missionary Candidate," Mrs. Ella R. Troy.

Mrs. L. H. Robertson, in tender and appreciative words, brought forward our memorial fund, the Frances Bumpass Bible Woman.

Mrs. Lucy Cunningim, who is President of the N. C. Conference Society had hastened home after an important meeting in her own Conference that she might fill an engagement to present the claims of our Missionary Advocate on this occasion.

Mrs. Robertson spoke of the Twentieth Century Fund and Laura Haygood Memorial. At Easter this society subscribed about $700 for the former; five individual shares of $10 each had already been taken for the latter and at the annual meeting of the Conference Society, West Market Auxiliary was pledged for five more shares. This is the opportunity of a lifetime to unite in a grand effort for the Master's cause, and her officers feel very zealous for West Market that she reach to the measure of her privilege.

The President said she had prayed for $1,000 from this society; she hoped the number of shares for the Laura Haygood Memorial would reach twenty-five. Her faith that this would be accomplished was strong, and she begged that the members would uphold her hands and sustain her faith.

Five more shares were taken by individuals; also additional subscriptions were made for the expenses of the missionary candidate.

Each member took one or more of the leaflets, "The Laura Haygood Home and School," and was urged to hand it to outside friends. The minutes of the annual meeting were also distributed.

Mrs. Cunningim told of the very interesting meeting at Durham from which she had just returned, a farewell meeting for Miss Elizabeth Davis, who has graduated from the Training School and is about to sail for Brazil.

The names of seven new members were reported.

After prayer by Mrs. Ross, the society adjourned to the Sunday-school rooms down stairs, where they enjoyed a pleasant social reunion, refreshing themselves meanwhile with delicacies which had been provided for them.

Dues and Conference Expense Fund.

MRS. F. E. ROSS.

Only 10 cents per month dues and 25 cents per year Conference expense fee constitutes a member of one of the grandest organizations of our beloved Southern Church. Do we really appreciate the privilege of this noble organization? Just think, for the above small amount we can help to carry the gospel to our heathen sisters—such a privilege, such God given opportunities. It is the combined efforts of Christian womanhood that makes this great work possible.

The appropriations of the Board are based on the dues of the thousands of our Southern women, thus it is of very

QUARTERLY MEETINGS.

CHARLOTTE DIST—4th Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit Hebron	Sep	22 23
Charlotte, Calvary	"	23
Derita circuit, Derita	"	23
Monroe station	"	28 30
Monroe circuit, Trinity	"	29 30
Clear Creek circuit, Mill Grove	Oct	13 14
Matthews station	"	14
Ansonville circuit, Wightman	"	20 21
Polkton circuit, Poplar Hill	"	27
Wadesboro station	"	28
Morven circuit, Bethel	"	29
Lilesville circuit	"	30
Belmont circuit, Belmont	Nov.	3
Charlotte, Tryon street	"	4
Charlotte, Brevard Street	"	4
Epworth and Seversville, Epworth	"	7
Weddington circuit, Wesley Chapel	"	10 11
Waxhaw circuit, Waxhaw	"	11 12
Charlotte, Trinity	"	13
Charlotte, Dilworth	"	14

STATESVILLE DIST.—4th Round.

J. E. Thompson, P. E., Statesville, N. C

Woodleaf circuit, Woodleaf	Sept	1 2
Iredell circuit, Snow Creek	"	8 9
Turnersburg circuit, Turnersburg	"	9 10
Mooresville circuit, McKendree	"	15 16
Mount Zion station	"	16 17
Taylorsville circuit, Rocky Spring	"	22 23
Stony Point circuit, Stony Point	"	29 30
Statesville station	Sep 30..	Oct 1
West End	Sep 30..	" 1
Hickory station		" 6 7
Troutman circuit, Vanderberg		" 13 14
Mooresville station		" 14 15
Newton circuit, Friendship		" 20 21
Maiden circuit, Maiden		" 21 22
Lenoir circuit Littlejohns		" 27 28
Lenoir station		" 28 29
Catawba circuit, Bethlehem	Nov	3 4
Caldwell circuit, Grace		" 10 11
Granite Falls station		" 11 12
Statesville circuit, Salem		" 17 18

GREENSBORO DISTRICT---4th Round.

Frank H. Wood, D.D., P. E., Greensboro, N. C

Jackson's Hill circuit, Macedonia	Sept.	1 2
Asheboro circuit, West Chapel		8 9
Asheboro station (at night)		9
Uwharrie circuit, Siloam		15 16
West Market St station (morning)		23
Proximity station (at night)		23
St Paul station, (morning)		30
Naomi station (at night)		30
Wentworth circuit, Mt Carmel	Oct.	6 7
Ruffin circuit Ware's Chapel		13 14
Reidsville station (morning)		14
Ramseur circuit, Franklinsville		20 21
Liberty circuit		27 28
West Randolph ct	Nov	3 4
Pleasant Garden ct., Friday		9
Randolph circuit		10 11
High Point station (at night)		11
Greensboro circuit		17 18
entenary (at night)		18

SHELBY DISTRICT—4th Round.

W. R. Ware, P. E., Shelby, N. C.

Gastonia station	Aug.	11 12
Bessemer City circuit Bessemer City	"	18 19
Belwood circuit, Kadesh	"	25 26
King's Mountain & Elbethel, Elbethel	Sept	1 2
Shelby circuit, Sharon	"	8 9
Shelby station	"	9 10
Cherryville circuit, Pleasant Grove	"	15 16
Lincolnton circuit, McKendree	"	22 23
Polkville circuit, Clover Hill	"	29 30
Stanly Creek circuit, Dallas	Oct	6 7
McAdensville station	"	13 14
N Cleveland circuit, Casar	"	20 21
Lowesville circuit, Moore's Chapel	"	27 28
Mountain Island	"	28 29
Rock Springs circuit, Rehoboth	Nov	3 4
South Fork circuit	"	10 11
Lowesville circuit	"	17 18

WAYNESVILLE DIST--4th Round.

F. L. Townsend, P. E., Canton, N. C.

Clyde circuit, Long's Chapel	Sept	1 2
French Broad circuit, River View	"	8 9
Mills River circuit, Shaw's Creek	"	15 16
Transylvania ct. East Fork	"	22 23
Brevard station, Brevard	"	29 30
Spring Creek circuit	Oct	6 7
Leicester circuit, Camp Academy	"	13 14
Sulphur Springs circuit	"	20 21
Haywood circuit	"	27 28
West Haywood circuit	Nov.	3 4
Waynesville station	"	10 11
Canton circuit, Canton	"	17 18

FRANKLIN DISTRICT—4th Round.

C. M. Campbell, P. E., Franklin, N. C.

Cullowhee circuit, East Laport	Aug	18 19
Webster and Dillsboro Webster	"	25 26
Whittier circuit Olivet	Sep	1 2
Bryson City station	"	9 10
Bushnell circuit, Maple Springs	"	15 16
Highland circuit, Asbury	"	22 23
Andrews circuit, Andrews	"	29 30
Haysville circuit, Sweetwater	Oct.	6 7
Murphy station	"	13 14
Hiwassee circuit Notla	"	20 21
Macon circuit, Mount Zion	"	27 28
Glenville circuit, Cashiers Valley	Nov.	3 4
Robbinsville circuit, Robbinsville	"	10 11
Franklin circuit, Iotla	"	17 18
Franklin station, night	"	18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct, Tabor	Sep.	1 2
Salisbury, Main St	"	2
Concord ct, Center	"	8 9
Concord, Epworth	"	9
Concord, Central	"	15 16
Concord Forest Hill	"	15 16
China Grove ct., Bethpage	"	22 23
Lexington station	"	29 30
Gold Hill circuit, Liberty	Oct.	6 7
Ninwood ct, Wesley Chapel	"	13 14
Lorwood circuit	"	21
Salem circuit, Salem	"	27 28
Ivybemarle ct. Bethel	Nov	3 4
Ivybemarle station	"	3 4
Mount Pleasant circuit	"	11
Salisbury, Church St	"	17 18
East Salisbury station	"	17 18
Spencer station	"	17 18

ASHEVILLE DISTRICT---4th Round.

B. Atkins, P. E., Weaverville, N. C.

North Asheville	Sept.	1 2
Bethel	"	1 2
Hot Springs ct. Paint Rock	"	8 9
Marshall ct Jewell Hill	"	15 16
Ivy, Beech Glen	"	22 23
Bald Creek ct., Bald Creek	"	29 30
Burnsville ct., Shoal Creek	Oct	6 7
Swannanoa, Biltmore	"	13 14
Sandy Mush ct Moore's Grove	"	20 21
Hendersonville	"	21 22
Cane Creek ct., Sharon	"	27 28
Old Fort ct., Bethlehem	Nov	3 4
Weaverville ct., Weaverville	"	10 11
Central	"	17 18
Haywood Street	"	17 18

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion, N. C

Marion station, Marion	Aug	19
McDowell circuit, Trinity	"	25 26
Table Rock circuit, Oak Hill	Sept.	1 2
East Rutherford circuit, Salem	"	8 9
Silver Creek circuit, Missionary Ridge	"	15 16
Morganton circuit, Zion	"	22 23
Forest City station, Pleasant Grove	"	29 30
Henrietta station, Henrietta	Oct.	6 7
Rutherfordton circuit, Centennial	"	13 14
Bakersville circuit Bakers Ile	"	20 21
Elk Park circuit, Thompson's Chapel	"	21 22
Estatoe circuit, Pine Grove	"	21 22
Broad River circuit, Gray's Chapel	"	27 28
Green River circuit, Tabanon	Nov	3 4
Morganton station	"	11 12
Connelly Springs circuit	"	17 18

MOUNT AIRY DISTRICT--4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Aug	12
Stokes circuit at Rural Hall	Sept.	1 2
Sparta circuit at Shiloh	"	8 9
Healing Springs ct at Greenwood	"	15 16
Jefferson circuit at Jefferson	"	22 23
Boone circuit at Blackburn's Chapel	"	29 30
Watauga circuit at Union	Oct	6 7
Creston circuit at Creston	"	13 14
Elkin station	"	20 21
Wilkesboro circuit at Wilkesboro	"	27 28
North Wilkesboro ct. at N. Wilkesboro	Nov.	3 4
East Bend circuit at Prospect	"	10 11
Rockford circuit at Siloam	"	11 12
Mt. Airy circuit at Oak Grove	"	17 18
Pilot Mountain circuit at Ebenezer	"	18 19

WINSTON DISTRICT.—3rd Round

P. J. Carraway, P. E., Greensboro, N. C.

Thomasville station, Fair Grove, June 30, July 1		
Walkertown station Bethlehem	July	7 8
Kernersville circuit, Mt Vernon	"	14 15
Winston, Burkhead, night	"	15 16
Madison circuit Leaksville	"	21 22
Mocksville circuit, Zion Chapel	"	28 29
Mocksville station	Aug.	4 5
Forsythe circuit Lewisville (D. C.)	"	9 12
Winston, Grace Church, night	"	12
Davidson circuit, Goodhope	"	18 19
Winston circuit, Mt. Tabor	"	23
Forsythe circuit Brookston	"	24
Farmington circuit, Farmington	"	25 26
Summerfield circuit, Mt Carmel	Sep.	1 2
Danbury circuit, Mt Hermon	"	8 9
Jamestown circuit, Oak Ridge	"	15 16
Winston, Centenary	"	22 23



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great importance that the dues be paid regularly and promptly in order to meet the demands.

10 cents per month means $1.20 per year. 100 members $120.00 dues, this represents West Market. Then if we take the 40,068 members and multiply by the $1.20 per member it gives the amount of dues sent to our general Treasurer, $48,-081.60. Who can estimate the good accomplished by giving 10 cents per month with a prayer for our Father's blessing to go with it. Eternity alone can reveal the good accomplished. But let us not stop just with our dues,

"For the heart grows rich in giving,
All its wealth is living grain,
Seeds which mildew in the garner
Scattered, fill with gold the plain."

The Conference Expense Fee of 25 cents per year is very necessary to carry on the work—meetings must be attended, literature sent out, plans laid, and much work done that necessitates some expense,and this is easier met, and it is better every way for each member to be assessed 25 cents per year which means 2 cents per month.

The fact that there is such a demand all the time for money shows that the organization is thoroughly alive and doing active service. A dead man needs no money nor does he want any, but take the live, active man and he is endeavoring all the while to increase his possessions; so should we be trying to possess more and more for our Master.

"To pray and pay are faith and works with but a letter's difference between them—old but true."

A lady in a neighboring city when approached for her dues said, oh, she just joined to give the society tone, but there is no tone so harmonious to a collector's ear as the jingle of dimes and dollars. Some one has said that God does not need our gifts. The cattle upon a thousand hills are his. But this zealous, systematic giving was one of God's methods of training loyal, large-hearted men and women." Our own lives are so much enriched and our hearts so much enlarged by this work for our Saviour.

"Give strength,give thought, give deeds,
give pelf,
Give love, give tears, and give thyself,
Give, give, be always giving.
Who gives not is not living.
The more we give, the more we live."

New Members----How to Bring Them In.

MRS. RUBEN ALLEY.

Had our honored president remembered how few members I have succeeded in bringing into this society, she would surely have given this subject to another. "New Members—How to Bring Them In."

Among a large number of the women of our church the "Woman's Foreign Missionary Society" means no more than an organization to collect 10 cents per month with numerous extras in the way of Thank-offerings, etc; and they sigh if we ask them to join us.

Are not we, the members of the Auxiliary, in a measure, responsible for this? Do we acquaint ourselves with the work of the society? Can we tell what disposition is to be made of the funds we solicit? Can we tell those whom we wish to join us any of the results that have been accomplished by our missionaries in foreign fields?

Without doubt, cordial invitations to the women of our congregation to meet with the society will gain some new members, but we must depend on personal work to recruit our ranks. Can we not, each one, single out some friend or acquaintance and resolve that we will make every effort to get them to join us in this great work? Surely none would approach another on this subject without asking "Our Father's" blessing upon the effort and praying earnestly that He will prepare their hearts to respond to the appeal. Can we doubt, if we go in this spirit, that success will crown our effort?

Let us tell our friends of the interesting meetings we have monthly. Give them an idea of the spirituality that prevades these meetings. Let our conversation show them that we are deeply interested in the work, that it means to us more than merely paying dues, that we are thankful for an opportunity to help forward God's cause.

Sisters, could the grand idea impress itself upon each soul, that this is an opportunity God gives us to work with him for the salvation of those who sit in darkness; that we are privileged to assist even though in a small way, in the fulfillment of the Saviour's command to go into all the world and carry the gospel to every creature, that by helping to send the light to benighted ones, we give an expression of our appreciation of the blessings and benefits that come to us from a knowledge of that Light—surely, I say, if we think of the Woman's Missionary Society as meaning this, no woman would deny herself the privilege of becoming a member and assisting its work to the extent of her ability.

Then let us bestir ourselves and see if we cannot double our number ere the end of the quarter. If we gain new members by prayer and appeals to their sense of privilege, can we doubt that they will be both active and enthusiastic?

The Pledge.

MRS. C. H. IRELAND.

Perhaps it may not be known by all present what is to be understood by "The Pledge". I take it to mean a sum of money pledged to be raised yearly outside of the regular dues. The dues, being put at the low rate of 10 cents per month, are presumably in the reach of all, but many there are who are able and anxious to give more than the regular dues. The largest amounts we can give are but small tokens of appreciation of Him who has given us His life. These extra offerings, unless distinctly given to other specified purposes as the Scarrett Bible Training School, Francis Bumpass Memorial and the like, go to make up the yearly pledge.

When and how are these extra offerings given? Sometimes as birthday offerings, our thank-offering given after the week of self-denial and prayer, the amounts given to make any dear one a life member of the Missionary Society, also all moneys raised through the mite-boxes.

Last year there were several life-memberships and our pledge ran up to $300. Our President has asked us to give the same amount again. We cannot do less, as we must never take a backward step, but ever go forward in our work for the Master. Now we are going to raise that amount, but it will be a great test of our faith, prayers and earnestness in the work. Some of us will think, well we have paid our dues and we have promised so much on the Twentieth Century Fund that we really cannot do any more, or if any, only a very little. Dear sisters, don't let us do this, we must raise the amount pledged,first because the word of our Conference Secretary, who is our own beloved President, is given for it, then it will never do for us to fall short of what we did last year.

If each member of our Auxiliary could only remember to put one penny in her mite box every day or to do the equivalent, bring in her mite-box at the end of the year, $3.65, that means alone would raise the promised amount.

Let us all do this; also give what we can in November as a self-denial or Thank-offering and we will come up at the end of the year with our Pledge raised, our obligation met, and our Auxiliary will fell the exultant joy of the servant to whom the Lord said, "Well done, good and faithful servant."

Eczema in the Feet.

In fact, tetter, ringworm and all skin diseases are cured by Tetterine. Mr. Lee D. Martin, of San Antonia, Texas, says: "I am suffering with a violent case of eczema in my feet. Please send me a box of Tetterine. Mr. Moore, of Moore & McFarland, Memphis, Tenn., says it cured him of a similar case." Sold at druggists 50c. a box or sent postpaid by J. T. Shuptrine, Dept. D, Savannah, Ga.

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J. M. Culp, Traf. Man.
W. A. Turk, G. P. A.
WASHINGTON, D. C.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	1:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton.	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, makes close connection at all junction points.

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Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated July 22, 1900	No. 28 Daily.	No. 35 Daily	No. 108, Daily ex. Sunda.	No. 41, Daily.	No. 49, Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon..	11 50	8 58			.....
Ar. Rocky Mount	1 00	9 52	....	....	.....
	P. M				
Leave Tarboro....	12 21		6 00	..	.....
Lv. Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma.....	2 55	11 10	..	....	.....
Lv. Fayetteville...	4 30	12 22		....	.....
Ar. Florence.....	7 25	3 24		....	.....
	P. M.	A. M.			
Ar. Goldsboro.....	.....	.....	7 55	....	.....
Lv. Goldsboro..	.....	.	...	6 45	3 30
Lv. Magnolia.....	....			7 51	4 35
Ar. Wilmington...				9 20	6 00
			P. M	A. M	P. M.

TRAINS GOING NORTH.

	No. 78, Daily.	No. 102, Daily ex Sunday.	No. 32, Daily	No. 40. Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 50	..	7 35	....	.....
Lv. Fayetteville..	12 20	.	9 41	.....	.....
Leave Selma.....	1 50		10 54	.....	.....
Arrive Wilson....	2 35		11 33	.....	.....
		A. M.		P. M.	A. M.
Lv. Wilmington...				7 00	9 35
Lv. Magnolia		.	...	8 30	11 10
Lv. Goldsboro....	....	4 50		9 37	12 26
	P. M.		A. M.	P. M.	P M.
Leave Wilson....	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount.	3 30	6 10	12 07	11 23	1 53
					....
Arrive Tarboro.		6 46	.. ..	..	.....
Leave Tarboro	12 21	....	.		....
Lv. Rocky Mount.	3 30		12 0	..	.....
Arrive Weldon....	4 32	..	1 00	..	.....
	P. M		A. M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m , arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m , arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m , 3:40 p m.; arrive Nashville 10:20 a m., 4 08 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m , 5 25 p m , arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11:40 a m and 4:25 p m Returning leaves Clinton at 6 45 a m and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A well known manufacturer writes in flattering terms of the work we are endeavoring to do for the North Carolina farmers, and says that he is sorry to note that so few farmers are sending their boys to take our Agricultural course, but he will send his son and hopes that he will get here a thorough course in Agriculture, as the State needs a better system and a thorough awakening along this line. Our friend says that he saved some peas to sow in his corn, but found them all eaten by weevils, and he would like to know how to prevent it. Would also like to know if Bermuda grass seeds here, as he has heard that it does not. It is rather a curious fact that it is the business men of our State who have the greatest faith in the soil of North Carolina and its capabilities, while the men who have, all their lives, been scratching over this soil in a thoughtless sort of a way, imagining that they have been farming, are fully convinced that "farming don't pay." Certainly it has not paid them, and will never pay them till they realize what real systematic farming is. Now in regard to keeping the peas free from weevils I would sack them as soon as threshed, and would scatter all through the sacks a lot of the Napthaline balls, called moth balls, and sold cheaply at every drug store. These will usually keep them out. But examine them during the winter and if you find any live insects then put the peas into a tight box or boxes, and place on top of them an open vessel of Carbon bisulphide and close up tight. About one pound of the carbon bisulphide will do for 100 bushels. The stuff is very volatile and the fumes are heavier than air and will sink through the peas and kill every living thing there. Keep the chemical away from any fire, and fumigate in a building where there are no animals that might be harmed by the fumes, and do not breathe them yourself more than can be helped as they are very disagreeable and unwholesome. All traces of it will soon disappear and the peas will not be hurt by it. As to the seeding of Bermuda grass here, we were formerly of the opinion that it makes no seed in this climate. But we find this an error. It seeds sparsely, but it still makes some seed.

A friend in the Eastern part of the State writes that he has a large piece of well drained black soil, deep and apparently rich but it will not grow over 10 bushels of corn per acre. Will grow rice, but he finds that he cannot cultivate it every year profitably. He wants to know how to improve this land, and he is fully able to follow out any line of improvement I may suggest. Now it is very evident that land that will grow rice, but will not grow good corn lacks something that the corn needs and the rice can do without. Your land is the black peaty soil so plentiful in the Eastern section, and at the same time so commonly unproductive by reason of mineral matter. It is purely a humus soil, and has an abundance of nitrogen making matter but is seriously lacking in phosphoric acid and potash. Rice needs plenty of nitrogen while phosphoric acid and potash play a very small part in its growth, while corn needs not only a plenty of nitrogen but particularly a good percentage of potash, and hence it fails on your rich land where the potash is lacking. The food ration in the soil is one sided. You say you cannot make it pay to cultivate it every year. I say you cannot afford to merely let it lie idle each alternate year. To improve a farm you must keep it at work. While one crop farming and the cultivation of the land annually in the same crop has been the bane of the South, we will never get our lands to their best stage of productiveness till we realize that it is not rest the land needs but a rotation of crops and the judicious use of fertilizers. Our State Chemist stated at the recent meeting of the Commissioners of Agriculture in Raleigh, that our farmers buy annually about five millions of dollars worth of commercial fertilizers in this State. So far as the cotton crop of this year is concerned they would have been better off had they bought none at all, for in most of the cotton land there is such a deficiency of humus of which you in your black soil have so much, that the fertilizers have not been made available by reason of lack of moisture, and the crop is worse than it would have been without any fertilizer. I am satisfied that half the money now spent for complete fertilizers, could be saved and the crops better off and the land better improved if the farmers bought only what they need and get what they can get by proper farming, without cost from the air. Now on your black soil as I have said, you have plenty of the humus our sandy uplands need so badly. Your land is well drained, but still keeps moist in dry weather because of the moisture retaining nature of the vegetable matter in it. You can bring that land into a high state of productiveness if you farm right and you can bring the change about without any great outlay more than any farmer should be able to afford. I would suggest a three year rotation. That is divide the land into three parts or fields. Plant corn on one field and give it at first a dressing of acid phosphate and kainit in equal parts. Cut the corn when glazed and cure in shocks and at once put the soil in order with the disc harrow and sow winter turf oats, as soon as the oats are cut plow the land and apply 400 lbs. of acid phosphate and 50 lbs. of muriate of potash per acre and work it in well and then sow peas. Cut the peas for hay, and at once sow hairy vetch on the stubble at rate of a peck of seed per acre. Mow the vetch in the spring and prepare the land and plant in rice. After the rice is off the vetch will come in again without new sowing. Mow it in spring and put the land in corn and then repeat the same rotation. You will not need to fertilize the corn after the first start, but should keep up the dressing on the peas, and you will thus have an abundance of the finest hay in the world in the peas and vetch, and will have the corn fodder to balance the ration and will have a chance to make more money out of stock than you ever dreamed of. Then too in a little while you will find your corn crop increasing till you ought to make never less than 75 bushels per acre, if you breed your corn to a more prolific and shorter stemmed variety, for with the long legged, single eared corn commonly grown on your lands, you can never get the amount of corn the land is capable of making with a corn that can be planted closer and that gives two or more ears to the stalk. Then too a dressing of lime once in six years will be of great advantage. In short your land needs farming far more than fertilizers, and the plant food it needs can be more profitably applied to the crop that feeds the stock and the soil at the same time.

Over on the Catawba river a correspondent has a farm of 157 acres, but one third of which is in cultivation. He is in the mercantile business and does not live on the farm, but farms through another. Has 30 acres of pasture and can fence off more. The pasturage consists of Japan clover and native grasses. Some of this can be plowed but other parts are too rocky, and the uplands are rather thin. He wants to start a butter dairy for the Charlotte market and would like to know if it will pay him to spend $75 to $100 for a cream separator for 10 or 12 cows. Now in the first place you will need an expert in modern dairy methods if you are to make butter making profitable. There is no money in the average butter made by the average farmer in this State. None but a gilt edged article which you can get engaged by good families at a uniform rate through the year will be profitable. Having an expert butter-maker you will need the best butter cows, and hence should use the Babcock test machine to weed out those that are not paying. Good Jerseys or grade Jerseys are what you want, but there are weeds in all breeds, and there are good Jerseys and also some poor ones. Breeding from a pure blooded male you can soon breed up a herd from common stock that will be as good as full bloods. Having the expert and the cows, you want to grow the best feed for them, and to have them in the best quarters and not in any old log hovel. You will find that the winter is the most profitable time for butter, and you will want the best winter food, and hence will need a silo. You had as well try to be a dairyman without a dairy or a churn as without a silo in these days. You will want some permanent pasture, but the greater part of your cultivable land should be devoted to the growing of feed crops so that you can gradually increase the feeding capacity of the place. On the part of the pasture too rocky to plow, scatter every fall some seed of crimson clover and white clover, and give the land a little manure or fertilizer and you will soon have a good pasture. Work the rest in three fields. Corn, with all your home made manure, planted thickly and cut in August for ensilage. Follow corn with winter oats and hairy vetch to be cut in the spring for hay. Then prepare the land and apply acid phosphate and muriate of potash as heretofore advised to another correspondent, and sow peas. Cut these for hay too and prepare the stubble well for wheat. Follow the wheat again with peas for hay and follow the peas in the fall with vetch to be cut and the land planted in corn and the rotation repeated. After each field has had vetch sown on it you will not have to sow again as it will reappear in the fall every year and give you a winter cover. You will thus have but one sale crop from the land, wheat, and you will every year be getting more and more manure. A farm that sells only butter and wheat should rapidly improve and year after year be able to feed more stock. If you have not the expert dairyman and do not expect to provide all the apparatus for first class dairying I would advise you not to dairy at all, but to grow the feed in the same way and buy thin cattle every fall to feed for the beef market. Good beeves are always in demand and the feeding of beef cattle that can take themselves to market is a far less taxing business than dairying. There is no money in tin bucket butter with an old rag over the top, and if you make that sort you will certainly fail to make dairying pay.

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Lv. Washington,	"	5 00 p m	4 30 a
" Richm'nd,	A.C.L.	9 00 p m	9 05 a
Lv. Portsmouth,	S. A. L.	*6 45 p m	*9 20 a
Ar. Weldon		11 10 p m	11 43 a
Ar. Henderson		12 56 a m	1 35 p
Ar. Raleigh		2 22 a m	3 36 p
Ar Southern Pines		4 27 "	5 40 "
Ar Hamlet		6 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05
Ar. Monroe,	S. A. L.	*2 52 a m	*9 12
Ar. Charlotte,	S. A. L	*8 00 a m	*10 25
Ar. Chester,	S A L	*8 13 a m	*10 55
Ar. Greenwood		10 45 a m	1 12
Ar. Athens		1 24 p m	3 48
Ar. Atlanta		3 50 p m	6 15
Lv			

NORTHBOUND.

	No 402.	No
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50
Ar. Athens	3 08 p m	11 05
Ar. Greenwood	5 40 p m	1 46
Ar. Chester	7 53 p m	4 08
Ar. Monroe	9 30 p m	5 45
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00
Ar Hamlet, S. A. L	*11 00 p m	*7 43
Ar Wilmington		*12 05
Ar. Southern Pines, S A L	*12 02 a m	*9 00
Ar. Raleigh	2 03 a m	11 15
Ar. Henderson	3 26 a m	12 45
Ar. Weldon	4 55 a m	2 50
Ar. Portsmouth	7 35 a m	5 20
Ar. Richmond, A. C. L.	*3 15 a m	*, 20
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MARRIAGES.

HAMPTON — DEPRIEST. — At the Methodist church at Salem, on East Rutherford circuit, by Rev. J. B. Carpenter, August 16th, Horace D. Hampton and Maggie O. DePriest.

PHILBECK — O'BRIEN. — By the same, at the residence of W. S. O'Brien, the bride's father, August the 26th, David H. Philbeck and Mary C. O'Brien.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

PLINT.—John Plint was born in Cornwall, England, Sept. 2, 1846, and died Aug. 14, 1900, aged 53 years, 11 months and 12 days.

He came to the United States of America Oct. 1866, and was with the Merchants Dispatch Transportation Company of New York as expert accountant for twenty-nine years.

He was converted when between eleven and twelve years of age, and joined the Wesleyan church in 1859. He joined the M E. Church in 1875.

He was a class-leader and Sunday-school teacher about twenty years.

He married Mary Jane Gribble of Redruth, Cornwall, England, in Nov., 1874. His wife and two sons, William and Thomas, survive him.

He gave up his important position last January, and it has been filled by his son, Rev. William Plint, ever since. A large number of friends attended his funeral at Muir's Chapel, where his body sleeps to await the resurrection morn.

His faith ripened into assurance, and with great patience and cheerfulness he awaited his departure from loved friends here to be with Christ in heaven. God bless his memory.

A. G. KIRKMAN.

Greensboro, N. C., Sept. 5, 1900.

JOHNSON.—It is no uncommon occurrence that a village or neighborhood grows up around some sweet, strong character, learns to lean upon it, trust it, to love it, and finds itself utterly unprepared for the loss when that character is removed.

Such a strong, sweet character was "Aunt Selina" Johnson. More than half a century ago she settled with her husband, "Uncle Daniel" Johnson, hard by the waters of the Catawba River in Burke county.

No truer, more devoted wife ever lived. She was so perfect a mother that of the seven daughters and three sons given her, she early led just seven daughters and three sons to her Savior, and though she now sleeps by the side of her husband in the old Rutherford College church-yard, yet she still lives on in the gentle piety of her daughters and in the Christian manhood of her sons.

One of her girls is in heaven—the rest are on the way. Not in the lives of these alone does this woman survive. For fifty years she saw the villagers of Connelly's Springs and Rutherford College grow up around her. She saw the children born, grow up, marry and die.

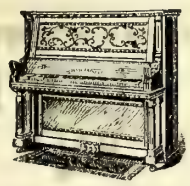
Everywhere was her gentle presence, and that to bless. No child was born but read its first page of life in her radiant, motherly face. The young mother, just out of the shadow of death, felt the courage of her presence, and in the hour of death the soul trembling on the verge of the dread unknown, always had the benediction of her touch, and went out on the strong prop of her prayer.

She was loved universally. The small jars and strife of community life, hushed and rested in her presence. It was easy for everybody to be good when she was near. The erring well knew they could never wander beyond the bounds of her charity, and every beggar learned that her bounty knew no stint. I recall one occasion when her negro cook hid the keys of the smoke-house. I asked her why she did so. She answered: "Kase if we let missus alone she done give way all we'se got." It was so with her life and her love. My husband and I loved her as our mother, and his successful career as a teacher and preacher was largely due to her kindness. He never commenced a revival without first securing her prayers.

When the trials incident to all lives came into my own home I always listened in perfect confidence that I should hear her soft step and loving voice, and only second to the relief which comes from above was the rest I had when I could cry away the cares of life upon her breast.

Dear friend of my life, we shall meet you in that land where there are no griefs nor graves.

MRS R. L ABERNETHY.



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NEWS OF THE WEEK.

Wednesday, Sept. 5th—Ex-Secretary of State Olney announces that he will support W. J. Bryan———The transport Lawton is to be sent to the rescue of the destitute at Nome City, Alaska———The court sentences Caleb Powers to life imprisonment and stays execution to allow an appeal———The anti-imperialists in their convention, nominate Donald Chaffery, of Louisiana, for president——— Populists are to hold an indignation meeting at Dunn on the 22nd at which Butler and Spears are to speak———Returns from 223 towns in Vermont show a Republican loss of 9 per cent. and a Democratic gain of 13 per cent.——— The government of South Carolina disbands the negro military company which was guilty of riotous conduct Labor day ———The war department gives out a letter from Aguinaldo, written in January 1899, giving instructions for an uprising in Manila———Alabama coal dealers sell 180,000 tons to New Orleans people who heretofore got their supply north, and 40,000 tons go to a Pennsylvania coal company———The complainants withdraw their complaint as to the rates of freight on furniture, heretofore made to the railway commission, the railroads having returned to the old rates, which are satisfactory———The Democratic executive committee decides that all white people and Croatans who voted the Democratic ticket in August and all who vote for Bryan and Stevenson and Democratic candidates for Congress in November can vote at the Democratic senatorial primaries. The committee provides for holding the primaries.

Thursday, Sept. 6th.—W. J. Morgan, who on Wednesday was nominated for comptroller of the state of New York, died yesterday———An agent of the Russian government makes a contract at Norfolk for Pocahontas coal for the Russian navy———Indiana Woman's Christian Temperance Union people inaugurate a "prayer chain" for the defeat of McKinley———The Democrats of the Eighth North Carolina district nominates J. C. Buxton for congress, and E. W. Pou in the Fourth———The Lancashire (England) cotton spinners are trying to get up a scheme to discontinue buying American spot cotton———There has been a revolution in Columbia. The vice-president has assumed authority and imprisoned the president———On July 13th Lieutenant Richard H. Brewer, with a companion, left Novaliches for Manila. He has not been heard of since ———There will be a meeting of Roman Catholics in Philadelphia September 17th to take steps to confederate all the church associations———The remains of all the dead of the navy and marine corps now buried in foreign lands since the beginning of the war with Spain are to be brought home for burial———Russia, America and France against Germany, Italy and Austria, with England and Japan yet to be heard from, is the alignment of the powers on the question of withdrawal of troops from Peking, with the probabilities of the last two being against the proposal———A negro in Wilkinson county, Georgia, has two revenue officers arrested for stealing They have a warrant issued for the negro charging interference with their duties. Substantial white men of the county say they will spend every cent they have in the protection of the negro's rights———Hanna places no significance in the result of the Vermont election— — The North Carolina Pine Association meets in Norfolk.

Friday, Sept. 7th.—The conditions have improved in India———Lord Roberts reports more fighting in Transvaal ———The coast of Louisiana was swept by a violent storm yesterday———A Pittsburg savings and loan association is declared insolvent———Americans get the contract for 300 coal trucks for the Transvaal———The California Democratic convention nominates presidential electors and adopts a platform———The treasury department is notified that the Indians along the coast in Alaska are starving———On account of the scarcity of coal, Germany is talking of repealing the duty on that commodity——— The Democratic leaders of the New York factions hold a conference and harmony is the outcome———Cuban tobacco growers petition Governor General Wood for the removal of the export duty on tobacco———Receivers are appointed for the Tunis Lumber Company, of Norfolk. The failure was a great surprise to the business public———The Manchester (England) cotton spinners in conference pass a resolution not to buy any more American spot cotton during September———The Democratic and silver parties of Nevada unite on a state ticket. The silver party denounces Senator Stewart for declaring for McKinley and demands his resignation———Workmen on the new East river bridge at New York strike on account of reduction of wages. The matter is settled and they get more pay than before they went on strike.

Saturday, Sept. 8th.—Much damage is done in Texas by the storm and loss of life is reported———Thirty Lancashire (England) cotton mills have closed and others will follow———Telephoning without wires for several miles has been accomplished in England———The two associations at the south of the cotton mills are about to consolidate in one concern———Cleveland declines the appointment as an international peace commissioner; Harrison accepts———The gulf storm caused much damage to cane and rice crops in Louisiana, but no loss of life is reported———Bryan made a quick run from Chicago to Milwaukee yesterday and addressed an immense audience there———The steel bark American is wrecked off the coast of Florida. Her captain reports several other vessels wrecked in that locality—— Fanny Davenport's former husband is arrested on the charge of cruelty to his second wife who was a divorced woman when they were married last June——— In Illinois a preacher, backed up by two bloodhounds and a posse of fifty men, is in pursuit of two negroes with the intention of lynching them if caught——— France is in a terrible dilemma regarding the Chinese question; her interests draw her toward Germany's side, and inclination leads to Russia's position——— The war department issues orders to General Chaffee to prepare to evacuate Chinese soil and a number of transports have been ordered to Taku; still the government has not positively decided to withdraw troops from China.

Now is the season when the small boy fills himself with green fruit, which invariably leads to cramps, diarrhœa or dysentery. If parents are prudent, they will have a bottle of Pain-Killer, ready for such summer emergencies. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c and 50c.

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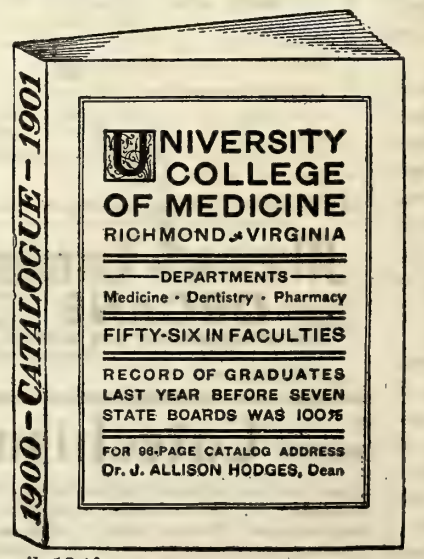
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College Message

THE NEW CENTURY.

When in the dim, gray East shall rise
The morning of thy birth—
When thy first dawn steps from the skies
Upon the hills of earth—
Shall waiting nations breathless stand
Oppressed with haunting fears
Of what thou holdest in thy hand,
Thou coming hundred years?

Or shall a glad world welcome thee
With laughter and a song,
Thou unborn child of destiny
Whose reign shall be so long?
Who knows! We only know thou
Shalt enter like a king
Into thy courts,—that we must bow,
Whatever thou dost bring.

What matter whether war or peace
Thy heralds shall proclaim—
The story of the centuries
Is evermore the same!
Thy children-years shall tell abroad,
Through all thy mighty span,
Naught but the fatherhood of God—
The brotherhood of man.

—Jennie Betts Hartswick, in the Independent.

IT IS not that presentation of truth that chains the attention and carries along with it the mental assent that does us the most good, but the truth that grips our hearts and inspires us to nobler, truer, sweeter every day living. You may have really enjoyed your pastor's sermon last Sunday, but are you a better man or woman for it this week?

PERHAPS the truth did grip your heart last Sunday and you resolved to be a better man, but you allowed the spiritual impression made to be dissipated by a frivolous conversation on the way home, or the manner in which you spent your Sabbath afternoon. Did you?

FOUR hundred and fifty conversions and six hundred dollars on the Twentieth Century Fund;—such is the report that comes from Rev. W. A. Harris of the Rock Mart Circuit, North Georgia Conference. May revivals like unto this be kindled all over our church ere the century closes!

"A GENUINE revival," says Theodore Cuyler, "means a trimming of personal lamps."

THE Rev. C. M. Sheldon has been described as a "practical idealist!" The right sort of practicality is ideal, and the true idealism is practical. Every man must be both a dreamer and a doer. Men are to work toward the pattern shown in the Mount of God. And to discern that pattern they must have spiritual vision, must dream the right sort of dreams.—Ex.

IT HAS long been our conviction that the church owes a duty to her children, and especially to her baptized children, she is not fully performing. Rev. John H. Story, writing in the Northern Methodist Review, expresses our own views so admirably we quote as follows:

"Had we, forty years ago, given intelligent attention to the winning of the children, fostering the life of the Spirit already within them; had we trained them to see and serve Christ in common things; had our homes nurtured spiritual life by precept and example, instead of associating that life so largely with evangelists and revival scenes, we would today have a church of stalwart Christians and beautiful homes and irresistible power. While the revival has been a most blessed agency for the moving of the ungodly and indifferent, it has not been the best means of stimulating and maintaining the religious life of children. We have unintentionally given our attention to the methods of the revival rather than to the Spirit and the giver of the Spirit, Jesus Christ. By waiting for the revival we have wrought harm to the church; have taught the children to connect the beginning of their Christian life with an occasion and method rather than with the ever-present Christ; have allowed ourselves lazily to wait for circumstances to accomplish that which God has given us as our bounden daily duty, and have arranged to bestow our labors upon the most unproductive material, when we should have given first attention to the most productive. A few generations of children kept for God would find the world turned to God. The homes at present nominally Christians would soon make the whole world Christian."

WHILE there is still uncertainty as to the number of lives lost in the mission stations in China, the names of 27 Americans have been given to friends at home. Consul-General Goodnow, of Shanghai, reports 93 American and British missionaries murdered, and 170 unaccounted for and probably murdered. According to his statements the deaths have been proved of 22 Americans—8 men, 8 women, and 6 children; and 35 British—9 men, 16 women, and 10 children. The manner of their death, whether or not it was painful and cruel, we do not know, but who doubts they have received the martyr's crown? We know, too, that others are ready to take their places, and meet undaunted the same fate if necessary. The missionaries have not been the cause of the troubles in China, yet they have been in places of danger, and suffered vicariously for the greed of European Governments. Despite this fact there are numbers of consecrated women and men whom the love of Christ and of the souls for whom he gave His life will constrain to go unterrified, that they may take to them the glad tidings of His great salvation. We believe, too, that the church will be stirred as never before, and that the different Mission Boards will rally nobly to their support. So may it be.

AS REPORTED BY ONE OF THEM.

THEY were all active, enthusiastic workers—the little group of women that had met in the ladies' parlor of West Market St. Church, to confer about the finishishing touches yet needed to complete their beautiful house of worship. Pardonable indeed was the pride and pleasure they took in it, for had not the price of a large expenditure of their time, thought, business sagacity and downright hard work been paid towards its erection, and especially its tasteful furnishings? There had been much informal discussion, but the chairman was in place, who finally said:

"'We are all agreed, I believe, ladies, on this handsomest set of pulpit furniture We agree, too, I think, that nothing that is in good taste and in harmony with the surroundings is too costly for the house of God. I, for one, am willing to go through with the strain of a Chrysanthemum show this fall, and to put a mortgage on my next year's strength for another that fall, rather than get something of inferior quality. But we must hurry up, for Conference will soon be here you know, and everything must be in perfect order for the occasion to which we are all looking forward with so much pleasure."

"I would not mind all this fixing up," quickly spoke up Mrs. B., "if it were not for that very fact that Conference is coming."

"Why, what do you mean?" inquired Mrs. Chairman. "Do you suppose it will make much wear and tear on our church in so short a time?"

"That is not what I was thinking about. I would not mind any amount of necessary wear and tear. But just to think of that horrid tobacco chewing and smoking that will come along with it!"

At this there was no small stir—every lady involuntarily glanced down at the fresh new carpet and up and around at the unstained walls. And the meeting took on new interest,

"If I were to see a minister spit on this carpet," said an aggressive looking sister on a front seat, "all the gospel he could ever preach wouldn't do me a particle of good. And as for this ladies' parlor, if they were to get to smoking in it, why——"

"Are you not just a little ultra in your feelings?" interrupted the chairman. 'Besides, you don't suppose any member of our Conference would do an ungentlemanly thing like that!'

"Your memory may not reach as far back as mine," answered Mrs. B "But when the Conference met here before in our old church, we ladies worked like Trojans to have it in apple-pie order, and after it was all over some of us never did feel it was right clean anymore. Why the registers were so filthy the stains could not be gotten off, and for months afterwards whenever a fire was made the odor that came up with the heat was simply disgusting."

"I remember that," said an elderly lady in the rear. "All that sister B says is true, and besides, the Sunday-school room in the basement was a cloud of smoke all day long."

"Fortunately we have no basement, and I just know they won't smoke in our nice new Sunday-school room," replied Mrs Chairman.

"You should have been in Winston two years ago," put in a lady who was there. Why the pastor's study was the smokers' den. I believe, too, most of them were visitors, but anyhow, your beclouded basement wasn't a circumstance."

"But our pastor does not smoke," they all chimed in triumphantly. And had he been there he would surely have been deeply affected at how they gloried in him.

"This is really a serious matter as I see it," persisted Mrs. B. What shall we do? It wouldn't do to put up a sign, 'No Smoking or Chewing Allowed,' would it? I don't suppose the stewards would allow that. Nor to ask the pastor to make a request That would sound like a reflection on our guests. What do they want to use the vile stuff for anyway!"

No one had any solution to offer to the difficulty and the meeting, judging from the mingled hum of animated voices, was in a state of chaos, when a bright little sister, with just the least bit of a twinkle in her eye, arose, and waving her hand for attention, remarked: "Ladies, I do think we are unnecessarily troubled over this matter. Why, the members of our Conference are just the nicest set of men you ever saw. I vouch for it, there is not one of them who would think of defiling this beautiful temple of God by entering it with a suspicion of tobacco upon his breath or person. Moreover, when the next General Conference meets in Dallas, Texas, it will be from the Western North Carolina Conference that a memorial will be sent asking that no applicant for admission to the M. E. Church, South, be admitted who does not solemnly promise to abstain from the use of it in any form or fashion"

Such a vigorous clapping of hands and a general sigh of relief as they all arose to depart! The last thing distinctly heard above the commotion was the voice of sister B. calling back from the door, with an incredulous shake of her hard little head, "That is a very pretty speech you have just listened to, sisters mine, but—you just wait, and we shall see what we shall see!"

CONTRIBUTIONS.

TOPICS OF THE TIMES.

The Adjustment of the Church of the Future to the Life ot the Future.

BY CHARLES F THWING, D. D , LL D ,
President of Western Reserve University.

The Church is Christianity incarnate. Christianity is humanity living in, and for, and by Christ. Christianity is truth—but truth means a mind to understand Christianity is duty—but duty means a doer. Christianity is doctrine—but doctrine implies a will to believe The Church is a religious, an ecclesiastical person. The Church is, therefore, to adjust itself to truth, to duty, to doctrine. The Church is to adjust itself to this great and diverse thing that we call "life." The Church is to adjust itself to the future. The question, therefore, is: How is the Church of the future to adjust itself to the life of the future?

The Church of the future will adjust itself to the material conditions of the future. The present age is a material age. The future age is also to be material. The material character arises in part from the newness of the country. The woodman's axe precedes the sculptor's chisel. Often we lament that the time is so material. We regret that absorption in things is so deep. We should not regret; we should not lament. The Church should not find its mightiest triumphs in such a time. For to the Church, as it stands for Christ and Christianity, a material age turns. A material age is restless; Christianity stands for peace. A material age is full of disappointment; Christianity stands for hope and fulfilment. A material age recognizes the brevity of its own duration, the lowness of its own ideals, its powerlessness to satisfy the dearest wishes of the human heart. Christianity stands for the infinite and the permanent satisfaction of life. Lament that the Church is flung into a material time? Nay, rejoice! As from the crude products of petroleum are made the brilliant dyes, rivaling the colors of the rainbow, as from dark caves is plucked the sunshine of the diamond, so from the hard materialism of our time is to come forth a Christianity more substantial, more vigorous, more spiritual, more triumphant.

And to this fact of materialism is the Church to adjust itself. The Church is to give up no one of her doctrines. She will still hold the faith once for all delivered to the saints. She will not surrender one of her wise methods But this materialism may cause her to hold her truths in different relations. The perspective of truth will change. The materialism of our time demands that the Church be a working Church, that Christianity be a very practical Christianity. The age demands what the Church can do. The Church will write no new creeds, but will inaugurate new methods. The Church will not add new intellectual forces, but rather will add a new force to all old forces. It will offer, not mysticism, but intense practicalism. Its ideal is not Madame Guyon, but Clara Barton and Florence Nightingale. Its symbol is less the golden cross flying on the church spires than the simple red cross glowing over the heart.

We shall get a new conception of the Christ, of Christianity, and of the Church, through such an endeavor. The Church has been developed more on its philosophical, doctrinal side than on its practical Our creeds are a good deal better than our practice. We are now to see a development on the side of life. The Church, coming to a material age and giving it of its life, will receive a clearer thought of the Christ, more real, more vital, more personal.

The Church of the future is also to adjust itself to the intellectual conditions of the future These intellectual conditions represent, for our present purpose, a demand that the Church shall emphasize the reason of and for things. The Church must stand ready to answer that little, that infinite question, "Why?" The Church is most happy to do its best to answer that question. The Church must address herself more and more to the reason of men. It no longer bases its claim for the receiving of its beliefs upon its own "ipse dixit." It demands that the ground of faith be examined. It asks that truth be tested, and that whatever part is proven false be flung aside It believes that the Bible is the Book of God, but it is eager for the reasons for the belief to be declared. It believes the doctrines of the creed, but it asks that each soul be able to say "credo" for reasons convincing to itself. For Christianity is according to reason. Christianity is not anti-reasonable; it is not opposed to the fundamental principles of thought. Christianity is super-reasonable; it is, in certain respects, above reason; it is divine. Christianity is also sub-reasonable; it goes below the ordinary principles of the human mind; it is divine.

The Church of the future is to adjust itself to the social conditions of the future. This is the most important of all these adjustments We are living and we are to live in a time when the foundations of human society are to be tested. Socially, is the family to remain the social unity? Industrially, are capital and labor to remain as armed neutrals? Economically, is competition to remain the method of trade? Is the present condition of human society sound? Nature represents the rule of the strongest. The fittest survive. The unfittest and unfit die. Does the phrase, "To him that hath shall be given, but from him that hath not shall be taken away even that which he hath," represent what is and what ought not to be, or what is and what ought to be? Is modern society founded on the basis of the Sermon on the Mount? Are the meek inheriting the earth? The American people are going through a transformation from a small, widely scattered agricultural people of similar aims, methods and conditions, to a great people, crowded into towns, having diverse employments, having aims, methods and conditions very unlike. It is no wonder that we hear the cry of poverty, the cry of suffering childhood, the cry of wronged innocence. The "song of the shirt" has ceased to be a song and has become a cry, a moan wrung from the heart. The laborer feels that he becomes labor simply, and his manhood becomes less than his work; his soul goes into a spade. The hoe owns the man rather than the man the hoe. The capitalist knows that he must buy labor and every other commodity in the cheapest market, and sell his produce in the highest. All this represents the field of the modern Church. The Church has converted the individual. Can it convert society? The Church has caused private trusts to be well administered. Can it cause public trusts also to be well administered? The Church has helped poor men. Can it remove poverty and the causes of poverty? The Church has been conservative. Can it become aggressive? The Church has been led. Can it become a leader? The Church has been and is a great social force. Can it become a great sociological force? The members of the first church at Jerusalem had "all things common." Communism there failed. Can the modern Church be fitted to some form of socialism and not fail? The Church has been at some times inclined to hold itself aloof from life. So far as the Church has been remote from life, so far has it been powerless. The Church must keep itself in touch with life. Whatever interests man cannot be foreign to the Church. The Church may or may not approve of many socialistic movements. The Church may or may not approve many movements to improve society through the statute book. But the Church must know these movements. The Church must be ready to pluck the one sweet drop of truth and beauty from the thorny rose-bush of public debate. Emotional extravagances, intellectual eccentricities, sensationalism, intellectual expression and impression, should not prevent the church from knowing that humanity is more or less expressive in its feelings, more or less eccentric in its thoughts, more or less fond of receiving and of giving sensations. The Church should take humanity as it is, and make humanity what it should be. An age which sees the Salvation Army going on its triumphant march round the world should not fail to impress the Church with the duty of knowing and of using every movement of the age for the impression of human kind, and for the improving of human kind by any agency which may impress or improve.

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of Truth."

This adjustment will give to the Church a new sense of life. Coming into life, life will come into the Church. That church which is remote from life is a church dying. Its temples may be splendid, its services ornate, its wealth great, its past stored with stories of prophets and martyrs, its palaces hung with the glories of the Old Masters, but remote from present life that church is dead—thrice dead. But the church which has a message for men, for men here and now, a message of hope for the despairing, a message of guidance for the lost, a message of inspiration for the careless, a message of love for the indifferent—such a church as humanity seems to come into it, goes forth to humanity. Let us never forget that the Christ who came to humanity came into humanity. "He became man."

It is also to be said that this adjustment of the Church to the varying conditions will give to us great denominations, will give us great and noble divisions of the Christian forces. It will give to us denominationalism without sectarianism. For life is infinitely diverse, and the Church should minister to the infinite diversity. The monarchical system of Roman Catholicism, the oligarchical system of the Episcopacy, the republican system of Presbyterianism, the democratic system of Congregationalism, will each find a devout acceptance. The system of doctrine which begins with the severity of God will find a hearty reception in minds inclined to the monarchical system of ecclesiastical rule. The system which begins with the authority of the human will will find acceptance with those who are inclined to emphasize the republican or the democratic method. The system which is the more systematic and orderly and logical will appeal the more strongly to minds of a certain type, and a system which is not systematic but a series of actions, which is content to bind Christ's two commandments upon its brow, will seem to minds of another type more acceptable. A philosophy the Holy Spirit will be to some help and to some harmful. A service co posed of prayers which the lips of sai have said, a service inlaid with psal and hymns which martyrs have sur rich in historical associations, sugg tive of the glories of a noble past, v be to some more pleasing; but a serv which is simple, direct, plain, will ha to others the richest value. The app of the Church to life will give divers in unity, and also, it may be added, u ty in diversity.

I fear that I may have given the i pression that the Church is in peril breaking into fragments through t bending of itself to the needs of m Some one may ask, "If the fable of O is to be repeated—are the Christian f ces again to be scattered?" Let me once say, the Church is one. Christi ity is complete and whole. The Chu is one, but the Church is great in po and large in relationships. Truth is co plete and comprehensive; but because is so comprehensive it will minister diversity of condition and variety need. The Christ is unchanging, the unchanging Christ is to be preac to changing man under constantly cha ing conditions. The substance of Gospel lasts, but methods change, means vary as conditions are alter This universe of ours, so far as we kn it, is subject to constant change. two tides ever sweep up the beach in same orderly ripple, no two spring ti dawn in the same way, after winte long night, no two summer tides bl toward the autumn in the same tints beauty; but the great earth itself swi to and fro, jarless and noiseless. great Sun is still found in his appoin place at the proper hour, and the wh universe moving through infinite sp keeps harmony with itself. So J Christ is the same, "the same yesterd today and forever." So the Christia of Christ is the same yesterday, to and forever. So the Church, founde the Christ, is the same yesterday, to and forever.

"Our little systems have their day;
They have their day and cease to
They are but broken lights of The
And thou, O Lord, art more than th

Cleveland, O.

Another Pentecost and How Shall We cure it?

BY REV. W. G. MALLONEE.

(Concluded from last week.)

Look yonder at that 'phone. T stands a man, and he is talking to s one, but I can see no one there but self but he is talking to some one tw or may be fifty miles away. But ca man hear him? Yes, he can hear but let some one walk up and d from that beautiful machine the ja which the chemicals are placed that erate the electricity and by so breaks the connection, then the man halloo himself hoarse but he can heard. But why can't he be heard Is the machine less perfect than be No. Well, what is the matter? N thing, but the energy that conveye sound has been taken away and th chine is powerless to do any service let the machine again be surch with the energy that conveys the s then the man can talk and be too. So it is with the church. Sh have machinery and equipage an

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erything that money and brains can provide, but unless her ministry and membership be surcharged with the Divine presence she may speak but a dead world will never hear her voice; she may move but the dry bones will not live. Our Lord recognized this truth when, before His ascension, he led His disciples out as far as Bethany and showed them all the world, with vast fields stretching to the distant shores, already white unto the harvest and said to them: "Go, teach all nations;" go tell them of the cross, of its victim, of His rising power, of His life-giving energy. Go, tell it in populous cities, in rural districts: thunder it along the highways and out into the hedges and out into the by-ways of earth; go, tell it with such power that the earth, ocean and air will grow tremulous with the sound, and a dead world, Lazarus like, shall leap from its winding sheet and step out into the life of the Son of God." But our Lord said to them: "You are not ready yet, tarry ye at Jerusalem until you are imbued with power from on high." "And they waited in Jerusalem until the Holy Ghost was poured out upon them." "While they were waiting with one accord in one place there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Oh, what a change! Then Peter, who had denied his Lord at his trial, could stand in the face of his enemies and charge them with the murder of the Lord of Glory. He was not afraid then of what might be the result of his boldness of speech, It was God speaking through him, and as a result of that sermon, there were three thousand souls saved on that day. There was power in the occasion because the Holy Ghost was there

It was not the purpose of God that this manifestation of power should be confined to this occasion alone but that it should continue with the church through all time, and we have a perfect right to claim His presence today.

I don't think that I am an extremist with reference to the conditions that pertain in the church today. I don't believe that God has left the church to the merciless waves. The church is still afloat It may be true that we are tempest-tossed; it may be that the waves beat hard upon us and the fogs may be gathering thick on our horizon; but blessed be God, He who rode Galilean waves and stilled her tempests is still aboard. The church is not going to die. It will be preserved to the end of time. The present organization, like the old Jewish theocracy, might become a thing of the past; our Christian institutions might decay, but God will still have a church somewhere in the world, and while it is not at all probable, yet it is altogether possible that the very people to whom we are sending the gospel today will some day send it back across the waters to our posterity. Are we threatened with the crushing influence of idolatry? We answer yes. The monster, in hideous form, has crept into our government, our churches, our schools, our homes, threatening the safety of our Christian institutions, and the only hope of rescue from his grasp is the return to the church of Pentecostal power. O, brethren, let us not be satisfied until we are so filled with the spirit of power that we can combat the monster on every contested field, and flash the fires of another Pentecost right in his face, and he, with conquered determination and disappointed hope, may hie away to his native hell, and then let the church of God throughout all this land raise the shout of triumph and let its notes be heard not only throughout Christian America, but caught up on the wings of the wind and wafted across the waters, and the nations beyond the seas swell the anthem, until, lifted to the portals of glory, the church triumphant above shall send it rolling along the streets of the city, "the Lord God Omnipotent reigneth"

I believe the need of another Pentecost is a conceded fact today and the question of the hour is: How are we to secure it? How shall be brought about a return of Apostolic power?

In answer to this question we have a few suggestions to make:

1st. Before anything can become to us a living reality, we must believe in it. Have we such unwavering faith in the personality and offices of the Holy Ghost that He is to ourselves a living reality? Do we know Him as the cleanser of our hearts, and do we know Him as the witness of our sins being forgiven? Does He witness with our spirits that we are the children of God? Do we feel His inspiration as we are making our sermons, and when we have finished the sermon, do we feel that it is not the product of man's wisdom but of the wisdom of God? And then we go to the pulpit to deliver this message to dying men, do we feel His power moving our very souls, that we speak not of ourselves but that the Holy Ghost is speaking through us?

2nd. We must expect the Holy Ghost to come to us and we must not question the manner or result of His coming. If he comes in some mysterious way not known to us and stirs up the mire and clay of our corrupt hearts and makes us loathe ourselves and get down in the dust at some old fashioned Methodist mourners' bench and pour out our soul in bitter repentance until God shall say: "Son, thy sins are forgiven thee," then as the new life springs up in the soul, if the Holy Ghost says shout, let us shout and no one question our right to do so. One of the most sacred institutions on earth to me is the Methodist mourner-bench, the place where our fathers and mothers got religion, but decay has inscribed her name there, and just as soon as the hand of time can wipe from these altars the tear stains of our fathers and mothers this old sacred institution that God has honored in bringing so many millions to heaven will be forever gone. The old Methodist class meeting, the place to which my father and mother used to lead me and where I received so many good impressions that will live with me while time shall last is about gone; the love feast is going; the quarterly fasts are not observed; our family altars are decaying. These institutions that gave Methodism such power in other days and served so wonderfully in lifting her to her present high position are almost gone, and with their going the power of Methodism to save dying men is decaying. O, brethren, shall we ever have these forces brought back to us again?

3rd. Let us quit talking adversely about these institutions. Every time that Methodist bishops or editors or any one else speaks or writes to the public against the utility of this institution he breaks a rib of Methodism. If bishops and others can save the world without the mourner's bench, let them do it; but if others think best to use it let them do so. If somebody wants to enjoy themselves, quietly let them do so; if some one else wants to shout, don't criticise them. Let all our connectional officers and all our editors and all our people quit speaking adversely of these things, lest we wound some one, and let us all, with one faith, one desire, cry almightily unto God for a return of Apostolic power.

4th. And now, lest I be understood as opposed to the advanced movements of the church, I wish to say that I am in perfect sympathy with every forward movement of the church, whether it be in the way of song books or new machinery or new methods. The Young People's Hymnal is a most excellent book, and I frequently use it in my services, so is also Gospel Hymns, New Life and many others, and I join heartily with our young and older people in singing these excellent songs, but observation in my work has convinced me that they can not take the place of our old hymn book. And yet many of our young people, who do the most of the singing for our church services, as well as our Sunday schools and Leagues, know nothing of either these old hymns or tunes, so if one starts one of these songs in the congregation they must sit mum as statues. Again, I would not be understood as even intimating that a mourner's bench is the only place where people can be converted, if so, I would be compelled to disclaim my own conversion, but my opinion is that, discourage the use of either of the old hymns or the mourner's bench, is to do Methodism an injury, and I believe if the noble, self-sacrificing men in the field who know none but Jesus and Him crucified, and who glory in nothing but the cross, were to speak out the result of their experience and observation they would endorse this opinion.

"What Have You Done for the American Bible Society?"

A thousand times has this question been asked within the past year by presiding elders and bishops at the many quarterly district conferences of the Methodist Episcopal Church, South; and various have been the answers returned by the pastors But most usually the replies which I have heard, have been, in substance, "Nothing as yet, but I intend to take up the collection."

I trust that this intention has been carried out and that at the approaching annual conference the pastors will be able to report much more numerous collections and liberal contributions than in the past. I appreciate the difficulties which lie in the way. The calls for collections are numerous, and those for the Twentieth Century Fund are vigorously pressed just now. But the dissemination of God's Word, which lies at the bottom of all our church enterprises, must not be neglected If so, everything else will suffer. The American Bible Society, which is the only agency we have to do the work, needs our support. Its receipts last year fell off heavily, while golden opportunities are presented and loud calls are coming in to send out the Word of Life

Let every one then, do the best he possibly can, as we earnestly pray God that His Word may have free course and be glorified. T. H. LAW

DEAR EDITOR: I send you herewith the obituaries of two of our best women. They both died on the afternoon of September 12th, within a few minutes of each other. Mrs Baird's funeral was at 3, and Mrs Sloan's at 4 30 p. m., September 13th. It was a sad day for our church and community. The large congregation of sorrowing friends and relatives who attended the funeral services bore eloquent testimony of the esteem in which these noble women were held by the people. Yours, IRA ERWIN,
Franklin, N. C.

See our obituary page.

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Safeguards the food against alum.
Alum baking powders are the greatest menacers to health of the present day.
ROYAL BAKING POWDER CO., NEW YORK.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Southern Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

YOUNG MEN WANTED!
With fair education and good character, to learn Telegraphy, Railroad Accounting and Typewriting This is endorsed by all leading railway companies as the only perfect and reliable institution of its kind. All our graduates are assisted to positions. Ladies also admitted. Write for free catalog
Fall Term opens August 15th.
GLOBE TELEGRAPH COLLEGE,
June 13-tf Lexington

Ocean Grove Camp-Meeting.

Here I am at this "Mecca of Methodism" again. Three years ago I attended the Summer School of Theology at this place to my delight and profit, and thought then I would attend other meetings here ere this. But time flies and duty has called in other directions. But it is hard to find another place eq al to Ocean Grove. It is an ideal city in its situation, beauty and government It is situated on the New Jersey coast, on the Atlantic ocean about six miles south of Long Branch and about 30 miles from New York City. Wesley Lake lies between it and Asbury Park, a beautiful city named for Bishop Asbury.

Ocean Grove is governed by trustees of the Methodist church. It has a fine system of water works, electric light and power plant, and many other conveniences unknown to some cities which pay much higher taxes, and yet they use no blood money in paving streets and running their city government, because no saloon has ever been licensed in this city, neither will they allow cigars and tobacco sold. No wheeled vehicle rolls over these streets on Sunday. Not even President Grant was permitted to enter the city on Sunday in his carriage Perhaps there is no city in the world where the Sabbath is observed as it is here. No bicycles, milk or ice wagons are seen on the streets on this holy day. The train is not allowed to stop at this station, while the cars suspend all operations, so that the thousands in this beautiful city can spend the quiet hours of the day in worship and praise while the billows of old ocean seem to make music in praise of Him whose spirit moved upon the face of the waters.

There are four buildings where special services are held during the summer months—the Main Auditorium, with a seating capacity of from 12,000 to 15,000, the Young People's Temple, the Tabernacle and a Chapel. In some of these several services are held daily. The Main Auditorium in many respects is the finest in the world. It has no center supports, is built of iron, ceiled with pine with a hard wood finish, is well ventilated and lighted, having more than 2 000 electric lights. The choir is in the rear of the speaker where 500 can be seated. A large pipe organ with several pianos and violins with a harp and flute compose the instrumental part of the music. Good performers and 500 trained voices make music never to be forgotton.

The Tabernacle is a memorial building of Bishop Jones. Here is where the holiness meetings are held, and at almost every service the shouts of praise are heard Perhaps some of my readers are ready to say these meetings are run by the cranks and extremists, but not so. The Bishop conducted one of these services daily, while others were conducted by leaders in the Methodist church. More than that I heard no extreme views advanced more than I find in the Bible and our own Methodist Discipline. Is there not danger that some so called extremists will run our ministry to the other extreme and close our mouths to the fundamental doctrine of heart purity, Christ au perfection, holiness, sanctification, etc.? For while we differ on the definition of terms and about the time of receiving the blessing, hundreds and thousands thirst for something they have not. At Ocean Grove the church does not leave this work to unauthorized evangelists, but calls its members into this higher and better life

Then in the Young Peoples' Temple there is a service daily for the salvation of the young people, while the service in the chapel is like an old fashion Methodist class meeting. Thus the air is full of the spirit of song and praise. I have found no place like it for spiritual growth Many feel that it is the next place to heaven. The fire that burns here with such a holy glow is carried by the thousands who attend, to many parts of the globe I would like to write of the other summer meetings here, especially the Summer School of Theology, but my space is full

W L GRISSOM.

Polkville Circuit.

DEAR ADVOCATE:—Bro. Cook, our beloved pastor, is too busy these days, it seems, to write anything to the ADVOCATE from Polkville circuit, so one, who during his ministry among us, has been watching the onward move of the cause of Christ through Methodism in this section, takes the personal liberty of sending the ADVOCATE a few lines from this work.

During the revival season up to this writing, on the entire circuit, there have been more than seventy five conversions besides a gracious revival among the church members in general. More than thirty of these conversions were at one point on the charge—Polkville church. The meeting at this point continued 14 days. The power of the Holy Spirit was present at every service reclaiming backsliders and converting sinners.

Many were known to attend some of these services for the first time without any sympathy for the meeting who were powerfully convicted of sin and went to the altar, going away happy in the Saviour's love.

We rejoice all the more because of the fact that the church at Polkville is new, and that it has been overshadowed by dominating influences averse to the spirit and progress of Christianity, especially through the Methodist church

This was a great meeting because we think that many of the barriers to the progress of the church here have been broken down during the meeting and that Methodism is making itself felt in power throughout all this section

Bro. Gibson did all the preaching here. He preached with singular power and great earnestness.

Bro. Cook, during his entire ministry on this circuit has built two new churches, besides a handsome parsonage. Bro. Cook is truly a man of God, and no work can long remain in the rear with such a pastor to guide it

May God's blessings continue to crown his labors. METHODIST.

Polkton, N. C., Sept. 14, 1900.

Bryson City Station.

As I am a subscriber to your paper and a regular reader of its columns, it has occurred to me frequently that occasional mention of the various Sunday-schools in the connection would be helpful to all concerned. So I am sending you a few notes in regard to our church and Sunday-school at Bryson City.

The different interests of the church seem to be growing quietly, but steadily under the direction of the pastor, Bro. Nicholson. He has secured the Conference collections in full.

The Sunday-school and Epworth League especially are advancing. The League has a membership of about forty and is in a flourishing condition.

We have succeeded at last in getting a home for our pastor. Since this work was set off as a station, ten years ago, there has been no home for the preacher, but we are glad to report a long stride forward in that direction. A parsonage was bought in July. The ladies having already secured the necessary furnishings the preacher moved into it at once. As soon as he was settled it was a great pleasure for the people to meet at the parsonage and leave behind some substantial tokens of their regard.

But it was about our Sunday-school that I set out to write in particular. It is increasing in members and interest.

We have just lost, temporarily one of our best scholars, Willie Kerr. But we are gratified to know that he goes out leaving a fair reward behind. Willie has just received the Swain county appointment to the A. and M College. He is the first representative this county has ever sent to that institution and has made the highest general average ever made at the James L. Robinson Institute. We expect to hear from our school fellow in the future. He has already had the distinction of being selected page for the Ninth Congressional District in the last House of Representatives. Willie is a grandson of the late David W. Kerr, of Alamance county, the noted farmer and stock raiser of the Piedmont section and a cousin of the Ferguson boys, of Waynesville, who have taken high rank at both Annapolis and West Point. W. M.

Naomi Church.

DEAR BRO. CRAWFORD:—Tomorrow, the 16th, Rev. W. B. Holcomb commences a special meeting with us at Naomi church. I have no disposition whatever to offer an apology for engaging evangelistic help and especially such as Bro. Halcomb offers, but desire to enter my protest against what really amounts to an insinuation sometimes by those who would report themselves as heroes of victories, that the need of special help in special meetings means the absence of faith in God, and the people on the part of the pastors who engage special help. Oftentimes utterances of the authors of such insinuations are tinged with boastfulness that smack of self.

I hope that no pastor who engages special help puts his faith in his helper rather than in God.

Special help or no special help, the real power is from God. We are expecting a great meeting. Pray for us.

Fraternally,

S. D. STAMEY.

Randleman, N. C., Sept. 15, 1900.

Gates Circuit.

MESSRS. EDITORS:—Pursuant to announcement made by the pastor of Gates circuit, the Sunday-school Conference assembled in the church at Gatesville on the 13th day of July 1900. After prayer by the pastor in charge the following proceedings were had:

The address of welcome, delivered by little Janet Walton, a sweet little girl of ten summers, was well delivered and merited the unstinted praise of all who heard it, to which Casien Harrell responded in a very meritorious style, showing his powers of oratory and eloquence to be second to none in the entire district, after which the preacher in charge proceeded with the regular programme, consisting of reports from Sunday-school superintendents, recitations and singing.

The recitations were very fine and was well calculated to impress every one present with the fact that the Methodist were forging ahead in their efforts to improve their Sunday-school pupils in a literary point of view.

In regard to the singing must say that each song was beautifully rendered and evidenced the fact that musical talent of a very high order was scattered over the circuit.

At or near noon, dinner was announced and Old Gates covered herself with glory, as far as feeding the inner man is concerned.

Between the acts the Pastor in Charge sanwitched Bro T. J. Casten who came forward and delivered a very forcible address, replete with deep thought and understanding. At its close, the Conference adjourned to meet with the church at Sunbury some time during the year 1901.

J. F. ROBERTS,
Secretary.

MOZLEY'S LEMON ELIXIR

Regulates the Liver, Stomach, Bowels and Kidneys:

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c. and $1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After two years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS,
Eld. M. E Church, South.
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir. R. L. ROCCO.
300 Hernondo St., Memphis, Tenn.

A Card.

This is to certify that I used Dr Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars. H. A. BEALL.
Clerk Superior Court Rondolph Co., Ga.

JOHNSON'S KIDNEY PILLS
25 PILLS 10 CENTS
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NOT SIMPLY RELIEVE.

" * * * Oh, what a blessing your Kidney Pills have been to me. I could not straighten up for a year, and walking nearly killed me. Now I could run a foot-race, and when I see a man humping along, I tell him to get a box of Johnson's Kidney Pills and get well." J. L. JONES,
VEST POCKET SIZE. Canton, Ohio.

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WILS WILLIAMS, Secretary.

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OTHER BELLS. LOWEST, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
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From Randleman.

DEAR BRO. CRAWFORD:—I see my friend and worthy successor, Bro. R. S. Webb, has been attacked in his pulpit at Mt. Pleasant and, after a severe battle, he succeeded in putting to flight the bumblebees. The account does not say whether the bees got any blood or the preacher any honey.

Another preacher was attacked in the parsonage, just as he was starting to the church to preach. The aggressors were men, women and children from Whitehall Church, who "came, saw and conquered." The pounding was severe, but the preacher and his family submitted as gracefully as they knew how, without any resistance. For such tokens of thoughtfulness and appreciation we have not words to express our gratitude.

We hope by God's help to express it in more faithful service, rather than in words.

We have some noble people in the country as well as in town—God bless them and make us a blessing to them.

J. B. TABOR.

Sunday-School Work.

As Field Secretary of the North Carolina Sunday-school Association, I will visit the following places, the Lord willing, on dates named, for the purpose of holding meetings in the interest of the Sunday-school work. The co-operation of workers and friends of the Sunday-school is earnestly solicited.

Pastors and superintendents are especially requested to confer together and arrange places of meeting, and have thorough local announcement made at all Church and Sunday-school services, and through the newspapers, and make any other necessary arrangements.

Brethren, I come with the earnest desire and purpose to help in this great work, but the extent to which I can be of service depends largely upon your preparing the way. J. W. BRYAN,
Field Secretary.

North Carolina S. S. Association.

OUR PLATFORM: Better work—more people—in the Sunday-school.

APPOINTMENTS.

Newton, Catawba Co., Tues. Oct.	9.
Lenoir, Caldwell Co., Wed. Oct.	10.
Hickory, Catawba Co., (night) Thur. Oct.	11.
Morganton, Burke Co. Fri. Oct.	12.
Marion, McDowell Co. Sun. Oct.	14.
Marshall, Madison Co. Tues. Oct.	16
Hendersonville, Henderson Co. Wed. Oct.	17.
Columbus, Polk Co. Fri. Oct.	19.
Brevard, Transylvania Co. Sun. Oct.	21.
Murphy, Cherokee Co. Tues. Oct.	23.
Bryson City, Swain Co. Thur. Oct.	25.
Webster, Jackson Co. Fri. Oct.	26.
Waynesville, Haywood Co. Sun. Oct.	28.
Asheville, Buncombe Co. Wed. Oct.	31.
Rutherfordton, Rutherford Co. Fri. Nov.	2.
Shelby, Cleveland Co. Sun. Nov.	4.

Literary and Historical Association.

At the recent conference of gentlemen and ladies held in Raleigh, it was determined to take steps for the organization of a State Literary and Historical Association. The undersigned were appointed a committee to prepare an address to the people of the State, setting forth briefly the purposes of such association and extending to all persons and organizations that may be interested an invitation to meet in the city of Raleigh on Tuesday night of Fair Week, October 23rd prox., at 8 o'clock, in the Auditorium of the Agricultural Building.

The chief purposes of this Association will be:

First—To promote the reading habit among the people of North Carolina.

Second—To stimulate the production of literature in our State.

Third—To collect and preserve historical material.

In carrying out these purposes the Association will hope to aid in the improvement of our public schools, in the establishment of public libraries, in the formation of literary clubs, in the collection and republication of North Carolina literature worthy to be preserved and now rapidly passing away, in the publication of an annual record or bibliography of North Carolina literary productions, in the collection of historical material and the foundation of an historical museum, and in the correction of slanders, misrepresentations and other injustice done our State.

We are confident that much good can be accomplished by an association composed of even a few members who shall earnestly endeavor to promote these purposes. We therefore invite all, both ladies and gentlemen, who are interested in this movement to be present at the time and place above indicated, to take part in the conference that is to be held, and to enroll themselves as members of the Association.

WALTER CLARK,
GEO. T. WINSTON,
W. J. PEELE,
THEO. B. HILL,
HENRY J. STOCKARD,
D. H. HILL,
MISS REBECCA CAMERON,
MRS. J. VAN LANDINGHAM.

Weekly Crop Bulletin.

Splendid weather for gathering crops and for other farm work prevailed during the week ending Monday, September 24, 1900. The temperature was much lower, in fact a few degrees below the normal during the first half of the week, though rising slightly above normal the latter portion. The mornings of the 18th and 19th were very cool, and light frost was reported to have occurred at high altitudes in the mountain districts. The weather remained very dry in many counties, while in others beneficial showers occurred both at the beginning and at the end of the week. The amount of sunshine was abundant. While the absence of rain is causing further delay in fall plowing, a general or heavy rain would not be beneficial on account of the possible injury to open cotton, with which the fields are now dotted.

A Wonderful Germ Killer.

Skin diseases, such as tetter, eczema, ringworm, salt-rheum, or anything of the kind, are cured by Tetterine. It kills the germs, and the skin becomes healthy. Its efficacy is well established. Hundreds of testimonials can be shown by J. T. Shuptrine, Dept. D, Savannah, Ga. Send 50c. for a box postpaid if your druggist doesn't keep it.

Grand Excursion to Norfolk, Va.

Southern Railway will operate an Excursion train from Charlotte, N. C., to Norfolk, Va., September 25th, 1900. Leaving Charlotte 6.30 p. m., fare for round trip $4 00. Concord, 7:18 p m, $3.75; Salisbury, 8:15 p. m., $3 50; Greensboro, 10:00 p. m., $3 00; Durham, 11:59 p. m. $2.50; Raleigh, 12.50 a. m., $2.25; arriving at Norfolk 7.30 a. m.

Tickets will be sold for regular trains Sept. 29th., at approximately low rates Marion to Salisbury, Norwood Branch, Wilkesboro Branch, Mt. Airy Branch, Madison Branch, Ramseur Branch including Reidsville, Chapel Hill, Oxford, to connect with excursion train. Two days and one night in Norfolk.

See your agent for further information or write R. L. Vernon, T. P. A., Charlotte, N. C.

Our Job Office Department.

We have frequent inquiries from our preachers and others about doing job printing. Heretofore we have not been prepared to fill such orders. But being desirous of furnishing the best printing service for our preachers and others, we have arranged with a first class job office to have all printing done, promptly, and in the best style at the lowest possible rates for good work.

Letter and bill heads, circulars, pamphlets, visiting cards, catalogues, conference minutes and all kinds of plain and fancy work will be promptly done.

Write to the ADVOCATE office for prices and give us your orders. We are prepared to give satisfaction.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29 1y nrm

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A No 7 "Blickesenderfer" Typewriter $50 for	$35.00
A "Chicago" Typewriter $35, for	30.00
A Commercial visible Typewriter $50, for	35.00
A Mead (Armada) Bicycle $50, for	30.00
A Whayne Sewing Machine $25, for	20.00
An International Dictionary, Unabridged (Indexed) $10.75, for	8.00

All the above are brand new and will be sold for cash. Address,

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Most Vicious Where Malaria Thrives.

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CURES IT IN ONE NIGHT.

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W. W. CALDWELL, Chicago, Ill."

A. B. GIRARDEAU, Sole Manufacturer, SAVANNAH, GA.

sep 19 tf

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Prospectus and Announcements will be sent on application. Address
CHAS. C. WEAVER, PH. D., or A. C. REYNOLDS, A. B.,
jly 4 2m. Rutherford College, N. C.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	1:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton.	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv 9.00 a m
Ar Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory ...	5:35 p m	5:30 a m	4:25 p m
" Newton ...	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville ..	9:21 p m	1:12 p m	.....
Ar. Chester.	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, makes close connection at all junction points.

L. " NICHOLS, Gen Man. E. F. REID Auditor Chester, S. C.

Greensboro Nurseries,

JOHN A. YOUNG, Proprietor.

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

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July 18 tf

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THE CHRISTIAN LIFE.

The Master's Touch.

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skilful hand:
Let not the music that is in us die?
Great Sculptor, hew and polish us; nor let
Hidden and lost, Thy form within us lie!

Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may be come
Thy perfect image, thou our God and Lord!

—Selected.

Paying the Fare.

When Jonah took it into his foolish head to run away to Tarshish "from the presence of the Lord," he went on board of an outward-bound vessel, and "paid the fare thereof." That was an expensive excursion. He lost his money. He lost his time. He lost the approval of his conscience and the smile of God. He would have lost his life but for a miraculous rescue; and he returned to Joppa a sadder and wiser man. When any one attempts to run away from God, he is sure to be overtaken, when any one chooses a seductive path of sin he pays dearly for the folly.

I see it announced in the daily journals that a certain heart-broken young wife has been divorced from a worthless husband for "cruelty and desertion." It was all in vain that her parents besought her not to intrust her heart and her happiness to one who had a rotten character behind a handsome face and polished manners; she took the reckless risk, and has paid the fare thereof. In all my life long observation I have almost never known a marriage contracted in opposition to the wishes of loving parents that has not turned out badly. The wages of filial disobedience are apt to be death to happiness.

Not long ago I met a man whom I had known in his better days; he was reeling along under the escort of a policeman towards the station-house. Poor creature! he was paying the toll on the devil's turnpike. The heartless saloonkeeper who sold him the poison will be required to pay his when he reaches the judgment-bar of a righteous God. Let the young understand that every pathway of sensual indulgence—whether it leads to impure books, or to salacious scenes in a theater, or to any gratification of sensual lusts, will sooner or later encounter a toll gate of retribution. Can any young man or maiden take hot coals of fire into the bosom, and not be scorched?

Roads to gross sins that pollute the body and soul are not the only perilous ones. There is a pathway to political preferment, into which bright and ambitious young men are pushing; is in name for the service of the people, yet too often only for party or self advancement. The "fare" they pay is a constant worry, a temptation, a trick and intrigue, a readiness to descend in character in order to ascend into high office, and a wretched demoralization of conscience. Civil office ought to be accepted as an honorable and sacred trust; but unfortunately the atmosphere of "practical politics" in our country is so contaminating that few clean men stay in it long without a smirch on their reputations. Whoever chooses that road of ambition, let him count the cost.

Over in yonder city streets today are thousands of men mad to get rich. That appetite grows by what it feeds on. "He that loveth silver shall not be satisfied with silver," and they who determine that at all hazards they will win wealth must pay the penalty. Gold is an excellent servant when held in trust for God and good men; it is a cruel master when it owns its possessor. "How do you feel today?" was asked of a millionaire who at fourscore was tottering along feebly for an airing. "I feel better," was the pitiful reply, "I feel better today; stocks are up!" The poor rich man was almost in sight of eternity; yet he was hugging his money-bags as a drowning man hugs a plank. Whoever travels the thronged road of covetousness must "pay the fare thereof."

I could multiply illustrations; but they would all point to the one great solemn truth that sin is about the costliest thing in God's universe. However smooth its tongue and bewitching its promises, the wages it exacts is death! It always "finds us out;" and Christians need to remember this as much as the most worldly minded slave of Mammon or the most impure slave of sensual appetite. It was one of God's prophets who fled from the path of duty into the path of inclination, and "paid the fare thereof." Even some ministers have been overtaken on the road to Tarshish, and have been glad to get back penitently to their right field of labor in Nineveh. The "meek will He guide in His way."

Is not a life of godliness costly, too? Yes, but in quite another way. The straight road towards heaven by the redeeming love of Christ Jesus hath "a fare thereof" also. Repentance and faith are demanded at the entrance-gate. "If thou wilt enter into life," says Jesus, "keep my commandments. He that would come after me, let him deny himself and take up his cross and follow me." All the richest graces, all the noblest deeds of love for others, all the grandest achievements for the glory of our blessed Master are costly. Crosses are the price of unfading crowns. There is this mighty difference between the "fare" on the two roads into eternity. On the one, the wages are paid—in hell! At the end of the other, the reward is paid—in heaven!—Theodore L. Cuyler.

The Life of Daily Faithfulness.

W. L. WATKINSON, D. D.

Let us, day by day, do all the good we can. The apostle was intent on beneficent action, and day by day he sought strength for such action and looked for renewal through it. He did not put faith in the periodical doing great of deeds, but in the faithful pursuit of a daily helpfulness. In one of her letters Miss Havergal writes: "The bits of wayside work are very sweet. Perhaps the odd bits, when all is done will, really come to more than the seemingly greater pieces the chance conversations with rich and poor, the seed sown in odd five minutes, even the table d'hote for me and the rides and friends' tables for you."

This doing of good in a small way at every opportunity makes many rich. Said the painter of antiquity: "No day without its line," and so one by one his masterpieces came to perfection. Let our motto be, "No day without its beneficent deeds, although that day may be simple and obscure," and we, too, shall turn out masterpieces which no mere artists can rival.

Let us live the life of daily faithfulness, and we shall rejoice as those who find great spoil. The years shall only clear our vision and show us more glorious things; they shall render the ears more acute, that they may catch wonderful whispers we now miss; they shall bow the body to the earth, but they shall give to the soul wings and crowning mercies. When our heart and flesh fail us, God shall be "the strength of our heart and our portion forever." What nobler work, what greater blessedness can we ask than this? The world may not know us to applaud; but what to us is the world when God approves?

The Duty of Being Cheerful.

We speak much of the duty of making others happy. "No day should pass," we say, "on which we do not put a little cheer into some heart, make the path a little smoother for some one's tired feet, or help one fainting robin into its nest again." But we are not accustomed to think of the duty of being happy ourselves. Yet the one duty is taught in the Bible as clearly as the other. Jesus said his disciples should have tribulation in the world, but he said in the same sentence: "Be of good cheer."

Thas is the problem which is set before us as Christians. We are to live cheerful. The fact is, however, that not all Christians are cheerful Christians at all times Some are scarcely ever cheerful—are habitually uncheerful. Others are cheerful only at times, when the sun shines and all things go well with them.

The truth is, there are in the ordinary life a thousand pleasant things to one which is unpleasant. It is a shame, therefore, to let one roughness or pain spoil us for all the gladness of a thousand good things, the one discordant note mar for us all the music of the grand symphony.—Forward.

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THE HOME.

The Joy of Living.

REV. JULIAN S. CUTTER.

O give me the joy of living,
And some glorious work to do,
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter,
Where tired feet now stray;
Some burden to make lighter
While 'tis day.

O give me the joy of living,
In the world where God lives, too;
And the blessed power of giving,
Where men have so much to do;
Let me strive where men are striving,
And help them up the steep;
May the trees I plant be thriving
While I sleep.

On the fields of the Master gleaning,
May my heart and hands be strong;
Let me know life's deepest meaning,
Let mo sing life's sweetest song;
With some faithful hearts to love me,
Let me nobly do my best;
And, at last, with heaven above me,
Let me rest.

Simpler Living.

Moralists and philosophers are constantly telling the world that the best elements of human happiness are the simplest and most frugal. There is a constant cry for simplicity of living, but some of those who make this cry are unable to adapt their own lives to their own beliefs. We believe in the beauty and the good sense of simple living just as we believe in the highest and best principles of religion, but the weakness of our human nature is so great that we do not live according to that which we know to be wisest and best. It is not strange that there should be a cry for simplicity in an age when it is manifest that a great deal of the unrest and the unhappiness of domestic life is due to too elaborate and expensive living.

Too many people have not the moral courage to set up a standard of their own based upon their own income and their own positions in life. Mrs. A. has not the moral courage to put a straw matting on her floor when she knows that Mrs. B. has a Wilton velvet on her floor. Mrs. D. has not moral courage to serve simple refreshments at her entertainments when she knows that Mrs C. serves ices and all sorts of expensive and unnecessary luxuries at her "at homes" The Smiths, with an income of two thousand a year and one servant, make a strenuous effort to ape the style of living of the Whites who have eight thousand a year and three servants The wife of the clerk tries to imitate the wife of her husband's employor. It is an age of vulgar and unwise imitation. The writer overheard a significant bit of conversation between two women on a street car not long ago. One said to the other:

"I am going to get some lace curtains for my parlor today. Have you noticed the Barton's new lace draperies? Well, I told my husband that if the Bartons could have lace curtains in their parlor, there was no reason why we couldn't have them, for my husband has as good pay as Tom Barton."

"You are just right," said the other woman. "I told my husband today that if Tom Barton's wife could wear a silk-lined dress, I couldn't see why I should not have my next dress lined with silk, and I'm going to have it so, you see if I don't."

And it was but yesterday that we heard a woman say: "If I could entertain as my friends entertain I would love to do so, but I cannot do it, and so I simply do not try to entertain at all."

Now, what connection is there between the spirit of true hospitality and elaborate entertaining? The fact is, that the over-elaborate method of entertaining in vogue at present is killing that beautiful spirit of true hospitality that prevailed at one time. Elaborate living, elaborate dressing, elaborate entertaining, are destroying the happiness of many American homes. There are homes in which the whole end and aim of life would seem to be the accumulation of fine furniture and bric a-brac, the care of which imposes a great burden on the mistress of the home, and the expense of which makes a mighty inroad in the family income. There are other homes in which the elaborateness of the table is the family weakness. The money expended for unnecessary and positively injurious food in such homes would give a college education to the children, who are not thus educated because their parents "cannot afford" to send them to college. All forms of elaborate living impose an unnecessary burden on boah fathers and mothers, and destroy the peace and harmony of true home life. Many homes have been wrecked by a constant striving for the unattainable in the style of living. We saw one day a red flag floating from the piazza of a home that had been thus wrecked. A young couple had started out in life under an utterly false standard. It was a standard based not on their own incomes, but on the income of others. They adopted a style of living that involved them in debt, and they had neither the courage nor the sense to retrench when they saw the inevitable result of their folly if it was continued.

The remedy for all this wrong living lies largely with the women of the home There will not be simplicity in home life until the wives and mothers declare that such simplicity shall reign in their homes. Women far more than men set the pace for the social world. Women far more than men fix the standard of home life.

It is true that

"The hand that rocks the cradle
Is the hand that rules the word."

It is true that if there is ever a revolution in the world of dress and fashion, a revolution in the laws governing the home life of the day, that revolution must be wrought by the women of the world.—Zion's Herald.

"I Can't Afford It."

She was a handsome brunette; tall, straight, graceful, and had a host of friends A sister lived in a distant city, and this dear girl longed to see her. The fare was $6.00 round trip during the week, but $2.00 on Sunday. She would go on Sunday. "Why not go through the week?" asked a loved friend. "I can't afford it."

"Life consisteth not in the abundance of things a man possesseth." What an old-fashioned truth is this. It seems that I hear mother now telling me this. Dear mother! How she taught us to cherish the commandments This girl's mother had taught her the same After all, the bread and-butter problem lies at the door of much Sabbath breaking. The railroads think they can afford to run the trains, and multitudes think they cannot afford to miss the cheap chance Break the holy Sabbath for four dollars? Is that your price for disobedience? The railroad has a higher price. It will not run for four dollars, but for thousands it will. To what have we come? Break the Sabbath for thousands of dollars? Where is the profit at the last? Is this the end of life? In what does life consist? Is Jesus right? This beautiful girl never saw it that way. Suppose all Methodists did as she, and all Epworthians—for she was both? Where, then, would be the church, the league? No! We will go to see the sister some other day, and trust God for the four dollars extra. And think you not that it will be given? I tell you yea, for the Lord hath spoken it. The one thing we cannot afford is to be disobedient to the divine command, whatsoever it be. "The statutes of the Lord are right rejoicing the heart."

To that fair, lovely Epworthian, with vigorous, abounding life, the hope of the church, whether it be in the Southland, or under Canada's sky; whether favored with many advantages, or struggling upward over a rough way, this is my message:

YOU CAN AFFORD IT.

1. To be obedient. 2. To do nothing you will mourn over when you are dying. 3. Do nothing you should be ashamed you had done were the Saviour to appear before you after the doing.

"Do you think, Mr. Preacher," said a man to me once, "that my dear mother in heaven knows how I am living? If I thought she did I would reform!" Ah, that is not it. He knew what mother desired of him. The boy that regards his mother's will only so long as she is near is not the boy mother admires. So with the Christian. The Saviour has left his will. He may not appear visibly at our side. Our motto is: "Whom having not seen we love." We can afford to love him always with all the heart. "If ye love me, keep my commandments." This we can afford to do always.—Rev. J. R. T. Lathrop, in Christian Endeavor World.

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SUGGESTIONS TO PASTORS.

It is a matter for profound thanksgiving that successful revival meetings are being held in many pastoral charges of our Conference. From many places there comes the cheering news of gracious outpourings of the Holy Spirit and the conversion of souls.

There have already been many accessions to the church membership. and there will be many others before the meeting of the Annual Conference. It is of the highest importance that persons be properly instructed before they are received into the church. The General Rules ought to be read and expounded to them, and they ought to be earnestly reminded of the nature and obligation of the vows they assume.

In many cases, we fear, these vows are taken hastily, without understanding their full meaning, or their binding nature. Take all the time needed to explain and have the candidates for admission to understand these wows. To do so will amply repay all the labor it costs.

Again, see to it that the new member be supplied with the Bible, the Sunday-school magazine and the NORTH CAROLINA CHRISTIAN ADVOCATE

We can never have a stable, useful, reliable and intelligent membership with only half our people reading the right sort of literature. What St. Paul said to Timothy is capable of a very wide application, "Give attendance to reading." The taste for reading, the ability to read intelligently, and the habit of reading, must be cultivated and developed if it is not already found in the new convert.

The first place, always and everywhere, should be given to the Bible—the pure word of God. In it we find the truths that assure our own hearts and drive doubts and fears away. In it we find the bread that nourishes our faith and satisfies our souls. In it we find the promises and precepts that make us strong and true, and the weapons which put the evil one to flight. Every convert should have the Bible and read it daily.

Next to the Bible, in importance, is our Sunday-school Magazine. This is a periodical of rare merit. It contains parts of the Sacred Scriptures in both the old and new versions These are commented upon, analysed, illustrated and explained with remarkable fullness, clearness and ability. Nowhere do we find more real valuable suggestions and instruction than are contained in each number of the Sunday-school Magazine, and to one who desires to study the Word of God it is an invaluable assistant.

See to it that every new member becomes a subscriber to the NORTH CAROLINA CHRISTIAN ADVOCATE. Its editorial pages, its Christian life, its home, its Sunday-school, Epworth League and missionary pages, will furnish just the kind of information that will nourish the mind and soul of the young church member and enrich his or her life and experience.

It is a sad fact that too many of our members, after joining the Church, do not perceptibly grow, and alas, many of them go back to the world. This can be remedied to a large extent, and most of those who devote themselves to God can be developed into useful, influential and happy Church members. It is as important to nourish the spiritual life of the young convert as it is to secure his conversion. Christ said to Peter, "Feed my sheep, Feed my lambs."

THE DEVELOPMENT IN THE WEST.

A recent visit to Murphy, which is the capital of Cherokee county, and is located near the Georgia line, in the extreme western part of North Carolina, gave us an opportunity to see the fine mountain country beyond Asheville, and to form some idea of the strides that part of the state is making in its onward progress.

What is known as the Murphy Branch of the Southern railroad, extends from Asheville to Murphy, in a southwestern direction one hundred and twenty-four miles. Almost this entire section of country is mountainous, and much of the scenery surpasses in picturesqueness and grandeur that passed before reaching Asheville from the East.

The railroad follows the valleys and water courses as they wind around or cut through the mountains, and in most cases it climbs over the high hills rather than tunnel them.

The streams most frequently crossed are Hominy, Richlands and Scott creeks—Pigeon, Tuckasegee, Tennessee, Nantahala, Valley and Hiwassie rivers These are all beautiful streams. The water in them is clear and cool and runs swiftly everywhere, and in many places dashes over rocks and shoals and boulders and leaps over precipices and cataracts and goes foaming and dancing and singing on its way to the sea.

The mountains crossed, are the Balsom, the Nantahala, the Red Gap and the Cowie. All these are covered with trees with heavy foliage, and in the distance look as if their top was a solid mass of green.

The railroad winds like a serpent's trail over these great elevations, and the engine, with immense labor, puffs and pants and slowly pulls its train up these immense grades. That over the Nantahala is said to be the steepest in the United States, and it looks like a switchback road.

On this line of road are many fertile and beautiful valleys, which, with the hills for a background, with farm houses and villages stretching along and covering the banks of the streams that, like a silver thread, wind through the lowlands and sparkle in the sunlight, with growing crops and horses and cattle feeding in the pastures, presents a succession of landscapes unsurpassed in beauty, and gradually unfolds to the eye like an endless panorama.

Thriving towns are found all along the way. The one of first importance is Waynesville, then Bryson City, Murphy, Canton, Clyde, Whittier, Dillsboro and Andrews. Freight trains are seen at most of these places loaded with chestnut, oak and hemlock bark, lumber, eattle, or minerals of some kind.

In almost every village there are from two to four churches and a school house, and the people, in the main, look to be intelligent, thrifty and healthy. It is evident to any one, who is in possession of the facts, that the country possesses vast resources, but because of the scarcity of people and the lack of money, it is not being developed as rapidly as it ought to be. If the population there was as numerous in proportion to the territory as in the New England States, in a little while this whole section would be converted into a garden spot and become one of the richest, healthiest and most desirable parts of the earth to inhabit. It looks to us that this entire section offers the greatest inducements to capitalists and to people of enterprise and business capacity.

The lands are highly adapted to the growth of wheat, rye, oats, corn, peas, sorghum, Irish potatoes, cabbage, and all varieties of grass. Fruits of many kinds are grown with little trouble, and the hillsides everywhere are easily converted into vineyards. Poultry, hogs, cattle, horses and mules can be cheaply raised, and the mountains are filled with many valuable ores and minerals.

The Southern Railway is giving this section very good shipping facilities, and we were told that there is more freight created and hauled by the Murphy branch than by any other line of the same length.

Our church is pretty well established in all the counties penetrated by this road, and Methodism seems to be keeping pace with the progress of the country.

AN INTERESTING VISITOR.

Dr. E. L. E. Ector, of Missoula, Montana, called at our office on last Saturday. He is a native North Carolinian, is the son of Dr. J. G. Ector of Guilford College, and he left the State twelve years ago in search of a drier climate. He is now on a visit to his father and other kinspeople, and will spend some time in Guilford county.

The doctor says it never rains in Montana, but that there are perpetual snows on the mountains, and through the summer these melt and fill up the streams, and by means of canals, ditches, and the use of some machinery, the lands are regularly irrigated. This is done by the farmers combining in certain sections and jointly managing the water supply, and by companies establishing great plants and charging so much a month for irrigating an acre.

Wheat is one of the principal products of the soil and large quantities of it are grown; but the price of it is very low. He says every flour mill, of any size, in the State is owned by a Trust, of which Mr. Rockefeller, the Standard oil magnate, is one of the largest stockholders. This mammoth combination has money and power enough to largely control the local price of wheat and flour.

He also says that all the mines of any considerable value are owned and controlled by these great combinations and they fix, to a great extent, the price of labor.

Doctor Ector expressed the opinion that North Car-Carolina offers a better opportunity for the investment of capital profitably than Montana, and, while the laborer can command better wages there than in our State, the middle classes have a much better chance here than there.

The farmers are turning their attention largely to fruit culture, and especially to the growth of apples, which is found to be more profitable than wheat or vegetables. The climate is much cooler than ours and rarely does it get too warm in summer to sleep under a blanket or two at night. We are glad that the doctor called, and hope his visit to his native State will be altogether pleasant.

THE CHINESE SITUATION IMPROVING.

Order has been restored at Pekin and there is less excitement and disorder throughout the Empire. The Boxers still retain their arms and a war-like attitude, and at given points are massed in considerable numbers. In a battle at Eight Temples, twelve miles from Pekin, September 16th, fifty Boxers were killed.

Our Government has entered upon negotiations with Li Hung Chang, who represents the Chinese government, and it is thought that the other powers will do the same.

It is probable most of the troops will be withdrawn from China in the near future and retained in Manila which is sufficiently near to be quickly sent to China at any time needed.

The Department of State has sent a note to the German Government politely declining to accept the Emperor's suggestion, and request the Chinese government to deliver up to the powers the prominent leaders in the Boxer movement, before negotiations are entered upon for the settlement of the existing differences.

A NOTED PHYSICIAN DEAD.

Dr. Hunter McGuire of Richmond, Virginia, who was the medical director of General "Stonewall" Jackson, died at his country home on September 19th. He has long been one of the most eminent and successful surgeons in the South, and had a large patronage from North Carolina. All who knew him will hear with sor-

row of his death.

For many years he filled the chair in the Medical College of Virginia, and also founded the University College of Medicine in Richmond. He was the author of several important medical works, had served in leading positions in medical and surgical organizations of the country and was chairman of the Historic Committee of the Grand Camp of Virginia Confederate Veterans.

He will be greatly missed by the medical fraternity and others.

Our Autumn Rally Day.

We hope our pastors and Sunday-school superintendents will not forget that the third Sunday in October has been fixed by the church as Missionary Rally Day. A program of exercises has been prepared by the Board of Missions, and can be had in large or small quantities by writing to our Publishing House at Nashville, Tenn.

The service has been carefully arranged by those who are experts in that line, and with a little timely preparation every Sunday-school may have a profitable day.

The children and young people are always ready to enter with enthusiasm into such occasions, and we hope every congregation will observe the day. The object of Rally Day is two fold. First to impart instruction and develop resources, and also to help up the missionary treasury.

Notice.

The special proposition made by us at the District Conferences expires by limitation on the last day of this month. We cannot extend it. We greatly appreciate the lists of new subscribers sent us by the pastors. In all cases we have put their names on our mailing list, and if any have not received the ADVOCATE regularly they will please inform us.

Be sure and send us a postoffice order or check for the amount due before the month closes. Also send us what you owe for the Twentieth Century Edition.

Pastors of circuits will greatly oblige by sending us a list of their post-offices at once, on a card.

EDITORIAL NOTES.

The Editor left this morning for a trip North. He will be absent a week.

We shall be obliged to any one who will give us the correct postoffice address of Mrs. M. A. Shore and Mrs. F. A. Dorsett.

We received a communication from Bishop Fitzgerald this week written from Asheville. It is full of sunshine and good cheer and we are sorry it came too late for this week's issue.

Rev. A. W. Plyler brightened our office on Tuesday. He ran over from Asheboro to Greensboro, as he said, to attend to a little business. He is looking well, is in fine spirits and will have a good report at Conference.

Rev. John R. Brooks, of Reidsville, spent Tuesday evening of last week with us. Dr. Brooks has been taking a needed vacation with friends and relatives in Chatham county. He goes back to his charge with renewed energy and vitality.

We learn that Rev. R. F. Bryant closed on Tuesday a good meeting at Rehoboth, six miles south of Greensboro. Large congregations attended the daily services and a number of persons professed faith in Christ. Bro. Bryant was assisted by Revs. T. E. Wagg and A. G. Kirkman.

Rev. J. B. Carpenter has been appointed to take the place of C. G. Little on Examining Committee for first year. He will examine on Discipline and Watson's Institute, part 4th.

Col. John R. Webster, of Reidsville, spent several hours in Greensboro on Sunday and dropped in to see us. He is taking much interest in the senatorial contest and is a strong friend of Gen. Carr.

An elegant new church, costing with its furniture about $20,000, was dedicated by the Presbyterians of Spartanburg, S. C., on Sabbath the 9th inst. Rev. Dr. Chas. R. Hemphill, of Louisville Theological Seminary, preached the sermon. Rev. Dr. J. S. Watkins, formerly of Raleigh, is the pastor.

Rev. F. H. Wood, D. D., held his fourt Quarterly Conference for West Market St. Church, Greensboro, on last Sunday. The day was very inclement and many who desired to be present could not attend the services—but a good congregation was present. The sermon was strong, practical and edifying.

Rev. J. P. Davis, of Jackson Hill, N. C., writes: "Have been engaged in revival work for the last four weeks and will be at it for the next four weeks. We are having some gracious revivals on Jackson Hill circuit this year. Hope to send in more new subscribers before long. With best wishes for the ADVOCATE."

Littleton Female College opened last Wednesday. Greensboro furnishes two teachers for that wide-awake school—Misses Lota and Nina Troy—one has charge of the art department and the other the music. They are daughters of the late Rev. R. P. Troy and are young ladies of unusual ability and merit, President Rhodes has done well to secure their services.

Rev. J. C. Troy, of Jonesboro, editor of Trogan's Notion, called to see us on Tuesday. We are glad to learn that his health is improving, and he begins to feel as if he might do light work in the Conference. We shall rejoice to see him fully restored and able to take his place again on the effective list—and spend the remainder of his life in his loved employ.

Rev. R. S. Webb has just closed a most successful meeting at Holts Chapel, two miles east of Greensboro. He had some valuable assistance but did most of the preaching himself. The Holy Spirit was present in great power and in all 24 persons professed conversion. Bro. Webb has held meetings at all his churches, they have all been profitable occasions and great good has been done.

President Peacock informs us that everything is running smoothly at Greensboro Female College. Up to this writing 104 young ladies have entered as boarding pupils and several others are expected this week. The day patronage is also good. Mrs. Lucy H. Robertson, the new lady principal, has everything well in hand and all the members of the faculty are present and at work. There is every indication of a good year everyway.

In another column we publish a letter from Rev. G. G. Rankin, editor of the Texas Christian Advocate, in which he asks help for the Methodists who suffered from the storm that swept over Galveston and did such fearful destruction. Be sure and read Dr. Rankin's letter and respond to this call as liberally as possible. You can send the amount you are willing to contribute directly to the Texas Christian Advocate, or to us, and it will be forwarded.

The following lists of subscribers have been received since our last issue.

Rev. Seymour Taylor 3, Rev. John W. Moore 1, Rev. J. R. Brooks, renewal, 1, Rev. F. L. Townsend 3, Rev. R. H. Penland 1, Rev. C. M. Campbell 1, Rev. J. H. Weaver 2, Rev. B. F. Carpenter, renewal, 1, Rev. W. M. Robbins 1, Rev. W. H. Perry 2, Rev. J. A. Bowles 3, Rev. G. G. Harley 10, John E. Holder 1, S. J. Gaston, renewal 1,Rev. A. W. Plyler renewal, 1, Dr. R F. Fentress renewal, 1, J. C Ainy 1, E. D. Rutledge 1.

Rev. J. R. Brooks, D D., occupied his pulpit at Main Street Methodist church last Sunday, preaching two able sermons. His morning text was taken from Paul's second epistle to the Corinthians, 6th chapter, 10th verse, "Sorrowful yet always rejoicing." No statement contained in this remarkable chapter of seeming paradoxes is so hard for the unconverted mind to understand, said Dr. Brooks, as this one. It seems to be a contradiction. How can a Christian be sorrowful and rejoice at the same time? Dr. Brooks said it was an experience attainable by every renewed soul. Sorrow may come from external conditions, and joy by faith. Paul was not insensible to suffering; he felt it keenly; he rejoiced that he was doing the will of God and was worthy to suffer for His sake. It is human to mourn the death of loved ones; Jesus wept at the grave of Lazarus. By faith the Christian looks beyond the afflictions and sorrows of the present world and rejoices in the glory that is to come. Dr. Brooks said he was not certain but that the more like Christ one becomes the more sensitive he is to wrong. It is equally true that the more spiritual the Christian is the more he rejoices in the love of God. "Are you sorrowful because God in his providence has taken loved ones away? Rejoice that they are safe from all sorrow and care and that you will meet them again if you are faithful unto the end. Are you sorrowful because your property has been swept away? Rejoice that you have treasures laid up in heaven. Are you sorrowful because friends have forsaken you? Rejoice that you have a Friend that sticketh closer than a brother." At the conclusion of the sermon a collection amounting to $45 was taken for the benefit of the Galveston sufferers, which was increased to $50 on Monday and telegraphed to the Relief Committee. Dr. Brooks was much refreshed by his vacation and has resumed his pastoral duties with increased energy and zeal.

Davenport College.

DEAR BROTHER: We opened on the 29th of August with about 50. We now have more than 75. Our prospects are good—much better than at this time last year. Our classes are now hard at work, and making satisfactory progress.

Truly Yours,
C. M. PICKENS.

Sept. 22, 1900.

Revival Notes.

DEAR BROTHER: Our meeting closed at Mt. View last Thursday night resulting in 18 professions and 7 accessions with other candidates to receive. Pray for us. Truly yours,
W. H. PERRY.

Danbury, Sept. 19th.

DEAR BROTHER: We closed a meeting at Spencers Mountain about a week ago. God graciously blessed us. There were between 40 and 50 professions. Twenty-one joined our church with some more to follow. Some will join the Baptist Church. Yours in His name,
R. M. COURTNEY.

DEAR ADVOCATE: We have just closed a series of meetings in our new church at Caroleen, which resulted in the conversion of 102 souls with 41 accessions so far. Quite a large number of church members were reclaimed from a backslidden state. We have had 79 accessions to that church during the present year and nearly that many to our church at Henrietta. We hold a special meeting with this church to begin the first of October. Rev. J. H. West, of Stanley Creek, was with us four days in our Caroleen meeting and did us some excellent preaching. Bro. J. B. Carpenter, our neighbor, preached once for us, to the delight of his many friends. We are closing up our 4th year pleasantly and with success. The good Lord has been with us. Sincerely,
J. A. BOWLES.

Twentieth Century Fund Western N. C. Conference, September, 1900.

Asheville District,		$5,500.00
Charlotte	"	3,300.00
Franklin	"	2,605.50
Greensboro	"	2,000.00
Morganton	"	6,252 00
Mount Airy	"	3,100.00
Salisbury	"	2,300.00
Shelby	"	8,916.00
Statesville	"	2,500.00
Waynesville	"	3,000.00
Winston	"	2,300.00
Total		$41,773.50

The above report represents amounts reported by Presiding Elders till about Sept. 1st, except $2,700, added to $400 for Mt. Airy District. The above amounts include school property. The few reports of pastors make it impossible to give accurate and full report to date.

S. B. TURRENTINE,
Secretary.

Charlotte, N. C., Sept. 24, 1900.

An Appeal.

MY DEAR BROTHER: Will you not open a subscription list in the columns of your excellent paper and call for contributions to aid our striken Methodists in the great storm district including Galveston and the coast country? We have sustained awful loss of life and property, the extent of which can not be estimated. In the Houston District our church property was damaged over $100,000, and other sections have suffered greatly. We are doing everything in Texas to aid our people in this extremity, but the fearful calamity goes beyond our ability. Therefore we call upon the Church to help us in this fearful desolation. Direct whatever help you get to L. Blaylock, Publisher of Texas Christian Advocate, Dallas, Texas, and it will be acknowledged and properly directed. Help us for Christ's sake! G. C. RANKIN.

Sept. 21, 1900.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for September 30, 1900.

REVIEW.

GOLDEN TEXT.—Be ye doers of the word, and not hearers only, deceiving your own selves —James 1 : 22.

The lessons of the past Quarter have been wholly from the life of Christ, and have set forth by direct teaching, by miracle, by parable, and by allegory, some of the most valuable and comforting of the truths proclaimed by the Great Teacher. The period during which these words were spoken and these incidents took place was probably for the most part the middle month of the third year of Christ's ministry. With the exception of the healing of the man born blind and the discourse on the Good Shepherd, which took place in Jerusalem, and the healing of the daughter of the Syro-phenician woman, the scene was in Galilee or Perea.

When Jesus saw that the people wished to make Him a King He withdrew from the multitudes, and sought refuge and strength in solitary prayer. The disciples in accord with the command of their Master went across the lake by night. A storm arose and their boat was in danger. Jesus comes to them on the water. Peter walks on the water, but his faith fails and he is saved by Jesus. The storm ceases, and the boat comes to shore. The prayer of faith will be answered. The multitudes who were fed sought Christ for outward bread. He tells them to seek the true bread which came down from heaven—the spiritual bread which nourishes the soul—this bread is Himself.

Though Christ's ministry while upon earth was almost wholly among the Jews, occasionally he went beyond the Jews to show that His message was also to the whole world. He healed the daughter of the Syro-phenician woman, and commended the great faith of the woman. True faith knows no obstacles—it overcomes the world.

Real practical knowledge of the Lord Jesus comes only by a personal revelation by the Holy Spirit. Of Peter and such as he, as living stones, the church of Christ is reared. The condition of true discipleship is self-denial.

On the moment of transfiguration Christ was glorified, and the heavenly voice proclaimed the great truth, "This is My beloved Son; hear Him."

Those who would enter the kingdom of heaven must become like little children—have their childlike trust, simplicity, obedience, humility. Christ came to seek and to save those that are lost. He rejoices greatly over one lost sheep saved and brought back to the fold. He loves the individual.

The spirit of the Gospel teaches that there should be no limit to forgiveness. The parable of the Unjust Steward teaches that we should have great compassion on others.

Suffering is not always a punishment for sin; it is used for bringing men to the truth, and as a means of education, and strengthening. The blind man used the faith he had, was healed, and was satisfied that his healer was a prophet.

The allegory of the Good Shepherd shows the duty of true shepherds of the flock. It shows Christ as the Door of the sheep, and as the Good Shepherd, who gives His life for the sheep.

The account of the Mission of the Seventy illustrates the use of missionary effort, and the general principles upon which it should be carried on. They were to be in earnest, waste no time, carry peace, be helpers of those in need, preach the Gospel.

The parable of the Good Samaritan illustrates the law of love, and incidentally shows what is true philanthropy. Practice is better than theory, and personal sacrifice for the sake of others better than the best mere theology.

One of the greatest temptations is that to covetousness—to satisfy selfish desires. Wealth cannot guarantee life, neither can it satisfy spiritual needs.

"Watch and pray" were the words of Christ on more than one occasion. Watch ourselves; watch the enemy; watch for opportunities. The faithful servant performs his work, and is ready whenever his master may come. "Blessed is that servant, whom his lord when he cometh shall find so doing."

Goethe and "The Holy War."

A little episode from the German war of Liberation may give us an idea of how the figure of Goethe stood before the minds of the noble youths, who at that time flocked from the colleges and universities to the defense of their country. It is an incident which happened to a company of Lutzow volunteers at the beginning of the campaign of 1813, in the town of Meissen. One of the members of this company, Friedrich Foerster, the friend of Theodor Koerner, relates the incident as follows:

"We had just finished our morning song in front of the inn in which our captain was quartered, when I saw a man whose features seemed familiar to me entering a mail coach. I could hardly believe my eyes when I saw it was Goethe! Having at once communicated the glorious discovery to my comrades, I approached the coach with a military salute and said, 'I beg to report to your Excellency that a company of Royal Prussian Volunteers of the Black Rifle Corps, en route for Liepzig, have drawn up before your headquarters and desire to salute your Excellency.' The captain gave the command, 'Present arms!' and I called, 'The poet of all poets, Goethe, hurrah!"

The band played and the whole company cheered. He touched his cap and nodded kindly. Now I once more stepped up to him and said, 'It is no use for your Excellency to try to keep your incognito; the Black Riflemen have sharp eyes, and to me Goethe at the beginning of our march was too good an omen to pass unnoticed. We ask from you a blessing for our arms!' 'With all my heart,' he said. I held out my gun and sword; he laid his hand on them and said, 'March forward with God! And may all good things be granted to your joyous German courage!' While we again cheered him, still saluting, he drove past us."

To us Americans this little episode from the "Holy War" of the Germans may well symbolize our own relation to Goethe. We, too, are engaged in a holy war; we, too, are fighting for the highest ideals of life, the freedom and the culture of our people; we, too, ask the great man whose prophetic eyes so clearly foresaw our destiny to bless our arms.—Prof. Kuno Francke, in The Atlantic Monthly.



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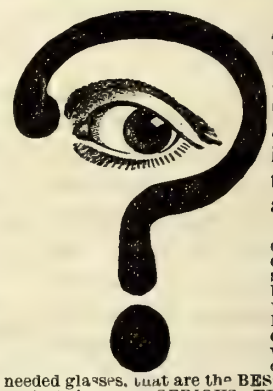
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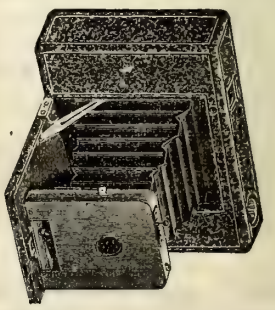
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for September 30, 1900.

OUR FOOLISH EXCUSES.
Luke 14: 15–24.

1. THEIR MEANING Our excuses are set over against God's invitations. By His invitations we are placed under certain obligations, and our excuses are attempts to evade those obligations. They are made because we are unwilling to limit ourselves, for we are more apt to see limitations than priviliges in the gospel. They also are made because of a certain dislike of God. Men do not like to get too close to Him, and His companionship seems to them a burden rather than a privilege. Furthermore, we seek our foolish excuses because of carelessness concerning our deepest interests. When men are insensible to the worth of the soul or the importance of eternity, it is easy to make excuse for neglecting God's invitations.

2. THEIR CHARACTER. The excuses which appear in the parable are frivolous and unreasonable, but not more so than the excuses which men make for turning their backs upon God and His offers of love. These show carelessness of choice, that there has been no suitable weighing of the matters at issue. Our excuses are wholly inadequate; they do not cover up the real reason for the position we take.

3. THEIR EFFECT. Those who sit down at the feast which God provides are the recipients of great blessing. They have fellowship with God and all the good He has gathered about Him. They who seek foolish excuses shut themselves from all these blessings. Not only so, but their very excuses increase their dislike of God. Indifference may grow into hostility. Finally these excuses make men liable to the divine wrath.

The Lord's Tenth.

There was, many years ago, a lad of sixteen, who left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal boat; and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered. "Father is too poor to keep me at home any longer, and says I must now make a living for myself."

William then told his friend that the only trade he knew anything about was soap and candle making, at which he helped his father while at home.

"Well," said the old man, "let me pray with you and give you a little advice, and then I will let you go."

They both kneeled upon the tow-path (the path along which the horses that drew the canal boat walked). The old man prayed earnestly for William, and then this advice was given: "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may be. Be a good man, give your heart to Christ, give the Lord all that belongs to him of every dollar you earn, make an honest soap, give a full pound, and I am certain you will be a great, good and rich man."

When the boy arrived in the city he found it hard to get work Lonesome and far from home, he remembered his mother's words, and the last words of the canal boat captain. He was then and there led to "seek first the kingdom of God and his righteousness." He united with the church. He remembered his promise to the old captain. The first dollar he earned brought up the question of the Lord's part. He looked into the Bible, and found the Jews were commanded to give one-tenth. So he said, "If the Lord will take that, I will give that," and so he did Ten cents of every dollar was sacred to the Lord.

After a few years, both partners died, and William came to be the sole owner of the business. He now resolved to keep his promise to the captain. He made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one-tenth of all his income to that account. He was prospered. His business grew, his family was blessed, his soap sold, and he grew rich faster than he ever hoped. He then decided to give the Lord two-tenths, and he prospered more than ever. Then three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give him all his income. He prospered more than ever.

This is the true story of Mr. Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die.

Are there not boys and girls that will now begin to give to the Lord one-tenth of the money they receive, and continue to do so through life?—Morning Star.

He is the well of life, for He doth give
To all that live
Both breath and being. He is the Creator
Both of the water,
Earth, air and fire. Of all things that subsist
He hath the list—
Of all the heavenly host, or what earth claims,
He keeps the scroll and calls them by their names.

O, make us apt to seek and quick to find,
Thou God most kind!
Give us love, hope and faith in thee to trust,
Thou God most just!
Remit all our offences, we entreat—
Most good, most great!
Grant that our willing though unworthy quest
May, through Thy grace, admit us 'mong the blest.

—Thomas Heywood.

The Senator's Reason.

According to the Washington correspondent of the Chicago Record, there is a man in the Senate who can write equally well with both hands. Sometimes he uses one and sometimes the other. One of his colleagues, after watching him awhile one day, said:

"Senator, I did not know that you were ambidextrous."

"Yes," retorted the senator, "I have to be in order to keep the run of this Senate."

TO THE DEAF.

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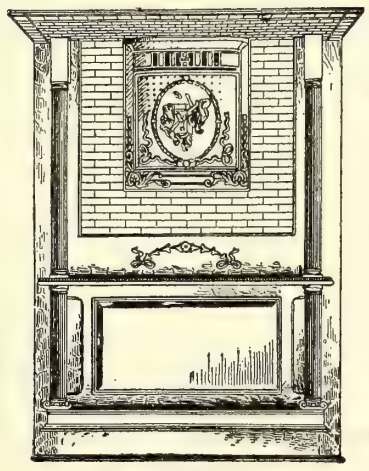
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QUARTERLY MEETINGS.

CHARLOTTE DIST.—4th Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit, Hebron	Sep	22 23
Charlotte, Calvary	"	23
Derita circuit, Derita	"	23
Monroe station	"	28 30
Monroe circuit, Trinity	"	29 30
Clear Creek circuit, Mill Grove	Oct	13 14
Matthews station	"	14
Ansonville circuit, Wightman	"	20 21
Polkton circuit, Poplar Hill	"	27
Wadesboro station	"	28
Morven circuit, Bethel	"	29
Lilesville circuit	"	30
Belmont circuit, Belmont	Nov.	3
Charlotte, Tryon street	"	4
Charlotte, Brevard Street	"	4
Epworth and Seversville, Epworth	"	7
Weddington circuit, Wesley Chapel	"	10 11
Waxhaw circuit, Waxhaw	"	11 12
Charlotte, Trinity	"	13
Charlotte, Dilworth	"	14

STATESVILLE DIST.—4th Round.

J. E. THOMPSON, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf	Sept	1 2
Iredell circuit, Snow Creek	"	8 9
Turnersburg circuit, Turnersburg	"	9 10
Mooresville circuit, McKendree	"	15 16
Mount Zion station	"	16 17
Taylorsville circuit, Rocky Spring	"	22 23
Stony Point circuit, Stony Point	"	29 30
Statesville station	Sep 30.	Oct 1
West End	Sep 30.	" 1
Hickory station		" 6 7
Troutman circuit, Vanderberg		" 13 14
Mooresville station		" 14 15
Newton circuit, Friendship		" 20 21
Maiden circuit, Maiden		" 21 22
Lenoir circuit, Littlejohns		" 27 28
Lenoir station		" 28 29
Catawba circuit, Bethlehem		Nov 3 4
Caldwell circuit, Grace		" 10 11
Granite Falls station		" 11 12
Statesville circuit, Salem		" 17 18

GREENSBORO DISTRICT---4th Round.

FRANK H. WOOD, D.D., P. E., Greensboro, N. C

Jackson's Hill circuit, Macedonia	Sept.	1 2
Asheboro circuit, West Chapel	"	8 9
Asheboro station (at night)	"	9
Uwharrie circuit, Siloam	"	15 16
West Market St station (morning)	"	23
Proximity station (at night)	"	23
St Paul station, (morning)	"	30
Naomi station (at night)	"	30
Wentworth circuit, Mt. Carmel	Oct.	6 7
Ruffin circuit. Ware's Chapel	"	13 14
Reidsville station (morning)	"	14
Ramseur circuit, Franklinsville	"	20 21
Liberty circuit	"	27 28
West Randolph ct.	Nov	3 4
Pleasant Garden ct., Friday	"	9
Randolph circuit	"	10 11
High Point station (at night)	"	11
Greensboro circuit.	"	17 18
Centenary (at night)	"	18

SHELBY DISTRICT—4th Round.

W. R. Ware, P. E., Shelby, N. C.

Gastonia station	Aug.	11 12
Bessemer City circuit, Bessemer City	"	18 19
Belwood circuit, Kadesh	"	25 26
King's Mountain & Elbethel, Elbethel	Sept	1 2
Shelby circuit, Sharon	"	8 9
Shelby station	"	9 10
Cherryville circuit, Pleasant Grove	"	15 16
Lincolnton circuit, McKendre	"	22 23
Polkville circuit, Clover Hill	"	29 30
Stanly Creek circuit, Dallas	Oct	6 7
McAdensville station	"	13 14
N Cleveland circuit, Casar	"	20 21
Lowesville circuit, Moore's Chapel	"	27 28
Mountain Island	"	28 29
Rock Springs circuit, Rehoboth	Nov	3 4
South Fork circuit	"	10 11
Lowesville circuit	"	17 18

WAYNESVILLE DIST--4th Round.

F. L. TOWNSEND, P. E., Canton, N. C.

Clyde circuit, Long's Chapel	Sept.	1 2
French Broad circuit, River View	"	8 9
Mills River circuit, Shaw's Creek	"	15 16
Transylvania ct., East Fork	"	22 23
Brevard station, Brevard	"	29 30
Spring Creek circuit	Oct	6 7
Leicester circuit, Camp Academy	"	13 14
Sulphur Springs circuit	"	20 21
Haywood circuit	"	27 28
West Haywood circuit	Nov.	3 4
Waynesville station	"	10 11
Canton circuit, Canton	"	17 18

FRANKLIN DISTRICT—4th Round.

C. M. Campbell, P. E., Franklin, N. C.

Cullowhee circuit, East Laport	Aug	18 19
Webster and Dillsboro, Webster	"	25 26
Whittier circuit Olivet	Sep	1 2
Bryson City station	"	9 10
Bushnell circuit, Maple Springs	"	15 16
Highland circuit, Asbury	"	22 23
Andrews circuit, Andrews	"	29 30
Haysville circuit, Sweetwater	Oct	6 7
Murphy station	"	13 14
Hiwassee circuit Notla	"	20 21
Macon circuit, Mount Zion	"	27 28
Glenville circuit, Cashiers Valley	Nov.	3 4
Robbinsville circuit, Robbinsville	"	10 11
Franklin circuit, Iotla	"	17 18
Franklin station, night	"	18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Sep.	1 2
Salisbury, Main St	"	2
Concord ct., Center	"	8 9
Concord, Epworth	"	9
Concord, Central	"	15 16
Concord, Forest Hill	"	15 16
China Grove ct., Bethpage	"	22 23
Lexington station	"	29 30
Gold Hill circuit, Liberty	Oct.	6 7
Ninwood ct, Wesley Chapel	"	13 14
Lorwood circuit	"	20 21
Salem circuit, Salem	"	27 28
Lybemarle ct., Bethel	Nov	3 4
Lybemarle station	"	3 4
Mount Pleasant circuit	"	10 11
Salisbury, Church St	"	17 18
East Salisbury station	"	17 18
Spencer station	"	17 18

ASHEVILLE DISTRICT---4th Round.

D ATKINS, P. E., Weaverville, N. C.

North Asheville	Sept.	1 2
Bethel	"	1 2
Hot Springs ct Paint Rock	"	8 9
Marshall ct Jewell Hill	"	15 16
Ivy, Beech Glen	"	22 23
Bald Creek ct., Bald Creek	"	29 30
Burnsville ct., Shoal Creek	Oct	6 7
Swannanoa, Biltmore	"	13 14
Sandy Mush ct Moore's Grove	"	20 21
Hendersonville	"	21 22
Cane Creek ct., Sharon	"	27 28
Old Fort ct, Bethlehem	Nov	3 4
Weaverville ct, Weaverville	"	10 11
Central	"	17 18
Haywood Street	"	17 18

MORGANTON DISTRICT 4th Round

C G LITTLE, P E., Marion, N. C

Marion station, Marion	Aug	19
McDowell circuit, Trinity	"	25 26
Table Rock circuit, Oak Hill	Sept.	1 2
East Rutherford circuit, Salem	"	8 9
Silver Creek circuit, Missionary Ridge	"	15 16
Morganton circuit, Zion	"	22 23
Forest City station, Pleasant Grove	"	29 30
Henrietta station, Henrietta	Oct.	6 7
Rutherfordton circuit Centennial	"	13 14
Bakersville circuit Bakers Ile	"	20 21
Elk Park circuit, Thompson's Chapel	"	21 22
Estatoe circuit, Pine Grove	"	21 22
Broad River circuit, Gray's Chapel	"	27 28
Green River circuit, Lebanon	Nov	3 4
Morganton station	"	11 12
Connelly Springs circuit	"	17 18

MOUNT AIRY DISTRICT--4th Round.

J. J. RENN, P. E., Mount Airy, N. C.

Mount Airy Station	Aug	12
Stokes circuit at Rural Hall	Sept.	1 2
Sparta circuit at Shiloh	"	8 9
Healing Springs ct at Greenwood	"	15 16
Jefferson circuit at Jefferson	"	22 23
Boone circuit at Blackburn's Chapel	"	29 30
Watauga circuit at Union	Oct	6
Creston circuit at Creston	"	13 14
Elkin station	"	20 21
Wilkesboro circuit at Wilkesboro	"	27 28
North Wilkesboro ct. at N. Wilkesboro	Nov.	3 4
East Bend circuit at Prospect	"	10 11
Rockford circuit at Siloam	"	11 12
Mt. Airy circuit at Oak Grove	"	17 18
Pilot Mount in circuit at Ebenezer	"	18 19

WINSTON DISTRICT. 4th Round.

P. J. CARRAWAY, P. E., Greensboro, N. C.

Kernersville circuit, Zion	Sep.	29 30
Thomasville station, night	"	3
Madison circuit Bethesda	Oct	6 7
Mocksville circuit, Hardison	"	13 14
Mocksville station night	"	14
Winston circuit, Sharon	"	20 21
Forsythe circuit Lewisville, p m	"	20
Winston, Burkhead, night	"	21
Farmington circuit. Bethlehem	"	27 28
Walkertown station Bethlehem	Nov.	2
Winston, Centenary	"	4
Winston, Grace Church, night	"	4
Davidson circuit, Mt Olivet	"	10 11
Lanbury circuit, Davis Chapel	"	15
Summerfield circuit, Stokesdae	"	16
Jamestown circuit, Muir's Chapel	"	17 18



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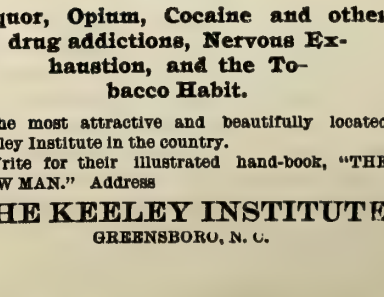
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MRS. L. W. CRAWFORD, : : : : : : Editor.

We are sure Miss Nina Wilson will gladly share with us the most interesting letter which she gives to the readers of the Woman's Missionary page in the Baltimore Christian Advocate.

From the Foreign Field.

My dear Friends who Read this Page: The postman brought me this morning a whole batch of mail from Japan, dated July 23 and 31, August 3, 6, 13, 15; and your President asked me to re-write part for you. She was to send some points to the Woman's Missionary Advocate, at Miss Leveritt's request, but this may be a little ahead; and you will not mind hearing it twice. Everything connected with the last days of Miss Haygood is of deep interest to us. Miss Leveritt left her work in Hong Kong to go down to Shanghai to help in the nursing. One day Miss Haygood said: "If Mr. Burke were here he could take our pictures," and Miss Leveritt said, "I'll bring him." So he came with his camera, and took the pictures of the invalid, with Miss Richardson on the bed beside her and Miss Leveritt near. I shall show this little photograph at our annual meeting; and one of the McTyeire Home, her delight and successful enterprise, with the McGavock Memorial. Miss Richardson wrote that the picture of the latter was taken before it was finished, that Miss Haygood might see it ere she went hence. A month before the end Miss Haygood had the service of the Lord's Supper in her room with the members of the mission. But two weeks later she desired to celebrate the Lord's dying with the members of the Church in China, those for whom she had worked and prayed fifteen years. Mr. Burke administered the communion. Twelve at a time came quietly into that room of agony and joy, and, after they had been served, Miss Haygood, in her voice weakened by suffering, told them all of her love for them and still more love for Him who gave Himself for the whole world. Miss Leveritt says she could not tell in words the wonderful tenderness, the supernatural power of the dear patient, the communion with God, the evident presence of the Holy Spirit! They were beyond telling; but all present felt them. In another week all knew the end was at hand. Miss Haygood's suffering was so great that for a day or two she had to be kept under the influence of anodynes; and when they had to cable her sister not to come, they did not tell her, fearing she would find it hard to bear. She spoke very little, and it was difficult to understand her; the last day she never opened her eyes. At sunset that bright spirit winged its way to the realms of the blest! But it is not to be thought that she is done with China. Her work may yet be to carry messages of help to the forlorn creatures suffering for their faith. Have we not the right to believe it from that first chapter in Hebrews?

After the meeting of the Japan Mission Conference Bishop and Mrs. Wilson went down by rail to visit the refugees at Nagasaki. The town was crowded, as all the foreigners in China had been advised to leave the interior, and those who could not remain in Shanghai came on to Japan. Friendly Chinese officials said to our missionaries: "Do not take large foreign trunks; take only what you always take for your vacation in Japan." So they got away with only a few summer clothes, no bedding or winter wear. They took a house on a hill to the south of Nagasaki, a large house, but it was crowded. Mr. and Mrs. R A. Parker and their four children, Misses Atkinson, Williams, Tarraut, Steger, Mr. and Mrs. Cline and fifteen or sixteen Chinese Christians who had to come because they are in danger on account of their religion. Missionaries are always kind to each other, of course, and those living at Nagasaki helped, as far as they could in furnishing, and business men too, were very kind; but the city was crowded with refugees. Mr. Parker made a bedstead for his wife out of boards, and this was most kindly given up to the visitors during their brief stay of two or three days. It was a sort of camping-out affair, and would last indefinitely. Miss Richardson remained in Shanghai, and in McTyeire Home with her was a lady from a mission in North China who came down to Shanghai with her school girls to be in safety.

On the 31st of July, at Kobe, Bishop Wilson married Rev. J. A. G. Shipley to Miss Wood. Mrs. Lambuth had invited the Mission to be present at the ceremony, and Mr. Shipley was to take his bride back to Suchow with him, as he thinks this an unrivaled opportunity to study the language.

Miss Susie Williams told how one day she was out riding on a wheel-barrow, when a Chinaman came up and beat her coolie, taking her wheel-barrow. Of course, she was frightened; but putting on a bold look, she said in tones of determination. "Let my coolie alone, and give me my wheel-barrow." The man gave up the barrow, but Miss Williams decided it would not be safe to go out again to her schools; and shortly after she was ordered to Shanghai.

Of course, our China work is at a standstill out side Shanghai. But the most experienced of the missionaries, Dr. Allen, Dr. Parker and others, all urge that we make great preparation to go onward when quiet is restored. There is no reason to withdraw any of the collections for China, but rather increase them, because the events leading to peace will stir China's apathy and conceit to the foundation. The people must see that they are ignorant and behind all other nations in progress. They have already shown desire for our educational plans and willingness to assist. The demand for teachers and schools will be yet larger after this turmoil and disorder, and if we would do our duty we must prepare now while our workers are having an enforced rest. Do not for an instant say, as some do, that it is no use to buy Laura Haygood Stock! It is of more importance. The school will be put up at the earliest safe period, and not one dollar of your gift will be wasted. Do you think I may be mistaken? Surely you have read the letters of Dr. Allen and Dr. Parker. Dr. Allen has studied Chinese conditions nearly forty years. Ought he not to be able to judge? Dr. Parker's work has been going about twenty years. Is his experience useless? They prophesied this trouble; now they prophecy the awakening which will follow it. The spirit of the missionaries is undaunted. Mrs. Gaither wrote that while they held their weekly prayer-meeting, news was brought of the massacre of missionaries. What did this assembly for prayer, for help and courage do? They sang "The crowning day is coming!" Think of it! The thought must have come into their minds that perhaps such a day waited for them!

We must work, pray, and give—give until our store is heaped up against the time when the work is ready!

NINA WILSON.

Examine date on label on yourr paper.

SECOND QUARTERLY REPORT

Of the Woman's Foreign Missionary Society of Western N. C. Conference, from June till September, 1900.

	Dues.	Pledge.	20th Century Fund.	Laura Haygood.	Missionary Candidate.	F. B. Memorial.	Tracy Memorial.	Con. Expense.	TOTAL.
Asheville District,	$23 95	2 00	3 50	10 00	7 35			1 55	$39 00
Charlotte District,	60 15		21 00	1 00	5 15			2 75	92 05
Franklin District,	5 25		1 00					20	6 45
Greensboro District,	54 30	2 00	42 50	40 00	2 40			2 25	148 55
Morganton District,	11 65				2 50			4 75	16 40
Salisbury District,	36 89		32 50	10 00	3 00	1 50		7 25	88 64
Shelby District,	28 12		20 00			25	5 00	25	60 62
Statesville District,	12 65		13 90					1 48	28 03
Waynesville District,	11 35							55	11 50
Winston District,	22 40			15 00		24		2 75	40 39
Total,	$266 71	$4 00	$134 40	$76 00	$18 00	$1 99	$5 00	$25 93	$532 03
Light Bearers,	86 09		†65 73	†10 00			†40 00	2 15	203 97

†Korea. ‡Scholarship.

For Woman's Work.

RECEIVED.

For Dues,	$266 71
For Pledge,	4 00
For 20th Century,	134 40
For 20th Cen., brought forward,	236 40
For F. B. Memorial,	1 99
For Tracy Memorial,	5 00
For Laura Haygood,	76 00
For Missionary Candidate,	18 00
For Con. Expense,	25 93
For Con. Ex., brought forward,	5 60
Used of Light Bearers' Con. Ex.,	67 22
	$841 25

DISBURSED.

To Mrs. H. N. McTyeire,	$342 71
To Miss R. V. Cloud,	5 00
To Rev. J. H. Pritchette,	25 00
To Mrs. L. H. Robertson,	8 75
To Mrs. J. R. Brooks,	5 00
To Mrs. J. W. Alspaugh,	10 00
To Sexton at Waynesville,	2 00
For Minutes and mailing,	48 00
Retained—Pledge,	4 00
" 20th Century,	370 80
" F. B. Memorial,	1 99
" Miss. Candidate,	18 00
	$841 25

For Light Bearers.

RECEIVED.

Dues,	$86 09
Korea,	65 73
Laura Haygood,	10 00
Forest Hill Scholarship,	40 00
Con. Expense,	2 15
Con Expense brought forward,	68 99
	$272 96

DISBURSED.

To Mrs. H. N. McTyeire,	$201 82
Con. Expense used for Woman's Department,	67 22
Retained Con. Expense,	3 92
	$272 96

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"My wife suffered for many years from Nervous Dyspepsia, Sick Headache, Sleeplessness and Nervous Debility," writes John Kelloes, Philadelphia. "We tried many physicians and numerous remedies, but with no results, until I heard of Johnson's Dyspepsia Cure. We bought six boxes, and the results far surpassed our expectations. She now eats and sleeps well, is gaining in flesh, and her color, which had got to be yellow and sickly, is now as fresh as when we were first married, and I tell her that Johnson's Dyspepsia Cure has made her ten years younger."

LARGE BOX 10 CENTS. (25 TABLETS)
SENT BY MAIL FOR FIVE 2-CENT STAMPS.
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FOR SALE BY
HOWARD GARDNER, Druggist
Corner opposite Post Office.
Greensboro, N. C.

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated July 22, 1900	No. 23 Daily	No. 35 Daily	No. 108, Daily ex. Sunday	No. 42, ally.	No. 49, Daily.
	A M.	P.M	P M	A M	P M.
Leave Weldon..	13 50	8 58			..
Ar. Rocky Mount	1 00	9 52	...	.	.....
	P M				
Leave Tarboro....	12 21		6 00	..	.
Lv. Rocky Mount.	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	1 40
Leave Selma.....	2 55	11 10			.....
Lv. Fayetteville...	4 30	12 22	.	..	.....
Ar. Florence.....	7 25	2 24	.	...	.....
	P. M	A.M.			
ar. Goldsboro.....	.....	.....	7 55	....	.....
Lv. Goldsboro...	.....	..	....	6 15	3 30
Lv. Magnolia.....		..	.	7 50	4 35
Ar. Wilmington...			.....	9 20	6 00
			P.M	A. M	P.M.

TRAINS GOING NORTH.

	No. 78, Daily	No. 102, Daily ex Sunday.	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A.M		P. M		
Lv. Florence.....	9 50	...	7 35		.....
Lv. Fayetteville...	12 20	.	9 41	....	.....
Leave Selma.....	1 50	.	10 54	.....	.....
Arrive Wilson.....	2 35	...	11 33	....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...				7 00	9 35
Lv. Magnolia		...	..	8 30	11 10
Lv. Goldsboro....	..	4 50		9 3	12 26
	P. M.		A M.	P.M.	P. M.
Leave Wilson....	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro		6 46	.	..	.....
Leave Tarboro	12 21	....	..	..	.....
Lv. Rocky Mount.	3 30		12 0.	...	.....
Arrive Weldon....	4 32		1 00	..	...
	P.M.		A.M.	P.M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m, arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday. 5 30 a m, arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 05 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m., 3:40 p m.; arrive Nashville 10:20 a m., 4 08 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent

J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

"I am just about to sow some crimson clover seed on wheat stubble. Do you advise putting them in with a disc harrow without plowing the land? The rag weeds are about two feet high and I do not think the harrow will kill all of them. Will the weeds crowd the clover out, or do you think it best to plow the land, seed with a few Virginia Turf oats?" This is from Caswell Co. Crimson clover can be sown and do well on a wheat stubble with no preparation at all. Not that the lack of preparation is any advantage, but because of the shade of the stubble which protects the young clover from the sun. But a case where the rag weeds are two feet high is very different, and I fear that the shade will be too heavy. Then, too, the living rag weeds are not like the dead stubble, for that is taking no more moisture from the soil, and at this season the clover needs all it can get. No, I would not plough that land nor harrow it, but I would put the mower on there and mow the rag weeds and rake them off before sowing the clover. Rag weeds are worth saving for hay anyway and you will lose no labor. Only do not give rag weed hay to cows in milk, as it will give the milk a bitter taste. Dry cattle will thrive very well on the rag weed hay, and by mowing them before they seed you will prevent their stocking the soil again. If you will always make a practice of mowing the stubble when the rag weeds are blooming you will ere long have no rag weeds to mow. After mowing and taking off the rag weeds, I would simply sow among the stubble 15 pounds per acre of the crimson clover seed. I have time and again, sown it thus, and have sown it on a thin grass sod and on a wire grass sod, and it has always succeeded. I have a Bermuda grass pasture on which I intend to sow the clover. The Bermuda makes no growth in winter and the clover will be off before it needs the light in spring. I have tried this two years in succession on a small piece of Bermuda sod and the clover succeeded. Now I will try the same thing on a larger scale. The great objection to Bermuda grass as a permanent pasture grass is the fact that it is a hot weather grass only. With something that will keep up some growth in winter it is all right. Texas blue grass mixes well with it, but where we simply want to get a green bite in spring before the grass starts the crimson clover will fill the bill. I advise you not to plow nor disc the sod unless you prepare the land well and sow oats on it before sowing the clover, so that as the clover comes up, the young oats will be there to shade it. And even in this case I would prefer to take the chances of the stubble. I am going to sow on a pea stubble where the peas have just been mown. There is a good deal of crab grass on this land, and I will disk it to check the crab grass somewhat and then sow the clover with as must trash on the surface as the harrow will leave. If the crab grass was taller I would mow it and sow the seed without harrowing

From Durham, N. C. Does fruit, say apples and peaches, for perfect development, require much acid phosphate. If so, what would be the cheapest source to attain it?" I suppose that you meant to write phosphoric acid when you wrote acid phosphate. Acid phosphate is a name given to the superphosphate made by dissolving phosphatic rock in sulphuric acid so as to render as much as possible of the phosphoric acid it contains, soluble in water. Phosphoric acid is of less importance to fruit than nitrogen or potash, but the soil should of course have a fair percentage of it at hand and available if any plant is to thrive. The fruit of the apple contains less than one hundredth of one per cent. of phosphoric acid, while it contains nineteen hundredths of one per cent. of potash and thirteen one hundredths of one per cent. of nitrogen. You will see then that the relative importance of the three food materials puts the phosphoric acid lowest. The best and cheapest way to give the trees the phosphoric acid they need is to use acid phosphate as part of the fertilizer mixture for the orchard. A crop of apples or peaches will remove more plant food from the soil than three crops of wheat, and still people wonder that their orchards fail when they never think of feeding the trees.

But remember in feeding an orchard that there are few if any roots capable of using food right about the base of the tree, but that the greater part, in fact nearly all the feeding roots, are away out where the limbs drip. Therefore get the fertilizer where the trees can get it. You can supply all the nitrogen the trees need by sowing peas in July after cultivating well in the early part of the summer. Let these peas die on the land, and plow them under in the spring and then add a dressing of 300 lbs. per acre of a mixture of acid phosphate and muriate of potash. The acid phosphate will have about 13 per cent. of phosphoric acid and the muriate will have about 50 per cent. of potash. Put four parts of acid phosphate to one part of the potash.

From Guilford Co. "What is the best plan for training or pruning the Scuppernong grape?" The common impression and practice is that the Scuppernong does not need any pruning, and that if you prune the vine it will bleed to death. Both of these impressions are wrong, for there is no plant that pays better for good pruning and training than the Scuppernong and all of its class such as the Mish, James, &c. What is needed is to keep a supply of good long canes of at least two years growth, for the Scuppernong does not make fruit on one year wood as the bunch grape does, but from two years wood. The pruning needed is not the spurring we give the bunch grapes, but the taking out of the old and gnarled wood and keeping the younger wood well laid out on the arbor. Pruning should be done in the fall as soon as the leaves fall. If not done then, it will be better to defer till leaves are opening in the spring, so that there may be growth enough to take up the sap and prevent disastrous bleeding. Never prune a Scuppernong late in winter as there is then serious danger that it may die from bleeding.

From Caswell Co. "I have some bone and potash, 10 per cent. phosphoric acid and 2 per cent. of potash. I also have some fine tobacco stems. Can I mix the bone and potash with the tobacco stems and make a good fertilizer for wheat? Would you advise adding some ammonia, and if so, in what shape?" Tobacco stems have over 2 per cent. of nitrogen, and some of it is in the readily available form of a nitrate of potash. The stems have also over 8 per cent. of potash, and a very small percentage of phosphoric acid. As your so called bone and potash, which is probably only acid phosphate with a little potash added, has but 10 per cent. of phosphoric acid, the fault of any mixture with the stems will be a lack of phosphoric acid. Potash is not the special need of your Caswell soil, but phosphoric acid is and especially for the wheat. If I used the tobacco stems I would spread them broadcast as far as they will go, and then would give the wheat a better supply of phosphoric acid by mixing the article you have with some 13 to 14 per cent acid phosphate, and would use 300 lbs. per acre. Or if you have enough of the bone and potash, put 300 or more pounds of that per acre. Better put them on in this way than to attempt to make a mixture of the phosphate and the stems.

From Granville Co. "I have a piece of what we call chocolate land, now in peas, which had 400 lbs. of 10 per cent. phosphoric acid and 2 per cent. potash per acre. Peas are not a heavy crop owing to the drought. After the peas are off I want to get the land in grass. The soil is loose and puffy and will not turn over with an ordinary cast plow, and is seldom too dry or too wet to plow. Have tried crimson clover and vetch and failed to get a stand. Land makes good winter oats when sown early. Have thought of sowing oats and vetch with Bromus Inermis. Would the oats and vetch smother out the grass or help it as orchard grass is helped by clover? Would it pay to let the oats ripen and thresh them allowing the vetch to go through the thresher and feed the straw? Last season vetch was hardly in full bloom when the oats were ripe." We have no doubt that the oat straw and vetch would make a good feed. It will depend on what you want the grass for as to which will be best to sow. If for hay, then I would not use the Bromus, but if for permanent pasture it will be very good. Orchard grass, red clover and tall Meadow Oats grass are about the best hay grasses for your section. On low bottom land I would use Meadow Fescue and Red Top with a little Timothy. But the fact is that on our uplands, if we except the steep hillsides that never should have been cultivated, we do not need grass. Our Southern upland soils need building up, and this can be better accomplished by a short three year rotation and peas than by trying to get something out of hay grasses. It is very hard to convince the Southern farmer that he has the best hay plant in the world in the field pea. But such is the fact, and when our farmers realize the value of the pea they will be less anxious to try things they read about as successful in the North. Bromus Inermis is a grass newly introduced into this country. We have never grown it but have seen it growing in the North in the best conditions possible. The crop of grass was not heavy, and the general opinion is that it has a greater value as a pasture grass than as a meadow grass. An experiment made at this station with this grass a year or so ago was a total failure.



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IN EFFECT NOVEMBER 5th, 189

SOUTHBOUND.

		No. 403.	No. 41.
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A.L.	*3 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
ar. Monroe,	S. A. L.	*8 52 a m	*9 12 p m
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L.	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No 402.	No.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50
Ar. Athens	3 08 p m	11 05
Ar. Greenwood	5 40 p m	1 46
Ar. Chester	7 53 p m	4 08
ar. Monroe	9 30 p m	5 45
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00
Ar Hamlet, S. A. L.	*11 10 p m	*7 45
Ar Wilmington		*12 05
Ar. Southern Pines, S. A. L.	*12 02 a m	*9 00
ar. Raleigh	2 03 a m	11 15
Ar. Henderson	3 26 a m	12 45
Ar. Weldon	4 55 a m	2 50
Ar. Portsmouth	7 25 a m	5 20
Ar. Richmond, A. C. L.	*5 15 a m	*7 20
Ar. Washington, Penn. RR.	12 31 p m	11 20
Ar. New York	6 23 p m	6 53
Lv.		

*Daily. †Daily except Sunday

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MARRIAGES.

OVERCASH—SHOE.—September 16, 1900, at the home of Levi Shoe, in Litaker Township, Rowan county, N. C., Mack Ira Overcash to Laura Ann C. Shoe, Rev. Jos. J. Eads officiating.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.
The above applies also to Tributes of Respect.

WELLS.—Jessie R. Wells was born September 3, 1806, and died August 7, 1900, aged 93 years, 11 months and 4 days, and was buried at Salem church, on East Rutherford circuit, August 8, 1900, of which church he had been a faithful member sixty or more years.

His religion was not of a demonstrative kind in words, but in acts his brethren knew where to find him, so as the end of his long life approached, he informed his pastor and others that the way was bright.

Bro. Wells was twice married, and raised a large family of children, who are comforted with the thought that "it is well with his soul."

A large concourse of neighbors, friends and relatives attended his burial. Funeral services were conducted by his pastor, and Rev. A. Hollifield of the Baptist church.

PASTOR.

ROUNSAVILLE. — The town of Thomasville and our church has sustained a sad loss caused by the death of Bro. Walter Rounsaville, which occurred at his home on August 23rd, 1900. Our brother had been unwell for some time, and typhoid fever found an easy victim. He was an especial favorite among the young men, all of whom feel, together with his many other friends, sad at his departure from among us; but we mingle joy with sadness, from the fact that there is hope of a blissful immortality.

Bro. Rounsaville told me that his spiritual sky was clear. We hope to meet him in the land of "Eternal Day."

His feeble and aged mother, who was leaning upon her devoted son in her closing years of life, has our deepest sympathy. She, together with the two sisters and brother, are committed to God who is "a present help in times of trouble."

L. A. FALLS.

BAIRD.—Mrs. Emma Dobson Baird, daughter of Rev. Dr. C. Dowd and Margaret R. Smith, was born Oct. 13th, 1855, and died near Franklin, N. C., Sept. 12th, 1900, being 44 years and 11 months old.

She was married to Zebulon Baird Oct. 18th, 1876, by the Rev. L. K. Haynes, at her father's home, near Franklin.

She was the mother of six children, three boys and three girls, all of whom are still living.

She professed religion and joined the Methodist church at Franklin under the ministry of Rev. T. F. Glenn when quite a young girl, and remained a faithful member of the same until her death.

Like her father, she was fond of reading and spent much of her time in this way, although her failing health prevented her from enjoying this pleasure, to any great extent, during the last years of her life.

She was a devoted wife, a loving mother, a fond sister, and a loyal friend. The bereaved husband, children and four surviving brothers have the sympathy and prayers of the church and community.

IRA ERWIN.

SLOAN.—Harriet Timoxena Sloan, second daughter of Jesse R. and Harriet D. Silver, was born May 24th, 1835, and died at her home in Franklin, N. C., Sept. 12th, 1900, in the sixty sixth year of her age.

She was married to William Sloan Dec. 23rd, 1856, who died several years ago, leaving her with six small children. How well she discharged the delicate and difficult duties thus devolving upon her, is nobly attested in the Christian lives of the three worthy sons and three devoted daughters who survive her.

She was converted and joined the Methodist church in 1846, under the ministry of the sainted Robertson Gannaway. At the time of joining the church she was a mere child, and older hands held her up as she stood on the altar rail and took upon herself the vows of the church. How faithfully she kept those vows all the subsequent years of her life bear shining testimony. She knew and loved the commandment, "Thou shalt reverence mine ordinances." Her last earthly care was for the welfare of the church. Only a few minutes before she died she called for a book in which she kept an account of her contributions to the cause of Christ in order that she might see how far she had measured up to the standard of her privilege and duty.

Her unusual endowments and exceptional motherly instincts made her a favorite among her many, many friends.

The discipline of life had given her peculiar fitness to be a comfort and a blessing both in times of joy and of sorrow. Not even a child came to her with its little joys or troubles without the assurance of a smile of sympathy or a word of encouragement.

Her home was a pleasant retreat for young and old alike where all might enjoy a most bounteous hospitality.

She was endowed with rare intellectual gifts, and amid the cares and responsibilities of her busy life, found time for much careful reading. She possessed extensive and accurate knowledge of the Scriptures and was ready on all proper occasions to impart lessons of inspired truth to those with whom she associated. Her pen was frequently employed in writing words of instruction and help. The papers which she prepared for the Epworth League were always a source of inspiration to its members.

Her death was a fitting climax to her beautful life. After a long illness in another State she had recovered sufficiently to be brought home, and we had trusted that she might be spared to us for years to come, but her Father saw fit to take her to himself, and after lingering a few weeks in the bosom of her family she passed quietly away on the afternoon of Sept. 12th. Her going was without a struggle—she simply fell asleep to wake again amid the splendors of the eternal day.

After appropriate services by her pastor and presiding elder she was laid quietly to rest beside her husband under the shadow of the church which she loved so devotedly and served so faithfully, surrounded by a large circle of weeping relatives and friends. We shall meet her again.

IRA ERWIN.



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AGENTS WANTED For the Illustrated History of Methodism

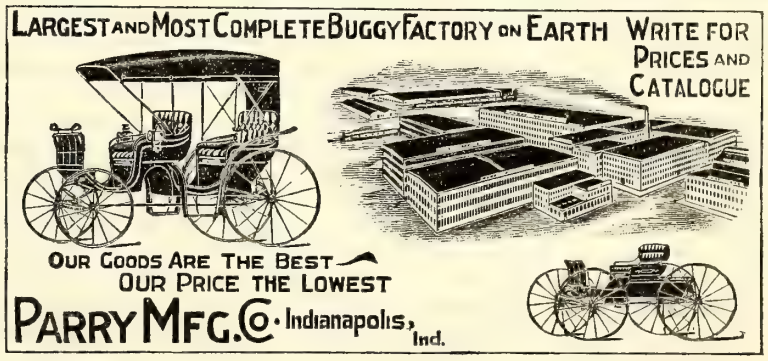
THE STORY OF ITS ORIGIN AND PROGRESS FROM ITS FOUNDATION BY JOHN WESLEY TO THE PRESENT DAY.

By REV. JAMES W. LEE, D.D., REV. NAPHTALI LUCCOCK, D.D. and PROF. JAMES MAIN DIXON, M. A.

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W. M. HATTON, A. M., Litt. M., President

july 4-10t

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feb 8-1y

NEWS OF THE WEEK.

Wednesday, Sept. 19th—Dr. Hunter McGuire, of Richmond, Va., died yesterday———Chairman Jones says the east is all right for Bryan———Russia will claim £100,000,000 indemnity against China———New York dealers have put the price of stove coal up to $7 a ton, an advance of $2 within a week———Li Hung Chang and Princes Ching and Sheng have been appointed Chinese peace negotiators———A trust has been formed to control the sea-food product of the country———The coal mine strikers claim that they now have 126,000 men on strike———The Americans lose 12 killed and 20 wounded in a fight with Filipinos———Life insurance companies lose $150,000 in Galveston. Expert wreckers say it will take 2,000 men 90 days at a cost of $500,000 to clear away the wreckage———Hanna in his Chicago speech said there were no trusts, but charged that Chairman Joees belonged to the cotton bale trust. The senator will take the stump———The Atlanta camp of Confederate Veterans replies to the resolution of the Grand Army of the Republic condemning the histories used in southern schools———Rapid progress in improvement is being made in Galveston. Ships have begun loading wheat from one elevator and through foreign bills of lading will be given to that city tomorrow. The work of relief and clearing up the city is perfectly systematized ———Between Germany's demand for punishment of the leaders of the Chinese rebellion before negotiations are begun and France and Russia deciding to withdraw their troops from Peking, our government is in a dilemma. An answer to Germany's note will be made today.

Thursday, Sept. 20th.—Pensacola, Fla., has raised $2,785 for the Galveston sufferers———Another battalion of marines is to be sent to the Philippines——China urges our government to begin peace negotiations at once———The powers distrust Russia's declared intention of evacuating Peking———The population of San Antonio, Tex., is 53,321 against 37,673 in 1890———The managers of the coal mine strikes claim that they are gaining strength———There has been $8,812 raised at Atlanta for the Galveston storm sufferers———A new steamship line between Philadelphia and Savannah will be started October 1st ———There is a move on foot to consolidate all the telegraph and telephone companies of the country———In the Amur section 5,000 Chinese have been butchered by Russians under order from those in authority———American officials in China cable the names of a number of Americans who have been murdered by the Chinese fanatics———The postoffice issues a fraud order against Arthur S. Foster and Arthur S. Foster & Co., of Philadelphia, dealers in cotton futures———There are now before our secretary of state several communications from foreign powers regarding America's position in the Chinese matters requiring answers which will be disposed of in the next few days———The Dutch cruiser Gelderland is going to Delago Bay in order to take on board President Kruger and convey him to Holland.

Friday, Sept. 21st.—The Reading Coal Company is returning orders unfilled———There are 272 students at the Agricultural college at Raleigh——Judge Powers declined the appointment as senator from Utah———The defense closes its evidence in the Howard-Goebel murder case———General Wilson captures Pei Ta Chau, with no casualties to our troops———The inheritance tax on the Collis P. Huntington estate will amount to more than $200,000———The sovereign grand lodge, I. O. O. F., decided to hold its next session in Indianapolis———A watchman at one of the coal mines near Shamokin, Pa., is shot by an unknown person———Northern and northwestern Texas suffers from a devastating rain and electrical storm ———Mrs. Josephus Daniels will christen the torpedo boat Bagley which will be launched at Bath, Me.———President Mitchell, of the coal miners says nine big railroads are responsible for the situation in the hard coal region———At midnight last night the governor of Pennsylvania ordered three regiments, a troop of cavalry and a battery of artillery to the scene of the mining troubles———Our government yesterday made replies to all the notes of the foreign powers on the Chinese question. The contents of these replies are kept secret for the present, but it is known that Germany's proposal was declined and that all the American troops except one regiment will be withdrawn from China and sent to Manila.

Saturday, Sept. 22nd.—Sixty-four bodies were recovered from the debris at Galveston yesterday———The state convention of Daughters of the Confederacy meets in Raleigh October 10th———Secretary Long will take up the question of armor plates for the new warships this week———Southern India is now deluged with rain. Twenty natives have been drowned at Calcutta———In the Howard Goebel case yesterday most of the day was taken up by evidence for the state———Secretary Bruner has secured another collection of North Carolina apples for the Paris exposition——General Joe Wheeler declares that under no circumstances will he be a candidate for the United States senate ——Gen. Wheeler, in his annual report makes important recommendations for improving the infantry service———Chairman Travis, of the penitentiary board, says after this year the penitentiary will need no appropriation from the state ———The total cost of the session of the sovereign grand lodge of Odd Fellows in Richmond, Va., was $30,127, C. M. Busbee, of North Carolina, was appointed to revise the digest———The state department yesterday gave to the press the communications recently received from Germany, Russia and China, making inquiry as to its intentions on the Chinese question and the replies of our government to each one. Our government declines Germany's proposal while declaring its intention to see that the instigators of the revolt are punished; it recognizes Earl Li and Prince Ching as properly appointed Chinese envoys and tells Russia the American legation will not be withdrawn from Peking.

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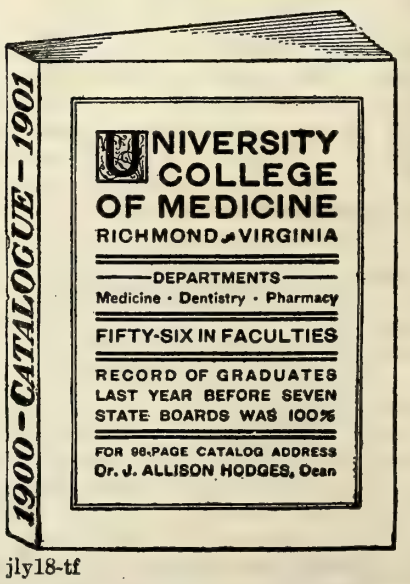
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MOUNTAIN NOTES.

BY BISHOP O P. FITZGERALD.

THE North Carolina Methodists have indeed a goodly heritage. They ought to make it still better. How? By holding fast whereunto they have attained and pressing forward on right lines in all the work of the Lord. Let them touch elbows and keep step, their trumpet giving no uncertain sound. The truth as the truth is in Jesus. and that only, is their gospel. It was good enough for their fathers; it is good enough for them; it is good enough for all the world and for all generations of men. It has not lost its power and sweetness and glory. The fathers of North Carolina Methodism were mighty men of God. They laid the foundations of the Church broad and deep and strong. Their work abides. The gates of hell shall not prevail against it, for so the living Christ hath promised unto his living Church. Your readers know all this as well as I do, but they will permit a friendly voice to remind them that only spiritual power can propel a spiritual organization. The weapons of our warfare are not carnal, but mighty through God. Increased numerical strength and enlarged financial resources bring s rength only a snare if they are taken as the only criteria of denominational prosperity.

Not by might, nor by power, but by my Spirit, saith the Lord God of our fathers, burn this truth into our hearts now! The true measure of a Church's prosperity is its spiritual power. You see, Mr Editor, that in the foregoing remarks which have flowed out of my heart through my pen-point, I have gotten mixed in my pronouns. It is not strange that I speak of North Carolina Methodists iu the first person plural. Am I not a North Carolinian? Have I not been a worshiper with the Methodists for these blessed weeks just passed up here among these North Carolina mountains? Have I not been making a special study of North Carolina history, both ecclesiastical and civil? And three days ago did I not stand on the puncheon floor of the log cabin in which Francis Asbury preached the first Methodist sermon ever heard in all this region? During these swift-flying weeks up here in Asheville have I not felt the throb of the mother-heart of North Carolina in the unvarying kindness and thoughtful courtesies of her people, from little sweet-faced Maud Lindsey's offerings of fruit and flowers to the princely laymen, brotherly preachers and big-souled Doctors of Divinity who have spared no kindly ministries in my behalf. Two Sunday mornings with Dr. Weaver and his flock at Central church gave me a heightened estimate of the quality and resources of that strong congregation in the very center of Asheville. Should Dr. Weaver, the pastor, not succeed in his movements for the erection of a new house of worship, it will surely not be for the lack of manliness, directness of appeal and common sense methods generally in the work of the Church. My visit to the Hot Springs Epworth League Convention gave me a gracious impression as to the zeal of the delegates and of the warm-hearted hospitality of that people. The ride from Asheville to Hot Springs and back was every inch of it a joy, dashing through the cliffs in the rugged mountains along the windings of the French Broad river, here foaming among the rocks, there rippling over the pebbles, yonder sleeping in deep glassy pools, and anon ribboning the stream in a waterfall that gives a fresh charm to the eye and the ear of all who love the sights and sounds of nature at her best. Bishop Asbury tells us in his "Journal" that he had plenty of aches and pains while riding among these mountains, but it is evident that he loved to be among them, and came hither whenever he could. That rugged old apostle on horseback was not given to sentimentality, but he felt close to God, and his soul was kindled into adoration as he traveled and preached and prayed up here in the Land of the Sky. It is not to be wondered at that he loved this region. There is only one land that can be fairer—that land where we shall see the King in his beauty, "the land of far distances," according to the true rendering of Isaiah 33:17. A glimpse now and then of Dr. Dan Atkins, presiding elder, revealed a busy man who is doing his Master's work with characteristic efficiency. Brothers McLarty, Huggins, Gray, Crutchfield and Bain have given me the grip of itinerant fellowship. Our Methodism is strong up here. May the pleasure of the Lord prosper in their hands more and more! Amen.

Asheville, N. C., Sept. 24, 1900

THANKSGIVING FOR THE RELIEF OF PEKING.

THE following is the sermon preached by the Rev. A. P. Parker, D. D., in the Union Church, Shanghai, on Sunday evening, the 26th of August, from the text: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name forever, and let the whole earth be filled with his glory: Amen and Amen"

Mr. Spurgeon in his comment on these verses says: "As Quesnel well observes, these verses explain themselves. They call rather for profound gratitude and motion of heart, than for an exercise of the understanding; they are rather to be used for adoration than for exposition. It is, and ever will be, the acme of our desires, and the climax of our prayers, to behold Jesus exalted King of kings and Lord of lords. He has done great wonders such as none else can match, leaving all others so far behind that he remains the sole and only wonder worker; but equal marvels yet remain, for which we look with joyous expectation. He is the blessed God and his name shall be blessed; his name is glorious and that glory shall fill the whole earth. For so bright a consummation our hearts yearn daily, and we cry Amen and Amen."

True are these words of the great preacher. To contemplate the mighty works that God has wrought in creation and redemption is to fill the devout soul with inexpressible wonder and admiration. The creation of worlds on worlds arrayed; the preservation of the solid earth in its terrible battles with the Titanic forces of heat in one age and of frost in another, during the uncounted sons of its geologic history; its preparation as a residence for man; the preservation of the race from destruction by the gigantic beasts and reptiles that filled the earth in prehistoric times and by fire and flood and war and pestilence and famine, at the many crisis in the history of the past; and above all, the deliverance of mankind from moral ruin and consequent eternal destruction, through the advent of a Saviour, our Lord Jesus Christ, by whom the whole race has been lifted to a plane where salvation is possible to all who unfeignedly repent and truly believe on the Almighty Saviour—these are wonders that fill men and angels with astonishment and adoring admiration. It is perfectly true, therefore, that He only doeth wondrous things. All that man has done fades into utter significance when compared to what God has done. The architecture, the literature, the art of ancient times, the scientific discoveries and inventions of modern times, all are nothing compared with what the sole and only Wonder Worker has done. Well may we pray with the poet, "O Lord enlarge our scanty thought, to know the wonders thou hast wrought"

But not only has God done wonderful things in the past, for which good men and angels join in praise and thanksgiving. He is also doing wonderful things now, every day and in every place, all over the wide world. And He is going to do still more wonderful things in the future, which will excite the admiration and draw forth the praise of angels and archangels and the sacramental hosts of God's elect, throughout the ceaseless ages of eternity.

It is meet and right and our bounden duty to praise the Lord for His wonderful works to the children of men. Praise is comely for the up ight and whoso offereth praise glorifieth God. It is eminently fitting therefore that we should meet here tonight to join in heartfelt thanksgiving to Almighty God for one of the most wonderful deliverances that he has wrought for his people in modern times, and for which the whole Christian world today is offering praise to his holy name. The preservation of over nine hundred foreigners in Peking from complete and hopeless destruction, under the conditions in which they have been placed, for the past two months, is a marvelous instance of divine providence, and as modern history has scarcely shown elsewhere.

The salient points of the storm may be briefly mentioned, although the contradictory reports that have come to us from time to time leave us in considerable doubts as to many of the details. On the 9th of June the city gates were closed by the Boxers and all ingress and egress of foreigners was prohibited. Seventy odd missionaries, men, women, and children, and some native Christians, had left their homes in different parts of the city, and gathered in the Methodist Mission compound, located in the south end of the city, and within about a half mile of the Foreign Legations. They were guarded by some twenty American marines. The Legations were defended by about three hundred and fifty marines of different nationalities who had been sent up from Tien-tsin for the purpose. The Roman Catholic Cathedral, located about one mile from the Legations and near the Imperial Palace, appears to have been defended by a hundred guards assisted by several hundred native Christians whom the Catholic fathers had armed for the purpose. On the night of the 13th of June pandemonium broke loose in the capital. The Boxers went through the city with fire and sword, burning the vacated mission premises, chapels, hospitals, and native homes, killing native Christians and foreigners' servants, and looting and pillaging Christians and heathen indiscriminately. After this terrible night, the missionaries appear to have moved from the mission compound into the British Legation for safety, as it had then become evident that the mission compound was untenable. It was on the 19th, two days after the capture of the Taku Forts, that the German Minister was foully murdered by Imperial troops while on his way to the Tsungli Yamen. The attack on the Legations by the Boxers, assisted by the Chinese regular soldiers, appears to have begun about the same time, probably on the 20th, and for three weeks they were subjected to a fierce fire of shot and shell from thousands of Boxers and regular troops, armed with Mauser rifles and Krupp guns. Many of the buildings in the neighborhood were burned, as were all of the Legation buildings, one after another, except the British, and repeated attempts were made to rush the legations and capture them by storm. But these attacks were always repulsed with heavy losses to the Boxers and Chinese soldiers. After the de-

(CONTINUED ON 8TH PAGE.)

CONTRIBUTIONS.

The National Poetry of the Bible.

BY T HARWOOD PATTISON, D D

With much truth has it been said that no nation trained in the truths of the Bible, and taught to regard them as inspired and authoritative, has ever been permanently enslaved. History is our witness that more than once the people who have come into the possession of the Scriptures in their own tongue have come to their own in other things as well. The right of private judgment, liberty of conscience, the freedom to think and to speak for themselves, the essentials to a healthy and vigorous life, whether for the individual or for the nation, these follow in the train of an open Bible.

The first call to Abram was a call to be the founder of a great people as well as a religious leader. The altar had ever a national as well as a spiritual significance. The rites and services of the primitive faith, as Abram practiced them, were not for himself alone, but for the family, the race, the whole world of future ages. "I will make of thee a great nation, and in thee shall all families of the earth be blessed "

How often in the history of the world has religion gone hand in hand with patriotism. The passion kindled for the Crusades, the purer devotion of Joan of Arc, the revolt of the Netherlands, the civil war of England, the revolution which put an end to the Stuart dynasty, the Pilgrims heading the "Mayflower" westward, and the embattled farmers who at Lexington fired the gun to which the whole world listened, were not these memorable movements, and a score of others like them, inspired by deep religious convictions? Patriotism and piety have been close allies in the progress of the world.

We are not surprised, therefore, that the poetry which is distinctly national is also apt to be religious. Almost alone among the songs which have stirred the soul of the people the Marseillaise does not breathe a spirit of devotion, and even for that lack there is a reason which the advocate of pure Christianity recognizes and honors. With this possible exception, I believe that it is true that the Bible, sometimes by its very words, always by its influence, strikes the resounding chord in the national airs of Christendom. The Bible is richer than any other book in the appeals to the common heart of mankind, and to the imagination with which the patriot especially looks at the things which are unseen, and endures as beholding him who is invisible. Hebrew poetry, depending not on rhythm or metre so much as on parallelism of thought, became very early the medium for exalted patriotism. To follow the national poetry of the Bible from its source is to recount the great deeds and to recall the great names of Hebrew history. And that poetry is ever renewing its youth. It is not of an age but for all time, not for one nation but for the whole human family to the end of the ages.

From the shore of the R d Sea sounded the first national anthem of the Hebrews. With timbrels and dances Miriam and her companions raised the refrain to the noble song of Moses. "Sing ye to the Lord," they shouted, "for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." The deep religious note in Moses's song was struck in words which for scope and sweep are still unexcelled: "Who is like unto thee, O Lord, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders?" The medal struck by Queen Elizabeth of England to commemorate the scattering of the Spanish Armada bore the words of the verse preceding this, "Thou didst blow with thy wind, the sea covered them."

For forty years after that outburst it seems almost as though the fountain of song in Moses ran underground. At the last it broke forth again. In his closing words the same world-wide strain is not absent, and he concludes: "Rejoice O ye nations, with his people; for he will avenge the blood of his servants, and will be merciful unto his land and to his people." The quickened fancy of the man who had forsworn the learning of Egypt was fed now with the images of the long wilderness journey. The eagle stirring up her nest and bearing her young on her wings; the dew and the small rain and the showers on the grass; and, plainer than any other one feature of the forty years' wandering, the rock from which came honey and butter, the spiritual rock which had followed them, and Jehovah himself as the Rock—these were some of the thronging images which, to the old man, gave vividness to memory, and to his last song its picturesque reality.

The natural features of the country through which Israel had traveled colored an earlier ode which was, indeed, wrung from the lips of Balaam, and yet belongs to the national poetry of the Hebrews—as the torn and blackened banners of the enemy, taken in battle, and hanging on the cathedral walls are part of the story of the victor. The mercenary, time-serving prophet seemed for a brief moment to recover his truer self as he sang of the God who is "not a man that he should lie, neither the son of man that he should repent," and to a noble strain he rose when, looking down the centuries, he cried, I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a sceptre shall arise out of Israel."

Joshua, the successor to Moses, was doubtless a man very differently endowed from his master, but the words with which the book that bears his name opens, words which came to him from the Lord, have often roused the drooping spirits and inspired the fainting hearts of struggling patriots since first they were uttered. They form the great chorus with which Joshua marched into Canaan, as forty years earlier with the song of Moses the ransomed host of Hebrews faced the wilderness: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Only in the light of the times to which it belongs must we judge of the one great ode of the book of Judges, the song of Deborah and Barak. The act which it celebrates—the treacherous assassination of a sleeping soldier belonging to a neutral people—we are not called upon to defend. But we must make full allowance for the blood, so closely akin to that of the Hebrews, which coursed through the veins of the Kenite, we must remember the brutal and lawless spirit which was abroad in those dark years, and, above all, we must give its due weight to the conviction which breathes through the song of Deborah that every foe to Israel was a foe to Israel's God, and to the great purpose, so dimly apprehended, which he had in view in the choice of the Hebrew people. This conviction sounds the final note: "So let all thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might."

My space is all too short to do justice even to the name of David. To him more than to any other one man the sacred poetry of the world is indebted. Only to have sung the twenty-third Psalm is to be immortal in literature. And through his poetry the national strain with which we are now concerned is continually heard. Nations have marched to victory under the inspiration of the words of this old Hebrew soldier; and only then has the inspiration ceased when the national trust has centered in itself and not in God. "Some trust in chariots and some in horses; but we will remember the name of the Lord," is the fitting sequel to that great prayer: "The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee." The loftiest patriotism has reached no higher pitch than that achieved by the forty-sixth Psalm—the psalm sacred to Protestantism in its conflict for civil and religious liberty, the psalm which Luther raised a hundred times in the face of tremendous odds, the psalm which floats with the banners of Germany today: "God is our refuge and strength, a very present help in trouble."

The blessing with which his son Solomon closed the dedication of the Temple at Jerusalem, gathering up the lessons of past guidance into a few weighty sentences, looked beyond the narrow borders of Israel, as the prayer which preceded it rose above the level of the priest, and moved freely and fearlessly along the high range of the prophet. Israel was a nation now, with a country, a capital, a temple, a royal succession; but all this was not alone for her own prosperity, but "that all the people of the earth may know that the Lord is God, and that there is none else." And when, more and more, the little kingdom between the mountains and the sea felt the shock of war or the waves of commerce or the tides of fashion which were influencing the peoples east and west of her, this broader and truer conception of a nation's aim and destiny becomes more and more apparent in the poetry of the prophets. This it was that flung back the taunts of Sennacherib, the incarnation of the baser imperialism which cares only for its own increase. This inspired the mighty assurance that "the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Because Israel was faithless to her high vocation, Jeremiah wailed, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!" For this Daniel in his exile must set his face unto the Lord God and pour out the prayer which, perhaps, more completely than any other on record, is the prayer of the patriot who, like Cromwell in his dying hours, has only thought for the land he loved more than his own life. For national stability other of the prophets of the exile yearned passionately. To Hosea the assurance came as the waters to a thirsty soul, "They that dwell under his shadow shall return, they shall revive as the corn and grow as the vine, the scent thereof shall be as wine of Lebanon;" and Joel beheld Judah "dwelling forever," because "the Lord dwelleth in Zion;" and Amos, the herdsman of Tekoa, in a fervid image of rare beauty, told of the happy future when, with God smiling alike on the sowing and harvesting, "the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed."

Again and again, also, we see how th devout Hebrew discovered that the firs promise to Abram—"and in thee sha all the families of the earth be blessed. —meant so much more than mere na tional wealth and increase. Althoug the fig-tree did not blossom nor fruit wa found in the vines, yet Habakkuk woul rejoice in the Lord and joy in the Go of his salvation There was somethin far better than material prosperity something which had been nurtured b the waters of Babylon as well as by coo Siloam. That was national holiness "In that day shall there be upon th bells of the horses, HOLINESS TO TH LORD, yea every pot in Jerusalem sha be holiness to the Lord of hosts." S the patriotic poetry took on its pures because its most religious character, an with the memorable words of the prophet (himself perhaps nameless), the old boo closes: "They that feared the Lord an that thought upon his name," althoug they may live nameless on earth, ar immortal in the Lord's book of remem brance; "and they shall be mine sait the Lord, in that day when I make u my jewels, and I will spare them as man spareth his own son that servet him."

It seems that with the narrow, a though intense, patriotism which refuse to look beyond its own borders, the na tional poetry of the Hebrews in its pu est strains has little in common Indeed it was impossible from the height o that early promise to Abram to see onl the hills and valleys of Palestine, impos sible to believe that the Jew lived for n other race than his own. With the sen timent, "My country, right or wrong, the devout Hebrew, be he prophet o king, could have no sympathy. Ther is, indeed, a clear succession all throug the centuries, from Abram leaving cou try and kindred in order to bless th world, down to Simeon cradling in h arms "the desire of all nations," an with words which even now in their ful ness we only faintly comprehend, rejoi ing in him as "a light to lighten th Gentiles, and the glory of thy people I rael " Yes, only faintly do we compr hend them yet. The years in the mid of which we live, the closing years of o century, have seen a great burst of o patriotism in some of the leading natio of Christendom. Let us beware lest t spirit which is born of this praisewortl fervor run counter to the spirit of t Prince of Peace.

To a famous soldier, a free lance her troubled times, a man whose swo was at the service of the highest bidde and who had brought unspeakable m ery to a thousand Christian home Catherine of Siena wrote some wor which we may well blend with our pra ers today, although so many centur have passed since she penned the "My soul earnestly desires your sal tion. I desire to see you change yo manner of life, and become the serva and soldier of Christ. Fight no mo with Christians; it is a cruel thing th we, who are Christians, members of o body, should thus tear and devour o another."

Rochester, N. Y.

A Sunday in London.

In the great city of London the peo seem to put on the brakes by Saturd noon and run at a slower speed as th approach the Sabbath. This is as should be. With us Saturday even

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Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

is a rushing time in all the shops of trade, but in London it seemed that all preparation had been made for Sunday before Saturday night and trade was duller and the streets less crowded then than usual. At 8 o'clock Sunday morning the great city seemed yet to be asleep, the streets were deserted, all was as quiet as it was possible for five millions of people to be and about all that broke the silence was the music of the Cathedral chimes. The Sunday newspaper is not published in London, so that the newsboy gets a rest along with other folks.

As the Wesleyan Conference was in session some distance away at Burslem, nearly all the Methodist preachers were absent from the city, so that I was undecided about where to worship.

Upon examination of the Church Directory I saw that a visiting minister would preach at City Road, and Rev. Guy Mark Pearse at St. James Hall.

Much I had heard of the Mission work of Mr. Pearse and Hugh Price Hughes at St. James Hall among the better class of London, just as the Salvation Army is reaching after the abandoned element So I decided to go to St. James Hall. Mr. Hughes was absent at Conference but Mr. Pearse had a fine congregation and preached well from Luke 15:22—"Bring forth the robe and put it on him; and the central idea of the discoure was that the spiritual nature demands nothing less than the best—that God wants to give nothing less than the best. We should gladly accept his best gifts in faith and then in return give him the best of our life.

It was a helpful sermon—plain, pointed, scriptural.

At 3 in the afternoon I worshipped at St. Paul's Cathedral where the sermon was preachedby the Archdeacon of London.

The service was elaborate, the music was fine, the congregation was large and the sermon was short. I was surprised to see here that when the ritualistic service and music was over. and just as the time for the sermon arrived, a large number of the people left the Church. We are sometimes charged, and justly, with neclecting too much all the service except the sermon, but they seemed to magnify the service at the expense of the preaching of the Word.

Prayer, Praise and Preaching, all should be given proper consideration, for all are needed to make the services complete and the preaching should be heard as well as the music—as well as the reading. (I Cor. 1:21.)

This Cathedral is the finest building in London, and I might say, in England—though Westminister and Canterbury are both magnificent old Gothic piles. St. Paul's was built 200 years ago, after the Roman style of architecture, by Sir Christopher Wren, at a cost of about five million dollars. It is a great monument to the geuius of the builder, whose body rests under the Cathredral in company with Lord Nelson and the Duke of Wellington.

At 7 in the evening I worshipped at City Temple (Congregationalist) and heard the pastor, Dr. Joseph Parker, preach a magnificent sermon to a magnificent audience from II Cor. 13:14. It was his last sermon before leaving for his summer vacation and the text was peculiarly appropriate and the sermon a genuine benediction, not only to his own congregation, but to the visiting worshippers as well.

He preached, without the least effort, a very thoughtful, strong, sweet and spiritual sermon. As the light fell upon his face and long flowing hair I thought he much resembled Henry Ward Beecher, whose friend he was.

Dr. Parker has preached at City Temple for 31 years and his congregations have been growing all the time. In addition to his regular Sunday services he has, during all these years, preached every Thursday at noon to large audiences. I went to hear him on Thursday too. The Church was full and he preached a great sermon. At the close of the sermon he said, "for 31 years these Thursday meetings have been held and this large audience today proves that the people love and will be satisfiied with nothing less than the old simple gospel." And this statement was roundly applauded. Dr. Parker is a great man and is regarded as the greatest preacher in England.

Hugh Price Hughes, of our Church, too, is regarded as an axtraordinary man, and multitudes attend upon his ministry. I was sorry I could not hear him too, but, as I have stated, he was absent from the city.

In all the churches I was impressed with the devout spirit of the worshippers. Nearly all the people, after entering the church, offer silent prayer. You hear no whispering, nor see any signs of levity or irreverence among them. And here is where I thought we could all learn a very important lesson—for here we have certainly wandered far from the old ways.

WILLIAM L SHERRILL.

London, England, Aug. 1st., 1900.

Brevard Epworth School.

This Home and School will begin its fall term Oct. 1st next. The outlook for this benevolence is very fair for a good work during the school year.

Miss Edwards will have charge of the grammar grade and Miss Stansel the junior grade as in the past two years. We regret Miss Lindley's health will not permit her return to us, the management however has secured the services of Miss Annie Wilson Baker, of Greensboro, who is in every way fitted to take charge of the intermediate grade.

Many friends are coming forward to our help. Winston District sends back the young girl who has been with us two years, and Central League and Sunday-school, Asheville, returns their pupil who begins her fourth year. The following day scholarships have been given the work:

Mrs. B. D. Haith, Charlotte, one; Woman's Home Missionary Society Tryon St. Church, Charlotte, five; King's Daughters, Winston, two; Mrs. Roger Moore Wilmington, one; Mr. J. A. Nichols, Asheville, one; Mr. C. W. Brown, Asheville, one; a lady friend, Brevard, one. Haywood St. League, Asheville, contributes monthly, and Weaverville League has just sent in a contribution to the work. Col. J S. Carr has contrib uted a scholarship in the Home. There are other friends, who have helped in day scholarships in former years yet to hear from.

The coming year will be a crucial one in the history of the school. We had hoped to have had one new building which is so sadly needed, but with the various enterprises, new and old, demanding recognition and help, it has been hard to get this work before our people. Rev. Harold Turner, financial agent for the Board of Trustees, has received pledges for a good part of the money needed for our building. The writer has no data as to how much this now amounts to, we trust the full amount will be paid in at an early day to enable the construction of the edifice.

We shall remain in this old building for another year and as we have needed certain alterations, some friends of the school gave an entertainment at our new Hotel realizing some forty dollars, this will enable us to do a better work in the housekeeping department.

FITCH TAYLOR.

Brazil Mission Conference.

Rev. W. B. Lee, Juiz de Fora, sends the following items concerning the recent session of Conference and the work in Brazil:

"We had a good Conference. The work goes bravely on. There were nearly 1000 (adults and children) souls baptized during the year. More than 500, received on profession of faith, if I remember correctly. There was raised on pastoral support some $4,600 which is about $1,-800 more than was raised last year. Notwithstanding the financial crisis, for which we thank the republic, the general collections are more than last year.

The Boards of Stewards in our District are the best organized bodies I have ever seen, and are entering on the new years with enthusiasm.

Yesterday at the first service of my church here, four persons presented themselves for membership. My work for this year will be very heavy, but I am counting on the Lord for extra help to do the work efficiently.

Mrs. Lee organized the first Bright Jewel society in Brazil a short time ago and the little ones are taking hold with a hearty good will. She calls them her "Joias de Christo," — Jewels of Christ. They are 35 in number at present and from 12 years down. She intends to you write about them. I hope to receive into this church in a few weeks the ex Vicar of this par sh I had a letter from him yesterday saying that he would be in the city next Lord's day to be married in our church. He is an educated man and was held in high esteem by the Roman church. The bishop, priests and people left no stone unturned to hold him, but he was firm. When the bishop was here in the first of the year I visited him in the Vicar's house, where he was stopping. Conego Fernando, his Secretary, received me and I had quite a pleasant talk with him, talking with him about our work. And when I went to visit our ex Vicar on the eve of his breaking with Rome I met the same Conego Fernando imploring him with tears in his eyes, to reconsider and come back, but it was too late. We hope to be able to use this man. Pray God that we may make no mistake with him. His manifesto which has been published far and wide is very calm and bears the stamp of sincerity and conviction. His name is Hyppolito Campos, his case has been of great profit to me. I have learned as never before to appreciate the almost insurmountable barriers that lie in the way of a priest's conversion. The intellectual and spiritual anarchy into which he is plunged borders on insanity. We have recieved on the Twentieth Century Fund some $5000 Owing to rise in exchange, if all that has been subscribed is paid, the sum will be considerably over $10,000. Pray for us."

STATISTICS.

The statistics, which are given for both last year and this, show steady increase along nearly every line.

Local preachers 6; members 2779; total 2785—last year 2356. Infants baptized during the year 437—last year 341; adults baptized 535—last year 492. Epworth Leagues 3, members 217—last year 138. Sunday-schools 46—last year 29; teachers 155—last year 139; scholars 1694—last year 1419 Collected for superannuated preachers, and widows and orphans of preachers $ 0—last year $86; contributed for domestic missions $686—last year $675 52; foreign missions $36—last year $43 20; church extension $91.60—last year $75; American Bible Society $75 52—last year $91 36; preachers in charge $4 478 94—last year $3,-573 92; bishops $20—last year $24 50; organized societies 34—last year 31; houses of worship 12; value $63 850 20; pastoral charges 27—last year 22; parsonages 4; value $12 500. Colleges 6 (including those of Woman's Board); pupils 604—last year 520

The next session of the Conference will be held in Rio de Janeiro

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Baking Powder
Made from pure cream of tartar.
Safeguards the food against alum.
Alum baking powders are the greatest menacers to health of the present day.
ROYAL BAKING POWDER CO., NEW YORK.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

SAMPLES MAILED FREE

Trial Packages of Dr. Blosser's Catarrh Cure will be Mailed Free To Sufferers.

Dr. Blosser, the noted Catarrh Specialist and discoverer of the method of curing catarrh by the inhalation of medicated smoke, has such confidence in the virtues of his remedy that he offers to mail a three-day's trial treatment, absolutely free, to any one suffering from any catarrhal affection.

Write at once, giving a brief statement of your case, and you will receive the sample and full particulars Address: Dr. J. W. Blosser & Son, 59 Broad St., Atlanta, Ga.

Letter From Rutherford College.

DEAR ADVOCATE:—The Picnic and Educational Rally, held here on the campus last Friday, September the 28 h, was quite a success in every way. The day was an ideal one for such an occasion—the sky clear and blue—and tho' the last rays of a September sun were warm, yet as usual a cool breeze was blowing from the distant mountains.

By eleven o'clock beneath almost ev ery tree on the campus stood a horse. and there were buggies and wagons and carriages in proportion. At the morning service the church was filled to overflowing.

Rev. Dr. J. H. Weaver, pastor of Central church, Asheville, was the speaker of the occasion. After some good music led by Prof. Jones, and a few words of introduction by Rev. J. W. Jones, Dr. Weaver preached a sermon that will long be remembered by the great number of people who were privileged to hear it. "The Price of Power" was his subject and his discourse: it was practical, yet strong; it was plain, yet uplifting; it was simple, yet elevating—filled with good wholesome advice and running over with cheer, encouragement and inspiration. A most appropriate message to an appreciative people.

And then came the dinner. The table we had prepared was not large enough, and with the addition it almost bent beneath its mighty load. Twenty-five yards of good things and all were filled and satisfied. The good people of the community and surrounding country came with their baskets well filled and all gladly united, making a dinner possibly unparalelled in the history of Rutherford College.

In the afternoon the building was thrown open for inspection and for hours the halls and rooms were crowded with a well pleased people.

At three o'clock an informal meeting of the trustees present, the faculty and prominent visitors was held in the chapel. Fresh encouragement and greater hope was the result of this pleasant meeting. The trustees were pleased with the report of the faculty, and the faculty were encouraged by the trustees report, and the speeches of the visitors rang with "prosperity for Rutherford College."

The picnic was a great success in bringing together the people of Burke and the surrounding counties for a pleasant day and showing them the college—its faculty, the students and the real work it is doing. This was the purpose of the occasion, and we feel that it was a success, because all went away pleased and much gratified at what they had enjoyed and seen.

Several new students have arrived since our last letter and our number is constantly growing. Dr Weaver and Prof. Wagstaff spent last Sunday at Collier's Chapel on the Catawba circuit in the interest of the school.

The Epworth League has already proved a blessing to the students and community. The meetings are well attended and much interest taken in them. The League officers are as follows: President, L. W. Crawford, Jr ; 1st Vice-President, Prof. H. M. Wagstaff; 2nd Vice-President, Mrs. Moore; 3rd Vice-President, Mrs G. P. Jones; Secretary, Miss Grace Abernethy; Treasurer, J. M. Tate.

Two literary societies have been organized and meet for regular work every Friday evening. The names and officers are as follows: Newtonian—President, W. O. Goode; Vice President, C. M. Woods; Secretary, M. L. Ware; Treasurer, P. A. McGregor. Platonic—President, W. B Love; Vice-President, J. E. Malonee; Secretary, Harley Goode; Treasurer, John Reynolds

The health record continues almost perfect Next week a club will be organized, conducted by an experienced student, thus placing board at the minimum price.

Dr. Weaver leaves next week for a trip in Ashe and adjoining counties in the interest of the school. Beginning with next Sunday Bro. Smith will begin a protracted meeting here. We anticipate great results from this meeting. Bro. Smith is expecting Bro. L A. Falls to assist him.

Mrs. J. H. Weaver paid us a pleasant visit on Monday last.

L. W. CRAWFORD, JR.

Rutherford College, N. C., Sept. 29th.

Our Churches in the Texas Storm.

Our Methodist Churches on the coast in the Texas Conferences have suffered severely by the storm The damage is mostly within the Houston District of which Rev. O. T. Hotchkiss is the Presiding Elder; although there are five churches down in the Btenham District and one in the Huntsville District.

Before the storm there were in the Houston District 35 church buildings. Of these fourteen are now total wrecks and eleven are seriously injured. Of the remaining ten, most have suffered some damage, although of a character easily repaired.

The desolation in the Houston District, of which Galveston is a part, is simply appalling. The people have suffered so much they can not rebuild without aid from the Church at large. They will have a heavy task to restore their own homes, and maintain their preachers during the next twelve months.

Unless the churches, outside of Galveston, in the intervening region between Houston and Galveston, are restored by Dec. 5th, when the Texas Conference meets the problem of appointments for the Houston District will be most perplexing, not to say impossible. These Churches in the villages and rural settlements can be restored in sixty days if the money were in hand.

That it may be in hand, I trust our people everywhere will send contributions to Rev. O. T. Hotchkiss, Presiding Elder at Houston. He, with the assistance of Rev. Seth Word, D. D. Rev. E. W. Solomon, D. D., and Rev. J. B. Cochran, will superintend the rebuilding of the churches as rapidly as possible. Already funds enough have reached him to begin the work. This money has come from appeals sent out by me from Galveston by telegraph. The case for the reasons indicated, and for other imperative consideration, called for prompt action on the spot.

It will require a longer time to raise sufficient funds to meet the needs of our Galveston Churches and to build such a house as is required.

The loss of membership and property in Galveston has been so great it will be necessary to combine St. Johns and St. James Churches.

St. Johns Church is in ruins and St. James is badly damaged. The two properties will bring enough money to buy an admirable property midway between their former locations, and leave something over for the building of the new Central Church. The survivors can and will pay something towards the erection of such a church as our people need. But they too will need much help from abroad. In this interest, Rev. W. D. Bradfield, the former pastor of St. Johns, will travel until the session of his conference, visiting such annual conferences as he can reach, and other favorable points. The congregations of St. Johns and St. James I have placed under the pastoral care of Rev. C. J. Oxley who has been the preacher in charge of St. James.

Brother Bradfield was in the midst of the storm and rendered heroic service in rescuing the living, feeding the hungry, and burying the dead. His appeal must move a heart of stone.

By the plans I have outlined, the work of restoring our Churches in the storm swept district can be speedily accomplished, as I trust it will be.

Some things we can never restore—fathers, mothers, wives, children and all the tender association of homes, which now exist only in sorrowing memory, we can not bring back. We can give our bereaved brethren houses of worship and the consolations of the gospel. That we will do, I am sure.

WARREN A. CANDLER.

Three to One.

Two weeks ago the following notice appeared in the ADVOCATE:

"Our Epworth League is growing in interest and attendance. At almost every meeting new names are added to the membership. The Leaguers hold a devotional meeting in the church once a month, and three social meetings; the last are held at the homes of the members. We believe this body of young people are accomplishing a great work for the Master in our enterprising town. May it continue to grow."

Only ONE devotional meeting! THREE social meetings; ONE for the Lord, THREE for pleasure!

The devotional department is the chief department—the heart of the League, and when it fails to work regularly and continually the League will grow sluggish, and weaker and weaker until finally it will die.

The principal object of the League is to promote piety, to build up Christian character and to train in religion work. Can a League do this with only one devotional meeting per month? No, it cannot.

The League is a training school in which young people are taught to be useful in the Church of our God. Can we expect favorable results from only one lesson a month?

It is impossible to keep up religious euthusiasm and zeal in any organization unless there be a frequent assembling together of the members in a devotional meeting. In four weeks time interest flags and the meetings become lifeless.

We have nothing to say against social meetings. Sociability is a part of our lives and it is all right for the League to hold meetings occasionally, and even often, for the purpose of exchanging friendly greetings, for learning to know each other better and for becoming acquainted with strangers; but it is a fatal mistake to hold such meetings in place of devotional meetings.

We have heard of Leagues holding their devotional meetings at private houses. This is a mistake also. That restraint which is felt in God's house is removed and the meetings are likely to drift into a social channel.

When a League tries to be as entertaining as possible, and admits much worldliness, it will surely lose spiritual power.

Young people, hold your devotional meetings every week and give the devil less chance to get into your ranks. You cannot receive too much of the devotional spirit.

TERRIE E. BUTTRICK.

East Bend Circuit.

DEAR BRO. CRAWFORD: Please allow me just enough room in the ADVOCATE, to endorse what I see in your editorial of Sept. 26, "As Reported By One of Them." I am so glad that our Pastor does not use the weed in any way. And there are many people within the bounds of our circuit who would feel very much mortified if one who does, were sent us.

I don't see how any one who is called of God to preach Jesus can read Isa. 52: 14, 2 Cor. 7:1 and especially 1 Cor. 3:16-17, and persistently use tobacco and crack smutty jokes.

May the good Lord give us a clean ministry, a clean membership and a holy people. May God bless you in your work for Him. He is so good. Pray for us.

Your Bro. in Christ,

THOMAS H. STIMPSON.

Donnaha, N. C., Sept. 15, 1900.

MOZLEY'S LEMON ELIXIR

Regulates the Liver, Stomach, Bowels and Kidneys:

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplassness, nervousness and heart failure
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c. and $1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After two years of great suffering from indigestion, with great nervous prostration, biliousness disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS,
Eld. M. E. Church, South.
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir. R. L. ROCCO.
300 Hernondo St., Memphis, Tenn.

A Card.

This is to certify that I used Dr Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars. H. A. BEALL.
Clerk Superior Court Randolph Co., Ga.

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at this point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Southern Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

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Railroad Fare Paid.

Open all year to both Sexes. Very Cheap Board.

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Dispensary vs. Bar-rooms.

In the ADVOCATE of Sept. 19th, 1900, I see a statement from Rev. J. F. Butt that he "advocated the dispensary," because he felt it was better than bar-rooms, "which, I believe," said he, "to be a business nearer akin to perdition than any other followed on earth." I think that Bro. Butt is laboring under a very great mistake, and so are many more good, honest, Christian people. They seem to think that, as a matter of course, the whiskey traffic must be legalized in some shape, and that they have a right to choose the best method of conducting the business. Whose business is it to conduct a farm, a cotton factory, shoe shop, or a store? Why are you not called upon to fix the best methods of conducting their business? It is very singular and, to me, a very serious matter that we should be called upon to legalize and take so much part in this nefarious whiskey traffic; thus becoming parties to all the wickedness belonging to the business.

What wonder is it that God is visiting our nation with such adverse providences—tornadoes, floods, droughts, &c. God says: "Ye shall keep my Sabbaths and reverence my sanctuary, I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the sowing time," &c. Lev. 26: 2-5. But to return to Bro. Butt's statement, it is my honest conviction that no one has a right to choose as to what method shall be used in the sale of whisky. It is a sin of great magnitude to give our neighbor drink, or put the bottle to him and make him drunken. Hab. 2:15. No one, in my humble judgment, has the right to advocate the trafic in any way, shape, or form. I have for years felt it my duty to vote to prohibit, not to regulate the business. If I vote to regulate the traffic, I thereby sanction it, and become guilty before God and am subject to the penalties attached to its sins. God have mercy upon us and help us to amend our ways, and as Christian people prohibit the hellish business and redeem our characters as children of God.

C. M. ANDERSON.

Morganton, N. C.

Christian Workers' Convention.

The Christian Workers' Conference at Northfield this year was by far the most successful ever held. The attendance was larger, more ministers were present, and the preaching was of a higher order than ever. Dr. Meyer was at his best. Dr. Morgan surpassed even himself, and opened up such fresh vistas of thought as to send hundreds of ministers back to their closets, and to their Bibles marvelling at the beauty and power of the Grand Old Book. The whole tone of the Conference was one of triumph, notwithstanding the absence of the great leader. As one expressed it, "We miss Mr. Moody of course, but there is no conspicuous gap. Everything moves along with the old time vigor and smoothness."

The object of the National Convention which convenes September 19-26, is to do for the West what the Northfield Conference has done for the East and South.

The average church is well equipped with machinery, and the ministers are earnest and able men. There is an immense amount of preaching and teaching done, but the results are pitifully small. Power, power, is the one thing lacking. The main object of this gathering is to bring together a large body of spiritual men and women to wait on God for power, to search their hearts for hidden sin, and the Word of God for its hidden strength.

The first hour of each day will be devoted to united prayer for God's blessings on all churches and Christian workers. Requests for prayer are invited from all pastors, teachers or Christians of any name who are burdened for their churches or friends. These requests will be read and remembered before God. It is hoped also that those who send requests will unite with us in prayer from nine to ten o'clock each day.

Leading Bible expositors like Drs. Gray, Torrey, Newell and Patterson will open the word and show how to promote an interest in Bible study in any church or community.

This Convention will also be a clearing house for the exchange of ideas and methods in Christian Work. Men and women who have been signally successful in different lines of soul winning work will tell how they do it, and answer questions as to their methods and results.

Names of speakers who have already accepted their appointments are W. P. Hall; S. H. Hadley; C. N. Crittenton and Mrs. E M. Whittemore of New York City. Marion Lawrance of Toledo; Rev. Charles Stelzle of St. Louis; J. O. Buswell of Mellen, Wis.; Maj. Cole of Adrian, Mich ; W. R. Moody of Northfield, and many others. The music will be under the direction of Prof. D. B. Tower, the well known Gospel Hymn writer, assisted by many other leading singers.

It is believed that thousands of Christians are hungering for just such a gathering as this, where hearts shall flow together and differences be forgotten, where the gates of heaven shall be beseiged, and a revival fire be kindled which shall sweep over our land from shore to shore as we enter upon the new century. Christian friends, will you come and share in this Pentecostal season?

The meetings will be held at the Moody Bible Institute and the Chicago Avenue Church. The usual rate of one and one-third fare for round trip on certificate plan has been granted by the Western, Central and Southwestern Passenger Associations. For further particulars as to railroad rates and board, application should be made to

REV. H. W. POPE, Secy.,
80 Institute Place,
Chicago, Ill.

Gold Hill Circuit.

As many of God's faithful ministers have labored on the Gold Hill circuit, and of course will be interested in any forward movement in this part of the Conference, I wish to give you a short account of a gracious outpouring of God's Holy Spirit at Liberty church.

We have just closed a twelve day's meeting, resulting in 39 professions of faith and 23 accessions to the church. The church has been graciously revived: the Sunday-school and the weekly prayer meetings are well attended, and there is increasing interest in both of these important branches of the work. Bro. E. G. Pusey ably assisted in the meeting.

Bro. F. W. Bradley, our faithful and efficient pastor, is in favor all over the circuit, and is enabling the Gold Hill circuit to do the best work in its history. He will make a fine report at Conference.

It might not be amiss for me to say that my cup of joy is filled to overflowing, from the fact that all of my ten children, and of my 43 grandchildren, all over nine years of age, are professors and are in the church.

Brethren, pray for us that the word may run, have free course and be glorified.

Yours in Christ,

JOSEPH EAGLE.

Garfield, N. C., Sept. 22, 1900.

Why Poison Yourself With Quinine?

It is bad for your digestion, as every sufferer from chills and fever knows.

JOHNSON'S CHILL & FEVER TONIC

Is a hundred times better, and does in a single day that which slow and uncertain quinine does not do in ten. It gently stimulates the Liver and Kidneys so that they do their duty, and it places the patient beyond the danger point in a day; quinine takes at least ten days. It cures obstinate cases of fever that quinine never cures.

It Costs 50c. if it Cures; Not One Cent if it Does Not.

NOTHING ELSE NEEDED IN FEVERS.

A. B. CIRARDEAU, SAVANNAH, GA.

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NEW EQUIPMENT. NEW MANAGEMENT NEW FACULTY.

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jly 4 2m.

From Henrietta.

DEAR BRO. CRAWFORD:—We have arranged to dedicate our church the 5th Sabbath in this month. Rev. G. H. Detwiler, of Gastonia, will preach the sermon, with Rev. C. G. Little, our P. E., to assist. Sorry we could not enjoy the pleasure of having you with us.

We have a gracious meeting in progress in this new church—over 100 conversions to date. Bro. West, of Stanly Creek circuit, has preached six times for me, and Bro. J. B. Carpenter once in the two weeks of the meeting. You can see by that I am doing much of the preaching myself.

I send three new subscribers and will send others in a few days.

Sincerely,

J. A. BOWLES.

Henrietta, N. C., Sept. 20, 1900.

Rutherford College Notes.

As I have noticed nothing in your paper from this village I will try to send you a few items.

People here feel very much encouraged at the prospect of a good school. Indeed the enrollment has already reached 78 and still they come on an average of two a day.

Three new families have moved in to educate their children and to keep boarders.

The vacant houses are nearly all filled and will be filled by Christmas.

There is no better place for a school, no finer climate on earth.

Prof Crawford organized an Epworth League here on the second Sunday in September, with a membership of thirty-five.

Prof. Wagstaff had the first devotional service of our League last night. Much interest is manifested in the new work.

Mr. Passimore, a prominent insurance agent, of Atlanta, brought his brother to enter school last week.

Mr. Seth Sherrill, son of Capt. Jas. H. Sherrill, of Catawba, arrived last Saturday and will enter school today

Rev. M. A. Abernethy, of Newton, paid his son, Ira, who is in school here, a visit on Sunday.

Dr. Weaver left Thursday for Hot Springs, where he delivered an address before the Epworth League and Sunday-school conference of the Asheville District.

Prof. Crawford went to Asheville Saturday and addressed the Epworth League at that place Sunday night.

Mrs. A. C. Reynolds joined Prof. Reynolds here last week.

Mrs. G. W. Cockrane is on a visit to her daughter, Mrs. G. P. Jones.—Hickory Democrat of Sept. 19th.

Notice to Our Readers.

We wish to call the attention of every reader of the North Carolina Christian Advocate to the fact that Dr. Blosser offers to send by mail to every sufferer a free sample of his valuable remedy for Catarrh, Bronchitis, Asthma, etc. Dr. Blosser is a reliable man and this offer shows his strong faith in his remedy. If you desire the free package write to Dr. J. W. Blosser & Son, 59 Broad St., Atlanta, Ga.

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July 18 tf.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	1 7:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton.	11:52 a m.	3:32 p m	
" Hickory	12:15 p m.	5:50 p m	Lv 9.00 a m
Ar Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No. 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, makes close connection at all junction points.

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THE CHRISTIAN LIFE.

A Prayer for Purity.

Oh that mine eye might closed be
To what becomes me not to see,
That deafness might possess mine ear
To what concerns me not to hear.
That truth my tongue might always tie
From ever speaking foolishly,
That no vain thought might ever rest
Or be conceived within my breast,
That by each word, each deed, each thought,
Glory may to my God be brought!
But what are wishes? Lord, mine eye
On thee is fixed, to thee I cry;
Oh, purge out all my dross, my sin,
Make me more white than snow within;
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean Lord keep it so,
For that is more than I can do.

—Elwood Morning Star.

A Love-Feast at Ocean Grove.

The nineteenth century has seen its last love-feast at Ocean Grove. But our hope is big with the immortality of the love-feast, and we are inspired to believe that this mighty scene will be projected with increasing glory down through the Methodism of the twentieth century and on to the end of time. The love-feast is the fireside of the church and should the fire on the hearth of Methodism be allowed to burn low she will cease to be a family with all its sacred meaning. She will begin to be a club, and the light of the Spirit's witness and the power of testimony will go out in the gloom of formality. Wherever the fireside idea is maintained and the feast of love is enjoyed there is found that robust faith once delivered unto the saints by the Wesleys, and there it will be found forever.

This was a wondrous love feast—made so by the cumulative force of the sweep of more than thirty years of Ocean Grove's holy history, and by the presence of the powerful spiritual influences concentrated at a single point and in a single hour.

September second was the day—the last great day of the feast of the Pentecost. Two weeks of power and blessing led up to that moment. Bishop Fitzgerald proved once more his grand leadership and his fine executive powers, exhibited in the wise management of all the meetings. The bishop's invincible and all-penetrating voice took the witness-stand and after quoting the prophet's words, "Then they that feared the Lord spake often one to another," he said: "For my own part I am rejoicing in the hope of the glory of God; now what have you to say?" No second invitation was needed. They all began with one accord to give consent, a half dozen or more on their feet talking at at once, each one having a larger audience than most preachers usually address on a Sunday morning.

Dr. O'Hanlon, president of Pennington Seminary, was among the first with his testimony; "In this country, fifty-three years ago, I entered on the Christian life, and on this spot, twenty-three years ago, I received a very remarkable baptism of the Holy Ghost."

As the last strains of "There's not a friend like the lowly Jesus, no, not one," were wafted to heaven, the voice of Mrs Margaret Bottome was heard. Her morning Bible readings having been especially blessed of God, being indeed the very core of spiritual power in this spiritual camp, she was listened to by thousands who had been led into the light of the Spirit in her meetings. "My joy is the Lord. His enemies said, "This man receiveth sinners, and so I'm at the reception this morning, and somehow in this reception of sinners I seem to be in heaven and on earth. And I'm his guest through all eternity." "Blessed assurance" became the theme of the myriads, and then scores of witnesses sought to express their inner peace—some in shouts, some in tears, others in sweet and tender testimony. It was throughout what Dr. Stokes used to call "a glorious confusion which made the highest order and harmony of heaven on earth."

A bent and aged pilgrim on the platform was heard to say, "Fifty and eight years ago I came into the liberty of the sons of God, and I've had liberty all these years. My skies are bright, I'm living now with the thought that I may be in heaven the next minute."

The next was a colored woman, who, it is said, has not missed reciting the Apostles' Creed at the love-feast for years. She was quite a sensation. "I promised de Lord I'd be here dis mornin'. I thank the Lord, I will serve Him as long as I lib. An' any one ain't got nothin'." Then followed the creed, "He descended into hell," which was delivered with great emphasis and she added, "And dat's de time, bishop, I believe he went down an' lashed death and hell to de bottomless pit." Finishing the creed she cried, "Dat's enough for an Episcopalian, aint it?"

Professor and Mrs. Loper sang, "There's a secret we can know." Then another volley of testimony, and Amanda Smith was on her feet singing as only she can, "What an uttermost salvation." She thrilled the vast concourse as of old with her power of song and exhortation, "I want to praise the Lord that this wondrous grace reaches me, I think of other days. So many have gone before. There's a bigger love-feast on the other side this morning. Praise the Lord for the old-time salvation!" Then Bro. Osborn led in "The heaven of rest," and said: "I'm on the old line still, and I propose to go through on the old line till we all meet in glory."

The sweet spirit of Cassie Smith testified next. "I want to praise God that I came to King Jesus in my childhood, and thirty-six years ago he revealed to me what he did to his disciples on the day of Pentecost."

Then uprose a brother who said: "Fourteen years ago I was converted from a fast life. Then my children knew only a drunken father, but today, thank God, they know a father working for the salvation of souls!"

These are but a few of the host of witnesses that handed in their testimonials at that wondrous time. "Is not this the land of Beulah?" rang out for the second time. One sister climbed a chair to be better heard in her testimony. Amanda Smith leaped for joy, keeping time in her leaping to the rhythm of the music in her soul. The tide of power rose higher until every testimony was a shout of praise, and every burst of song rolled along like the "sound of many waters."

Then came C. H. Yatman's turn: "This is the touch of the old-time power," he cried. "The old-time religion, and I like it. Here are Episcopalians and Baptists and Presbyterians, and they all look like Methodists I want you all to sing 'Blest be the tie that binds,' and if a sinner is here, get in somehow as we sing."

Our bishop then reminded us that the hour had past and that time remained for but one more witness. Mrs. John A. Fitch of Philadelphia then sang her testimony. Mrs. Fitch has been the chief attraction this season. She possesses a rich, magnetic voice that easily fills the auditorium, and when she sings it is under the unction of the Spirit. This was her heart song, and it reached every other heart in the vast congregation:

"You ask me how I know I'm saved,
That I've been made whole;
Why friends, the witness is within
That Christ redeems my soul.

"You ask me why I speak of joy
That lasts while ages roll;
My friends, the reason why is this,
That joy is in my soul.

"You ask me why I love to sing
Of heaven's blessed goal;
The reason why, my friends, is this,
There's music in my soul!

"You ask me why I speak of Christ,
And his dear name extol;
The reason why, my friends, is this,
That Christ is in my soul."

No one can portray the marvelous influences of the hour. It cannot be reproduced. It was a "cloud of witnesses" upon which the Sun of righteousness shone, changing it from glory to glory by the spirit of the Lord.

May the spirit of the love-feast and of the witnessing church so revive throughout our Methodism that it shall not only flourish at camp meetings and annual conferences, but also as in other days at quarterly meetings and sacramental occasions in all our churches.—Lincoln H. Caswell, in Epworth Herald.

The Nobodies in Heaven.

To be nobody in heaven! How disappointing it sounds! But surely one says, we shall all have mansions and crowns and thrones, and we will all be princes and kings! Certainly that is being somebody. Certainly that is. But where did you learn all that? No, it is not so certain that we shall all have gems and crowns—I mean we who go to heaven. Did you not read something about works? Works that are to be wrought on earth? Works that are to be tried by fire in the judgment of the saints? And is there not something said about works that are like wood and hay and stubble, that are easily consumed in the flame, and other works that, like gold and silver and precious stones, withstand the flame and are purified and beautified by it? Yes, and those whose works are burned suffer loss, though they are themselves saved, yet so as by fire. Just saved! That is all. Just safely admitted into heaven!—Episcopal Recorder.

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How is it you clothe your six boys on such pay?"

"I know you will think it conceited and queer,
But I do it because I'm a good financier.

"There's Pete, John, Jim, and Joe and William and Ned,
A half dozen boys to be clothed up and fed.

"And I buy for them all good plain victuals to eat,
And clothing—I only buy for Pete.

"When Pete's clothes are too small for him to go on,
My wife makes 'em over and gives 'em to John.

"When for John, who is ten, they have grown out of date,
She just makes 'em over for Jim, who is eight.

"When for Jim they become too ragged to fix,
She just makes 'em over for Joe, who is six

"And when little Joseph can't wear 'em no more,
She just makes 'em over for Bill, who is four.

"And when for young Bill they no longer will do,
She just makes 'em over for Ned, who is two.

"So you see, if I get enough clothing for Pete,
The family is furnished with clothing complete."

"But when Ned gets through with the clothing and when
He has thrown it aside, what do you do with it then?"

"Why, once more we go round the circle complete,
And begin to use it for patches for Pete."

—Selected.

"She."

BY THE REV. THOMAS K. BEECHER.

She is away—absent. When a man says "she," he is understood. To every "he" there is but one "she," or should be. And "she" is away, leaving us to thought and good resolutions. Like Hawthorne, we have been washing dishes. Says he:

"The washing of dishes does seem to me the most absurd and unsatisfactory business that I ever undertook. If, when once washed, they would remain clean forever and ever (which they ought in all reason to do, considering how much trouble it is), there would be less occasion to grumble, but no sooner is it done than it requires to be done again. On the whole, I have come to the resolution not to use more than one dish at each meal."

The quiet fidelity with which "she" will dish-wash her life away for "him" is a marvel of endurance and grace Just here is the servitude of woman heaviest—no sooner is her work done than it requires to be done again. Man works up jobs, ends them, and takes his pay. The pay can be translated into something else desirable. A man works all day and draws pay for his day's work. This pay allures him, as oats a horse homeward bound. Thus men work by terms and jobs—and, although the work is endless as to quantity, yet, when cut up thus into terms and jobs, we men go heartily on our journey and count the milestones.

Not so with our mates. "She" mends our socks, and we put our irrepressible toe upon the darned spot, and she darns it again. "She" washes for the family, and the family makes haste to send back the same garments to be washed again. "She" puts the room in order, and we get it ready to be "rid up" again. The same socks, the same washing, the same room everytime. She has no successive jobs, no terms, no pay-day, no tally-stick of life. She washes the same dish three hundred and sixty-five—yes, three times three hundred and sixty-five times every year. No wonder she breaks it and is glad of it! What a relief to say: "I've done that dish."

Not only have we, like Hawthorne, washed dishes, but also we cooked and served and helped eat a meal (with bated appetite because of cooking), and now we are astonished at the number of thoughts, and steps, and acts, and processes involved in a very plain supper. Only two of us, jolly cronies, caring nothing for style, and needing only a very plain supper. And we had it, and with it came wisdom.

Gentlemen, all! We go into a room and see a table ready set. It seems to us one thing—a supper. It is, in fact, from fifty to two hundred separate things, taken down one by one for us to use, and for "her" to wash and put back whence they came. There is a plate of biscuit. To that plate of simplicity we, with our hands and feet, brought together a new, quick fire for baking, viz: kindling wook, raking out stove, and hod of coal. Flour from the bin, shortening from the gravydip down cellar, salt from one box, sugar from another, soda from the jar, acid (tartaric) from a bottle, a spoon, a pitcher of water, a dripping pan, and a tin pan for mixing up these ingredients, and, after all, happening to forget the things for ten minutes, we burned the biscuit half through in a way which we men reckon quite unpardonable in a cook. Meanwhile that one plate of biscuit added to the eternal dish-wash two spoons, two pans, one plate, and a little cup. Just a little piece of steak contributed eight pieces to the dish-wash. A few strawberries sent in six pieces to be gotten ready to soil again. Four eggs impressed themselves on six separate articles.

Gentlemen, we began at ten minutes of six, and at quarter to eight we found ourselves triumphant—everything cleared away except the dishcloth. You see, we washed up the breadpan, the dishpan and the sink, scalding them all (and our fingers too), and dried them off with the dishcloth. Now, where on earth can we go to wash out that dishrag? Not in the clean pan! Not over the clean, dry sink! We stood aghast for five minutes, and then wadded np the rag, round like a snowball, and tucked it into the far corner of the sink, and shut down the cover. Our sink has a cover. But that rag though hidden, was heavy on our conscience. "She" never would have done so. We have seen clean dishcloths, but how they wash them passes our skill

And so, as we said, "she" is away, leaving us to thought and good resolutions. We shall be a wiser and a better man for at least two days after her return. And, whenever we stop to think, shall rank a successful housekeeper and home maker as a worker second to none on the scale of achievement and deserving. Her services are like the air, the rain and the sunshine, indispensable, yet too often enjoyed without thanksgiving.—Boston Transcript.

An Important Discovery.

A physician lately returned from the triennial meeting of the International Medical Association in Paris, brings back a report of the discovery and demonstration by Dr. Tuffier, of France, of local anesthesia in major surgical operations. This discovery marks the fourth great epoch in surgery. First, the preanesthetic period; second, the anesthetic period; third, the antiseptic period, and now the local anesthesia period.

"Dr. Tuffier operated on four cases. Cocaine was injected into the region occupied by the cerebro-spinal fluid in the spine, anesthetizing perfectly the entire part of the body below the point of injection. This enabled him to perform the most painful operations without the patient experiencing the least sensibility.

"The discovery is a wonderful one in surgery, inasmuch as out of 130 cases operated upon by him he had no fatalities. The possibility of anesthetizing the spinal cord by hypodermic injections of cocaine and producing insensibility below the point of injection was discovered by Dr. Tuffier in March last The fact was commented upon by the French medical journals, but received little notice in the United States or England.

"The discovery removes ether and chloroform from their places as the great anesthetizing agents in cases of major surgery. These agents have been greatly feared by many people owing to their effect upon heart and lungs. There are no such ill effects from cocaine, altho it is well known the drug is not reliable."

—Selected.

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Thanksgiving for the Relief of Peking ---Continued.

spairing cry of Sir Robert Hart for help, dated the 24th of June, the blackness of darkness settled down upon them, so far as the outside world was concerned, and days and weeks went by and we could get no tidings from them. Who can ever forget those dreadful days of anxiety when in the words of a yesterday morning's paper "we waited in suspense, and powerful agencies were exerted in vain to glean tidings of those locked up in Peking. Day followed day in wearing uncertainty, culminating in a belief, almost general, that our friends had fallen victims to treachery and barbarity. We pictured them in those days of depression as fighting against overwhelming odds and organized force, as finally succumbing, and as suffering those indignities which the diabolical ingenuity of the Chinese conceives so readily." It is small wonder therefore that the rumors of the wholesale massacre of the foreigners there were believed, and that a memorial service for the British dead was appointed to be held in St. Paul's, London. But we must here enter an indignant protest against the action of those sensation mongers who, making merchandise of the sufferings of our fellow countrymen in Peking, and their relatives here and in the home lands, telegraphed to the home papers full accounts of the supposed massacre, giving in circumstantial detail all horrible accompainments of the dreadful scene, which, in the absence of the facts, the fertile imaginations of the correspondents were fully competent to supply.

It was not until toward the end of July that a ray of hope suddenly shot across the gloom, in a message that came from one of the Legations, to the effect that a majority of the foreigners were still alive, that they were being supplied with food in some mysterous way, and that the attacks on them had ceased for the time being, although some sixty of the guards had been killed and about 120 wounded. Other messages followed. But, although they were received with a good deal of scepticism, hope finally began to revive again. Later on, however, that is, early in August, after the Allied Forces had started north from Tien Tsin for the relief of Peking, reports came that the Chinese regular troops were again attacking the Legations, and that their condition was more desperate than ever, and though we again became exceedingly anxious lest the Allied Forces could not reach them in time, we felt sure that God who had delivered them from so great a death, would yet deliver them finally out of the hands of their enemies. And, sure enough in the good providence of God, the Allied Forces succeeded in fighting their way into the city on the 14th of this month and brought the long delayed relief to the beleaguered foreigners. This relief force arrived in the nick of time. Probably another day's delay would have been forever too late. Two thousand shells were fired at the devoted little band by the Chinese troops on the last day of the attack, and a most determined attempt was made to massacre them all. Happily the savage attack failed, and the timely appearance of the relief force put an end to a desperate situation. The news that has come from Peking since that memorable day has been better than the most sanguine of us has dared to hope for. Our friends are safe and well. Only a comparatively small number have fallen in the desperate struggle, sickness has claimed only a few victims, and altogether the situation is far better than we had any reason to expect. Such heroic endurance and such a miraculous deliverance will, when the details become fully known, make a story such as the pages of history have rarely if ever recorded. Even the terrible story of Lucknow, in the Sepoy rebellion, hardly equals it. Truly, in bringing about this great deliverance the Lord has done wondrous things. Indeed there are many strange and wonderful things connected with the whole affair.

1.—It is wonderful how a few hundred foreigners shut up in ordinary houses, some of them of Chinese construction, and armed only with rifles, could have defended themselves against rifle and cannon fire from thousands of regular Chinese troops armed with Mauser rifles and Krupp guns.

2.—The mysterious manner in which food supplies for nearly one thousand foreigners and a large number of native Christians were obtained, for over two months, shows that God in his providence raised up friends for them among the Chinese. One of the ways in which this might have been, and probably was, done, is indicated in a story which I read in a Chinese paper recently, in which a man, who had escaped from Peking, states that the foreigners had dug an underground passage from the Legations to the premises of a high Chinese official, through which supplies of food and ammunition were conveyed to them. This story receives confirmation from the fact that this official, whose name was Li Shan, fell under the suspicion of the Boxers, and was condemned to death and executed by orders of the brutal Prince Tuan, shortly before the flight of the Empress Dowager and the Court, on the approach of the Allied Forces. Another story I have heard is to the effect that friendly Chinese could sometimes find opportunity to throw food over the back walls of the Legation compounds and the foreigners would throw the money for it over the wall to them. But, no matter how it was done, it is plain that God, who commanded the ravens to feed Elijah could, and did miraculously feed his people in Peking.

3.—The capture of the Taku Forts by the Allied Fleets on the 17th of June was another marvelous event in connection with the relief of Peking. Whatever may be said as to that movement having drawn upon Tien Tsin the terrific and dangerous bombardment from the regular Chinese troops, it must, I think, be perfectly plain to all now that the occupation of the forts by the Allies at the time was of the utmost importance. If this had not been done, and done promptly, it would have been impossible, humanly speaking, to have gotten a relief force to Peking in time to have saved the foreigners there from complete destruction. There can no longer be the shadow of a doubt that the Chinese intended to attack the Foreign Settlements at Tien Tsin as soon as they considered it safe to do so, and we now know that the salvation of the Tien Tsin Settlements, and of Admiral Seymour's Relief Column, as well as of the foreigners in Peking, all depended upon the immediate occupation of the Taku Forts. One or two days' delay would have allowed the Chinese to throw large reinforcements into the forts and mine the river with torpedoes, which they were preparing to do when, providentially, the Allied commanders discovered what they were up to. If the Chinese had succeeded in doing this, it would have made the capture of the forts a very difficult, if not an impossible task, with the forces that the Allies then had or could expect to have soon. Moreover, the capture of these strong forts, armed as they were with the best Krupp guns, by seven or eight little gunboats and a landing party of some 600 marines, is one of the marvels of modern warfare. Only the providence of God can account for it.

4.—The night ride of the young pilot, Mr. Watts, with two Cossacks, from Tien Tsin to Taku, through towns and villages filled with hostile troops and Boxers, to get reinforcements for the relief of Tien Tsin, was a wonderful feat and shows the providence of God over these affairs as plainly as anything that has happened. If that ride had not been made the Tien Tsin community would, in all probability, have been wiped out. Admiral Seymour's column would have been destroyed, and the relief of Peking made impossible until it was too late. And we must, in this connection, also mention the timely arrival of 700 Russian soldiers at Tien Tsin before the bombardment began as a manifest evidence of God's providence over those Settlements. These noble 700 bore the brunt of the attack from an overwhelming force of Chinese regular soldiers and Boxers, armed with Mauser rifles and machine guns and Krupp cannons. Their determined stand at that terrible railway station kept the Boxer hordes at bay till the long delayed reinforcements arrived from Taku, and thus prevented the wholesale massacre of nearly 2,000 foreigners, men, women and children, besides a large number of Chinese Christians, which would otherwise have inevitably occurred. We owe these Russians a debt of gratitude, and we thank God for sending them there.

5.—The relay of the rainy season is another event that shows God's over-ruling providence in these things. A few heavy showers fell before the Allied troops started for Peking but, contrary to the usual experience, the heavy rains that make the plains of Chihli a quagmire in July and August were delayed until the Allied troops reached Peking. And now the showers have fallen in such torrents as to make the way almost if not wholly impassable for an army, for the time being.

6.—That there were so few deaths from sickness among the more than 900 foreigners shut up in the narrow confined quarters during the terrible heat of a Peking summer, is another marvelous evidence of God's protecting care.

7.—The remarkable unity of action on the part of the Allied Powers shows how God can bring men of the most widely divergent views and interests to see eye to eye in the presence of a great calamity and common danger.

8.—But the most wonderful thing of all is that these multiplied evidences of God's providences working out this great deliverance are most manifestly in direct answer to the earnest prayers of a united Christendom. The world has never seen anything like it before. Here we have had the forces of the United States of Europe, and of the United States of America, and of the recent enlightened Island Empire of Japan, armed and united in just cause; for the punishment of foul treachery, for the rescue of hundreds of their fellow nationals who were in imminent danger of massacre, for the enforcement of law and order and for the protection of life and property from the ruthless onslaughts and hoardes of barbarians, and all these allied forces backed up by the united prayers of universal Christendom, Roman Catholic and Protestant, alike. And God over all has answered these prayers and guided these forces and given them success, and today the civilized world rejoices in the result, while heartfelt praises go up to God for many nations and tongues and peoples, and the earth is, in a very real sense, filled with His glory.

But some will say "if God's providence was over these affairs, why did he not restrain the attack altogether, and thus save many lives and prevent much suffering?" In reply we have to say that, according to the teachings of the Bible, God is obliged to use afflictions and calamities at times, to teach men of his ways. They will not learn by any other method. It is when "the judgments of the Lord are abroad in the land that the inhabitants will learn righteousness." In times of great trial, like the present, in the extremity of danger and distress, and "all other helpers fail," men call unto God for that help which no human arm can bring them. It is thus that they learn the lesson of dependence upon God which, in times of peace, they are so prone to forget. So we are fully justified in ascribing the glory of this great deliverance to God and to say, with the saved Israelites, "Who is like unto thee, O Lord, among the gods? who is like unto thee, glorious in holiness, fearful in praises, doing wonders?"

But our joy tonight is tempered with sadness as we remember the terrible sufferings and untimely death of

so many of our fellow countrymen and fellow workers, who have fallen victims to the unspeakable treachery of that savage gang at Peking who, under the sacred name of Government, have for the past two years, been secretly plotting the extermination of all foreigners and all foreign interests throughout the empire. These our brethren and sisters went forth at the call of duty to the cities, towns, and villages, far and near, in this great land, trusting the promised protection of the Chinese government, and they were caught in the trap deliberately set for them. They have been done to death by brutal mobs, set on them by no less brutal officials, but the manner of their taking off can only be imperfectly imagined from the dreadful stories of those who, in some miraculous way, have escaped the insensate rage of these official mobs. The torture, the agony, both of body and soul, the nameless outrages perpetrated upon the women, the terror stricken cries of the innocent children, fill our minds with horror and make our blood boil with righteous indignation, and stir us up to cry out unto God to speedily avenge the blood of the saints.

Nor will we ever forget the heroism and devotion of our soldiers and marines of the Legation Guards and of the Allied Army, who have fallen previous to, and during, the advance on Peking. The list of those who have yielded up their lives in this righteous cause is already distressingly large, and the end is not yet. But the memory of them will never perish. They, together with their missionary brethren who have fallen, have died that Christian civilization might maintain its foothold in this empire. They have done their duty and their reward is with them, in the grateful memory of those whom they died to save. Their blood will be the seed of a new harvest of blessing that will spring up after those troubles are over. The millions of this great land, though now so ready to cast them out, shall yet reap the abundant benefits purchased by their death, and the sacrifice will not be in vain.

So, in the midst of our sorrow and indignation we must pray earnestly for that spirit of patience and forgiveness that filled our divine Master, who, when he was reviled, reviled not again, and when he suffered, threatened not, but committed himself to Him that judgeth righteously, and almost with his dying breath prayed for the pardon of his murderers. "Vengeance is mine, I will repay, saith the Lord." So we must in humble submission to the mysterious dispensations of His providence, pray to Almighty God to make the wrath of man to praise Him, and to restrain the remainder of the wrath so that it go not beyond the bounds that he has set for it.

One of the excellencies of our glorious gospel is that it teaches us how God turns the direst calamity into the greatest blessings, and we can sincerely praise Him for the sorrows, as well as for the joys of life. So tonight, with united hearts and voices, we offer thanksgiving to God for the wonderful deliverance of our friends in Peking from imminent death; for the blessings that He is already bringing to the church and the world at large out of the sufferings and death of those of our fellow-countrymen who have fallen; and for the still greater good that we may be sure he is going to accomplish by means of this great upheaval in China. For this tremendous upheaval; this gigantic struggle between the enlightened civilization of the Occident and the half civilized barbarism of the Orient; this meeting of the nations upon these Far Eastern shores; this concentration of the thonght of the world and of the prayers of Christendom upon the greatest heathen nation of modern times must mean something. We believe it means very much, and that wonderful blessings both to China, and to the world at large, are to come out of it all. Even so come Lord Jesus and accomplish thine own will here and now.

Let us therefore be instant in prayer that the war may soon be brought to a satisfactory conclusion; that the leaders in this onslaught against foreigners may be captured and punished; that order and good government may soon be established in the land on a solid and enduring foundation and that those who have fallen, both foreigners and natives, Christians and non-Christians, may not have perished in vain. Let us pray that the forces of barbarism may now receive such a check as that they will never again be able to threaten the existence in this land of that Christian civilization which we believe is the only hope for this empire. And especially let us pray most earnestly that whatever else may be the outcome of the present disturbances, the "open door" for the entrance of the gospel of the grace of God may be secured for all time to come. This is what China needs above everything else. Commerce, education, literature, railways, mines, armies, navies, etc., etc., are all useless, and, as we have been so sharply taught by the experiences of the present uprising, worse than useless, without the saving grace of God in the hearts of the officials and people. Indeed, it must now be plain to all who look beneath the surface of things, that to give the Chinese the material results of Christianity itself, is an exceedingly dangerous experiment. To do so is to bring into actual existence that "Yellow Peril" about which we have heard a good deal in the past few years. But we believe that Jesus Christ intends to rule this land and make it his own.

The great question with the Allied Powers since the capture of Peking has been, "Who is to be placed on the throne as Emperor?" Reports have come to hand that Kwang Hsu has been found by the Japanese and brought back to Peking, and even the hope that this is true causes general rejoicing throughout the country, both among natives and foreigners, as it raises the probability that he may be placed on the throne, and a reform government established under his enlightened and progressive rule.

But, however that may be, we desire that Christ our King shall rule over this country by swaying the hearts of the people in loving obedience to his righteous will, and we believe that his Gospel, which is the law of His Kingdom, with all its saving and restraining moral powers, is destined to obtain a strong hold upon this great empire. We may, therefore, very appropriately employ the words of this 72nd Psalm to describe our vision of the future of this people, "when we dip into the future, far as human eye can see, and see the vision of China and all the wonder that will be," when Christ the Lord, whose sole right it is to reign in this as in all the kingdoms of the earth, shall take to himself the kingdom and reign, the glorious Prince of Peace. We may use these words as our prayer, as well as a prophecy of what is to be in the land of Sinim in the glorious days that are to come.

And so we may say with the Psalmist: "Blessed be the Lord, the Lord God of Israel, who only doeth wondrous things. And blessed be His holy name forever and ever. And let the whole earth be filled with His glory. Amen and Amen."

EDITORIAL NOTES.

We note with regret the death of Mrs. Annie Hutchings Wynne, a prominent and useful member of Edenton Street church, Raleigh.

The Lenoir Topic, of Sept. 29th, says that Rev. J. T. Stover held a 20th century mass meeting at Collier's last Sunday, and an address was made by Dr. Weaver, President of Rutherford College.

Rev. E. K. McLarty, of Asheville, is assisting Rev. W. L. Sherrill in a series of meetings at the Methodist church in Lenoir. Mr. McLarty is an able, earnest preacher, and we have no doubt the meeting will result in much good.

The occupants of the "sanctum," in the regretted absence of the editor, acknowledge a brief but very enjoyable call from Dr. Lafferty. May we be there to see and to hear when he shall call again, and may that be soon.

The State Normal and Industrial College opens tomorrow, October 4th. Every available room in the dormitories is already engaged, and a number of students will secure board with private families near the college.

Rev. P. E. Parker, of Summerfield circuit, called to see us on Friday. He reports his work in very good shape, and hopes to be able to even up everything by Conference. Bro. Parker is a hard worker and will no doubt bring up everything in full.

We received a pleasant call on Tuesday of last week from Rev. Gilbert T. Rowe of Bessimer City Station. He was on his way to Niagara Falls, N. Y., to attend the Press Convention. He is looking unusually well, and reports his work in first class condition.

The Southern Railway has granted a rate of one rare for the round trip to Greensboro during fair week from all points in this state and all stations this side of Norfolk and Lynchburg in Virginia. This is a handsome concession, and will add largely to the attendance at the fair.

General Stewart L. Woodford, former minister to Spain, was married to Miss Isabel L. Hanson in New York on September 26. The bride was the private secretary of General Woodford at Madrid at the outbreak of the Spanish-American war. She is about 30 years old and General Woodford is 65.

We regret to learn from the Durham Sun that Rev. T. P. Ricaud, who has been quite sick at the home of his son-in-law, W. J. Ramsey, is reported as being worse. Mr. Ricaud is, we think, the oldest member of the North Carolina Conference. He has many friends throughout the State who will be sorry to learn of his illness.

In the absence of the editor, we publish this week, on our first and eighth pages, a thanksgiving sermon for the relief of Peking, delivered by Rev. A. P. Parker, D. D, in the Union Church, Shanghai, China, on Sunday evening, the 26th of August. It is lengthy, but a careful reading of it will richly repay our readers.

We see from an exchange that the wife of a Methodist minister in an Indiana town has been married three times. Her first husband was named Robins and the second one Sparrow and the present one is Quales. There are two little Robins, one little Sparrow and two little Quales. Their fellow townsmen designate them as the game family.

Miss Caldwell Hoyle, daughter of Rev. M. H. Hoyle, and Miss Iona Coble, of Greensboro, N. C., both Greensboro Female College girls, have just returned from New York city, where they have spent the summer at the "Student's Art League." Miss Caldwell will work with her sister, Miss Bessie Hoyle, in the Caroleen High School this year.

The Durham Sun of Saturday, Sept. 29, says: "As a result of the protracted meeting which has just closed at the Methodist church in West Durham, there were some twenty-two conversions, and much good was accomplished. Tomorrow morning the sacrament of the Lord's Supper will be administered to the new members and the other membership of the church."

"The Era of the Camp-meeting" is the subject treated in the nineteenth chapter of "The Illustrated History of Methodism," published serially in The American Illustrated Methodist Magazine. It deals with that period embracing first decade of the present century, a term of great development and growth in the Methodist Church in America. The camp-meeting was inaugurated in 1799. The year 1800 was a period of great revival, and the religious awakening spread like a prairie fire.

Laura B. Starr, who for several years resided in China, and who had great facilities for understanding the feminine side of Chinese life, contributes to the October Delineator an article that throws much light on the home life of Chinese women. This article is illustrated with several authentic photographs of Chinese women of various social positions. . . The October number of The Delineator, in addition to Miss Starr's article and the eighty or more sketches of present-day styles, which are prominent features of the magazine, contains twenty other valuable contributions. For thirty years it has been treated by American women for guidance in home dressmaking and home management.

The congregation of West Market St. Church listened, on Sunday of this week, to two very impressive sermons. Dr. Rowe preached in the morning one of the best, some think the very best, he has given us. The text, "What shall it profit a man if he shall gain the whole world and lose his own soul?", was handled with a freshness and power that enchained attention, and must have constrained even careless ones to consider seriously the great question propounded by the Redeemer. The evening sermon was by Rev. E. C. Glenn, of the N. C. Conference, whom our people have heard at least once before and were glad to hear again. His subject was the "Great Supper." He remarked on the flimsy excuses offered by those who declined the invitation, and dwelt with great earnestness and eloquence on the universality of the invitation, (whosoever will) and the freeness of the gospel (without money and without price), using at the close that striking old hymn, "Come, sinners, to the gospel feast." One felt under the circumstances that none could refuse the pressing invitation. Let us hope that some, though not outwardly expressing it, did really covenant with Christ to be his.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for October 7, 1900

JESUS DINING WITH A PHARISEE.
Luke 14: 1–14.

TIME.—Winter, A. D, 29.
Place —In Perea.

GOLDEN TEXT —Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 14, 11.

Order of Events.

Jesus is still on his way to Jerusalem, and it may be that, as the "rulers of the Pharisees" lived, for the most part, in Jerusalem, the scene of the present lesson was in the Holy City. The last regular lesson dealt with portions of a discourse in which our Lord sought to emphasize the lessons of trustfulness (Luke 12: 22 32), of almsgiving (verses 33, 34), and of watchfulness (verses 35 48). The evangelist then records something of the searching effects of Christ's work (verses 49 53) and his warning with regard to the signs of the times and the resultant duty (verses 54 59), after which we have the lesson on accidents and judgments, with the parable of the barren fig tree (Luke 13: 1 9); then a lesson on the Sabbath, with the healing of an infirm woman (verses 10 17). Following this Luke gives excerpts from the Sermon on the Mount, on the growth of the kingdom (verses 18 21) and the strict conditions of membership (verses 22 30), and a sharp message to Herod Antipas, with the yearning cry over Jerusalem (verses 31-35) Then follows the incident of our lesson, with the discourses connected.

Host and Guest.

Verses 1-6. One of the rulers. The Pharisees had no rulers, as such; but there were, of course, men among them of commanding influence—men like Hillel or Shammai, who might with propriety be called rulers. Luke records three instances of our Lord's friendly intercourse with Pharisees, and though in the present case Jesus was aware of a hostile influence at work among them, he accepted, as usual with him, the invitation to this feast. Eat bread on the Sabbath day. Sabbath banqueting was common among the Jews, but the dishes were cold, being cooked the day before. Watching Him. With malicious intent. Vincent notes that the verb has the force of "dogging one's steps," the whole atmosphere denoting a cruel and infamous plot The situation is singular; "Jesus the guest of a great man among the Pharisees, as if held in honor, yet there to be watched rather than treated as a friend; simple-hearted geniality on the one side, insincerity on the other." A certain man which had the dropsy. He may have been there as part of the plot, but more likely he was there as a sufferer in hope of being healed. Bruce notes that this is the solitary instance of this disease among the healing acts of Jesus, and argues, as against those who discredit the miracle, that there is no conceivable reason for its being mentioned except that it was a fact. The dropsy by the science of our Lord's day was held to be incurable. Jesus, answering, spoke. He answered the problem which had arisen in their mind, Would Jesus heal the man who had thus presented himself, notwithstanding it was the Sabbath day? If he healed the man, he violated the law of the Sabbath; if he did not heal him, he was open to the charge of want of sympathy. Is it lawful? The question is asked in a tone which assumes that there is only one answer to be given; and so the dilemma is adroitly shifted upon the Pharisees. They see the dilemma, and are silent. They do not wish to say that it is lawful; they dare not say it is not. He took him and healed him Our Lord solves the problem in the interest of human suffering; he heals the man, and then, in the illustration which follows, he offers a complete defense of his action.

A Discourse on Humility.

7-11. Here begins what Bruce calls the table-talk of the Master It consists of three discourses; one on humility (verses 7-11), one on the right idea of democracy (verses 12 14), and one on the peril of being blind to a great opportunity (verses 15 35) Those * * * which chose out the chief seats We may imagine that the healing of the dropsical man took place before the banquet to which the guests now address themselves, managing as they move toward the table to maneuver for the best seats Sit not down in the chief seat. A practice characteristic of the Pharisees, but one to which all are more or less prone. He that bade thee. The usual order was for the guests to seat themselves; then when all were seated the host came in, and in cases of extraordinary maladjustment would rearrange the seating. Begin with shame Vincent notes that the word "begin" emphasizes the shame of the reluctant movement to the lower place, and by the conditions of the story to the lowest place. Go and sit down in the lowest place. Not for the purpose of being exalted, but from the becoming exercise of a true and genuine humility. Friend, go up higher. Feeling that worth must have recognition, the host makes the change in the presence of the guests, who are thus bound both to concede the worth and to witness the modesty which usually attends true worth.

The True Democracy.

12 14. These verses contain a lesson to the host of the feast and a rule of action for all seeking to learn a true philanthropy. Call not thy friends. Not that a man is never to entertain his personal friends or his social superiors; our Lord assumes that these usual and ordinary amenities will be continued; but feast-making, if one is given to it, should include the thought of the needy and wretched, who though, and perhaps because, they can never reciprocate in kind, will reward their host with a love and gratitude far beyond the gratification of any social attention from people of his own class.

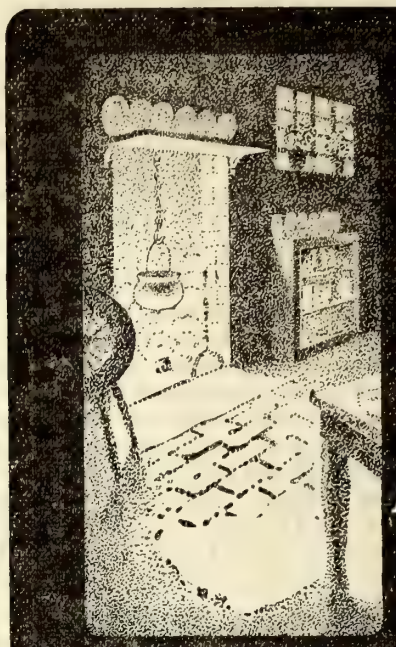
Reflections.

Christianity is a social religion; Jesus never refused an invitation to feast, and never abused the opportunity of doing good which the invitation opened to Him.

Christianity thinks no evil. Our Lord imputed no bad motives to his Pharisee host, though he could not have been blind to the sinister actions of the other guests that the host permitted; He accepted the feast genially, and defeated his enemies by the very frankness and graciousness of his conduct.

Humility is a cardinal virtue. Augustine being asked, What is the first thing in religion? replied, Humility; and the second? Humility; and the third? Humility. He who has other graces without it is like one who carries a box of precious powder without a cover on a windy day.

Much serious and intelligent thought about God aids greatly in the attainment of a true humility.



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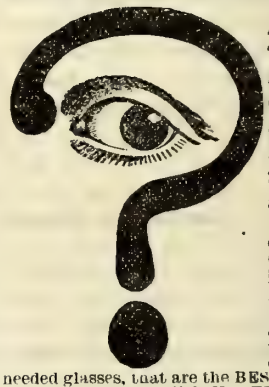
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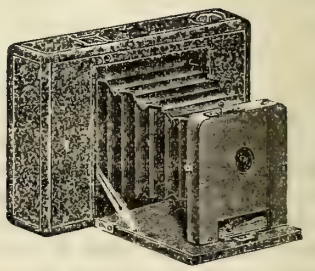
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june 29-3ms.

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for October 7, 1900.

RICH TOWARD GOD.
Luke 12: 13–21.

The request with which this passage begins is the most unwarrantable interpellation ever made to our Lord. It reveals to us the character of an egotist incapable of caring for anything beyond his own selfish desires.

Jesus repudiates any authority or legal opinion in the case, or in any matters civil, and begins a clear warning against covetousuess.

Notice he gives a double warning: "Take heed," "Beware." Then he states a profound fact which the whole world needs to learn and remember: "A man's life (true life; not natural life) consisteth not in the abundance of the things which he possesseth."

He then speaks a parable to them. A certain man who owned a great amount of land and had gathered much wealth in his life, and really had barns full from the harvests of past years, made one year a very plentiful harvest and was troubled as to where he would and could store his goods.

He asked that question which, I dare say, the rich often ask themselves, "What shall I do with my wealth?"

As to how he is going to answer that question will depend largely upon his real character and will reveal his real character. If he is selfish and stingy, he will plan to store the goods and keep them for himself, and would rather they would rust or rot or perish, than for any one else to get the benefit of them.

You will observe that there is nothing said in the passage about this man's being a great sinner, or that he was very wicked, or that he had gotten his wealth by any unjust or wrong methods.

His sin is callous selfishness, the mother of covetousness

He proceeds with his plans and talks about "my barns," "my goods," "my soul," "my future time," and his aim in life was "to eat, drink and be merry."

It is very evident that God was not in his plans at all. God was not even in his thoughts. If God is in your thoughts you cannot keep him out of your plans. But right in the midst of his planning, God said: "This night thy soul shall be required of thee, then whose shall these things be?"

The world wrote a great epitaph over his grave—"An eminently successful man, beloved and honored by many friends, has gone to his last reward. His place will be hard to fill."

But God wrote this epitaph over his grave—"Thou fool!"

It is a dreadful mistake to fail to realize your obligations to God even in worldly possessions. We are stewards under God in every thing. The possessive pronouns are perfectly proper when used between man and man, but they have no place between God and man.

Why the Man in the Parable Deserves the Title "Fool."

1. Because he cared for his body and neglected his soul. He thought only of temporal interests. It is true he addressed his soul and assured it of "much goods laid up for many years," but he failed to see that material goods could not satisfy a spiritual nature.

His folly is an inheritance to all generations. How many are like him? Here is the great danger today. The spiritual life is in danger of being wrecked upon the rocks of commercialism and materialism.

Just think of a whole lifetime given to attending to the body!

2. Because he preferred this world to God. His highest aim was, "take thine ease, eat, drink, and be merry." He was sordid, sinful, selfish.

Gain as much of this world as possible, regardless of the loss of the soul.

"What shall it profit a man if he gain the whole world and lose his own soul?"

Where is the mau that was ever satisfied with wealth or fame?

Soul-hunger is satisfied only with God.

3. Because he preferred human life to eternity with God.

Much goods laid up for many years was his highest aim and pleasure.

Take time for religion, or eternity for remorse.

The devil deceives and cheats man by chaining him to temporal life and human interests. The body is the inferior part of man—the soul's dwelling place.

The soul is the important part of man—eternity is its life-time.

4. Because he lived as though he would never die.

And when he died, he died without repentance, forgiveness, holiness or hope.

"How much did he leave?" He left all he had; "there's no pocket in the shroud."

"How much was he worth?" He was worth what he was—not what he possessed.

Rich Toward God

Rich in his love.—John 3: 16; Rom. 5: 5.

Rich in his thoughts.—John 5: 39.

Rich in his Spirit.—Eph. 5: 13; 4: 32; Phil. 2: 5–11.

Rich in his deed.—Eph. 5: 1, 2; 1 Cor. 15; 58.

Consider the Whole Life.

No man should be adjudged by a single act, but by the series of acts which makes up his moral character and indicates his destiny. Viewed at one point in his experience, Jacob was a deceiver, but when regarded in the main trend and ultimate development of his life, he appears as a prince of God. Observed at one point of his career, David was a brute, but, taken all in all, he was a man after God's own heart. It is the disposition and settled habit of life which determines a man's character, and so his eternal future. Neither a devil or a saint is made in a day.—Christian Observer.

Curiosities of our Calendar.

There are some curious facts about our calendar. No century can begin on Wednesday, Friday or Sunday. The same calendars can be used every twenty years. October always begins on the same day of the week as January, April as July, September as December. February, March and November begin on the same days. May, June and August always begin on different days from each other and every other month in the year. Christmas day and the first of May come on the same day of the week. The first and last days of the year are always the same.

These rules do not apply to leap year, when comparison is made between days before and after February 29.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.

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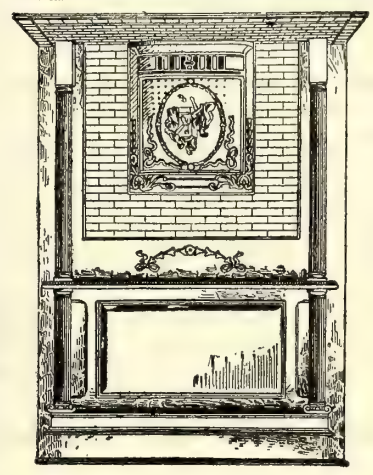
HALF the trouble people have with paint, nowadays, is because they hurry the painter. If you want the old-fashioned kind of painting—the kind that lasts—employ a competent painter and see that he uses Pure "old Dutch process" White Lead [these in margin are genuine brands] and allow time enough between coats for the paint to dry.



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CHARLOTTE, N. C.

Sunday-School Work.

As Field Secretary of the North Carolina Sunday-school Association, I will visit the following places, the Lord willing, on dates named, for the purpose of holding meetings in the interest of the Sunday-school work. The co-operation of workers and friends of the Sunday-school is earnestly solicited.

Pastors and superintendents are especially requested to confer together and arrange places of meeting, and have thorough local announcement made at all Church and Sunday-school services, and through the newspapers, and make any other necessary arrangements.

Brethren, I come with the earnest desire and purpose to help in this great work, but the extent to which I can be of service depends largely upon your preparing the way. J. W. BRYAN,
Field Secretary.

North Carolina S. S. Association,

OUR PLATFORM: Better work—more people—in the Sunday-school.

APPOINTMENTS.

Newton, Catawba Co., Tues. Oct. 9.
Lenoir, Caldwell Co., Wed. Oct. 10.
Hickory, Catawba Co., (night) Thur. Oct. 11.
Morganton, Burke Co. Fri. Oct. 12.
Marion, McDowell Co. Sun. Oct. 14.
Marshall, Madison Co. Tues. Oct. 16.
Hendersonville, Henderson Co. Wed. Oct. 17.
Columbus, Polk Co. Fri. Oct. 19.
Brevard, Transylvania Co. Sun. Oct. 21.
Murphy, Cherokee Co. Tues. Oct. 23.
Bryson City, Swain Co. Thur. Oct. 25.
Webster, Jackson Co. Fri. Oct. 26.
Waynesville, Haywood Co. Sun. Oct. 28.
Asheville, Buncombe Co. Wed. Oct. 31.
Rutherfordton, Rutherford Co. Fri. Nov. 2.
Shelby, Cleveland Co. Sun. Nov. 4.

Rheumatism a Blood Disease----How a Reader of the Advocate Was Cured.

Rheumatism is a deep seated Blood Disease, and to cure to stay cured Botanic Blood Balm, (B. B. B.) should be taken. B. B. B. drains from the blood the specific poison that causes the swellings, aches and pains, and in this way a real cure is made, so that the symptoms will not return. George W. Leonard, of Atlanta, Ga., a reader of the CHRISTIAN ADVOCATE, writes that he suffered untold agonies from rheumatism and scrofula up to ten years ago. He had the most excruciating pains in bones and limbs. His hands would puff up and swell and his knee cap would get so stiff he could hardly bend them. He had tried most everything but grew worse. Finally he took B. B. B. and 8 bottles entirely cured him, making his blood pure and rich, so that he has been perfectly well for the past ten years.

Jacob F. Sponcler, of Newman, Ga., suffered two years with rheumatism, affecting both shoulders to such an extent that he could not get on his coat. He took 6 bottles of Blood Balm, which affected an entire cure. John M. Taylor, of Tyler, Tex., had been subject to inflamatory attacks of rheumatism since ten years of age, yet he was permanently cured (with no trace of the disease left) by eight bottles of Botanic Blood Balm.

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QUARTERLY MEETINGS.

CHARLOTTE DIST.—4th Round.

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit, Hebron	Sep	22	23
Charlotte, Calvary	"		23
Derita circuit, Derita	"		23
Monroe station	"	28	30
Monroe circuit, Trinity	"	29	30
Clear Creek circuit, Mill Grove	Oct.	13	14
Matthews station	"		14
Ansonville circuit, Wightman	"	20	21
Polkton circuit, Poplar Hill	"		27
Wadesboro station	"		28
Morven circuit, Bethel	"		29
Lilesville circuit	"		30
Belmont circuit, Belmont	Nov.		3
Charlotte, Tryon street	"		4
Charlotte, Brevard Street	"		4
Epworth and Seversville, Epworth	"		7
Weddington circuit, Wesley Chapel	"	10	11
Waxhaw circuit, Waxhaw	"	11	12
Charlotte, Trinity	"		13
Charlotte, Dilworth	"		14

STATESVILLE DIST.—4th Round.

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf	Sept	1	2
Iredell circuit, Snow Creek	"	8	9
Turnersburg circuit, Turnersburg	"	9	10
Mooresville circuit, McKendree	"	15	16
Mount Zion station	"	16	17
Taylorsville circuit, Rocky Spring	"	22	23
Stony Point circuit, Stony Point	"	29	30
Statesville station	Sep 30.	Oct.	1
West End	Sep 30.	"	1
Hickory station	"	6	7
Troutman circuit, Vanderberg	"	13	14
Mooresville station	"	14	15
Newton circuit, Friendship	"	20	21
Maiden circuit, Maiden	"	21	22
Lenoir circuit, Littlejohns	"	27	28
Lenoir station	"	28	29
Catawba circuit, Bethlehem	Nov	3	4
Caldwell circuit, Grace	"	10	11
Granite Falls station	"	11	12
Statesville circuit, Salem	"	17	18

GREENSBORO DISTRICT---4th Round.

Frank H. Wood, D.D., P. E., Greensboro, N. C

Jackson's Hill circuit, Macedonia	Sept.	1	2
Asheboro circuit, West Chapel	"	8	9
Asheboro station, (at night)	"		9
Uwharrie circuit, Siloam	"	15	16
West Market St station (morning)	"		23
Proximity station (at night)	"		23
St Paul station, (morning)	"		30
Naomi station (at night)	"		30
Wentworth circuit, Mt. Carmel	Oct.	6	7
Ruffin circuit, Ware's Chapel	"	13	14
Reidsville station (morning)	"		14
Ramseur circuit, Franklinsville	"	20	21
Liberty circuit	"	27	28
West Randolph ct.	Nov	3	4
Pleasant Garden ct., Friday	"		9
Randolph circuit	"	10	11
High Point station (at night)	"		11
Greensboro circuit,	"	17	18
Centenary (at night)	"		18

SHELBY DISTRICT—4th Round.

W. R. Ware, P. E., Shelby, N. C.

Gastonia station	Aug.	11	12
Bessemer City circuit, Bessemer City	"	18	19
Belwood circuit, Kadesh	"	25	26
King's Mountain & Elbethel, Elbethel	Sept.	1	2
Shelby circuit, Sharon	"	8	9
Shelby station	"	9	10
Cherryville circuit, Pleasant Grove	"	15	16
Lincolnton circuit, McKendre	"	22	23
Polkville circuit, Clover Hill	"	29	30
Stanly Creek circuit, Dallas	Oct.	6	7
McAdensville station	"	13	14
N Cleveland circuit, Casar	"	20	21
Lowesville circuit, Moore's Chapel	"	27	28
Mountain Island	"	28	29
Rock Springs circuit, Rehoboth	Nov	3	4
South Fork circuit	"	10	11
Lowesville circuit	"	17	18

WAYNESVILLE DIST--4th Round.

F. L. Townsend, P. E., Canton, N. C.

Clyde circuit, Long's Chapel	Sept.	1	2
French Broad circuit, River View	"	8	9
Mills River circuit, Shaw's Creek	"	15	16
Transylvania ct., East Fork	"	22	23
Brevard station, Brevard	"	29	30
Spring Creek circuit	Oct	6	7
Leicester circuit, Camp Academy	"	13	14
Sulphur Springs circuit	"	20	21
Haywood circuit	"	27	28
West Haywood circuit	Nov.	3	4
Waynesville station	"	10	11
Canton circuit, Canton	"	17	18

FRANKLIN DISTRICT—4th Round.

C. M. Campbell, P. E., Franklin, N. C.

Cullowhee circuit, East Laport	Aug	18	19
Webster and Dillsboro, Webster	"	25	26
Whittier circuit Olivet	Sep.	1	2
Bryson City station	"	9	10
Bushnell circuit, Maple Springs	"	15	16
Highland circuit, Asbury	"	22	23
Andrews circuit, Andrews	"	29	30
Haysville circuit, Sweetwater	Oct.	6	7
Murphy station	"	13	14
Hiwassee circuit, Notla	"	20	21
Macon circuit, Mount Zion	"	27	28
Glenville circuit, Cashiers Valley	Nov.	3	4
Robbinsville circuit, Robbinsville	"	10	11
Franklin circuit, Iotla	"	17	18
Franklin station, night	"		18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Sep.	1	2
Salisbury, Main St	"		2
Concord ct, Center	"	8	9
Concord, Epworth	"		9
Concord, Central	"	15	16
Concord, Forest Hill	"	15	16
China Grove ct., Bethpage	"	22	23
Lexington station	"	29	30
Gold Hill circuit, Liberty	Oct.	6	7
Ninwood ct, Wesley Chapel	"	13	14
Lorwood circuit	"	20	21
Salem circuit, Salem	"	27	28
Tybemarle ct., Bethel	Nov	3	4
Tybemarle station,	"	3	4
Mount Pleasant circuit	"	10	11
Salisbury, Church St	"	17	18
East Salisbury station	"	17	18
Spencer station	"	17	18

ASHEVILLE DISTRICT---4th Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville	Sept.	1	2
Bethel	"	1	2
Hot Springs ct. Paint Rock	"	8	9
Marshall ct Jewell Hill	"	15	16
Ivy, Beech Glen	"	22	23
Bald Creek ct., Bald Creek	"	29	30
Burnsville ct, Shoal Creek	Oct.	6	7
Swannanoa, Biltmore	"	13	14
Sandy Mush ct Moore's Grove	"	20	21
Hendersonville	"	21	22
Cane Creek ct., Sharon	"	27	28
Old Fort ct, Bethlehem	Nov	3	4
Weaverville ct, Weaverville	"	10	11
Central	"	17	18
Haywood Street	"	17	18

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion, N. C

Marion station, Marion	Aug		19
McDowell circuit, Trinity	"	25	26
Table Rock circuit, Oak Hill	Sept.	1	2
East Rutherford circuit, Salem	"	8	9
Silver Creek circuit, Missionary Ridge	"	15	16
Morganton circuit, Zion	"	22	23
Forest City station, Pleasant Grove	"	29	30
Henrietta station, Henrietta	Oct.	6	7
Rutherfordton circuit, Centennial	"	13	14
Bakersville circuit Bakers Ile	"	20	21
Elk Park circuit, Thompson's Chapel	"	21	22
Estatoe circuit, Pine Grove	"	21	22
Broad River circuit, Gray's Chapel	"	27	28
Green River circuit, Lebanon	Nov	3	4
Morganton station	"	11	12
Connelly Springs circuit	"	17	18

MOUNT AIRY DISTRICT--4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Aug		12
Stokes circuit at Rural Hall	Sept.	1	2
Sparta circuit at Shiloh	"	8	9
Healing Springs ct at Greenwood	"	15	16
Jefferson circuit at Jefferson	"	22	23
Boone circuit at Blackburn's Chapel	"	29	30
Watauga circuit at Union	Oct	6	7
Creston circuit at Creston	"	13	14
Elkin station	"	20	21
Wilkesboro circuit at Wilkesboro	"	27	28
North Wilkesboro ct. at N. Wilkesboro	Nov.	3	4
East Bend circuit at Prospect	"	10	11
Rockford circuit at Siloam	"	11	12
Mt. Airy circuit at Oak Grove	"	17	18
Pilot Mountain circuit at Ebenezer	"	18	19

WINSTON DISTRICT.—4th Round.

P. J. Cakraway, P. E., Greensboro, N. C.

Kernersville circuit, Zion	Sep.	29	30
Thomasville station, night	"		30
Madison circuit Bethesda	Oct	6	7
Mocksville circuit, Hardison	"	13	14
Mocksville station night	"		14
Winston circuit, Sharon	"	20	21
Forsythe circuit Lewisville, p m	"		20
Winston, Burkhead, night	"		21
Farmington circuit, Bethlehem	"	27	28
Walkertown station Bethlehem	Nov.		2
Winston, Centenary	"		4
Winston, Grace Church, night	"		4
Davidson circuit, Mt Olivet	"	10	11
Danbury circuit, Davis Chapel	"		15
Summerfield circuit, Stokesdale	"		16
Jamestown circuit, Muir's Chapel	"	17	18



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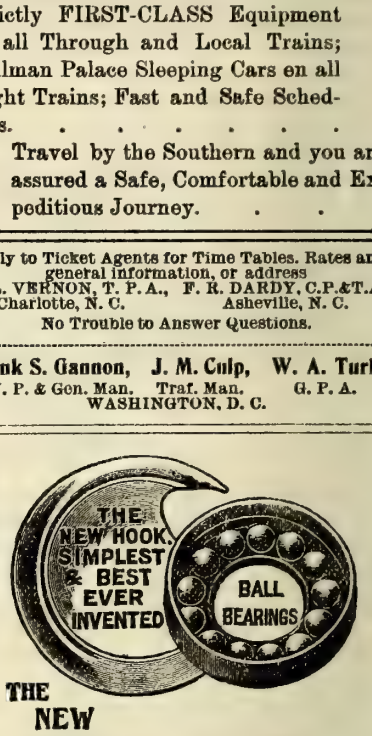
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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

To the Auxiliaries of the Woman's Missionary Society of the W. N C. Conference.

DEAR SISTERS:—I feel prompted to "stir up your pure minds by way of remembrance" of the fact that more than half of our fiscal year has rolled away into the irrecoverable past, leaving less than two quarters in which to accomplish the high and holy purposes for advancing the Redeemer's kingdom with which, no doubt, we all began the year. Oh! may we realize that what we purpose to do must be done quickly, else we shall be left with vain regrets for wasted opportunity, and a sad sense of neglected duty.

Having kept in mind our regular obligations, such as dues, Conference expense fund, Frances Bumpass Memorial, the pledge, and such special work as some auxiliaries have undertaken, let us not forget that our great Twentieth Century Thank-Offering has a claim upon us than cannot be ignored. This offering is truly what its name implies—a thank-offering over and above all other claims upon us, and is in grateful recognition of the countless blessings bestowed upon our beloved Church, upon us as individuals, during the century now so rapidly drawing to a close. To recount the mercies of which we in this Christian land have been the recipients would be a task beyond the power of human computation, therefore the impossible will not be attempted. Each heart, in conning the past, will be able to estimate for itself the countless causes for which gratitude and thanksgiving are due to the Great Giver of all our blessings, since He is the source of "every good and perfect gift." How such a retrospect should cause our hearts to cry out "What shall I render unto the Lord for all His benefits toward me?" And while such a question asked and answered in sincerity will make each feel deeply the poverty of her resources, and the impossibility of making any adequate return for the innumerable blessings that have crowned her life, yet the loyal, loving heart will earnestly strive to make some gift expressive of appreciation and love for "Him who gave himself for us."

As is now well known to all our missionary workers, the Board at its late meeting resolved that $100,000 is the least amount that Southern Methodist women can afford to give as their part of the million and a half that our Church is pledged to raise on the Twentieth Century fund. Of this amount the Western North Carolina Conference Society hopes to raise $5000, and so resolved at its recent annual meeting. A considerable part of this had been already paid or pledged; yet to reach the sum so earnestly desired and prayed for from this Society, it will be necessary at least to double the amount already given on the Twentieth Century Fund. In order to do this it was decided, in annual meeting, to direct all efforts to securing shares in the Laura Haygood Memorial School, since the money so raised will be applied to the Twentieth Century Fund, and be included in the $100,000.

The method of raising this memorial fund is by issuing certificates of stock in the school at $10.00 per share, every one contributing that amount receiving an elegant certificate, adorned with a vignette picture of the beloved and now sainted woman who counted not her life dear unto herself, but freely, gladly gave it a living sacrifice upon God's altar, serving Him faithfully in the foreign field for fifteen years, and then, far from home and kindred, passing to her reward in the beautiful world beyond. My sisters, in the face of such a costly, but oh! so joyous sacrifice, can we for a moment think of withholding our paltry gifts of time and money to help forward the grandest and most glorious movement of this old world's history—even the evanelization of the world which Christ, our blessed Savior, died to redeem? The response from every heart will surely be "we cannot do less than give of our substance to carry on the glorious work for which this noble woman gave even her life." I trust very many individuals will feel moved to take one or several shares at $10.00 each; also that auxiliaries will unite in taking a number of shares. Any individual taking ten shares thereby becomes an honorary life-member of the W. F. M. S. of the M. E. Church, South; and an auxiliary, by taking ten shares, may make one of its members whom all would delight to honor, an honorary life-member. How gracious an act it would be for an auxiliary to make their pastor an honorary life-member!

Doubtless there are both men and women in the church who, though not members of the Society, would yet gladly give to this great cause, if they were properly approached and asked to take one or more shares in the Laura Haygood Memorial School. The excellent little leaflet sent out by our Corresponding Secretary if handed to persons not fully acquainted with our work, would no doubt prove a strong appeal to many who have liberal hearts, but know not exactly where best to bestow their gifts

My sisters, if we are to attain to the measure of duty and privilege in this important matter, we must be up and doing. Let us go forth with earnest prayer, and with well concerted plans, and surely we shall succeed. Oh! let us be very diligent and earnest in this, the King's business, and may the close of the year find that, like faithful servants, we have done what we could. If we make that measure the test of our faithfulness, I feel sure we shall have the joy and satisfaction of seeing the coveted $5000 for our Twentieth Century fund fully raised; and along with that satisfaction we shall feel the far higher blessedness of having honored our dear Master, in whose name, and for whose sake, all our missionary work is undertaken. Certainly we can never for a moment attach a thought of failure to any cause undertaken in such a high and holy purpose. We have God's unfailing promise back of all we do, and has He not said, "The kingdoms of this world shall become the kingdom of our Lord and of His Christ?" With this assurance can we let our faith falter, or take counsel, for one moment, of our fears? No! We can never waver in the course we have set for our feet in obedience to our Lord's command, "Go ye into all the world, and preach the gospel to every creature." If we faithfully obey our marching orders we may safely leave results in the hands of Him who rules the nations of the earth, controlling and guiding the destinies of men.

Yours for the work,
LUCY H ROBERTSON,
Pres. W. F. M. S. of W. N. C. Conf.

A Slight Attack of cramps may bring on Diarrhœa, which is, in many cases, followed by inflammation of the stomach and other dangerous complaints. All such disorders are dangerous and should in their infancy be treated with the best known remedy. The merits of Pain-Killer are known and it is recognized as the standard specific for cramps, diarrhœa, etc. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

SECOND QUARTERLY REPORT

Of the Woman's Foreign Missionary Society of Western N. C. Conference, from June till September, 1900.

	Dues.	Pledge.	20th Century Fund.	Laura Haygood.	Missionary Candidate.	F. B. Memorial.	Tracy Memorial.	Con. Expense.	TOTAL.
Asheville District,	$23 95								
Charlotte District,	60 15	2 00							
Franklin District,	5 25								
Greensboro District,	54 30	2 00	1 00						
Morganton District,	11 65		42 50	40 00	7 35			2 40	148 55
Salisbury District,	36 89		32 50	10 00	3 00	1 50		4 75	88 64
Shelby District,	28 12		20 00		2 50			2 25	16 40
Statesville District,	12 65		13 90			25	5 00	1 48	28 03
Waynesville District,	11 35			15 00				2 75	11 50
Winston District,	22 40								40 39
Total,	266 71	4 00	134 40	76 00	18 00	1 99	5 00	25 93	532 03
Light Bearers,	86 09		†65 73	10 00	5 15		‡40 00	2 15	203 97

†Korea. ‡Scholarship.

For Woman's Work.

RECEIVED.

For Dues,	$266 71
For Pledge,	4 00
For 20th Century,	134 40
For 20th Cen., brought forward,	236 40
For F. B. Memorial,	1 99
For Tracy Memorial,	5 00
For Laura Haygood,	76 00
For Missionary Candidate,	18 00
For Con. Expense,	25 93
For Con. Ex., brought forward,	5 60
Used of Light Bearers' Con. Ex.,	67 22
	$841 25

DISBURSED.

To Mrs. H. N. McTyeire,	$342 71
To Miss R. V. Cloud,	5 00
To Rev. J. H. Pritchette,	25 00
To Mrs. L. H. Robertson,	8 75
To Mrs. J. R. Brooks,	5 00
To Mrs. J. W. Alspaugh,	10 00
To Sexton at Waynesville,	2 00
For Minutes and mailing,	48 00
Retained—Pledge,	4 00
" 20th Century,	370 80
" F. B. Memorial,	1 99
" Miss. Candidate,	18 00
	$841 25

For Light Bearers.

RECEIVED.

Dues,	$86 09
Korea,	65 73
Laura Haygood,	10 00
Forest Hill Scholarship,	40 00
Con. Expense,	2 15
Con. Expense brought forward,	68 99
	$272 96

DISBURSED.

To Mrs. H. N. McTyeire,	$201 82
Con. Expense used for Woman's Department,	67 22
Retained Con. Expense,	3 92
	$272 96

MRS. J. W. ALSPAUGH,
Conference Treasurer.
MRS. N. S. DAVIS, Auditor.

TAR HEEL Cough Syrup, it cures. 25c.

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Constipation and Malaria
IN MEN, WOMEN OR CHILDREN
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Greensboro, N. C.

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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated July 22, 1900	No. 23 Daily.	No. 35 Daily.	No. 106, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
Leave Weldon..	A M 11 50	P M 8 58	P M ..	A M	P M. ....
Ar. Rocky Mount	1 00	9 52	....	...	.....
Leave Tarboro....	P M 12 21		6 00	...	.....
Lv. Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma.....	2 55	11 10	..	....	.....
Lv. Fayetteville...	4 30	12 22		....	.....
Ar. Florence.....	7 25 P. M.	2 24 A. M.		....	.....
Ar. Goldsboro.....	.....	.....	7 55	.....	.....
Lv. Goldsboro...	.....	..	....	6 45	3 20
Lv. Magnolia.....	..	..		7 51	4 35
Ar. Wilmington...	.		.... P M	9 20 A. M	6 00 P.M.

TRAINS GOING NORTH.

	No. 78, Daily.	No. 102, Daily ex. Sunday	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
Lv. Florence.....	A. M 9 50	...	P. M 7 35	...	.....
Lv. Fayetteville...	12 20	....	9 21	.....	.....
Leave Selma.....	1 50	..	10 54	.....	.....
Arrive Wilson.....	2 35	...	11 33	.....	.....
Lv. Wilmington...		A. M.		P. M. 7 00	A. M. 9 35
Lv. Magnolia.....	..	..	..	8 30	11 10
Lv. Goldsboro....	....	4 50		9 3.	12 26
Leave Wilson....	P. M. 2 35	5 33	A. M. 11 33	P. M. 10 45	P. M. 1 18
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro.	..	6 46		...	.....
Leave Tarboro..	12 21	....		...	.....
Lv. Rocky Mount.	3 30		12 0.	.....	.....
Arrive Weldon....	4 32 P.M.	...	1 00 A.M.	.. P. M.	.....

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 05 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m, arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

"A friend tells me that our Experiment Station has advised the farmers to plant Castor Oil beans, that there is money in the crop, and a circular had been issued on the subject." The Experiment Station has done nothing of this sort, nor has any circular been issued in regard to Castor Oil beans. Our farmers are ever too ready to abandon their old crops and to take up new ones of which they know nothing except from hearsay. Doubtless Castor Oil beans will grow well here, but whether there will be profit in the culture of the crop depends on the market price and the cost of preparing the beans for sale. They are a troublesome and expensive crop to harvest. In my boyhood they were grown largely in Accomac county, Virginia, and the oil was made on the plantation by boiling the beans in a long range of kettles like an old fashioned sugar house. But with the introduction of the cold process of pressing the oil, it was found unprofitable to make the old kind any longer and there was no profit in the price the manufacturers offered, so that the culture went to the rich lands of the west, where it has since remained. I know nothing about the present price of the beans, and can offer no opinion in regard to the profit of the crop. But one thing I do know. The men who are forever jumping from one thing to another, and seeking some crop to take the place of a crop they fail to grow well, are not the ones who make money at farming. Here and there a man may make a specialty out of something which is not commonly grown in his neighborhood, but for which his land is particularly well adapted, and he may succeed while if the whole neighborhood went at it there would be no profit for any of them. In eastern North Carolina, where our friend resides, there is no crop for the general farmer that can compete with cotton, when helped out with corn and peas and the feeding of cattle, and the introduction of crops with the treatment of which, and the marketing of which we are unfamiliar is a doubtful thing. The Experiment Station will do its utmost in the study of new crops and new methods, and when experiment demonstrates the value of any particular crop for our people, we will not hesitate to let it be known. The friend who makes the above inquiry is evidently a wide awake farmer since he writes that he is using the McCormic Corn harvester to gather his corn crop and the Keystone Shredder to tear the whole into shape for feeding. He says that it is a great success. If the men who are wasting all their corn stalks in the field, and are saving their fodder in the old expensive way by pulling blades, would come to the College and see the pile of shredded corn stalks that my colleague, Prof. Irby, has in the barn, it would seem that all of them would at once get a corn binder and a shredder, and thus increase the capacity of their farms for feeding stock and making manure. When a man can sit on a machine and cut down his corn and leave it tied in bundles like wheat, cure it in shocks and then run it through a machine and get the corn shucked and the fodder, stalks and all turned into fine hay, it would seem that all would at once see the great economy and profit in the work. With the growing scarcity of labor of which the farmers complain, the call for this rapid and profitable use of the corn crop is great, and there is more money in a better use of the crops we have than in hunting after new ones we know nothing about. If all the corn grown in Eastern North Carolina was saved and prepared for feeding by machinery, and the farmers grew all the immense amount of pea hay their lands will yield so abundantly to balance the corn fodder, that section could at once develop into the greatest stock feeding region of the Atlantic coast, and the reflex influence would be felt in greatly increased cotton crops with small fertilizer bills. That our correspondent is thinking that way is evident from the fact that he asks if the Station will have any Short horn bulls for sale. As Prof. Irby has a fine bull of this breed, it is probable that he may have some male calves at times.

Another friend writes that the drought has been so severe that his millet has grown but six inches high, and is not fit to cut. Wants to know if it will be safe to turn the cows on it to pasture. We answer perfectly safe.

A Caswell correspondent wants to know the best fertilizer for wheat. He says that he is partial to bone meal and wants to know if it would do to mix 1600 pounds of bone meal and 400 pounds of muriate of potash to make a ton of wheat manure. The land is in peas, and on the peas he used 400 pounds per acre of the mixture of 1600 pounds acid phosphate and 400 pounds of muriate of potash.

Now this was all right for the peas, but 10 per cent. of potash is a needless amount to use on wheat especially after the peas have had such a heavy dressing. You say you are partial to bone meal. Now raw bone meal has about 4 per cent. of nitrogen associated with it, which is about all that has an immediate influence on the crop, for the phosporic acid in the bones is insoluble and needs to pass through decay before the phosphoric acid is available. Bone meal applied to the wheat crop will probably have a good effect, but you can get as good an effect and a quicker one and a cheaper article by using acid phosphate. Phosphoric acid from bones is not a bit better than phosphoric acid from the rock, and you have to pay a higher price for it. The phosphoric acid in acid phosphate is better than the phosphoric acid in the bones because it has been made soluble and the plants get it at once. Following that pea crop you do not need to buy nitrogen for the wheat, and the land has had enough potash to carry the wheat, so I would use nothing on the wheat except acid phosphate at rate of 300 to 400 pounds per acre. In fact after what you did for the peas, I feel sure that the land should be in fair condition for wheat without further fertilization provided you put it into the fine and well compacted condition wheat requires. I cannot too often impress the fact that the thorough preparation of the land for wheat is of more value than the kind or amount of fertilizer used. Your land was plowed for the pea sowing in the summer, and we do not think a replowing after the peas are cut will be an advantage. We would rather make the surface as fine as possible with the disk harrow and roller and leave the trash on top as a sort of mulch for the wheat. Get the surface completely fined and the soil compact and you will have better wheat than by plowing at this time.

Another friend sends a sample of nut grass and asks if it will spread from seed, as he wants to cut a heavy growth of it for hay and does not want to spread the seed in the manure. Nut grass, so called is not a grass at all, but a true sedge, while our broomsedge is a true grass. Nut grass increases more from seed than in any other way. It gets thick because farmers lay by their crops and let it go to seed, and there are thousands of plants that come from the seed to every one from the tubers. The only way to destroy nut grass is not to allow it to live. If its leaves are persistently kept cut off the plant will die. I rid my garden of it by constantly keeping it at work growing useful things. I have now taken a large garden which is completely set in nut grass, and I have no doubt that I shall get rid of it here too. I have today three men grubbing it out for a start, and my orders are that as soon as a plant shows hereafter it must be hoed off. Clean culture all the season through will subdue it. If the nut grass has seed heads on it you will spread it all over your farm by cutting it for hay, and it is doubtful if the hay will be worth the saving.

A Wilkes Co. correspondent wants to know if he can grow winter oats. He says the old farmers tell him they will freeze out in winter. Well, they did not freeze out for me at the foot of the Blue Ridge in Virginia, and on well drained land in Wilkes they will not freeze out if sown early so that they get well tillered before cold weather. Oats freeze out because they are of badly drained land which heaves with the frost, and because the land is so poor that they get little root development in the fall. It is rather late for the crop as the middle of September is the best time to sow. But if the fall is favorable they may do well sown in early October. The Virginia Gray Winter Turf oats are the best kind to sow.

Another man wants to know how large a garden it will take to supply a hotel with an average of twenty guests. This is a question no one can fully answer. It will depend on the fertility of the land and the skill of the gardener. One man would take an acre of land and come near doing it with the exception of potatoes and cabbages, while another would fail on several acres. If you have fine garden land that has been cultivated several years in vegetables and annually heavily manured, and have land outside for Irish and sweet potatoes, two acres will be an abundance of room to keep a full supply of other things winter and summer if you have some glass in cold frames in winter and you should have it so that the guests will have lettuce and other things during the winter fresh from the garden.

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Our "Index" describes *all* lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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Are you afflicted? Write or go and see Dr. Scott Mason, Wyndham, Va. jly 25-5t

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In your appearance will give you new courage in the battle of life. A handsome suit of hair, well kept, is a badge of gentility.

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PROFESSOR HERTZ'S GREAT GERMAN HAIR RESTORATIVE,

Is the best preparation for the hair in use. Not a dye, but essentially a toilet article, which, by invigorating the roots, restores gray hair to its natural color, produces a rapid and luxuriant growth causes the hair to grow on the thin and bald places, eradicates dandruff, and renders the hair glossy and pliable Highest testimonials. From Prof. W. E. Abernethy, president Rutherford College, N C., March 14, 1898:

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SOUTHBOUND.

		No 403.	No. 41.
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A. L.	*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*6 52 a m	*9 12 p m
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 13 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar. Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 15 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*5 45 a m	*1 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

Nos. 403 and 402.—"The Atlanta Special," Solid Vestibuled Train of Pullman Sleepers and Coaches between Washington and Atlanta, also Pullman Sleepers between Portsmouth and Charlotte, N. C.

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V. E. McBee, General Supt.
L. S. Allen, Gen. Pass'r Agent.
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MARRIAGES.

STACK—LAWRENCE.—At the residence of the bride's father, Rev. W. M. Lawrence of this place, Rev. E. L. Stack, of Greensboro, and Miss Dora B. Lawrence were united in marriage, the rite being solemnized by Rev. H. A. Albright. Brother Stack is a live worker in the Methodist church and a prosperous young business man of your city, while Miss Lawrence is one of the leading Christian workers of this place, and is dearly beloved by all. The happy couple will leave to-morrow for Greensboro, which will be their future home, followed by our best wishes.

A FRIEND.

Mt. Olivet, N. C., Sept. 26, 1900.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

In Memoriam.

The passing notices in the secular papers, extolling the character of Captain John Baxter Eaves as a statesman, patriot and hero, confirmed by his faithfulness in every place of trust and honor conferred upon him, does not tell from whence came this beautiful life, and hence I ask space to point briefly to the source of his well rounded life. His parents, and as well his paternal and maternal ancestors, were marked Christians and staunch Methodists. He was converted in early life, and lived and died in the faith of his fathers; and thus it is easy to see that consistent piety—that devotion to truth and honesty—and that love and sacrifice for his fellow men, cropping out all along through life, wherever the providence of God led him. If men differed with him, they would concede his honesty. Such lives deserve commendation.

His home life was beautiful. Wedded in young manhood to Miss Jennie, the eldest daughter of Judge Logan, he found a congenial helpmeet, and to this home was given five sons and three daughters, all members of the church. The sons, imbibing parental training, are moving to the front, in the callings and professions, and the daughters are adorning the home circle. His church found a cautious, conservative, but devoted member to all its interests in Capt. Eaves, and thus his life speaks to us, that while he has passed from us, that the only successful life is the consecrated Christian life "He is not dead but sleepeth."

Capt. Eaves was born June 3 1838, died June 16, 1900, and sleeps among kindred and friends in Rutherfordton cemetery.

J. B. C.

WHITESIDE —Little Richard Marvin Whiteside, son of H. M. and Hattie Whiteside, and a grand son of Rev. T H. Edwards, of the Western N. C. Conference, was born Nov. 30, 1897, and died of diphtheria at Poplar Grove, Polk county, N. C., Sept. 6, 1900, aged 2 years, 9 months and 6 days.

How true the oft quoted expression, "death loves a shining mark." Little Richard was a child of unusual intelligence, sweet disposition, and an interesting pet with not only his parents and little brothers, but with all who knew him.

A beautiful flower that bloomed thirty-three months on earth, and was then transplanted to the heavenly clime to bloom forever "in the sweet by and by."

May the bereaved parents, two little brothers, many relatives and friends finally meet dear little Richard in heaven.

J. D. CARPENTER.

BYERS.—Mrs. Delph E. Byers, wife of J. C. Byers of Patterson Springs, N. C., was born December 11, 1832, and died September 12, 1900, in her 68th year. She was converted and joined the M. E. Church, South, at the age of 14 years, and was a faithful member until death. She was indeed a good, consecrated Christian woman, and although she is gone, her noble Christian influence still lives.

She was married to J. C. Byers September 28, 1857, and for about 40 years blessed his life and home with her noble character, lovely nature and Christian companionship. She has been taken. His heart is sad, yet he stands almost in sight, with his face firmly set toward the Celestial City, and soon they will meet again to part no more.

W. F. WOMBLE.

TO THE DEAF.

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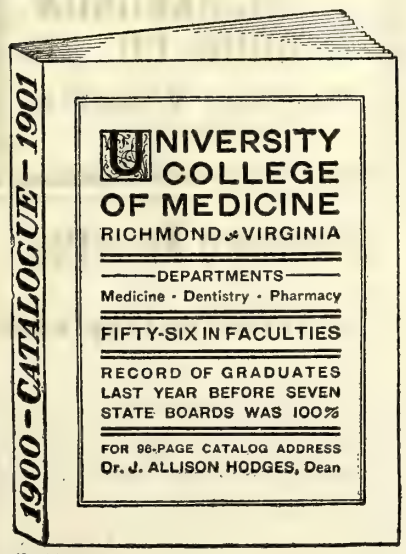
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NEWS OF THE WEEK.

Wednesday, Sept. 26.—Alexander City, Ala., is to have a $500,000 cotton mill———Ohe thousand cigar makers at Tampa, Fla., go on strike———A German transport and three warships reach Hong Kong———Governor Stone says the election in Illinois and Indiana will be very close———Hereafter applicants for attorney'c license must have studied law two years———Ex-Governor Drew, of Fla., and his wife die within two hours of each other———There is to be a federation of all Roman Catholic clubs and societies of America———The jury convict Jim Howard of the murder of Govnor Goebel and place the punishment at death———Captain C. B. Denson will deliver the address before the state convention of Daughters of the Confederacy ———The Northern Central railroads' two mile tunnel has been cut through the Cascade mountains and the track will soon be laid———Prince Tuan has been appoined president of the Chinese privy council and other anti-foreign leaders have been honored———In consequence of recent developments in China the instructions to minister Conger have been held up at the state department———If it becomes necessary the Greek church property at Shamokin, Pa., worth $25,000 will be mortgaged for the benefit of the strikers———It is said only Italy and Austria have given unqualified assent to Germany's proposal as to China. The powers are afraid of establishing a dangerous precedent———Mark Hanna has had two conferences with Moran & Co., on the coal miners' stike. He is doing everything he can to have the strike settled.

Thursday, Sept. 27.—Cardinal Gibbons has been asked to arbitrate the coal mine strike———America received a greater number of awards at the Paris exposition than any nation except France———The Chinese viceroys and governors have received secret imperial orders to fight the foreigners and destroy them——— Wake county grand jury finds a true bill for perjury against J. A. Franks, a ex-republican Senator from Swain county ———The miners in the soft coal region of Pennsylvania are warned not to load cars for the companies against whom the hard coal miners have struck———In answering Germany's proposal all the powers refuse to postpone peace negotiations until after the settlement of the punishment of the ring-leaders——— Hon. C. A. Collier, of Atlanta, is shot and dangerously wounded. It is thought the shooting was accidental, while he was looking for burglars in his residence ———The ministers at Peking wrote the emperor and empress dowager to return to the capital. General Chaffee says no European monarch would enter the camp of his enemy and does not think the Chinese will do so———Outside forces are at work to bring about a settlement of the coal strike. It is said political influence is being brought to bear on the coal mine owners. President Truesdale says a third person is at work, "but it is not Hanna," he says.

Friday, Sept. 28th—Hard coal in immense quantities has been discovered in the Cascade mountains———At Galveston thirty-one bodies were found in the debris yesterday, making 2,311 so far ———The Japanese ministry has re signed. This will not effect Japan's attitude in Chinese matters———Uncanceled 6 per cent. coupons to the amount of $300,000 are found in a box in the state treasury———Germany modifies her proposal as to China. She, France and Russia, have agreed upon a note to be submitted to the other powers———The alleged assassin of Minister Ketteler was tried by court-martial the 21st. There was no evidence to justify his execution. The prisoner will be held———A Washington dispatch to Berlin says Secretary Hay will return to Washington next week under a promise from the president to give him a free hand in foreign affairs ———Captain Shields, with fifty-two men on a gunboat,start on an expedition in the Philippines and have not been heard of since. There are rumors that all have been killed or captured. The gunboat is also missing———Yesterday was a quiet and uneventful day in the anthracite coal regions. The representatives of the operators held a conference but would give out nothing. It is expected the operators will offer a 10 per cent. increase in wages. Another colliery shut down———A large number of warrants are issued against persons in New York city for violating the smoke ordinance ———The mayor of Pueblo, Colo., says the report of a conspiracy of Italians there to assassinate Roosevelt is a lie out of the whole cloth.

Saturday, Sept. 29.—The government mints increase the price of silver from 55 to 57 cents per ounce———The government gives notice of change of lights at mouth of Chesapeake bay———Several mills of the Illinois Steel Company will shut down for the lack of orders——— During the past year 33,163,050 money orders were sent in this country, averaging $7.50 each———A mob of Mexicans insult the American flag over the American consulate at Chihuahua, Mexico—— Confirmation is had of the murder in July of several American missionaries by the Chinese———At Manila people must be off the streets by 11 o'clock at night and saloons closed by 10 o'clock——— The Democrats of Victor, Colo., pass resolutions condemning the treatment of Roosevelt on the occasion of his visit to that town———The authorities decide to send home one of the regiments now on duty in the Pennsylvania coal regions. Perfect quiet reigns there———The court sentences Jim Howard to hang December 7th for the murder of Goebel. An appeal is taken. The case of Youtsey will be taken up tomorrow———The New York Post says the coal strike will be settled in a day or two; that the matters now under discusion are only matters of detail; it thinks the miners will get more than 10 per cent. increase in wages ———The Chinese government has begun the punishment of the leaders of Boxers. Four princes have been degraded and Tuan has been deprived of his salary and official servants and is to be brought to trial before the imperial court.

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ESTABLISHED 1855. GREENSBORO, N. C., OCTOBER 10, 1900. VOL. XLV., NO. 41.

OUR WELCOME THERE.

MRS. L. A. DOWD IN CHRISTIAN OBSERVER.

Beyond, beyond us lies a land,
Before whose gates a veil hangs low;
A peopled land, healthful and fair,
And more than half of those we know
And those we love, are gathered there:
Gathered upon that smiling strand.

"What joy! O tell me—is this true?
There I will drop my weary load,
I will no longer 'fardels bear,'
But run upon that heavenly road."
"Then friend, there is no welcome there,
There is no welcome there for you."

"But here is one, this silent one
Who visits shrines, and mourns and weeps;
Who in the twilight dim and lone
Her consecrated vigil keeps;
She hath renounced all earthly care.
'Ah, then there is no welcome there.'"

Beyond those gates whose veil hangs low
The welcome to that land shall be
"To him that overcometh"—here
He shall come in and "sit with me;"
"All things shall he inherit," there
"Toil on—toil on, O weary one;
O mourning one, take up thy care."

O DO not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers; pray for power equal to your tasks. Then the doing of your work will be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

IT HAS been aptly said that a saint who is only a saint is not a saint. Truly, the highest quality of sainthood is found not in him who shuts himself away from the world and feasts his soul upon all kinds of rich spiritual food, but rather in him who, while he does not neglect his own spiritual culture is constantly giving out his strength and vitality to uplift and bless his fellowmen. There is no more subtle form of selfishness than spiritual selfishness, and selfishness of whatever kind always dwarfs and never enriches or enlarges. He that would save his life shall lose it.

TRULY, what the world most needs is lives that lift. Says the Epworth Herald:

How dull and dreadful are those who "lie down in green pastures" and stay there; those who generally say, "I can't," when asked to take hold and help in good cause, or, if they consent to act in any capacity, are not to be relied upon. These are they who make church work hard. But there are some royal souls that can be depended upon every time. They do not have to be carried. They do more than their share in helping to bear the burdens that rightfully belong upon other shoulders. Said one of these charming souls to her pastor: "I make it the rule of my life to do cheerfully what others complainingly and grudgingly do." What a benediction to a church is such a spirit! Lives that lift are those that look up to God every morning in the Quiet Hour; move up to the firing line in life's battle; give up all that belongs to Christ of money, time, talent, heart; cheer up through unfaltering trust in the Divine promises; and live up to the high privileges offered to every obedient follower of Christ.

UNDOUBTEDLY, one of the great functions of the Church is to edify believers. This, however, is only a half truth, and are we not in danger of stressing it to the point of losing sight of the whole truth and minifying that other still more important function—that of winning souls and evangelizing the world. Think of it. Of the more than one hundred sermons and the fifty prayer-meeting talks that the regular churchgoer hears during the year, are not most of them addressed to Christians for their growth and edification, and only a few to the unconverted? How many churches, pastor and people, complacently see a whole year go by and not a soul converted to God! And among all these sermons and talks perhaps once, or at most, twice a year, we hear one for the promotion of God's great plans. And this in the face of the fact that has recently been so forcibly stated, that the whole of revelation in its broad lines of tendency, in its dispensational developments, in its purpose and spirit, converges on this—that the church of Christ, chosen, redeemed and endowed, enjoys all her rights, possesses all her privileges, and holds all her endowments of grace for the evangelization of the world. That the church of God, by its very constitution is radically, essentially and altogether missionary, and cannot, without missing the very purpose of its being, be anything else. And yet, where will you find the church that gives as much for foreign missions as it does for its own spiritual food and raiment?

Is not this self-centered life of the church the real secret of her decrease in membership and low ebb of spirituality? In accordance with that inexorable law of the gospel, in putting too great stress in saving her life she is losing it.

WE ARE glad to note that not only in our own denomination, North and South, but in others as well, a great effort is being made to arouse both the ministry and the laity to greater evangelistic endeavor for the unsaved about them and in the world. The Forward Movement of the M E. Church, according to recent statements, is taking hold. and there have been 30,000 responses to the call for 100,000 pledged men and women who will each agree by personal effort to seek, reach and bring to Christ at least ten persons before Dec. 31st, 1901.

To all our preachers and every valiant soldier of the cross, we would commend the earnest exhortation of a prominent Presbyterian minister:

"Would to God that every Protestant minister would go back to his field at the close of his summer vacation resolved to give every sermon of the next year the evangelistic form and flavor, to make his preaching more spiritual, more concrete, more simple and direct; to appeal as never before to the conscience; to tell over the old, old story, with untiring zeal and studied attractiveness; and to let no Sabbath pass without giving some opportunity for sinners and Christians alike openly to commit themselves to a better life.

MOSES' life consisted of one hundred and twenty years, divided into three forties. In the first forty years he was learning to be somebody. In the second forty years he was learning to be nobody. In the third forty years he was proving what God could do with a man who had learned those two lessons.—Mr. Moody.

THE meaningless nature of the term "in good standing" is aptly described thus in "Church Life:" The ice-cold Christian may be a member of the church "in good and regular standing." Yes, and a contributing member, too. He attends church quite regularly and sings in the choir. When he gets his "Sunday best" on he looks quite like a Christian, but how does he live?

No daily Bible reading.

No blessing asked at the table.
No family prayer.
No Bible instruction for the children.
No religious conversation in the home.
No private prayer.
No attendance at the week day services.
No attendance at the Sunday-school.
No Christ in his choice of reading matter.
No Christ in his favorite amusement.
And only a little of Christ in his head.

Well, what has he. then, which the commonest sinner has not?

1. He has his name on the church roll.

2. He has his name on the list of contributing members.

3. He has a pew or an occasional sitting in the church.

These three things and nothing more to entitle him to the glorious name of Christian.

If he should suddenly die he would be given a Christian burial, and these three things about him would be sure to be mentioned in the funeral sermon, and held out to the bereaved family as reasons for blessed assurance that he has gone straight on to glory, with an abundant entrance.

BISHOP MCTYEIRE used the following as a personal reminder:

"In preparing for the pulpit I have sometimes desired that my sermon should be a good one, rather than it should bring sinners to Christ, and have labored more to give it this quality than I have prayed for divine blessing to give it success. I must avoid this error, for without God's grace what will human efforts avail toward saving souls? I now see that I have relied too much on the influences of the simple power of truth to convert sinners and too little on the influences of the Holy Spirit to give effect to that truth, hence my sermons have often been addressed to the intellect rather than the heart. It has followed that I have not expected nor enjoyed that Spirit in the act of preaching. What is divine truth, but the sword of the Spirit? In preaching I have not generally looked for immediate results, but have endeavored to satisfy myself that I was sowing seed that at some time would yroduce a harvest. But if God is always willing to save sinners, and if the preaching of the gospel is His chosen instrument for this purpose, why might I not always look for immediate results?

"When I had done what I could, both in my study and my pulpit, I have not been, as I now think, anxious as I should be to see the fruits of my preaching, and therefore have not followed my public labors with much earnest closet prayer. I must avoid this error. How can I expect God to give me success if I do not ask it?"

WE THANK thee, Lord, that thou hast chosen for us strength instead of sheltered innocence and weakness. We bless thee that thou hast summoned us to contest and put the victory of faith within our grasp. Give us a strength above our own and shape all events and experiences of our life for overcoming. Give us the victory over even our besetting sins, to thine own glory in our eternal peace. Forgive the transgressions of our careless hours and all the follies of our lives. Let us not be content with ease when there are battles to be won for thee, nor easily cast down when evil seems to triumph in the earth. And make us sharers of Christ's triumph in the risen life. Amen.—Congregationalist.

CONTRIBUTIONS.

The Beatitudes and the Straight Gate.

BY DANIEL S. GREGORY, D D., LL. D

The writer used often to wonder why Jesus, as the divine Saviour of men, did not somewhere in his teachings lay down clearly and simply the successive steps in the way of salvation. It seems clear that he has done so in the opening verses of the Sermon on the Mount, known as the Beatitudes In the first four, as Nan Gerlach suggested, we have the Straight Gate of the Kingdom, by which the sinner enters it; in the second four, the Narrow Way, by which the saved sinner walks in it.

The Sermon on the Mount appears on the surface to be practical and ethical, rather than theological and doctrinal As recorded by Matthew specifically for the Jew, it presents life and conduct as they should be in the kingdom, in contrast with life and conduct as they were in the Jewish and Gentile world. But when we penetrate beneath the surface, it is found to be, not LAW chiefly or primarily, but at bottom GOSPEL, opening to men the boundless grace of God in its eight times reiterated "Blessed."

These Beatitudes contain the foundation and the essence of the kingdom of heaven among men. They may be regarded from various points of view, for the truth has many aspects. They are the characteristics of the blessed citizens of the kingdom. They are the "savor" of "the salt of the earth" They are the successive divine benedictions, or gifts of grace, by which God starts and carries forward the life of citizenship in the kingdom. They are the experiences of a sinner in becoming a citizen of the kingdom (first four), and of the Christian in living in the kingdom (second four) Let us regard the first four Beatitudes from this last point of view.

Naturally, Jesus presents, as the very first thing in his teaching concerning the kingdom, the way in which one is to become a citizen of the kingdom—the way of entrance into that kingdom—the Straight Gate. That is what is to be found in the opening Beatitudes. The great Teacher knew what is the supremely needed lesson. So we have here the one orderly, complete, systematic, unmistakable presentation in Scripture of the successive practical steps by which a sinner becomes a Christian. And this, I repeat, is what we should expect to find just here, at the opening of the most momentous as well as the most world famous discourse ever delivered. It makes the way of salvation so plain and simple that the unlearned Christian can help a sinner to understand it.

There are necessarily four steps that the sinner must take in passing from the kingdom of satan into the kingdom of God, or in entering in at the Straight Gate of Life. There are four stages in the process of his transformation into a Christian. These are set forth in the first four Beatitudes, in their natural, logical and irreversible order. And each "Blessed" is followed by its own particular result.

In interpreting this Scripture, the phrase "in spirit," which occurs in the first Beatitude, must—as Alford suggests, and as Stier suggested before him—be understood as applying also to the verses that follow. Jesus is not turning the attention of his hearers to mere earthly poverty, sorrow or meekness, or toward desire for mere moral reformation. The steps are also presented as practical; hence the underlying doctrines of the Gospel are left in the background, although presupposed and assumed throughout. Bearing these things in mind, the experiences of the sinner in his conversion, as delineated by the great Teacher, may readily be traced.

The first experiences in this plain way is set forth in the words, "Blessed are the poor in spirit" (verse 3) It is the waking up of the sinner, through divine grace, to his spiritual poverty and lost condition. Sin and salvation are foremost and supreme, not to say exclusive, in the mind of Jesus, as well as in the Christian system. Paul summed up the Gospel in this way: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim 1 : 15). Jesus sharply defined his own mission when he said: "I am not come to call the righteous, but sinners to repentance" (Matt. 9 : 13). The first factor, therefore, in any normal religious experience must be found in one's being graciously brought to a knowledge and conviction of his sinfulness. There can be no need felt for salvation until the man is brought to realize that he is poor and naked and hungry and blind and wretched—in short, that, because of his sinfulness, he has nothing in character or life or conduct that can meet the requirements of conscience and God and the coming judgment—nothing of all that an immortal spirit supremely needs.

For all who have in this way been brought, by a sense and conviction of sinfulness and lost condition, to stand before the Straight Gate, the reason for blessedness holds: "For theirs is the kingdom of heaven" The poverty in spirit and the blessedness are indeed one (there is no verb "to be" in the original), the former being the latter in germ. In the gracious conviction of sin there is already the promise of the complete consummation in the kingdom, i. e , in the blessed reign of Christ in and over them. This is the prophecy and the pledge of salvation, because it is the beginning of the getting away from sin. There is no other possible starting point in a genuine conversion.

The second experience in this plain way of salvation is set forth in the words, "Blessed are they that mourn" (verse 4)

The benediction is upon those that mourn "in spirit." "The sorrow of the world worketh death"; only "godly sorrow worketh repentance to salvation not to be repented of" (1 Cor. 7 : 10). Jesus is here speaking, not of worldly sorrow, nor of sentimental weeping, nor of the show of penitence caused by fear of "coming wrath": but of that penitent and repentance-producing sorrow that naturally follows the rousing of a sinner to a sense of his sinful and lost estate, and that prepares the way, through hatred of sin, for a revolution in character and life.

Such mourning indicates an entirely changed attitude of soul toward sin and God. In it, if it be genuine, the sinner has the prophecy and pledge of divine favor: "For they shall be comforted."

The third experience, in this plan way laid down by the Saviour, the third step in entering in at the Straight Gate, is set forth in the words, "Blessed are the meek" (verse 5)

The Greek word for "meek" is better rendered by "submissive." Poverty in spirit and godly sorrow bring the awakened and convicted sinner face to face with God's way of salvation by Christ. That salvation presents the work of Jesus as divine Saviour, as the only ground of justification before God, the only way back to the favor of God, and thereby leaves the sinner helpless and stripped and stripped of all merit. It demands of the sinner thet he shall accept Christ as his Lord, renouncing self, and turning from sin, and becoming obedient to him, as the plain and only way back to personal righteousness. Just here takes place the life and death struggle for salvation with pride and self righteousness and earthly ambitions and inbred love of sin. Will the sinner submit and be saved? Will he enter into the kingdom of heaven? It is at this crucial point that many a soul turns back? The Strait Gate is too strait!

It is manifest that this third step follows naturally and logically upon the second step. If the sinner submits to Christ, if he gives up his own righteousness and accepts his Saviour's, if he gives up his will and enters upon the life of obedience to his Lord, he thereby—in giving up everything—secures everything: "For they shall inherit the earth."

The fourth experience, and the last, in this plain way of salvation is set forth by Jesus in the words, "Blessed are they that hunger and thirst after righteousness" (verse 6).

Beginning with that poverty in spirit wrought by divine grace, the awakened sinner passes on through spiritual mourning in his first repentance unto life, by the way of meek submission unto Jesus as his Lord, up to intense longing after that righteousness that can alone meet the needs of his sinful and lost soul by lifting its burden of guilt and defilement. This intense and, if unsatisfied, consuming longing may well reach out after both the righteousness wrought for the sinner by Christian as Saviour, and also the personal righteousness in life and conduct that begins in obedience to Christ as Lord—the two leading to that "holiness without which no man shall see the Lord."

This deep desire ends in appropriating faith, laying hold of Christ in all his redeeming work and grace, and is thus the final step in entering in through the Strait Gate into the kingdom of heaven. The result in blessing is the supreme satisfaction of the soul that is now saved: "For they shall be filled."

The first four Beatitudes are thus seen to set forth in a simple and practical manner THE WAY OF SALVATION. The order is that every saved sinner's experience in entering by the Strait Gate into the kingdom of heaven. There must come first poverty in spirit, the sense of guilt and loss and death in sin, without which there can be no feeling of need of salvation or of the rich treasures of the kingdom. This is the necessary preparation for that mourning in spirit, that godly sorrow for sin, without which there could be no repentance unto life. These two experiences again prepare for that contrite surrender of the sinful and the proud will, that self-renunciation and self-emptying that open the soul for the incoming of and infilling with the divine righteousness. Through these three experiences—conviction of sin and sense of lost condition, godly sorrow over it, and submission to be saved in God's way by Christ's righteousness instead of his own—the Gospel leads the penitent soul to appropriate by faith all the fullness there is in Christ, and it is satisfied and saved.

And so we have found here our Lord's own presentation of the Way of Life in his own order. True it is that one of these experiences may be, in particular cases, more vivid than another; but still the order of the first four Beatitudes could not be changed without first changing the nature of man himself, the subject of salvation. The simple and irreversible order—answering to the experience of every saved sinner—makes the way the plainest possible, leaving nothing to man's groping or guesswork, and closing the way to perdition. Its supreme recommendation is that it is Christ's. Next to that the sinner should always be grateful that it is a Strait Gate. Here as everywhere the words of the Lord Jesus are as simple as they are profound.

Borough of Manhattan, N. Y.

FIRESIDE SERMON.

From The Least Unto the Greatest.

BY GEO. G. SMITH.

It is a sad truth that, while the Church is not dead or dying, it is not moving forward as rapidly as we feel that it should. We are losing ground in some places and not gaining rapidly in any

We have not been able to shut our eyes to this state of things, and we have made the most earnest and honest effort to remedy it. We have changed our methods. We have adopted any which promised success. We have stopped at no sacrifices if we had a promise of success. How vain have been these efforts to bring about these ends, alas! experience plainly tells, but all the while victory was in our reach if we had but regarded the divine plan and begun with the least.

By the least we mean those who have little and who are little—the ignorant the poor, the children, where elementary teaching is the only kind applicable. refer now especially to little children—to those who are regarded as mere play things and for whose conversion little effort is made, little hope is entertained.

We expect them to be moral. We hope some day they will be religious but that day, we think, is far ahead. For the present we will interest and amuse them in the Sunday school, and hope when they are old enough they will become Christians.

A distinguished evangelist was once asked about my work. "Yes," he said kindly and condescendingly, "Brother Smith thinks he is doing something." was trying to save children, and an ordinary church was more than sufficient for my audience. He was trying reach the masses, and a great tent warehouse was too small for his. I received perhaps $25 for a week's work and he received $500 for ten days. was but natural he should regard work as he did, but despite the value put upon it by him and by the world, and Christian workers generally, I am sure that it is God's plan to begin with the least. It is certainly proper when the pestilence has reached a community do everything to stamp it out, but it is far better thing to provide against the coming. If our young men are dissolute our young women godless—if they will not heed the voice of the preacher—then we must use any lawful means to reclaim them; but if we can prevent this result let us prevent it.

There is but one mode by which the state of things can be prevented; it is preaching the gospel to children and curing their personal conversion. There is nothing in the conversion of the mature adult which is not to be found in miniature in the experience of children but there are advantages on the side of childhood which render success there most certain.

When the preacher approaches child with the gospel, he finds virgin fruitful soil for the seed he sows. There is no prejudice to overcome, nor ske

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cism, nor hostility born of long resistance. He has a boundless credulousness and believes implicitly the declarations of the man of God. The apologetics which engage so much of the time of the modern preacher are only demanded when there exists skepticism or unbelief. Doubts are sin-born, and grow with godless lives. "Heaven lies about us in our infancy." The blindness of that Christian teacher who prefers a combat with the demon of unbelief, and who allows the period when this demon is absent to pass without making a special effort to secure a saving faith, can hardly be properly characterized. One spends Sabbath after Sabbath in laying again foundations which were once unbroken. I am absolutely astounded at the infatuation of those who neglect the children and bewail a fruitless ministry. There is no time which is so well suited to bring all the truths of the gospel to bear as early childhood, for there is no time in human life when the intellect is so well fitted to receive the truths which must be received in order to salvation.

Another reason why we should be so in earnest to save children is that in childhood there are, in Christian communities and in Christian families, around children few of the unfriendly and dangerous influences and environments which render so much of our work in vain, when we really enter upon it. The man who takes a calm survey of the agencies of evil in every community will not wonder that so little is done to recover men, but that so much is accomplished. Gambling, drinking, dancing, theatre-going, reading of bad books, study of seducing pictures, mingling with wicked companions, houses of debauchery, infidel utterances—all are everywhere, and to overcome them is all but impossible; but we can flank their positions if we are not able to carry them. If we can get hold of the children and keep our grasp upon them, we need never recover them from these dangers. The homes of Christian parents, the protection of the Church, ought and may preserve our children against the effect of these dangerous surroundings; but if we allow childhood to pass and the girl to go unconverted into society, and the boy to go out into the world with no religion, we will find it almost impossible to bring him and her back when we awake to their peril, and the greater their privileges the greater their danger.

The fact that children have never formed any evil habits of serious magnitude is another reason why we should be so earnest in our efforts to save them. The habits of licentiousness, of godless gaiety, of drinking, of gaming, are all formed after childhood has gone. They are bands of iron ere manhood has come. To save the boy sensualist, the society girl, is a difficult task, but to save little boys or little girls from ever becoming such is possible, but only possible when we bring them under Christian influences, and that can only be well done in early childhood.

God's spirit is always at work in a child's heart, and when we preach the gospel to a congregation of children we are sure to find responses. The hearts are tender, the conscience delicate, and we may be sure of success when we begin here.

The experience of all those who have taken God's way of working confirms the declarations I have made. No ministry is fruitless when the children are regarded. No pastor has a right to and can without guilt turn over the children of his flock to the Sunday-school. No church can absolve itself which leaves the Sunday-school to do all.

The pathway to human glory does not lie in this direction. Ambitious men will not be apt to take it. Pleasure and praise-seeking preachers will not be rewarded if they begin with the poor and ignorant or pay them special regard, and still less if they seek to save the children by trying to secure their conversion; but if one wishes a fruitful ministry and an arm full of sheaves, let him heed his Master's mandate and suffer little children to come unto Him, and forbid them not.

If half the breath spent on discussions about the relations of children to the Church, the true status of baptized children, infant baptism and infant church membership, had been spent in trying to get the little ones converted, we would have another song to sing than the doleful one we are or ought to be singing now.

Our Superannuates.

In the Western North Carolina Conference we have fifteen names on our honor roll. In the main these men have worn themselves out in the service of the itinerant ministry. Most of them have given their lives to the service of the church. God alone knows the privations and hardships which they have endured. No man outside the itinerancy can appreciate the peculiar trials that come to the Methodist preacher and his self-sacrificing family.

The Methodist preacher is a soldier in the largest and best sense of the term. When he enlists in the ranks of the itinerant Methodism he brings all he has, is, and expects to become and places it upon God's altar to be used for the advancement of his kingdon. He turns his back upon earthly pursuits and relations, and the rewards and pleasures growing out of the same, and devotes himself to the one work of the Christian ministry. Under system he surrenders the right to choose his field of labor and to determine the amount of salary he shall receive for his services. He goes at the command of properly constituted authority, willingly to any field, and renders loyal and dil igent service, receiving only such compensation as the people are willing to give.

Our superannuates have thus given their lives to the service of the church, going anywhere and doing the work assigned them. They have gladly given the strength and vigor of their young manhood, as well as the experience and wisdom of maturer years, to the service and work of the church. Some of them, on account of failing health, and a consequent decline of physical force and mental vigor, have been subjected to unspeakable hardships the last few years of their active ministry. They very reluctantly abandon the field. They love the cause for which they have so long and faithfully labored, and the thought of approaching superannuation brought great sadness. As to their temporal prospects it means settlement for the preacher and his family in a community where they may possibly never feel at home. Homeless, penniless and without settled friendships, to whom may they, can they, look for sympathy and help?

They ought to be able to look to the church with most perfect confidence, feeling that all their temporal needs will be fully and promptly met. It has received their labors and owes them a comfortable support for the few remaining years of life, and a decent burial at its close. The church that fails in this is culpable in the extreme. It is worse than the farmer who works the faithful horse until he is no longer fit for service and then turns him into the woods to die of starvation.

The church ought to provide a fund sufficiently large to retire its ministers on half pay when they reach an age where their services are no longer acceptable. This would relieve the Bishop and his cabinet of some very perplexing problems and save our faithful ministers from much hardships in the closing years of life. We could thus honorably retire all who are inefficient on account of age or infirmities. Our church is sufficiently able and cannot much longer maintain its self-respect without making better provision for its worn out dependent preachers

Brethren, while we allow no interest of the church to suffer, let us bring up in full the assessment for Conference claimants. What I have said of the superannuates is true of the widows and orphans of our dead preachers. The church of today is largely indebted to them for its present strength and power. No other claim can appeal with greater force to the liberality of our people. Let each pastor see that his charge pays this assessment in full. By so doing we may make our retired veterans to meet outstanding financial obligations and thus lighten their earthly care and burden and bring a ray of sunshine into the lonely hearts of the widows and orphans of our departed preachers.

IRA ERWIN.

Franklin, N. C.

Washington Letter.

(From our regular correspondent.)

Washington, Oct. 3, 1900.

Official confirmation of the news that the Chinese government was pushing proceedings for the punishment of the influential officials who were responsible for the Boxer troubles was received with much satisfaction by our officials. They consider that this action on the part of China will aid materially in hastening the opening of peace negotiations, and in enabling the powers to act in concert therein. A report received by the Department of State from the U. S. Consul General at Shanghai tells of the murder of two American missionaries: Miss Hattie J. Rice and Miss Mary E. Huston, who were connected with the China Inland Mission and stationed at Luchleng, in Shansi province. Miss Rich had a sister residing in Hartford, Conn.. Mrs J. Lewis, and Miss Huston's mother lives at Mobile, Ala. The report, which came by mail, is dated August 25th. The news of the murder of these two missionaries was cables at that time, and the above mentioned relatives notified by the Department.

There isn't the slightest doubt that the War Department is seeking to popular ize the army canteen. The following letter, from Surgeon General Sternberg to Adjutant General Corbin, made public this week, reads as though it might have been written to order: "My attention has been called to a published statement, attributed to me, opposing the army canteen. I presume this statement, as published, is practically what I said some years since when interviewed upon the subject, although I do not at present remember to whom it was given. I did not at first look with favor upon the proposition to sell beer to soldiers at army canteens, but that opinion was not based upon personal observation, as I had not been stationed at a military post since the canteen was established. Owing to the general consensus of opinion among line officers and medical officers of the army who have ample opportunity to observe the effect of the army canteen upon the habits of our soldiers, I am obliged to admit that, from a practical point of view, it seems to have accomplished very desirable results in reducing the amount of drunkenness in the army and the disposition on the part of soldiers to leave their stations for the purpose of obtaining spirituous liquors."

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Mrs. Ellen Spencer Mussey, of the American Red Cross, who has just returned from Galveston, described some of her personal experiences in a public address this week. She says cash above all things it still needed for the relief of the sufferers; that the people have damaged stocks of almost all kinds of goods on hand but no money.

Dr. Charles A. Stakely, who will assume the pastorate of the First Baptist church of Montgomery, Ala., next Sunday, preached his farewell sermon to the congregation of the First Baptist Church of which he was pastor for more than 13 years, Sunday morning, from the text, "Ye are the salt of the earth," and at its close the entire congregation remained to shake hands, tell him good bye, and wish him God speed in his new field, or rather his home field; as he was baptized in the Montgomery church.

Wesley Chapel, M. E. Church, was filled Sunday morning by pupils and those who had been pupils of its Sunday-school, gathered to do honor to the memory of the late William Redin Woodward, who was superintendent of the school for 15 years After interesting exercises a handsome stained glass memorial window, presented by the pupils, was unveiled.

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

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Some Words of Caution.

There is reason to fear that the prime object of the Twentieth Century Movement will be defeated

In the report of the General Board of Education, adopted by the General Conference, this prime object is found to be the securing of "a great re-enforcement of our educational strongholds, literary and theological."

Accordingly, in the last report of our Conference Board of Education, which was adopted by the Conference. it was recommended that "of the amount contributed, that portion not otherwise directed by the donors, $300 shall go to the General Board, and the remainder to be distributed as follows:

(1) Fifty per cent shall be appropriated to Trinity College for the purpose of creating a loan fund for the use of needy students

(2) Thirty per cent. shall be apportioned to Weaverville College, and twenty per cent. to Davenport College."

It then recommends that any contributions to our Methodist school property, within 1900, shall be counted in the Thank Offering. While this movement should awaken a general revival of education throughout all classes of our schools, and should lead to corresponding contributions to local schools, on the part of respective Methodist communities, yet these local interests should not interfere with, and were not intended, by the leaders of this movement, to interfere with raising the regular Thank Offering in behalf of our "educational strongholds"—our regular connectional institutions of education, as specified by our Conference. Such local interests should not any more affect the regular donations to our connectional institutions than should the building of a church, by and for a particular congregation, detract from such a congregation's loyal contribution to our Church Extension assessment.

Again, the Board and Conference, assuming that this special recommendation would be followed, made no other special provision for an educational assessment in the Conference collections.

To an extent, then, our Board and Conference implied a promise to make good this regular educational assessment by having specified the very institutions as recipients of the Twentieth Century Fund that had before been claimants on the Educational assessments. To such extent, it is deviating from the spirit of our adopted conference report to make special efforts to turn the Twentieth Century donations to other institutions. When our appointed Boards have carefully recommended measures in behalf of our church, and when our entire Conference then adopts such measures, every member of such Board and Conference, clerical and lay, should feel obligated to support, by example and precept, both the spirit and letter of such resolutions. Any other conduct tends to make such conference resolutions meaningless forms, and gives occasion for others to suspect us of inconsistency, if not of insincerity.

One danger of Methodism today is a tendency toward a spirit of local independentism rather than of loyal connectionalism. When Methodism, the great connectional church, weakens here, the very center of her power is thus weakened. We dare not be indifferent to such principle. By a mistake here, we will not only cripple the Twentieth Century Movement, but educate our people in the wrong way.

Let us, brethren, earnestly endeavor to carry out the prime object of this important movement.

We should explain, by example and precept, that, after donations have been made to other institutions, there are still obligations to help those institutions recommended by our Conference.

S. B. TURRENTINE.

Charlotte, N C , Oct. 6, 1900.

Letter From J. F. Butt.

I am not disposed to enter into a controversy, but I can not refrain from saying a few words to Bro. Anderson in reference to his intimation that I advocate the legaliz ng of the liquor traffic in some shape, thus he never made a worse mistake in his life, for if we had or could get prohibition I would suffer my right hand to be cut off sooner than to give my consent for the establishing of a Dispensary anywhere, but when this matter of asking the Legislature to give us a Dispensary instead of open barrooms and every white minister in Charlotte except one united in that movement, while every barkeeper and friend of the bar business violently opposed it, I just said what I say now, when the barrooms get on one side of anything I feel that it is right for me to get on the other side. While I am hungering and starving and cannot get a whole loaf, I think it is very foolish in me to refuse a half loaf. And if Bro. Anderson, who lives where there are no barrooms, will only come to Charlotte, where we have 16 or more and see and witness the evil effects of the treating that is going on in barrooms and realize that the great evil that comes to the men and boys of our place from the social features of treating one another, he would feel as we do,that the lesser evil of one in place of 16, and then the liquor cannot be drank where it is sold, he would feel as we do here that he would not be advocating the perpetuating the whiskey business by a change for the time in driving out this greatest evil for one not so bad, when for the time this is the best we can do. I think every white voter in our county of Mecklenburg that was opposed to the liquor business, with it may be the exception of a few cranks, who like some spoiled child,threw away the bread his mother gave him because she was not able to entirely gratify his notions for the amount and quality he asked for. Bro. Anderson makes some very heavy charges against 3200 white men,the best in our county, and predicts that some awful calamity will befall them because they advocated the overthrow of the bar business and were only foiled in their efforts because the 16 barkeepers were stonger in their influence than the 32,000 good men who tried to do away with them. I am glad that the good women of the city of Greensboro are doing what I suggested, moving to get the authorities to refuse license for the sale of whisky in that beautiful city.

JOHN F. BUTT.

LOUISVILLE, KY., Sept. 25, 1900.

REV. DR. L. W. CRAWFORD—My Dear Bro.: I send you a copy of letter received from Rev. O. T. Hotchkiss, P. E. of the Houston District, Texas Conference. It shows the awful calamity that has fallen upon our churches in that region and especially in his District. We must do all we can for their relief. Please therefore, publish his letter and ask our people to come quickly to their aid.

There are no funds now in the Treasury of the Board of Church Extension that can be used for their benefit nor will we be at liberty to use any part of the regular collections in that way, so we must depend exclusively on special collections made for that purpose. Our Board will meet Oct. 25th and will be glad to serve our suffering people as far as possible. Let all who will help please send their contributions as soon as possible and if possible before Oct. 25th to this office. We have furnished Bro. Hotchkiss blanks on which to make regular applications to the Board so that all moneys for our suffering churches may be judiciously and regularly distributed.

Let all who will help please send their money in Postoffice Orders or in Eastern Exchange to the undersigned at 705 West Chestnut Street, Louisville, Ky.

Yours truly,

P. H. WHISNER, Cor. Sec.

HOUSTON, TEX , Sept. 18, 1900.

REV. P. H. WHISNER, D. D.—Dear Sir and Bro.: You have, of course, heard of the fearful and calamitous storm that swept this coast country Sept. 8th and 9th. My District is down and must have help. Ten or twelve churches destroyed and as many more injured. What can our Board of Church Extension do to help us? Our people in many places have lost everything and will not be able to do anything to help rebuild for several years and if we wait till then we will lose beyond measure. If in our great need the Board can give us generous help, we can get back on our feet and resume our work, but if not, then the interests of the Master's Kingdom must suffer greatly. The other denominations will get and are getting help and if our Board can turn large appropriations this way, we will rise above what now seems desolation and defeat. We ought to have at least $15,000 more if we could get it, for immediate use. Can't you get the Board together and meet this emergency and take steps to help us? Let me hear from you at once.

Yours in Christian Love,

O. F. HOTCHKISS.

Our property loss to the church in this district will exceed $100,000.

I am engaged in a meeting at Love's Chapel; hope to be able to send in a good report of results.

With best wishes for the ADVOCATE.

Yours for Christ,

J. J. EDWARDS

Virginia College.

Virginia College, the educational pride of Roanoke, the college which has both the best location and faculty in Virginia, is on a boom. The enrollment of students so far is largely in excess of that of any preceding year, and the management have received applications sufficient to fill every room in the big building.

Good for Virginia College, an institution founded by the greatest educator of young women who ever lived in Virginia, and carried on to the top-notch of success by his talented daughters. Fortunate indeed is the father or mother who has a daughter at Virginia College.

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S. A. L. FAST FREIGHT SERVICE.

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The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga. Tribune :

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, R. L. L. car No. 2350 with provision consigned to Cochrane & McLaughlin Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago night of July 15th, S. R. L. car No. 2750 loaded with meat for M. C. Heath, Columbia, S. C , which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m. July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill. July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

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There are quite a number of new peaches int duced every year. After the first announceme the majority of them are never heard of, as t were probably introduced simply for the purpos selling a new variety at an advanced price, were either some old variety with a new name else not adapted to general cultivation. I wo be pleased for my friends and patrons to look for the Greensboro and Connet this year, and me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
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Turnersburg Circuit.

DEAR ADVOCATE:—There has not as yet appeared in your columns anything from Turnersburg circuit, so I will now say something about our work here.

We are still pushing ahead and, ere long, will have rounded up our first year in the itinerant ministry. We have the pleasure this year of laboring among a people that are indeed hospitable, kind, easy to serve, and upon whom we pray that God's rich blessings may ever rest. The parsonage is in Harmony, a quiet and beautiful little village situated near the site of the old Harmony Hill Union camp ground. The annual meetings are still held at this famous old camping place. We were struck with a feeling of deep solemnity on first approaching that sacred place, for from that rostrum, in the by-gone years, has been heard, many times the voice of our old grand-father who is now in glory, and there too, God has met and blessed hundreds and hundreds of people.

The Holy Spirit is with us and has abundantly blessed the efforts of his people. We have had good revivals at all points where we have yet held meetings. And especially, at Clarksbury, was God with us, much to the edification of the church and to the strengthening of believers. There He manifested His power by saving a score of souls.

We will not be able to report our collections in full, but a considerable rise over last year. There were only nineteen cents on the dollar of last year's collections paid, but we are able this year to pay at least sixty cents on the dollar. The circuit is, though, now some stronger financially.

The most serious drawback to church work here is that giant evil, liquor.

There is quite a good deal of it manufactured within the bounds of the circuit. We have not preached a sermon directly against intemperance. We have been endeavoring to show all sinners alike the hideousness of sin, and the horrors and torments of hell, and especially the anguish caused by meeting those whom they, by their sinful lives, had led to that awful place. We believe this to be the better way to win those liquor men, for as it is, we have their good will and some of them are coming out to hear us preach. But, if on the other hand, we had been severe and pointed we would have doubtless incurred their ill will, driven them farther from us, and thus, virtually have driven them farther from Christ. May God save their precious souls, but destroy forever their business.

Yours in His name,
W. F. ELLIOTT.

Harmony, N. C.

Meeting at West Durham.

The protracted meeting, mention of which was made in my last correspondence, at the West Durham Methodist church, after being in progress nearly three weeks, has come to a close.

During this series of meetings, Rev. G. D Langston, the pastor, preached some deep and telling sermons. One of the most powerful he preached during this meeting was when he based his sermon on the words, "The Son of Man is come into the world to seek and to save that which was lost." At the close of this sermon, Mr. Langston invited all present, who were interested in their souls' salvation, to come forward and seek Him who said, "Come unto me all ye that labor and are heavy laden." At this entreaty a number came forward crying, "Lord be merciful to me a sinner," and before the service closed eight professed faith in Christ.

During these meetings twenty-two professed religion, and ten were added to the church. Others gave their names for membership in other churches. During the meeting, the pastor had the cooperation of the entire membership, and we have sufficient reason to believe it to be one of the best meetings ever held at this church. We all feel that the Holy Spirit was with us.

The West Durham Graded School, under the supervision of Prof. J. T. Henry, a graduate of Trinity Colllge, entered upon its second month of this scholastic year, last Monday, with flattering prospects.

A METHODIST.

A Free Outing to Three Sunday-schools by the Messrs. Page, Who Surpass Other Railroads in Their Generosity.

This day has been quite an epoch in the lives of about two hundred Sunday-school children and their parents. Some of them had not so much as seen a train of cars before, and you know their little hearts could not hold their joy on a railroad ride from Seagraves to Pinehurst, or as we all named it, Finehurst. And this was the more enjoyable to parents, to note the grand improvements in this part of the country: to see crops of corn and cotton and nice little towns and churches, where, so short time ago, there was nothing but the little scrubby oak, wire grass and a thin sprinkle of pine trees. And now to see this fine train, with experienced engineer and crew and the most thoughtful and kind of conductors, Capt. Leach, loaded with happy hearts, laughing, singing and shouting out their joy on a free ride, over much of which distance, four years ago, a man would have walked miles and miles to borrow a horse to go for a doctor. Words cannot tell nor figures figure the genuine delight of all, nor measure the height nor breadth of our gratitude, and the load of obligations we are under to the three model, high-toned, talented Mr. Pages who own the A. A. R. R., and gave, as they have to others, this free outing to the Mount Olivet, Shiloh and Trogdon Sunday-schools, Superintendents L. O. Sugg, Wm. Moffit, and Stephen Howard At Pageville (Briscoe) the young ladies sang, "Ho for Carolina!" and all gave three glad hurrahs for the Messrs Page and town. Hope some other fluent, facile pen than mine will tell you of Finehurst. Not a thing occurred on this round trip of gilded pleasure to mar our wild delight. No doubt God will reward these most generous gentlemen for the untold strength they are thus giving to the great Sunday-school cause.

Very cordially and sincerely,
PAUL WADE.

From Salisbury.

DEAR BRO. CRAWFORD: Sunday night we closed an eight day's series of services at Main Street, with twenty-eight persons converted, seven back-sliders reclaimed, about fifteen persons who had been more or less inactive church members committed to lives of active service for Christ, and at the close of the meeting about a dozen among the unsaved who were deeply interested about their salvation.

God was with us, and there were "showers of blessings." Our church is greatly revived and our faith much strengthened.

ALLEN WHISNER, P. C.

Sept. 20, 1900.

Why Poison Yourself With Quinine?

It is bad for your digestion, as every sufferer from chills and fever knows.

JOHNSON'S CHILL & FEVER TONIC

Is a hundred times better, and does in a single day that which slow and uncertain quinine does not do in ten. It gently stimulates the Liver and Kidneys so that they do their duty, and it places the patient beyond the danger point in a day; quinine takes at least ten days. It cures obstinate cases of fever that quinine never cures.

It Costs 50c. if it Cures; Not One Cent if it Does Not.

NOTHING ELSE NEEDED IN FEVERS.

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jly 4-2m.

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated July 22, 1900	No. 23 Daily	No. 35 Daily	No. 108. Daily ex. Sunda'.	No. 41. Daily.	No. 49. Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon..	11 50	8 58			....
Ar. Rocky Mount	1 00	9 52	...	..	.....
	P. M				
Leave Tarboro...	12 21		6 00	.	...
Lv Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma.....	2 35	11 10			.....
Lv. Fayetteville...	4 30	12 22			.....
Ar Florence....	7 25	2 24			...
	P. M	A M.			
Ar Goldsboro	..		7 55		....
Lv. Goldsboro				6 45	3 20
Lv. Magnolia ...				7 51	4 35
Ar. Wilmington...				9 20	6 00
			P. M	A. M	P. M

TRAINS GOING NORTH.

	No 78 Daily	No 402. Daily ex. Sunday	No. 32. Daily	No. 40 Daily.	No. 48. Daily.
	A. M.		P. M		
Lv. Florence.....	9 5		7 35		.....
Lv. Fayetteville...	12 20		9 41		....
Leave Selma.....	1 50		10 54	.....	...
Arrive Wilson.....	2 35		11 33		.....
		A M.		P M.	A.M.
Lv Wilmington...				7 00	9 35
Lv. Magnolia				8 30	11 10
Lv. Goldsboro		4 50		9 3	12 26
	P M		A M	P.M.	P M
Leave Wilson	2 35	5 33	11 33	10 45	1 18
Ar Rocky Mount..	3 30	6 10	12 07	11 23	1 58
Arrive Tarboro		6 46			
Leave Tarboro	12 21				
Lv. Rocky Mount	3 30		12 0.	..	
Arrive Weldon	4 32		1 00	.	
	P. M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 4' p m , leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m. arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m

Connections at Fayetteville with train No 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 5 55 p m., arrives Kinston 7 55 m Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m , returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m 6 10 p m. Returning leaves Plymouth daily except Sunday. 7 50 a m., on Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily except Sunday, 5 30 a m , arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 45 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m , 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m . 4:25 p m . Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 1 45 a m , 5 25 p m arrive at Rocky Mount 12 10 a m. 6:00 p m., daily except Sunday

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11:40 a m. and 4:25 p m Returning leaves Clinton at 6 45 a m and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M EMERSON
General Passenger Agent

J. R KENLY General Manager
H M EMERSON Traffic Manager

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	1:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton.	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar Lenoir ..	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville ..	9:21 p m	1:12 p m	.....
Ar. Chester.	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, makes close connection at all junction points.

L. F. NICHOLS, Gen Man.
E. F. REID Auditor Chester, S. C.

THANKFUL DAYS

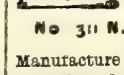
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AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

THE HOME.

Mother Love.

If I might build a palace fair
With every joy of soul and sense,
And set my heart as sentry there
To guard your happy innocence;
If I might plant a hedge too strong
For creeping sorrows to writhe through,
And find my whole life not too long
To give, to make your hedge for you;

If I could teach the laden air
To bear no sounds that were not sweet,
Could teach the earth that only fair,
Untrodden flowers deserve your reet,
Would I not tear the secret scroll
Where all your griefs lie closely curled,
And give your little hand control
Of all the joys of all the world?

But, ah, I have no skill to raise
The palace, teach the hedge to grow;
The common airs blow through your days,
By common paths your dear feet go;
And you must twine, of common flowers,
The wreath that happy women wear,
And bear, in desolate darkened hours,
The common griefs that all me bear.

The pinions of my love I fold,
Your little shoulders close about;
Ah, could my love keep out the cold,
Or shut the creeping sorrows out!
Rough paths will tire your darling feet,
Gray skies will weep your tears above,
While round your life, in torment, beat
The impotent wings of mother love.

—Pall-Mall Gazette.

Your "Kingdom in Little."

Mrs. Julia Ward Howe recalls, in her "Reminiscences," some of the trials and real mortifications she suffered in her early married life because of her ignorance of domestic duties. Reared in a home of wealth, she had never known the necessity of doing any housework, nor of having any of the care of a home Her husband had not the wealth of her father, and it became necessary for Mrs. Howe to assume the reins of household. management in her new home. Referring to this time of her inefficiency and inexperience, she says:

"As I now regard these matters, I would say to every young girl, rich or poor, gifted or dull: Learn to make a home, and learn this in the days in which learning is easy. Cultivate a habit of vigilance and forethought. With a reasonable amount of intelligence, a woman should be able to carry on the management of a household, and should yet have time for art and literature in some sort."

Mrs Howe makes the argument that if a girl is properly trained she should be able to assume the cares of her home, discharge her duties wisely and faithfully, and yet find time for the improvement of her mind. She says:

"If you have at your command three hours per diem, yon may study art, literature and philosophy, not as they are studied professionally, but in the degree involved in general culture. If you have one hour in every day read philosophy, or learn foreign languages, living or dead. If you can command only fifteen or twenty minutes, read the Bible with the best commentaries, and daily a verse or two of the best poetry.

"But surely no love of intellectual pursuits should lead us to disparage or neglect the household gifts and graces. A house is a kingdom in little, and its queen, if she is faithful, gentle and wise, is a sovereign indeed."

We particularly commend this last sentence to our girls All of the advice given by Mrs. Howe is of the highest value, coming as it does from a woman of her character and intelligence and experience who has lived to the advanced age of eighty years.

It is certain that much of the domestic unhappiness of the age is due to the ignorance and inexperience of girls who become wives without a knowledge of the duties they must assume in the "kingdom in little" to which they go. It is certain that too many girls are reared in ignorance of the homely household tasks that some one must do if the household machinery is to move evenly and without friction. It is certain that the great hue and cry about inefficient servants is largely due to the fact that there are so many inefficient mistresses, so many wives who are utterly ignorant of everything pertaining to the management of a home. So many of them have such a false conception of the real nobility of work. They think that it is beneath them to do housework, and if they marry husbands who cannot keep a servant, they prefer boarding to house keeping. If it so happens that they are compelled to keep house they are utterly unable to make their homes places of peace and restfulness. Everything goes wrong because they do not know how to make them go right. They have not learned in the time in which learning is easy.

Those who have made a study of the domestic discontent and unrest of the day are certain that it is in a large measure due to the decadence of the good old custom of mothers teaching their daughters the domestic virtues. Time was when the American girl began her married career thoroughly versed in the management of a home. It is true that she was less versed in art and in the intellectual pursuits than most of the girls of today, but art and literature are of little value in the kitchen unless it chances to be culinary art and the literature of the cook-book. It is possible for a girl to be versed in domestic skill and also versed in art and literature. Indeed, it is necessary that she should know much besides the proper management of her household affairs if she is to reign well over her "kingdom in little." No home presided over by an inefficient wife can ever be a happy home.—Congregationalist.

As Unto the Lord.

She was only a poor, plain, freckled woman, whose clothes were of the fashion her mother might have worn; yet day by day, as she busily plied her iron, many a humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G—, who had called to engage her services, "how can you stand all day in this hot room, always ironing, and yet singing so cheerily?"

"Ah, my dear lady," she replied, "the Lord has given me this work to do; so when I am tired and out of sorts, I say to myself that verse about doing things 'heartily, as unto the Lord,' and try to think how I'd feel if I could see him standing by my side and he knew I had an unwilling heart for his tasks. Then I sing my brightest hymns, and while my iron smooths out the wrinkles in the clothes, I'm planning how to smooth out the rough places in my neighbors' lives.

"Little Tommy Green, in the room above me, has a weakness in his back, and lies on his cot from morning till night. His mother works in a factory, and doesn't come home till dark. When he's lonely and sick with the pain, he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then once in a while I slip up with a cup of water and bits of picture papers which come wrapped round the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me, I must try to help them that have few blessings!"

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others.—The Ram's Horn.

What Lady Somerset Learned From a Cripple.

Lady Henry Somerset is always a prominent figure at the meetings of the International Council of Women, especially when they are held in London. On such occasions her place, the Priory, is thrown open to the American delegates and their friends. It was at a tea in the Priory during the latest London meeting of the council that Lady Henry told how she came to devote a large part of her life to slum work among the children. Lady Henry, by the way, is almost as well known in this line of effort as she is in women's clubs and British temperance work.

"It was this way," she said: "I was moved in that direction by the rare patience and imagination of one little boy. His example convinced me that patience was one of the qualities I needed most, and in seeking it I grew into that work. I was in a hospital on visiting day while the doctors were changing a plaster cast which held a crippled boy's limb. The operation was exceedingly painful, I was told, yet to my surprise the little sufferer neither stirred nor winced, but made a curious buzzing sound with his mouth. After the doctors left I said to him:

" 'How could you possibly stand it?'

" 'That's nothin',' he answered; 'why, I just made believe that a bee was stingin' me. Bees don't hurt very much, you know. And I kept buzzin' because I was afraid I'd forget about it's being a bee if I didn't."—Selected.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

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THE CHRISTIAN LIFE.

A Cry of the Soul.

PIERRE CORNEILLE.

O God of truth, for whom alone I sigh,
Knit thou my heart by strong, sweet cords to thee.
I tire of hearing; books my patience try;
Untired to thee I cry;
Thyself my all shalt be.

Lord, be thou near and cheer my lonely way;
With thy sweet peace my aching bosom fill;
Scatter my cares and fears; my griefs allay;
And be it mine each day
To love and please thee still.

My God! Thou hearest me; but clouds obscure
Even yet thy perfect radiance, truth divine!
O for the stainless skies, the splendors pure,
The joys that aye endure,
When thine own glories shine!

The Secret of a Beautiful Life.

DR. J. R. MILLER.

"We are but sketches of what one day
After the hard lines pass away,
God, the Designer, would have us to be;
Only in charcoal, rude and rough,
The mere cartoons of His greater skill."

A beautiful life is one that fulfills its missions. "Every man's life is a plan of God," is a familiar saying. One who attains that for which he was made lives beautifully, however lowly his life may be. Completeness is beauty. The meaning of the root word for "sin" is, "missing the mark." The aim is to keep God's commandments, to do God's will, to realize God's purpose. We miss the mark and the beauty is marred. "Transgression" is a like word, meaning "stepping out of the path, over the boundary;" that is, not walking as God directs, failing to live according to the divine plan and pattern. "Iniquity" has also a similar suggestion—"unequalness, injustice, not according to the law of right, and, therefore, unbeautiful."

There are some special words which may be said to hold the secret of beauty in life. One is "victoriousness." Many people let themselves be defeated almost habitually. It begins in childhood. The lessons are hard and the child does not master them. It costs exertion to succeed in the games, and the boy indolently concludes that he cannot win and does not do his best. The girl finds that she cannot play her exercises on the piano without a great deal of tiresome practice and lets herself be defeated. It is hard to restrain temper in youth and the young woman gives up the struggle. Thus at the very beginning the battle is lost, and ofttimes all life afterward carries the debilitating effect. Always duty is too large and lessons are too hard and discipline is too severe. To its close the life is weak, never victorious, unable to cope with its environment. It is a fatal thing to form in youth the habit of permitting oneself to be defeated. Life then never can be what it might have become.

On the other hand, when the lessons of being victorious is learned in childhood all is different. Studies are mastered; exercises are played over a hundred times, if need be, till they are played accurately; games are not indolently lost for want of exertion. Later in life, when the lessons are larger and the discipline is sorer and the tasks require more labor and the battles test the soul to its last particle of strength, the habit of overcoming still avails and the life is ever victorious. The thought of giving up is never entertained for a moment. The Indians say that when a man kills a foe the strength of the slain enemy passes into the victor's arms. In the weird fancy lies the truth. Each defeat leaves us weaker for the next battle, but each conquest makes us stronger.

Nothing makes a prison to a human life but a defeated, broken spirit. The bird in its cage that sings all the while is not a captive. God put his children in no conditions in which he does not mean them to live sweetly and victoriously. So in any circumstances we may be "more than conquerors through him that loved us.

The Home-Coming.

The girl's voice was half-defiant, half-frightened, but she spoke her thought. "I think," she said, vehemently, "that heaven will be stupid!" It startles us to hear it put into words, and yet is not something of the same feeling common to many of us? How it must grieve Christ to have us dread it so—the home that he is preparing for us!

Is there anything in life dearer to us than our home-comings? How unspeakably beautiful the familiar rooms look with the new carpet or curtains or easy chair bought to surprise us; with the flowers that friends and neighbors have sent in to welcome us, with the whole place full of the fragrance of love. And if down here, where we only catch glimpses of what love really is, we can speak so eloquently, what must a home be that Christ prepares? How full it will be of sweet surprises and welcomings! And no matter how lonely one has been here, no one ever will be lonely there; it is a home that is waiting.

Then there are friends. A girl said once in surprise, "You don't mean that we'll make new friends in heaven! How queer!" But would it not be far stranger not to make friends? Do we not make new ones here from year to year? And should we expect to go through eternity, with all its unimaginable possibilities, with the little handful of friends who are all that our hearts can hold down here?

Then there will be work. No strong, eager soul could endure the thought of an eternity of idleness. But why should we endure it? Christ says, "My Father worketh hitherto, and I work." Be sure that for each of God's children, there as here, will be his own work. Sometimes we make mistakes down here and suffer and grieve because we cannot undo them. There will be no mistakes there; the work will be sure and beautiful.

We shall be satisfied—there is no better word than that; no more heartaches and doubts and fears; no more longings for something beyond our thought: all these will drop away forever in the presence of the Friend of friends; and life, which has been groping blindly down here like a flower pushing its dark way through the earth, will blossom into everlasting joy in the light of the Son of God.—Forward.

The Godly Mother.

DR. DAVID GREGG.

There is no finer piece of writing in Ian Maclaren's "Beside the Bonnie Brier Bush," which has seen scores of editions, than that chapter which is called: "His Mother's Sermon." The young minister had just been commissioned to preach. He was to preach his first sermon in the old kirk, where he had been baptized. He had been set apart by his mother during his infancy to the work of the ministry. In preparing his sermon he used all the gems of thought he had gathered during his seminary course. It was brilliant. It was an amazement to himself. He had to pray to be kept humble. He had to pray that he might not be called at once to the foremost pulpit in the land. It was a review of modern thought. In it were trenchant criticisms on old-fashioned thought. It had historical parallels in it. It was learned. It was away above the audience of plain people to which he was about to preach. It was a masterpiece. On the very night before the Sabbath a change came over the spirit of his dreams; and he took the sermon and threw it into the red fire, and watched it shrivel up and disappear. Then he fell upon his knees and asked God for a plain message for a plain people. God heard his prayer and gave him a message. It was just such a message as the good people needed. It was a message about the Nazarene. It was the voice of Jesus himself saying, "Come unto Me, and I will give you rest." It held the people in a holy spell. It caught them up into the third heaven. The women were weeping; the men were subdued and softened. They were all praying. What was it that changed the young man's mind? What was it told him to throw the learned sermon into the fire? It was the prompting influence of the young man's mother. Before she went to heaven, and on her last night on earth, she called her son to her bedside and gave this charge: "If God calls ye to the ministry, ye'll no' refuse; and the first day ye preach in yir an' kirk speak a gude word for Jesus Christ, an' I'll hear ye that day, tho ye'll no' see me, and I'll be satisfied" When the night before the Sabbath came her face came before him, and her words sounded anew in his ears. It was this that substituted the Christ sermon for the sermon of self-glorification. The sermon he preached was his mother's sermon; and this was the reason it told.

Directory----Bishops.

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NORTH CAROLINA

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A SERVICE IN PLYMOUTH CHURCH, BROOKLYN.

Early in our ministry we spent a Sabbath in New York City, and at the morning hour attended service at Plymouth Church. Henry Ward Beecher was then its pastor. He was in the prime of life and was regarded by many as the first preacher in the United States, if not the most gifted and eloquent minister in the world.

Our visit was in the month of October. The day was clear and bright. The air was cool, crisp and invigorating. The Brooklyn bridge, that marvel of engineering and mechanical skill, had not yet been constructed. We crossed East river on a ferry boat. A great crowd was on board. Many of them were going to Plymouth church.

On reaching the entrance we found it thronged. After standing a few minutes an usher took us in charge and gave us a seat on the first floor near the middle of the church. There were no vacant pews in sight and the first and second galleries seemed to be crowded.

An immense organ stood in the back end of the building. There was no pulpit, but a rostrum with a lectrum or Bible stand on it. Some twelve feet above the rostrum and in the rear of the speakers' stand, was a platform in front of the organ containing chairs for about twenty persons, which were occupied by a chorus choir composed of superb voices.

After the congregation was seated an anthem was sung with fine effect. It was instrumental and vocal music artistically rendered, and harmony and melody sweetly blended. It arrested, subdued and mellowed the great congregation and quiet anxiety and eager interest were manifest.

Mr. Beecher, from the rear, walked out upon the rostrum and took a seat. We had never before seen him. He was of medium height, stoutly built, natural in movement, with a lion's face and the eye of an eagle, and with strength, intelligence and kindness depicted in his countenance. Without formality he announced his hymn. It seemed to us that a thousand song books, with notes, flew open in a moment, and led by the organ and choir, the great congregation joined heartily and with spirit in singing a familiar devotional hymn. The effect was marvelous. Hearts were prepared for communion with God. A short, but comprehensive prayer by the pastor followed. It seemed to come from a heart overflowing with sympathy and a soul filled with lofty sentiment and tender emotions. Each sentence fell upon attentive ears and met a warm response from many hearts.

The prayer was followed by a Scriptural lesson, read in a clear, strong, mellow voice and then the text was announced. It ran as follows: "My little children, of whom I travail in birth again until Christ be formed in you." The one great thought of the sermon was Christ incarnated in each life. With the utmost ease of manner, fluency of language, grandeur and sweep of thought, Mr. Beecher held his vast audience in rapt attention for an hour and wrought in many souls the desire to have Christ live in them. We left that house after the sermon conscious that a powerful influence had swept over our heart and mind and that we were stronger and richer for that service.

Finding ourselves in New York City two weeks ago, we decided to worship again in Plymouth Church on Sunday morning at 11 o'clock. We had read and heard a good deal of the present pastor, Rev. Newel Dwight Hillis, D. D., but had never seen or heard him.

Early Sunday morning the rain began to fall, and the outpour continued until up in the day. We reached the church a little late. The first prayer was being offered. After waiting awhile we were seated near the center of the auditorium and not far from the pulpit or rostrum. Some changes had been made in the interior of the building. The same organ is there, but a choir of only four voices led the singing. The house was not crowded but comfortably filled.

Dr. Hillis occupied a chair on the rostrum. He is of medium height and build, has black hair and a heavy mustache, a kind, open face and appears to be about forty-five years of age.

He held in his hand a small Testament and read three texts upon which to base his theme. His subject was, The joy and reward of service. His voice at first was not clear and penetrating, nor pleasant. His language was chaste and polished, but not used with oratorical effect. His manner impressed us as being a little affected and his gestures, for a time, appeared natural, but awkward. But every utterance seemed to come from a mind thoroughly furnished and from a heart purified and sweetened by divine grace. The congregation eagerly caught up the rich truths and strong thoughts as they came from the speaker and the entire audience seemed impressed and drawn out in a strong desire to render efficient service to Christ our Lord. The discourse had in it all the elements of a great sermon and will live and do good in the years to come.

After the sermon the sacrament of the Lord's supper was administered. The invitation extended was very broad, cordial and loving and a large company remained to partake of the sacred emblems.

The prayer of consecration was very simple and pathetic and then the elders carried around the emblems. First, the bread, and when all had partaken of it, the wine was given. Perfect quiet was observed and nothing broke the stillness of the hour but the heavy breathing or sobbing of some devout communicants. It was a sacred, supreme moment. Never have we felt a deeper sense of divine influences, and never have we more enjoyed a communion service.

Certainly the spirit of the Lord was powerfully, sensibly and sweetly present with his people.

GENERAL JULIAN S. CARR.

The North Carolina papers report the candidacy of General Julian S. Carr for the United States Senator. As a matter of course it is not our business to take a hand in politics, and we are a trifle too wise to do anything of that sort; but we feel sure that if General Carr should be electd the old North State would be well and ably represented at Washington.—Nashville Advocate.

(Editorial in Christian Sun of Sept. 6, 1900)

Gen. Julian S. Carr of Durham, N. C., has announced his candidacy for the United States Senate. Our paper is not political and has nothing to do with politics as such, but a word about General Carr is a privilese we take and a duty we perform not in behalf of any party or faction of a party but in behalf of a good citizen, a brave soldier, a liberal hearted philanthropist, a Christian gentleman.

We cannot help admiring, esteeming and desiring to honor a man who has done for his State, in ways unnumbered, what General Carr has.

A brave soldier himself, and more favored than most since the days of service in the army of his country, he has never forgotten his less fortunate comrades, never failing to speak a word in their behalf whenever and wherever opportunity afforded, and always and everywhere contributing largely and liberally of his means to help and support them. Hundreds of homes in North Carolina attest his liberal heartedness in behalf of the men who wore the gray, and their widows and orphans. He has ever been, he is today, the old soldier's best and truest friend. Not only this, General Carr has proven himself a friend to every movement and institution in the State that makes for a better, broader, and nobler citizenship, a more cultured, enlightened and useful manhood and womanhood.

With a large purse, a liberal heart and a ready hand, he has contributed more to the educational and charitable institutions of North Carolina than any other man in the State. In his generous spirit and in these princely gifts "he has known no creed, no system, no party, but has always helped wherever there was an honest purpose to give better educational facilities by the individual, the Church, the State, the town, or the city." He seems never to tire in his efforts to quicken the educational life of his State and country. By his personal attention and presence, by contributions and donations, he has helped many a struggling institution in this State to a higher plane of usefulness and influence, many a worthy, needy youth to a better, nobler and more successful career.

Are we then to reward men for their gifts and free-will offerings to charity? Not at all. A virtuous, manly and charitable life carries its own reward But we should delight to honor, and put into positions of trust and confidence those who have in the truest and best sense of the word, in the largest and most unselfish manner shown themselves worthy of honor, trust and confidence.

General Carr is a successful business man, a clear thinker, a forceful speaker, a true patriot, a friend to the people, a generous, noble-hearted philanthropist. North Carolina can but honor itself in entrusting to him the duties and privileges of the high office to which he aspires.

(The Raleigh Christian Advocate of Sept. 19th.)

The Senatorial contest is warm. Gen. Julian S. Carr, Mr. F. M. Simmons and Col. A. M. Waddell are the candidates. The State is to be congratulated that these gentlemen can appear before the people with such fine records of past service. We claim the friendship of all three, but as there is no moral issue involved, and as the Advocate is strictly a religious paper, it would be badly out of place for the Advocate to publicly advance the claims of any special contestant.

When we first read this editorial we supposed it was written hastily, and we felt sure some one would call the editor's attention to it and in his next issue he would explain and correct.

In this we were partly right and partly wrong. Some friend kindly wrote him and urged a different course, but instead of acting on his advice, he reiterates with emphasis his former position. So we take it, that after due deliberation and thought he wrote the article just as he wished it to appear.

One of the candidates for the senatorship makes no pretentions to religion, has never been connected with any church and has never seen enough in Christianity to embrace it. The other gentleman has no connection whatever with the Methodist Church and is not in sympathy with our doctrine or polity.

On the other hand Gen. Carr has been a professed Christian and a member of che Methodist Church from boyhood. He has for years been an official member of Trinity Church, Durham. He has twice come to the rescue of Trinity College when it was in financial peril, was the chief agent in saving Greensboro Female College to Methodism, and has given thousands of dollars to help to build churches throughout the State and is today recognized as one of the best known and most prominent Methodist laymen in North Carolina.

When we also recall the fact that there is no partizan feeling in this matter and the contest is not between the representatives of political parties, but simply the choice of men in the same party, the position of the Raleigh Advocate will be regretted by leading Methodists all over the State.

It is evident from his language that in the opinion of the editor of that paper, a Christian man, a large hearted Methodist laymen who runs for office has no more claim upon him, or his readers, than an irreligious and worldly man, and it would be badly out of place for him to commend a lay brother.

That clause in our General Rules that says, "We

must do good to all men, and especially to them who are of the household of faith," seems to have been overlooked by the editor.

Conference Ownership of the Advocate.

In the last issue of the Epworth News of Asheville, a short article appears in which it is suggested that the Conference should own the CHRISTIAN ADVOCATE, "appoint a Board of Trustees to hold it, and elect an editor and manager just as we own and control our colleges."

We are glad to see this suggestion, and write this note of approval for the ADVOCATE that (by permission of the editor) the matter may be opened for discussion in the columns of our Conference organ. Very truly,

N. R. RICHARDSON,
J. A. CLARKE.

Albemarle, N. C., Oct. 8th, 1900.

For some reason the last issue of the Epworth News failed to reach us and we have not seen the article referred to. As we have several times in the past assured the brethren that whenever the Conference wanted to own the NORTH CAROLINA CHRISTIAN ADVOCATE we would interpose no obstacles and as we have always placed the good of the Church above our personal interests, we gladly open the columns of the paper for the discussion of the above subject and hope the brethren will not hesitate to express their views.—EDITOR.

Another $100,000 for Trinity College.

The Raleigh News and Observer of October the 5th publishes a telegram from Durham which states that Mr. Washington Duke has added another hundred thousand dollars to the endowment fund of Trinity College. This makes over $500,000 in all he has given to that institution.

President John F. Crowell, who was chiefly instrumental in moving the college from Randolph county to Durham, often expressed the belief that in the near future it would have a million dollars of endowment. It looks now that he had just ground for his belief.

Trinity is now one of the best equipped colleges in the South, has extensive grounds, ample buildings, a superior faculty, sixty scholarships to dispose of, and a large endowment. With its splendid facilities it ought to lead the educational work in the State and prove a prime factor in the development of Southern Methodism.

How to Avoid Apostacy.

At Centenary church Sunday morning, Rev. T. E. Wagg, following up his discourse of the preceding Sunday, preached a strong sermon on "How to Avoid Apostacy." His text was a part of Ecclesiasties xii., 13: "Fear God, and keep his commandments, for this is the whole duty of man." The text was divided into two parts: 1st, fear and love; 2nd, practical obedience, both of which were exceedingly well developed. Regarding the latter Mr. Wagg said in part: "Practical obedience describes right feeling toward God. Love turns obedience into delight. Practical obedience is the natural result of right feeling. No man has ever yet fallen, or ever will fall while in the faithful discharge of his duty toward God. Who is he that will harm you if ye be a follower of that which is good. The answer 'no one,' is implied. No man ever will fall who obeys the teaching of the text.

You may receive the grace of God in vain. It will bring forth no fruit if not cultivated. We are kept through the power of God, through faith, unto salvation! Again, commit your soul to the keeping of God in well doing! All the powers of earth and hell cannot defeat God's plan of full and complete salvation for his people, but I warn you against the doctrine that God designs to keep a disobedient soul. If we, by sin, sever our relation with God, we can no longer enjoy the peace it gives. Without communion with God, there can be no spiritual life!

"How am I to avoid apostacy? I tell you to watch and pray. Avoid two dangerous errors: Do not act upon tho presumption that because you have been converted your salvation is certain. If you fall, you must repent. To avoid falling, keep in constant communion with God. Yield not to temptation. I would also warn you against the error, that if we do all we can we can not hold out to the end. God has not laid the basis of your holding out upon feeling, but upon well doing."

EDITORIAL NOTES.

Rev. J. W. Jones, of Morganton, spent yesterday in Greensboro. We were glad to have a hand shake and a visit from him. He is now working in the interest of Rutherford College and is greatly encouraged in his work.

The State Normal and Industrial College in this city opened last Thursday with an attendance somewhere between 350 and 400. We are informed that more applied for admission than could be accommodated in the buildings. A number are rooming in private families.

I had the misfortune to have my horse to die this afternoon within six miles of Derita, leaving me to walk the balance of the year. I have faith in God and He will provide. L. M. BROWER.

[We greatly sympathize with brother Brower in his loss.]

We are sending notices to our subscribers who are over one year in arrears. We hope all who receive them will send us what is due without delay. If in any case the account is not correct please inform us. All who are behind will please send us a check, registered letter or post-office money order.

On the 16th page of the ADVOCATE will be found an advertisement of the C. M. Vanstory Clothing Company, of Greensboro. These gentlemen have long been in business, are thoroughly reliable and carry an immense stock of clothing. Call at their store or write for anything you need

We learn from an exchange that Vassuer Brown, the 12 year-old son of Mr. Claud Brown, formerly of Hillsboro, but now of Tennessee, was killed suddenly, last week, being run over by a freight car. He was riding on it and in some way lost his hold. We knew brother and sister Brown well and greatly sorrow with them in their sad bereavement.

The Central Carolina Fair opens in Greensboro today. The buildings are all completed and are well filled. The exhibits are many and valued and a large crowd is expected. The rain on Tuesday will prevent dust and heat and all who attend may expect a good time. The ADVOCATE office at 120 on West Market street will be open all the time and we hope our friends will call.

Elsewhere in this issue will be found a card from Dr. J. S. Betts. His office is on the second floor, opposite Hotel Guilford. Dr. Betts is the son of Rev. A. D. Betts, of the North Carolina Conference. He is an up to date dentist. For several years he has practiced dentistry in Fayetteville. Attracted by the growth and progressive spirit of Greensboro, he moved his office to this city and has located permanently among us. We commend him to our readers.

We are sending to the pastors this week lists of subscribers in their charges. Please go over the list carefully and be kind enough to see all who are behind with their payments. The date on the label tells the time they have paid to. All who settle before Conference can do so at the rate of $1.50 a year. In case the pastor fails to get the list of subscribers please announce to each congregation that you will receive all money due the ADVOCATE.

Rev. W. H. McLaurin spent a few hours in Greensboro on last Thursday. He was on his way home from Freeman's Mills where he had attended the second annual meeting of the Deep River Holiness Association. He is looking well and is full of faith and is zealous for the Master. Bro. McLaurin wrote us before reaching Greensboro that while he appreciated the confidence placed in him by the friends who nominated him as the Prohibition candidate for Congress in the seventh district he respectfully declined the honor. He has but one desire and that is to preach Christ and save souls. He would rather be an itinerant Methodist preacher than to be president of the United States.

Captain William C. Dodson died at the residence of his father, S. C. Dodson, in this city on last Monday morning, October the 3rd. He was stricken with paralysis some weeks ago but it was hoped he would soon recover. But God ordered otherwise and he grew worse some days ago and passed quietly away. Capt. Dodson was a noble young man. We knew him from boyhood and for five years was his pastor. He joined the Methodist church in boyhood and lived an upright, Christian life. He entered the service of the Cape Fear and Yadkin Valley Railroad early in life and for 17 years ran as conductor on the passenger train from Wilmington to Mount Airy. He was always polite and accomodating. He had many friends and they greatly lament his death. He leaves a devoted father and mother and an affectionate wife. They have the sympathy of the community.

CONCORD, N. C., Sept. 29, 1900.
Editor N. C. Christian Advocate,
Greensboro, N. C.

Dear Bro.: In your issue of 26th, Bro. Turrentine's report gives the collection of Salisbury District for the Twentieth Century Fund as $2,300 00. Please call attention to the fact that there is some error in this, as Forest Hill Station alone has raised $2,563 00.

Truly yours,
JAS. C. FINK.

BRO. CRAWFORD:—Have just closed a glorious meeting at old Union Camp Ground, resulting in eight professions, scores of reclamations, and the church revived. Old persons said it reminded them of the old camp-meeting times.

Begin at North Wilkesboro Sunday.
L. P. BOGLE.
North Wilkesboro, N. C., Oct. 1, 1900.

Subscribe for this ADVOCATE.

Death of Eula Ruth Hodgins.

Eula Ruth Hodgins, little daughter of John A. and Nannie E. Hodgins, was born Nov. 4, 1898, and died July 1, 1900, age 1 year, 7 months and 27 days.

Little Eula was attacked by that dread enemy to child life, Cholera Infantum, and after suffering intensely for ten days her pure little spirit was taken by the angels to its home in the bosom of God. All the medical skill, and kind and tender care of loving father and mother did no good. It was appearent, almost from the beginning, that death, that unfeeling tyrant, who unmoved by the voice of woe and the prayers and tears of sympathy, severs our nearest and dearest ties, had singled her out as his victim. They were very anxious for her recovery, but the Lord thought best to take her up higher. So the dear Saviour who said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God", just came down and gathered the sweet little flower to transplant it in the heavenly eden, where, under the tutorship of angels, it will grow and develop much more rapidly than here. Her mission on earth was short, and oh how bright, what a light and joy to the home circle, but we know that there is one more bright angel in heaven. It cost you, dear father and mother, many a heartache to give her up; but remember your loss is her gain. May you faithfully trust him who said: "My grace is sufficient for thee,"so that you may meet your little one again where partings and heartbreaks are not known.

T. E. WAGG.

The Saturday Evening Post for Sept. 29 is a special double number. The plan of The Saturday Evening Post is to give each week a magazine of the best current literature that will be equal in literary quality and illustration to the monthlies. The cover of this double number is by Gibbs, and is in color. The opening feature is the first installment of Gilbert Parker's new serial, The Lane that Had No Turning. Those who have read this story pronounce it the strongest work that Mr. Parker has yet done. United States' Senator, Albert J. Beveridge, of Indiana, has a brilliant paper on Facing the World at Fifty, in which he marshals an imposing array of successes after the half century mark had been passed. Major James B. Pond contributes two pages of reminiscences of Mark Twain, giving for the first time letters and anecdotes referring to his last lecture tour across the American continent. The short fiction of the number includes complete stories by Ian Maclaren, Lilian Quiller Couch, Gertrude F. Lynch and Madeline Bridges. Honorable Champ Clark has a lively article on Stumping in Old Missouri. There are installments of Mooswa of the Boundaries, W. A. Fraser's animal story, and of The Eagle's Heart, Hamlin Garland's novel of the far West. On the page devoted to Men and Women are stories of people prominent in the public eye.

Dr. A. Conan Doyle will write in the October McClure's on "Some Lessons of the War," in which he takes up the various branches of the service in the South African war and criticizes their conduct in the late struggle as well as the general system governing the British army. He censures the infantry severely, and makes some interesting suggestions as to how the standard of efficiency may be raised. He brings forward a startling proposition, which is nothing less than to make an enormous reduction in the size of the army and to make radical changes in the methods of training. Dr. Doyle was in the thick of all the most important fighting; and he writes with great courage and conviction of the faults of the British army system.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for October 14, 1900

PARABLE OF THE GREAT SUPPER.
Luke 14: 15 24.

TIME —Winter, A. D. 29.
PLACE —In Perea.
GOLDEN TEXT.—Come; for all things are now ready.—Luke 14: 17.

Order of Events.

At the supper in the Pharisee's house (last lesson) Jesus spoke the parable of the Great Supper, the banquet of God. He had just depicted the righteous seated at Messiah's banquet and receiving large compensation for their works of love on earth (verse 14). This suggested to one of the guests the blessedness of those who were fortunate enough to have part in the Messiah's kingdom, and provoked the exclamation, "Blessed is he that shall eat bread in the kingdom of God!" Whereupon Jesus replies, "Yes, blessed; and therefore beware of rejecting the blessedness at the very moment when thou art extolling its greatness" Such is the thought of the parable which follows.

The Banquet.

Verse 16. A certain man. The giver of the feast is God, and the feast itself is the abounding and abiding good things of the Christian life. A great supper. The idea was current among the Jews (Isa. 55) that the Messianic age would be inaugurated by a banquet, and that the age would itself be a prolonged festival. Plumptre notes that this verse is historically interesting as being the first occurrence of the "feast" imagery; afterward it appears in Matt. 22: 1-3, in an altered and expanded form. He bade many. The immediate reference in "many" is to the Jews who observed the law; and the invitation includes all divine advances at all periods of the theocracy.

The Call and Its Denial

17 20. He sent forth his servants. According to custom, the host first invites his guests to the feast, and then when everything is ready he sends words to remind them of the engagement. Tristram says that this custom still prevails, and that "to omit the second summons would be a serious breach of etiquette, equivalent to canceling the previous, more general notification; to refuse the second summons would be an insult which is equivalent among the Arab tribes to a declaration of war." Historically this last call relates to the ministry of John the Baptist and of Jesus Himself. To say, * * * Come. This touch is a hint at the ill will of those invited; there was no possibility of their forgetting. They all with one consent. This points to a deliberate and thoroughly considered refusal. Each would have his own excuse, but all would in any event refuse to go. Diverse reasons, but one spirit—an antipathy to the host of the feast (John 15. 24). To make excuse. The exact equivalent is our colloquial "to beg off." It was their duty, as well as their privilege, and they "begged off" from duty and despised the privilege. I have bought, * * * I must needs see it. The "piece of ground" is really "a farm," and the "I have bought" might be more accurately rendered, "I bought but now." He had just bought a farm, and wanted to inspect it. To which it might be pertinently said the time for inspecting a farm is before buying it. Five yoke of oxen. A number quite within the reach of any peasant farmer of moderate competence. I go. Literally, "I am on my way." To prove them. This is not equivalent to his having bought them "on approval," but only a form of saying that he was on his way to see what kind of bargain he had for his money. One might urge here also that the time for "proving" cattle is before buying. From verse 24 it is possible to infer that these two guests intended being present at the feast later, and that if the host were willing to wait or if the feast lasted long enough they would report by and by. Even so, it was none the less a discourtesy and a trifling with opportunity. Married a wife. The only excuse of the three with a semblance of reason in it. The law of Moses allowed a man to plead this in exemption from military service: "When a man taketh a new wife, he shall not go out in the host, neither shall he be free at home one year" (Deut. 24.5). But it was not less a discourtesy that the invitation to a feast should be treated as though it were a command to an irksome and wearisome military service.

The Host's Resort.

21-23. The master * * * being angry. Indignation of the proper sort and upon the proper occasion is a concomitant of the highest natures; the indignation of holiness against unrighteousness is not an attribute of weakness, but of strength; any other temper under these conditions would be a toleration of sin, which is sin in isself. Into the streets and lanes. The "streets" are the larger thoroughfares, which widen out into squares; the "lanes" are the narrower cross streets or alleys, and both combined stand for the public places of the town, in which those who have no comfortable homes are likely to be found. The poor and maimed and blind and lame. Metaphorical for the publicans and sinners, the harlots and men of violence, the offscourings of society, for whom the religion of the time had no place and the leaders of the religion no welcome. And yet there is room. The love of God is great; it requires a multitude of guests, it will not have a seat left empty. Highway and hedges. "Streets" and "lanes" belong to the city, hence in the parable the reference may be to outcasts among and of the Jews; "highways" and "hedges" suggest resorts beyond the city, hence the reference may be to the outside world—the Gentiles, whose entrance into the kingdom is not much longer to be delayed. Constrain them to come in. Not by force, as some have wantonly misinterpreted the passage, but by loving constraint. Godet takes the expression as applying to people who would like to enter, but are kept back by a false timidity. The servant is to push them, as it were, into the house in spite of their scruples. The object, therefore, is not to extinguish their liberty, but rather to restore them to it. For they would, but they dare not. That my house may be filled. The privileges of the feast are open to them without further ceremony, and all will have a welcome. But as for those who scorned the invitation in the first place, no other provision shall be made for them than the indignation and rebuke of God.

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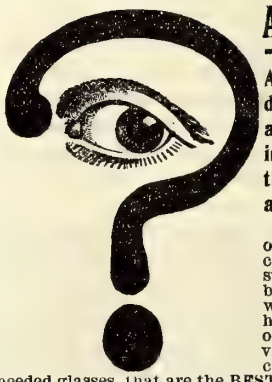
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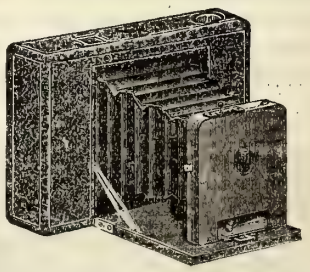


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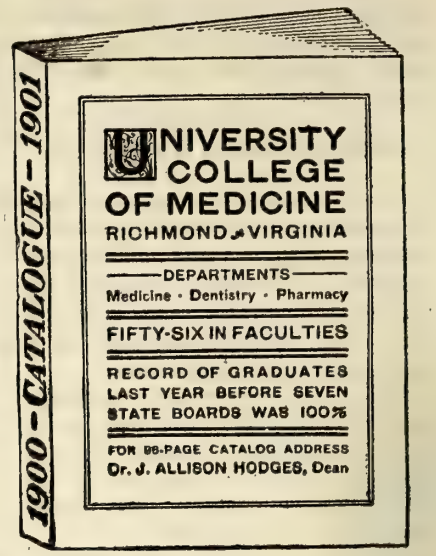
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for October 14, 1900.

PAUL THE MISSIONARY—THE SECRET OF HIS SUCCESS.
2 Tim. 4: 1-8.

In verses 1-5, Paul gives a solemn charge to Timothy to be faithful in preaching the Gospel and in the whole work of the ministry.

He then gives the reason for this charge in the fact that the time is coming when men would not endure sound doctrine, but would turn away from the truth. Hence he exhorts Timothy to be faithful to his work and be prepared to endure trials, which all who would live godly, and especially ministers, would meet.

In verses 6 8, Paul states that his own work is nearly done, and that the time of his departure is at hand.

By this means he would stimulate Timothy to a clearer realization of his responsibilities. His teacher, friend, guide, "father in Christ," was about to be withdrawn and the work of preaching the gospel committed to other hands and hearts. Hence Paul urges Timothy to great faithfulness.

Topic Study.

1. Paul worked under the conscious charge and personal presence of Jesus Christ. He seemed to realize that Christ was always with him and that his work must be performed for the inspection of Christ. It was all to be done in the light of his second coming and judgment. In the first and last verse of this passage he emphasizes the fact of his appearing. And in many of his letters he repeatedly emphasizes the second coming of Christ.

Paul was profoundly conscious of a divine call to the work of preaching the gospel. In Gal. 1: 1, he says, "Paul an apostle, (not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead)"

He believed in, prayed for and worked for the fulfillment of the conditions that indicated Christ's second coming to earth.

It is significant that very many of the foremost workers of today in the home and foreign fields are in thorough sympathy with Paul in this passage.

2. Another secret of Paul's success is that he "preached the Word." He got his message from God. He was not sent to teach science, philosophy, or literature, or civil duty, except indirectly. His great and only work was to deliver God's message to men, the gospel. He preached the gospel of the Old Testament and the further revelations and explanations which God gave to him of it.

In order to do this he must "be instant in season and out of season." He must not only regard convenience and regularity in his work, but must be in earnest and at it with every opportunity. This is natural for the man who has the love of God in his heart. He will naturally and necessarily work continually for his cause.

He will reprove or convince men of their error by the truth.

He will rebuke or oppose men for their sin by the authority of the gospel.

He will exhort men to turn unto God and his service as revealed in the gospel.

He must do this with "all long-suffering" He must manifest a patient and persevering spirit. This is very different from the anger and impatience which some workers manifest if things do not go exactly to suit them. This indicates his method, and "with doctrine" indicates his means.

A missionary for Christ will find that the truth is the only sword of the Spirit. It is not personal magnetism, or eloquence, or vehemence, or anything save the truth that will win the victory.

3. Paul worked wisely in the light of the facts which his prophecy revealed. He knew that the time was coming when the people would not endure sound doctrine, but this only made him the more earnest and the more careful to warn those who should come after him as to how they should teach.

You will observe that when this time predicted has come, it is not taught that the people will turn away from all teachers; only they shall turn away from the teachers of the truth. They shall rather increase the number of their teachers, but they shall be teachers of error. "They shall heap to themselves teachers." And these teachers would have "itching ears." We may safely say that both the people and the teachers would have itching ears. The people's ears would itch for the easy, pleasing doctrines of error which these teachers would give them. And the teachers would itch for "the nice things" which the people in their "light-headedness" would say of them. Paul plainly reveals that these teachers would turn away many from the truth.

4. But Paul both illustrates and argues that these conditions should make the true man of God more earnest and steadfast than ever. He should watch more carefully in all things, endure cheerfully the afflictions which should be his portion, do the work of an evangelist in preaching the true gospel to men, and make full proof of his ministry.

"The meaning here seems to be to furnish full evidence of what is the design of the Christian ministry, and of what it is adapted to accomplish, by the faithful performance of all its duties Timothy was so to discharge the duties of his office as to furnish a fair illustration of what the ministry could do, and thus to show the wisdom of the Saviour in its institution This should be the aim of all the ministers of the gospel. Each one should re olve, by the blessing of God, that the ministry, in his hands, shall be allowed, by a fair trial, to show to the utmost what it is adapted to do for the welfare of mankind."

5. Paul, with a true missionary spirit, was anxious to commit the work to faithful hands when he should lay it down. He was not working to accomplish a personal success, but for the victory of the gospel. He desired therefore that those who should come after him would properly and fully conceive of the great work and carry it forward in the light and love of "His appearing."

Paul's own life and writings are the best proof of how fully he lived in the spirit of his own words. His writings breathe it everywhere. It is said that there are about five hundred references made by him to Christ, frequently in verse after verse, as 1 Cor. 1: 1-17; Rom. 16; Eph. 1; Col. 2: 3-15, etc.

The secret of Paul's success as a missionary is found in Phil. 1: 21, "For me to live is Christ."—Observer.

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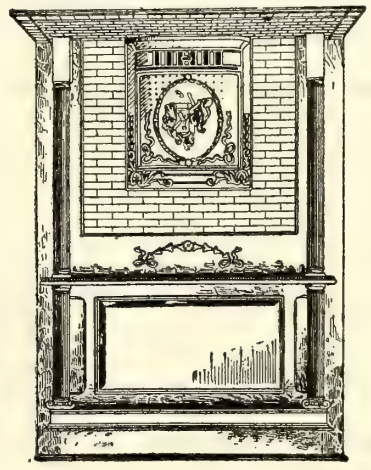
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Arrangements are being made in comfortable homes for students who may wish to come later. It is regretted that a number of applications had to be refused in the opening week for want of room.

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July 18-tf.

QUARTERLY MEETINGS.

CHARLOTTE DIST.—4th Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit, Hebron		Sep	22 23
Charlotte, Calvary		"	23
Derita circuit, Derita		"	23
Monroe station		"	28 30
Monroe circuit, Trinity		"	29 30
Clear Creek circuit, Mill Grove		Oct.	13 14
Matthews station		"	14
Ansonville circuit, Wightman		"	20 21
Polkton circuit, Poplar Hill		"	27
Wadesboro station		"	28
Morven circuit, Bethel		"	29
Lilesville circuit		"	30
Belmont circuit, Belmont		Nov.	3
Charlotte, Tryon street		"	4
Charlotte, Brevard street		"	4
Epworth and Seversville, Epworth		"	7
Weddington circuit, Wesley Chapel		"	10 11
Waxhaw circuit, Waxhaw		"	11 12
Charlotte, Trinity		"	13
Charlotte, Dilworth		"	14

STATESVILLE DIST.—4th Round.

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf		Sept	1 2
Iredell circuit, Snow Creek		"	8 9
Turnersburg circuit, Turnersburg		"	9 10
Mooresville circuit, McKendree		"	15 16
Mount Zion station		"	16 17
Taylorsville circuit, Rocky Spring		"	22 23
Stony Point circuit, Stony Point		"	29 30
Statesville station	Sep 30.	Oct	1
West End	Sep 30.	"	1
Hickory station		"	6 7
Troutman circuit, Vanderberg		"	13 14
Mooresville station		"	14 15
Newton circuit, Friendship		"	20 21
Maiden circuit, Maiden		"	21 22
Lenoir circuit Littlejohns		"	27 28
Lenoir station		"	28 29
Catawba circuit, Bethlehem		Nov	3 4
Caldwell circuit, Grace		"	10 11
Granite Falls station		"	11 12
Statesville circuit, Salem		"	17 18

GREENSBORO DISTRICT---4th Round.

Frank H. Wood, D.D., P. E., Greensboro, N. C

Jackson's Hill circuit, Macedonia		Sept.	1 2
Asheboro circuit, West Chapel		"	8 9
Asheboro station, (at night)		"	9
Uwharrie circuit, Siloam		"	15 16
West Market St station (morning)		"	23
Proximity station (at night)		"	23
St Paul station, (morning)		"	30
Naomi station (at night)		"	30
Wentworth circuit, Mt. Carmel		Oct.	6 7
Ruffin circuit Ware's Chapel		"	13 14
Reidsville station (morning)		"	14
Ramseur circuit, Franklinsville		"	20 21
Liberty circuit		"	27 28
West Randolph ct		Nov	3 4
Pleasant Garden ct., Friday		"	9
Randolph circuit		"	10 11
High Point station (at night)		"	11
Greensboro circuit		"	17 18
Centenary (at night)		"	18

SHELBY DISTRICT—4th Round.

W. R. Ware, P. E., Shelby, N. C.

Gastonia station		Aug.	11 12
Bessemer City circuit, Bessemer City		"	18 19
Belwood circuit, Kadesh		"	25 26
King's Mountain & Elbethel, Elbethel		Sept.	1 2
Shelby circuit, Sharon		"	8 9
Shelby station		"	9 10
Cherryville circuit, Pleasant Grove		"	15 16
Lincolnton circuit, McKendre		"	22 23
Polkville circuit, Clover Hill		"	29 30
Stanly Creek circuit, Dallas		Oct	6 7
McAdensville station		"	13 14
N Cleveland circuit, Casar		"	20 21
Lowesville circuit, Moore's Chapel		"	27 28
Mountain Island		"	28 29
Rock Springs circuit, Rehoboth		Nov	3 4
South Fork circuit		"	10 11
Lowesville circuit		"	17 18

WAYNESVILLE DIST--4th Round.

F. L. Townsend, P. E., Canton, N. C.

Clyde circuit, Long's Chapel		Sept.	1 2
French Broad circuit, River View		"	8 9
Mills River circuit, Shaw's Creek		"	15 16
Transylvania ct, East Fork		"	22 23
Brevard station, Brevard		"	29 30
Spring Creek circuit		Oct	6 7
Leicester circuit, Camp Academy		"	13 14
Sulphur Springs circuit		"	20 21
Haywood circuit		"	27 28
West Haywood circuit		Nov.	3 4
Waynesville station		"	10 11
Canton circuit, Canton		"	17 18

FRANKLIN DISTRICT—4th Round.

C. M. Campbell, P. E., Franklin, N. C.

Cullowhee circuit, East Laport		Aug	18 19
Webster and Dillsboro, Webster		"	25 26
Whittier circuit Olivet		Sep.	1 2
Bryson City station		"	9 10
Bushnell circuit, Maple Springs		"	15 16
Highland circuit, Asbury		"	22 23
Andrews circuit, Andrews		"	29 30
Haysville circuit, Sweetwater		Oct.	6 7
Murphy station		"	13 14
Hiwassee circuit Notla		"	20 21
Macon circuit, Mount Zion		"	27 28
Glenville circuit, Cashiers Valley		Nov.	3 4
Robbinsville circuit, Robbinsville		"	10 11
Franklin circuit, Iotla		"	17 18
Franklin station, night		"	18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor		Sep.	1 2
Salisbury, Main St		"	2
Concord ct, Center		"	8 9
Concord Epworth		"	9
Concord, Central		"	15 16
Concord, Forest Hill		"	15 16
China Grove ct., Bethpage		"	22 23
Lexington station		"	29 30
Gold Hill circuit, Liberty		Oct.	6 7
Ninwood ct, Wesley Chapel		"	13 14
Lorwood circuit		"	20 21
Salem circuit, Salem		"	27 28
Ivbemarle ct., Bethel		Nov.	3 4
Ivbemarle station,		"	3 4
Mount Pleasant circuit		"	10 11
Salisbury, Church St		"	17 18
East Salisbury station		"	17 18
Spencer station		"	17 18

ASHEVILLE DISTRICT---4th Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville		Sept.	1 2
Bethel		"	1 2
Hot Springs ct. Paint Rock		"	8 9
Marshall ct Jewell Hill		"	15 16
Ivy, Beech Glen		"	22 23
Bald Creek ct., Bald Creek		"	29 3
Burnsville ct, Shoal Creek		Oct.	6 7
Swannanoa, Biltmore		"	13 14
Sandy ct Moore's Grove		"	20 21
Hendersonville		"	21 22
Cane Creek ct., Sharon		"	27 28
Old Fort ct, Bethlehem		Nov	3 4
Weaverville ct, Weaverville		"	10 11
Central		"	17 18
Haywood Street		"	17 18

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion, N. C

Marion station, Marion		Aug	19
McDowell circuit, Trinity		"	25 26
Table Rock circuit, Oak Hill		Sept.	1 2
East Rutherford circuit, Salem		"	8 9
Silver Creek circuit, Missionary Ridge		"	15 16
Morganton circuit, Zion		"	22 23
Forest City station, Pleasant Grove		"	29 30
Henrietta station, Henrietta		Oct.	6 7
Rutherfordton circuit, Centennial		"	13 14
Bakersville circuit Bakers Ile		"	20 21
Elk Park circuit, Thompson's Chapel		"	21 22
Estatoe circuit, Pine Grove		"	21 22
Broad River circuit, Gray's Chapel		"	27 28
Green River circuit, Lebanon		Nov	3 4
Morganton station		"	11 12
Connelly Springs circuit		"	17 18

MOUNT AIRY DISTRICT--4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station		Aug	12
Stokes circuit at Rural Hall		Sept.	1 2
Sparta circuit at Shiloh		"	8 9
Healing Springs ct at Greenwood		"	15 16
Jefferson circuit at Jefferson		"	22 23
Boone circuit at Blackburn's Chapel		"	29 30
Watauga circuit at Union		Oct	6 7
Creston circuit at Creston		"	13 14
Elkin station		"	20 21
Wilkesboro circuit at Wilkesboro		"	27 28
North Wilkesboro ct. at N. Wilkesboro		Nov.	3 4
East Bend circuit at Prospect		"	10 11
Rockford circuit at Siloam		"	11 12
Mt. Airy circuit at Oak Grove		"	17 18
Pilot Mount in circuit at Ebenezer		"	18 19

WINSTON DISTRICT.—4th Round.

P. J. Carraway, P. E., Greensboro, N. C.

Kernersville circuit, Zion		Sep.	29 30
Thomasville station, night		"	3
Madison circuit Bethesda		Oct	6 7
Mocksville circuit, Hardison		"	13 14
Mocksville station night		"	14
Winston circuit, Sharon		"	20 21
Forsythe circuit Lewisville, p. m.		"	20
Winston, Burkhead, night		"	21
Farmington circuit. Bethlehem		"	27 28
Walkertown station Bethlehem		Nov.	2
Winston, Centenary		"	4
Winston, Grace Church, night		"	4
Davidson circuit, Mt Olivet		"	10 11
anbury circuit, Davis Chapel		"	15
Summerfield circuit, Stokesdale		"	16
Jamestown circuit, Muir's Chapel		"	17 18



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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Asheville is the only district that has yet held its annual meeting, as far as we have heard. These meetings are of peculiar importance this year. Which district will be the next to report?

MY DEAR MRS. CRAWFORD: You will be glad, I know, to hear that our District Secretary, Mrs. Ray, has called our auxiliaries together and that we held yesterday, the 14th, a most delightful and, we trust, profitable, district meeting. The day was so rainy that we feared the attendance would be small, but by eleven o'clock five of the eight auxiliaries in this district were represented. We were only too sorry not to have Hendersonville and Weaverville represented, but the day was such that they could not come. Dr. J. H. Weaver opened the meeting with reading from Exo. 25, beginning with, "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering." This was made the key note of the whole service—willing heartedness—and we had an hour of exhortation, prayer and praise that did us all good.

Your circular letter was read, all the points stressed, particularly that of the Laura Haygood Memorial, which must appeal to all of us who can appreciate a noble life given for Christ and her heathen sisters. I hope we may be able to get a number of shares taken. We have a plan of canvassing our church as well as society, but as you said, we have not more than held together during the summer.

The different committees brought in excellent reports which were considered and adopted with the admonition from our secretary that we should not let our work cease with formulating and adopting reports, but make a practical application of them as auxiliaries and as individuals. A copy of these reports was ordered sent to each auxiliary and a paper read by Mrs. Clyde Mears on Juvenile Work was so good that I am sending it to you with this, hoping it may find a place in the columns of the ADVOCATE. It was decided that we ask Mr. Hackney for a column in the Epworth News to be edited in the interest of the Woman's Missionary Societies of the Asheville District, for our work needs to be kept more constantly before our church and people.

You will be glad to know too, that we have several new subscribers to the Woman's Missionary Advocate and some renewals, and from these we expect returns in the matter of increased missionary knowledge and interest.

We are planning an ingathering day for the first of November, in accordance with your suggestion, and hope to thus increase our membership. One of the plans adopted at the district meeting was that the Asheville Auxiliaries should hold joint quarterly meetings, going from church to church by invitation of each society, the first meeting to be held in December at North Asheville church, upon invitation of Mrs. Ray and Mrs. Aiken.

We do hope and pray that our work be blessed with an increase in membership, interest and offerings, and would be glad to have you stir us up whenever you have time to send us a word. With messages of love from the Asheville District to all our sister workers.

Yours faithfully,

M. E. CHILD.

Asheville, N. C., Sept. 15.

How Can We Best Promote the Efficiency of Our Juvenile Work?

MRS. MUNSEY MCPHERSON MEARS.

1st. By interesting the parents. We should endeavor to show to the parents that it is as much their duty to send their children to the Missionary Society as it is to send them to Sunday-school or even a day school. If parents are interested they will question their children about the meeting, ask what the most interesting features are, what they learned, what new field they are studying and the names of the missionaries, and thus assist in fixing in their minds the things heard and learned. Parents doing this duty will desire their children to stand well forward in missionary work, as well as in other church work, thus laying the foundation for all future church work when they will become men and women.

It is true that in whatever degree the parent is interested the child will be. Parents should take as much care in training their children for heaven as for the social life of this world and we will have an "Angel Band" of our Light Bearers.

2nd. Parents, a knowledge of the Missionary work is as essential to your children's education as history or literature.

You may, no doubt, think this is rather a strong assertion, but we think we can prove that it is true.

It is as necessary for a child to know something of our great missionaries, their labors, and their fields of labor, as it is to have a knowledge of the great generals and the wars of ancient and modern history. They ought to be able to discuss Livingstone and his work in Africa, Dr. Cunnyngham and his work in China as fluently as Alexander, Napoleon and Washington and their wars. They ought also to have the same knowledge of missionary literature as of profane—and as it is not generally taught in the schools, there is no better place for them to learn than in the missionary meetings, and it only costs a little more than one cent a Sunday or five cents a month.

You ask why they can't learn these things in the Sunday-school; simply because the Sunday-school does not include these things in its curriculum. There the Bible is taught and expounded and the children are prepared for missionary work. The Sunday-school and the Missionary Society are supplementary. One aids the other.

If you, parents, do not wish your children to be taught one of the essential parts of a Christian education, by all means do not allow them to attend the meetings of the Light Bearers; for there they learn and acquire zeal in childhood which distinguishes them as efficient workers when they become men and women.

Therefore, parents, as subjects pertaining to missionaries and their lives come up for discussion as often as any subject in literature or history, it is necessary for your children to have sufficient knowledge to be able to discuss them.

3rd. By teaching the children the importance of their work.

The children should know that their work is just as important as that of their mothers. It is best for them to know and feel that the girl they are supporting in Korea will soon be of service in teaching and leading others to Christ, that the bed or ward they have provided for in the hospital in Soochow is of infinite help.

Every child has her place and her work to do on the old "ship of Zion," and if every little hand is at its post, all will be well and there will be a great forward movement.

Do, children, rally around your leaders; do your part and do it nobly, for yours is a great work!

4th. By teaching them that they are really needed and wanted in the work; that their part is indispensable to success.

Some may think this head unnecessary, but we think we can prove it otherwise.

Some children stand back for fear they will be in the way or appear awkward; it is to these that we should address our happiest words and welcome and make haste to find them something to do. Let them know you are looking for them and you cannot get along without them.

We are a happy, busy litile band and we want the little ones to lend a helping hand. We have some part for each one to take and do. We must get them in while they are young and innocent; we want to enlist their services in our battle for the Lord. Little folks, how many of you will help us to win China, Korea, India, Mexico, for our Gospel train?

The little children in the dark, heathen lands must know about our sunny children over here in our happy, Christian land; how shall we let them know? By the little ones here sending them Christ, or waiting for some other nation to tell them of Him and America's children?

5th. By insisting upon the children studying the program in the "Little Worker" as they do their Sunday-school lesson.

Now we want to impress upon the minds of the "Light Bearers" that it is their duty to take great interest in studying the programme in the "Little Worker." Let us insist upon it that each Society try to be the banner society in this respect. Work with and talk with them until you get them to be always present at the meetings, and then by always discussing the program and asking questions about it you will awaken interest and half the battle is won.

Children, always know your lesson, always bring your dues and always be in your place and we will have a society that in all respects will satisfy the heart and mind of your devoted superintendent and even the District Secretary, provided you are up with the specials.

6th. By teaching the children that they should do all this for the glory and honor of God and not for prizes or premiums.

We should teach the children that it is far more Christ-like to work, to make offerings, to fill mite-boxes, and to bring their dues, all because we love the Lord and want to serve Him than to do these things because the manager has offered a prize or premium.

Prizes appeal to the selfish nature of children, and it is often shown by a bitter feeling in a contest. Again, it is so often the case that as long as a prize is offered or can be won the child will work, but when it is withdrawn all interest weakens or drops off altogether.

Teach them to work for immortal life and a crown of righteousness, and not for things that endure but a moment.

Our influence over children is great and all our aim should be to get their minds and hearts in the right channel, with the best thought and motives paramount; then their lives shedding a beautiful fragrance around them will influence many to turn to the "Giver of all good."

7th. By explaining to the children what they have done and what they are doing.

We must tell the children what has been done by their aid in foreign fields, how they have helped to build schools, furnish hospitals, support missionaries, and that now we want them to help us to build a college in Soochow, called the Laura Haygood Memorial School, and at the same time continue to support their work in Korea, their special department.

Children do not take much interest in giving when they have no idea where their money is going or who is benefited by it and neither would you.

8th. By circulating the "Little Worker" in every church member's home where there are children.

The "Little Worker" is an important aid in training the children, and if it is in every home we shall be rewarded at every meeting. The children like the paper and so do their parents, and all we have to do is to go from house to house and see that they all take it. It takes into the home much to aid us in our work, as well as the Sunday-school In reading the "Little Worker" the children get a knowledge of science and mathematics as well as a knowledge of the Bible and Missions. By all means let us circulate it freely.

9th and lastly. The manager and president should do all in their power to make the meetings interesting.

We must make our meetings interesting. We must arrange programs in which the children can take part and enjoy it, have some new features ready when the old ones are exhausted. We must remember children tire very quickly; they do not want too much of anything nor too often.

Of course, this work takes a great deal of energy, but some one must do it, and why not you?

You may think you haven't any energy; but it is because it has been asleep so long you have forgotten all about it.

Stir! Work! Pray! Judge yourselves and ask the Lord to reward you according to your work.

Asheville, N. C.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

There is one thing in which all farmers will soon be taking an active interest when the winter comes with its rains and frost, and that is the roads. The easy philosophy of our farmers on the road question reminds us of the Arkansas fiddler whose roof never leaked, in sunny weather. Our clay roads wear smooth and hard during summer and we are apt to forget that the first rains of fall will make them sticky, and ere long the team that goes along easy now with several bales of cotton or a cord of wood will not be able to get to town with wood enough to pay for the time and wear and tear of team and wagon. The farmers pay tax enough in this way every winter to make all the roads good. A dirt road can be made good if properly shaped to drain and the surface is dressed with material that will stand wear, by binding together just enough sand to keep it hard in wet weather and clay enough to keep it firm in dry weather. In many parts of the eastern section there are roads of deep sand where firm roads would be of the easiest construction. I passed, some time since over a long stretch of deep sand leading to a county seat in eastern N. C. where a ditch on either side would have revealed the presence of sandy clay that thrown over the well drained sand surface would have made the road firm enough to trot all the way, while as it is a horse can only pull a light buggy in a slow walk. All over eastern N. C. this reddish clayey subsoil is found ready at hand to make a firm and smooth roadway. Fayetteville, after having its main street a wide expanse of sand for generations has at last found out that this subsoil material is just what has been long needed to make the streets firm. The only wonder is that it took so many generations to find this out.

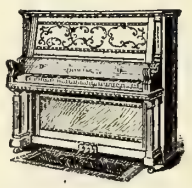
In the hill country between Raleigh and Durham we once drove with a good pair of horses to get to Durham in the early morning when there was no train in that direction. The road was a red clay trench, and the road menders, or rather the road spoilers, had just been along and as usual had thrown the mud from the sides of the road to the middle and had made a deep bed of mud for vehicles to pull through. So deep in fact that our team pulled the double tree in two, and we had to cut a sapling in the woods to splice it with a piece of bale wire that happened to be in the carriage. All alongside of this red clay trench called a road the fields are macadamized all over with broken rocks just the size to make a road, and in some places the farmers had piled ricks of these rocks alongside of the road to get them off the fields, and they were hauling to Raleigh and Durham through mud half axle deep when there was material for a hard road a foot deep right at hand and only waiting for some road mender with sense enough to fill the clay trench with the rock and make a hard road forever. But if there is no rock at hand, a clay road properly shaped to drain well and covered with sand or gravel can easily be made at all seasons, especially if all who haul over them would use wide tired wagon wheels instead of the narrow ones that cut the road to pieces. Our road repair system is all wrong, and the farmers themselves are largely responsible for it. The taxes that would be needed to make and keep good roads would be light when compared with the tax the farmers now pay in the loss of time and wear and tear of wagons and teams on bad roads. Think over this during the muddy times coming, and resolve that the conditions shall be changed when the proper time comes for making the roads good. If your roads are sandy they will of course be at their best when wet, but do not let another dry summer pass without getting them well shaped and covered with the material that will bind them.

From Caswell county comes the following: "I have a ten acre lot which has been in peas this summer. Mowed the peas for hay, and want to put the land in wheat. Used no fertilizer on peas and want to know what and how much fertilizer will be needed on the wheat." The peas would have been the place to have put the fertilizer if your object is the improvement of the land. Had you given them a good dressing of acid phosphate and potash, you would not only have had a larger crop of pea hay to cut, but you would have needed little if any fertilizer for the wheat. I cannot too often repeat that the place where fertilizers pay the best in the improvement and productiveness of the land is on the crop that feeds the soil. But you did not do this, and the peas have not gotten as much nitrogen into the soil as they would have had if their growth had been encouraged by the kind of food they needed. Therefore it will be best to make a fertilizer mixture for the wheat. The peas will have left some nitrogen and hence little of this will be needed in the fertilizer. I would mix 1400 pounds of acid phosphate, 500 pounds of cotton seed meal and 100 pounds of muriate of potash to make a ton, and would use 300 pounds of this mixture per acre, and with a good season you may expect as good a crop of wheat as the land in its present condition will make.

A Rockingham county correspondent says that he saw an article in a paper where some cabbage grower recommends a mixture of lime, salt and ashes for cabbages. Wants to know my opinion of this. Many years ago the salt boilers of south and west Virginia got up this mixture which they called the "Holston mixture" as a means for getting rid of the ashes and refused salt from their works. The lime and ashes, of course, did good and that was all there was of value in the mixture. But farmers got the idea that there must be some salt and so the mixture became famous. The great manurial needs of the cabbage crop are for nitrogen and phosphoric acid. This mixture gives neither except the small percentage of phosphoric acid in the ashes, and the fact that in a soil abounding in vegetable matter the lime will promote nitrification or the transformation of organic matter into nitrates. With the salt left out the mixture is not bad, but it will not take the place of nitrogenous and phosphatic manures for the cabbage. The lime and ashes dusted over the plants will be fine for destroying the green cabbage worms in summer, care being taken to renew it when washed off by rains.

A friend in eastern North Carolina wants to know which is the best beardless variety of wheat, and how to treat it with blue stone to prevent smut. My advice is not to use any beardless wheat. You are not in the best wheat climate and are apt to have hard rains at times when wheat is in bloom, and the bald headed wheat will blast worse in rains than the bearded varieties. The best bald wheat is the Fultz, and the best wheat for your section is the Fulcaster. To prevent smut soak the wheat in a saturated solution of blue stone, sulphate of copper for half an hour. Or soak it in plain water heated to 135 degrees and not over.

"Please tell me if the Colorado potato beetle, Blister beetle and the Harlequin bug are the perfect insects? Do they lay eggs? Is it the beetle that does the damage? Do they go in the ground to pupate, and if so in what form do they come forth?" This letter well illustrates the general ignorance in regard to insect life, for the writer is an unusually intelligent man. The Colorado potato beetle is, of course, the perfect insect. They can be seen crawling about, copulating and laying patches of orange colored eggs on the under sides of the potato leaves. From these eggs the larvae are hatched, and they at once go to feeding voraciously, and grow fast. When full grown they go into the ground and become pupae, during which time they are quiet and finally they come forth in their perfect beetle form to lay eggs again making two or more broods in a season. The Blister beetles do the same thing with the exception that it is the perfect beetle in their case that does the damage. Their eggs hatch in the ground and their grubs not only do no harm, but are really beneficial as they feed on the eggs of grasshoppers and so diminish these pests. We never poison the blister beetles, for if you take a cedar brush you can drive the whole swarm out like a flock of sheep. The Harlequin bug is a different customer. He is commonly called Terrapin bug, and his larvae are not the ones that do the damage, but the perfect insect. He gets on the edge of the cabbage leaves and inserts his pro boscis and sucks the life out of it in short order. It is no use to try to poison him, for he does not eat the outside of the leaf. A very strong application of kerosene emulsion will sometimes kill them; and fly powder is sometimes effective. But the best way is to sow some mustard between the cabbage rows and when the insects come they are more fond of mustard than of cabbages. Then when they have gotten on the mustard sprinkle them with pure kerosene, and at once sow some more mustard around the cabbage plot.



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Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A. L.	*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 37 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
ar. Monroe,	S. A. L.	*6 53 a m	*9 12 p m
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 03 a m	*9 00 a m
ar. Raleigh	2 03 a m	11 15 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
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Lv		

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OUR DEAD.

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The above applies also to Tributes of Respect.

GAITHER.—Bro. Frank A. Gaither departed this life September 19, 1900. He was about 32 years of age, and had been in feeble health since he was eight years old. About nine years ago he had a stroke of paralysis, and ever since has been a helpless invalid. He was a devout Christian. His life was exemplary. His faith in God was strong and beautiful. Amid all his afflictions he was never heard to murmur. His resignation was complete. He never questioned the love or providence of God. Such a life is a benediction to any church. His father has gone before, and three sisters and three brothers and an aged mother mourn their loss. It is well with him, though he dropped off suddenly. He lived in conscious communion with God.

C. F. SHERRILL.

WILLEFORD.—Bennett Robert Willeford, son of Josiah and Margaret Willeford, was born July 31st, 1852, and died at King's Mountain, N. C., July 17th, 1900. He was married to Miss Dora Bell of Carteret county, N. C. This union was blessed with 6 children, four of whom, with the widow, remain to mourn his departure.

Bro. Willeford was a resident of King's Mountain for twenty years, and engaged in the mercantile business, and was known as an upright, conscientious business man. He was early converted to Christianity and was a consistent member of the Methodist church. He was very useful in Sunday-school work and was very active until disabled by infirmity of body. He was a great friend to the preachers, and nothing he possessed was too good for them. His hospitality abounded. The preachers will miss his wise counsel and brotherly fellowship.

His devotion to his family was beautiful, and in return they lavished upon him love, respect and obedience. His departure from them was like the going down of the sun—but they bow in submission to the wisdom and providence of God. The memory of his character remains with them as a sweet inspiration and model for their imitation. And their faces are turned heavenward in anticipation of a reunion in the presence of God.

Blessed are the dead which die in the Lord.

D. H. COMANN, Pastor.

FISHER — Nannie Howard Fisher was born August 11, 1870, and died September 26, 1900, aged 30 years, 1 month and 15 days.

Sister Fisher was converted and joined the Methodist church at an early age. Her life was a living exemplification of the doctrines of the church she loved so well. For a long time she was a constant sufferer. She often regretted that she could not attend church services more regularly. She could not encourage her pastor by her presence at all services; but often she reminded him that she was praying for him. She bore her affliction patiently and cheerfully. Her motto seemed to be, "My grace is sufficient for thee."

Sister Fisher leaves an aged father and mother, a loving husband and five small children, and hosts of other relatives and friends to mourn their loss. Among her last words she said, "God can take care of my dear children." May God give the bereaved ones the consolation that He alone can give.

R. M. COURTNEY.

HOWARD.—Col. A. L. Howard was born September 23, 1824, and died April 28, 1900. He joined the church in 1847 He was married December 21, 1848, to Miss Mary Wikle, who with five children survive him; three children died in infancy. He leaves three brothers and two sisters.

Col. Howard possessed those noble traits of character which contribute to the stability and glory of a common wealth. With uncompromising loyalty to high-minded truthfulness he combined a sterling independence of principle and an unswerving devotion to justice.

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Like Daniel in Babylon, he had the courage to say the valiant NO where at the fitting season principle was involved. Like Nathaniel, he was an Israelite indeed, in whom there was no guile.

He possessed a large share of common sense and mother wit. I was his pastor for four years and always found him a safe counsellor and a sympathetic friend. For 48 years he was the standard bearer of the church at Asbury, and was always ready to give a reason for the hope that was in him.

On Friday before he died he called his wife to him and said, "I am going up to heaven, that beautiful place; come on; God bless you ma;" then turning to the children, he said, "take care of ma."

T. F. GLENN.

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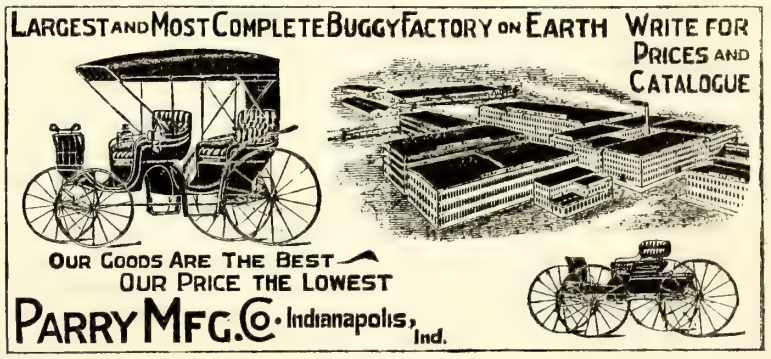
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NEWS OF THE WEEK.

Wednesday, Oct. 3rd.—The Democratic majority in Georgia is about 50,000 —— Admiral Remey cables that the reports as to the capture of the gunboat Villalaobos are false— - —The census bureau has begun giving out the population of the states, commencing with Arkansas ——In the Youtsey-Goebel murder case the defense is given until tomorrow to say whether it is ready for trial—— The convention of Democratic clubs at Indianapolis held two sessions yesterday and a grand parade at night——At Lincoln, Neb., the Populists hold a mass meeting which is addressed by Senator Wellington, of Maryland, and ex-Governor Hogg, of Texas——The trustees of the Peabody fund hold their annual meeting. Dr. Curry makes his report on distribution of the fund and negro education at the south——W. J. Bryan makes vigorous reply to the charge of Mr. Kingman that he was paid $150,000 for insisting on the free silver plank in the Democratic national platform—— The British steamer Amana reaches Boston with the crew of the British ship Ellersie, wrecked at sea. The crew spent several days on the wreck before rescue ——The comptroller of the treasury decides that the expenses of the courts of Porto Rico must be paid by that government, while fines, costs and fees must be paid into the treasury of the United States——There is still no break in the ranks of the hard coal mining strikers, though the Philadelphia and Reading company yesterday posted notices of a net increase of 10 per cent. in wages and a willingness to hear any grievances of the men.

Thursday, Oct. 4th.—The miners at Blockton, Ala., strike and 1,000 men are idle——Carl Schurz resigns the presidency of the National Civil Service Reform Association——General Roberts cables that his men are having constant skirmishes with the Boers——The Southern Spinners' Association decides to put up the price of yarns 20 per cent. ——The body of C. A. Collier has been exhumed and the character of the fatal wound thoroughly examined to silence rumors——Gen. Macarthur sends the First regiment to Marinduque to rescue Captain Shields and his men, or if they are dead, to severely punish the Fillipinos——The Philippine commissions appropriate $287,000 (Mexican) for sundry military expenses for September and $1,500 pension to widow of the governor of Santa Cruz, killed by Filippinos—— But for the prompt action of some of the leaders of the coal mine strike there would have been a serious clash with the deputies yesterday. The strikers gained greatly in number yesterday and have not lost a man yet——The emperor of Germany proposes to the powers that their ministers to China look into the question of correctness of the list of persons the Chinese emperor proposes to punish and whether the punishment proposed meets the case.

Friday Oct. 5.—Washington Duke gives Trinity College another $100,000 ——Germany will keep 8,000 troops in Peking during the winter——Next spring Newport News will have one of the largest drydocks in the world—— Captain John McIntosh Kell, of the Confederate navy, died at his home, Sunnyside, Ga., last evening——A convention of cotton growers and southern business men has been called to meet in Macon, Ga., November 20th——Lula D. Hay makes a sworn denial of the story alleging her knowledge of Bryan being paid $150,000 for the silver plank in the Democratic platform——The sale under order of the Federal court of the Blackwell Durham tobacco factory has been postponed by reason of the appeal of W. A. Guthrie——The governor is urged to pardon W. A. Anderson, the notorious murderer of Mitchell county who is said to be one of the secret service guard of the president——A Washington dispatch to a London paper says our government insists on Tuan being beheaded, the dowager empress deposed and a new Chinese government formed under support of the allies' bayonets ——The British government has followed ours in instructing Minister MacDonald to enter into negotiations with the Chinese commissioners and to make inquiries as to the punishment of the instigators of the revolt.

Saturday, Oct. 6—The sea island cotton raisers decide to raise the price to 23 cents——The expenses of the postoffice department for last year exceeded the receipts by $4,894,718——The Knights Templar will have a lady sponsor from each state at the next triennial conclave ——October pork jumped $4 a barrel in two days in Chicago. Sir Thomas Lipton is said to be "long" 115,000 barrels——The hand-writing experts in the Patrick forgery case, while arguing as to final results, disagree in their details——The revenues in the Philippines for the first seven weeks of 1900 were $4,782,080, an increase of $2,095,335 over same time last year——Congressman Grosvenor makes a speech in defense of the president's action regarding the slavery treaty with the sultan of Sulu——All of the companies and individuals operating anthracite coal mines in Pennsylvania have agreed to the 10 per cent. advance in wages——Five thousand striking miners assemble at Shenandoah, Pa., and are addressed by President Mitchell, who tells them a miners convention will soon be held —— Northeast Minnesota and part of Wisconsin are visited by violent tornadoes. A great deal of property is destroyed and at one Minnesota town two persons are killed——Secretary Pearsall, of the Democratic state committee, says there is not great apathy in the campaign; the committee is at work; many speakers are in the field and the people are interested in the leading issues.

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Mrs. M. E. Latimer, Biloxi, Miss., had an itchy breaking out on her skin, and she sends $1 for two boxes, saying: "Tetterine is the only thing that gives me relief." This is strong language, disinterested and voluntary. It cures all skin diseases, tetter, itch, eczema, salt rheum, etc., and never fails. 50c. a box at druggists or send stamps to J. T. Shuptrine, Dept. D, Savannah, Ga.

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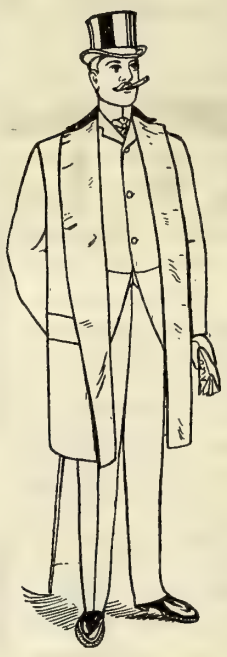
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ESTABLISHED 1855. GREENSBORO, N. C., OCTOBER 17, 1900. VOL. XLV., NO. 42.

IF WE BELIEVED.

If we believed, we should arise and sing,
Dropping our burdens at His pierced feet.
Sorrow would flee, and weariness take wing,
Hard things grow fair, and bitter waters sweet.

If we believed, what room for fear or care
Within His arms, safe sheltered on His breast?
Peace for our pain, and hope for our despair,
Is what He meant who said, "I give thee rest."

Why linger, turn away, or idly grieve?
Where else is rest—the soul's supremest need?
Grandly He offers; meanly we receive,
Yet love that gives us rest is love indeed.

The love that rests—say, shall it not do more?
Make haste, sad soul, thy heritage to claim.
It calms; it heals; it bears what erst ye bore,
And marks thy burdens with His own dear name.

Carried in Him and for Him, can they harm
Or press thee sore, or prove a weary weight?
Nay, nay; into thy life His blessed calm
Shall drop, and thou no more be desolate.

No more with downcast eyes go faltering on,
Alone and sick at heart, and closely pressed.
Thy chains shall break, thy heavy heart is gone,
For He who calls thee, He will "give thee rest."

—Mary Lowe Dickinson.

It is a comforting thought that it is not greatness but goodness that sets us off in God's eyes. Godliness is spiritual beauty. Thomas Watson has quaintly said: "Godliness is the curious embroidery and workmanship of the Holy Ghost. A soul furnished with godliness is damasked with beauty, and enamelled with purity: this is the 'clothing of wrought gold' which makes the King of Heaven fall in love with us. Were there no excellency in holiness, the hypocrite would never go about to paint it. Godliness sheds a glory and luster upon the saints: What are the graces but the golden feathers in which Christ's dove shines?" Oh that "the beauty of the Lord our God" might ever be upon all His people!

Two of England's most spiritual preachers, Rev. F. B. Meyer and Rev. G. Campbell Morgan, seem to be impressed with the superior avidity of the people in this country for the Bible over those in their own. Says Mr. Meyer, "there is a passion out there for Bible knowledge that I would like to see in my own country." Is this really true?

While the issues of the Bible Society have fallen off, it is due to the fact that many private firms have become Bible publishers. A correspondent of the Chicago Record has been interviewing the department stores in New York city and found that the Bible is the best selling book they have, year in and year out. "The average daily sale the year round," said one manager, "runs from 125 to 150 copies, and as a rule in single copies and not in lots. At Christmas-time, we have a Bible department which requires the exclusive attention of three or four clerks. We make up two great stocks, one a 70 cent and the other a $1.20 cent edition, and by night both will be nearly gone." One of the finest tributes ever paid to Mr. Moody is the statement of merchants that "Whenever Mr. Moody comes to town there is a boom in the Bible business."

Many parents who put the highest value on the Bible for their own personal use, fail to teach their children to appreciate and love it. This is a most serious failure. There can be no upward progress in the world if the coming generation be not a Bible-reading, Bible-loving people. Charles Dickens, the great novelist, wrote to a son who had just left his home, "I put a New Testament among your books, because it is the best book that ever was or ever will be in the world, and because it teaches you the best lessons by which any human creature can possibly be guided." How much more ought Christian parents to commend it to their sons and daughters?

Charles Kingsley's recipe for being miserable: "Think about yourself, about what you want, what respect people ought to pay to you, and what people think of you. In other words, center all your thoughts on self, and you will have abundance of misery."

Have you spoken a word of good cheer to your pastor this Conference year? Perhaps it has never occurred to you that he has any need of it. Many people seem to think that of all men the preacher has the easiest time; nothing much to do but to preach twice on Sunday, hold prayer-meeting Wednesday, and go a-visiting mostly the rest of the time.

Stop and think. Of course your pastor is not superficial, indolent nor self-seeking—such are the rarest exception to the rule. He realizes that his first business is to prepare spiritual food for each member of his flock. And how fastidious some of them are about it, and how diversified their tastes! Those who have high spiritual aspirations want it nourishing, stimulating, invigorating. The highly cultivated mentally must have it also strong, fresh, and served with all the polished elegance that only large scholarly resources can supply. The weak, spiritually or mentally, like it above all things to be palatable, however light or even spiced with worldliness it may be, while the fewest number will sit without murmuring longer than half an hour at any sort of spiritual feast. Imagine the burden on the soul of the conscientious pastor, the strain on every mental faculty, as, shut up in his study, he pours over his Bible, reads and meditates, and bows humbly before God for guidance and help that he may give to each his portion in due season!

Even preparation for the Sunday morning prayer is a tax on brain and heart power, for how, in the limited time allotted, is he to pause that he may approach reverently into the presence of the most high God, to offer to Him becoming praise and thanksgiving, to lead the heart of the congregation up into communion with Him, to make confession of sin, to plead for pardon, cleansing, renewal, to present your troubles and sorrows at the throne of Heavenly grace, to intercede for sinners, to ask blessing on missionaries and all the organizations, institutions and enterprises of the church and all the good causes in the world—all of which he feels he ought to do. Ah! If your pastor has really fed you spiritually, if you have been made stronger and better, tell him so. It will gladden and encourage his heart, and he will serve you the better another time.

As to visiting, he does all that he possibly can, but it is not the simple, heartless visiting that you do. When he comes to your home he wants to win your confidence and talk with you about your spiritual welfare, if you will let him. He would like to have the children brought in and have family prayer, if the way is open. And then if you and yours are sick or in trouble you want his daily ministrations; and when bereavement comes and he buries your dead, to whom do you look so confidently for comfort in that trying ordeal! Certainly, he cannot be always giving out sympathy without drawing fearfully on his own nervous vitality.

Again, your pastor realizes that he is not only a shepherd to the flock, but a "fisher of men." He tries to keep his hook baited to catch souls, to win them from the error of their ways to Christ and Christian manhood. He goes out of his way to show himself friendly to all men that he may gain influence over them for Christ's sake. The burden of souls is on his heart, hence he preaches frequently to the unconverted, the prodigal, to the careless and indifferent; he tries to convince you that you, no less than he, are commissioned to say to sinners, Come; and once or twice during the year he throws all his energies into a supreme effort, through protracted services, to bring the lost into a present and eternal salvation.

And then the burden of the great heathen world lies too on his heart. Woe is me, he thinks, if I do not preach missionary sermons, if I fail to convince my people that the great end for which the church exists is the evangelization of the world; that her very life depends on her obedience to the command, "preach the Gospel to every creature;" that she cannot afford to give less to foreign missions than she does for her own spiritual culture. How it hurts when he must call, and call again and again, to raise even the small assessment made for this purpose!

Did you ever think how many masters the pastor has? If the pews are not well filled, and all expenses fully paid up, the stewards say, it is because the pastor does not draw, he is not popular and there must be a change. If the Epworth League does not flourish, the League Secretary declares that the pastor has not taken it to his heart, as it is his duty to do, and infused life and power into it. If the general collections are not up, the secretaries of different Boards write him down a failure; if the church schools are not full of pupils, if he will read the church papers he will find that he has failed in his duty to present their claims and to drum for scholars; if the church literature is not circulated, editors lay the blame at his door, and if the Twentieth Century Thank-Offering does not round up a full million and a half or more, why, it will be the pastor's fault of course!

And how severely critical you are! Your pastor must always be becomingly dressed and a very pink of propriety. You will not tolerate in him what you might condone in yourself. He must shine in the social circle. He must not be subject to moods. You set up the highest moral, ethical and spiritual standards and demand in your heart that he measure scrupulously up to them.

And did you ever think that he has no pastor himself; that he rarely hears a sermon preached? Often when trying to minister your spiritual food, his own heart is longing to be comforted and strengthened. Were it not for the tenderness of the great Shepherd Himself how could he ever carry all his burdens and meet his responsibilities!

Of all the people that serve you for a price, none render such invaluable service as your pastor. It cannot be compensated in dollars and cents only, though that is often grudgingly paid. You owe him your sympathy, your co-operation, your prayers, the utmost forbearance with his defects and failures, and not only your love but some cheering expression of it in word and deed.

CONTRIBUTIONS.

LIGHT ON THE PATH.

The Christian's Day.

BY WAYLAND HOYT, D D.

The whole ritual of the Hebrews had fallen into disorder. From causes too long and complicated for the telling there had gotten to be two religious centres—Kirjathjearim and Gihon—and two sets and sorts of ritual worship Be tween the two, and because of the un settled state of the country, the divinely commanded worship had becom e halting and hindered

But David is now established as king in Jerusalem. He is universally submitted to. The times are settled David will make Jerusalem the nation's religious as well as its political capital.

With fitting ceremony and appropriate praise David brings the Ark from Kirjathjearim to Jerusalem, and gives it there permanent resting place. Then David goes on to rescue from disorder the religious ritual.

Before the Shekinah of Jehovah, gleaming there between the outstretched wings of the golden cherubim overshadowing the mercy seat, David institutes perpetual and ordered worship To various families of the priestly tribe of the Levites are given designated duties. To Levitical Asaph and his family is mainly committed the service of music and praiseful song before the Ark of God. Thus the old record runs: "So he"—David—"left there before the Ark of the Covenant of the Lord, Asaph and his brethren, to minister before the Ark continually. as every day's work required." Will you notice specially—each day did require some songful duty; and each day's duty was to be done regularly and steadily.

All this is Old Testament, shadowy, prophetic for that time. The New Testament is fulfillment and substance, and for all time.

In the New Testament we have no particular place for shrine where only is worship to be rendered. Since Christ has come and the Holy Spirit has made advent, all places may be shrines, all times sacred; any lowliest spot where sincere knees bend, any heart whence a holy thought takes wing, is oracle and mercy-seat.

In the New Testament there is no separated class of priests, like Asaph and his brethren. Rather, all Christians are God's priests, and are to do priestly service, even as St. Peter tells us, "But ye are a royal priesthood."

Each Christian is a priest, as much as Asaph was, and is as much called to sacred ministry as every day's work requires. So the old record may suggest the question: What ought to be a Christian's day?

Well, for the Christian every day ought to be a day of service.

Only as the Christian does daily ministry can he do the commanded and sufficient ministry. What a thankful thing it is that our time comes to us broken into days. So the service of each day may find recuperative rest on the grateful cushion of each recurring night. Do you think enough that every day comes to us proffering choice? Spend the day you must. Time is inexorable. You are slaves here—that you must spend your day. But as to how you will spend your day you are kings. You can choose. That is the choice which each day proffers—how you will spend it. As certain as the coming of the day is the arrival of the choice. And each life is but the sum-total of its days. What use we make of the days determines the use we shall have made of life. Quaint Bishop Hall has a wise word here:

"Every day is a little life; and our whole life is but a day repeated: whence it is that old Jacob numbers his life by days; and Moses desires to be taught this point of holy arithmetic, to number not his years, but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate."

Also, the gift of each day is a gift which shall never be repeated. There may be the gift of another day, there never can be a gift again of the same day. This is the story:

"An artist solicited permission to paint a portrait of the queen The favor was granted; and the favor was great, for it would make the fortune of the man. A place was fixed and a time. At the fixed place and time the queen appeared: but the artist was not there: he was not ready yet. When he did arrive, a message was communicated to him that her majesty had departed, and would not return."

So each day makes appointment with us. If we meet it with priestly ministry it is well. But if we have failed to meet it with right and noble service, so far as that day is concerned, we have failed forever. Therefore ought the Christian's day be one of daily service.

But go on to specify a little what ought to be some of the items of a Christian's day.

Surely, in a Christian's day, there ought to be some reading of the Bible. These words that I once read about atmosphere arrested me:

"How dependent we are on the atmosphere about us; yet how little thought we give to our indebtedness to the atmosphere! Life or death is in the air we breathe; but whether it is life or death is not ordinarily in our minds as we move on in our daily occupations, helped or harmed by our every respiration. Nor is it alone the natural atmosphere which is all in all to us, in its realm, as a means of life giving or of life-taking. In our home life, in our school life, in our social life, in our business life, in our church life, we are more dependent on the atmosphere of that life than we are accustomed to consider. We are helped or hindered in our course by every breath of atmosphere about us there. How grateful we ought to be for a pure and invigorating atmosphere in any one of these realms! What prominence we ought to give to the character of the atmosphere of the realm in choosing a school or an occupation for one of our children, or home or a line of business, or a church, for ourselves!"

The reading of the Bible makes religious atmosphere for the day. It thrusts into it a breeze and touch of God, of recognition of Him, of motto for Him. A married business man once said to me, 'My wife reads the Bible every day.' The implication was that he did not—did not find time to. But plunging into business as he had to, cannot any one see that, as much as his wife needed the reading of the Bible to get God, the thought of Him, into her housewifely duties, even more sorely he each day needed such thought of God and of allegiance to him as the reading of the Bible would give him, as he rushed into the task, toil, temptation of his business for the day? It is a bad sign, it is full of menace to the religious life, when any Christian business man can get no time for the daily quiet reading of the Bible for a little. His religious life will necessarily suffocate. He is refusing to give it atmosphere. Of all people he needs most the invigoration of his soul by letting it get each day a waft of the Bible air.

So, too, surely, prayer ought to be an item in a Christian's day. We can't put prayer aside for Sundays. "Give us this day" is the Master's formula. How strong the teaching in prayer our Lord taught us in the need of daily prayer!

So, too, surely, religious motive in all our daily doing ought to be an item in the Christian's day. So the meanest service gets transfigured. So the sorriest secular can become the sacred. Miss Florence Nightingale once wrote to a Band of Hope in an Edinburgh church:

"Don't think you can do anything worth doing in a fit of enthusiasm, but train yourself carefully to any work you are called on to do; and think nothing too small to do carefully, or to train carefully for, that is for the good of your fellow creatures. For instance, good or bad cooking may make or mar the lives of thousands and those, too, who are trying to do great things for our race."

Yes, kitchen work may be religious, ought to be. No service is so lowly that lofty motive cannot glorify it. And with the motive—God and the help of our fellows—we may turn all our days to Sabbaths and the commonest tasks to worship. Asaph sang for God. We may write, teach, bargain, sweep, dust, dig for Him, and do Asaph's priestly service in it all if we make God the motive. And we ought to.

"As each day's work required." Meeting each day with service, getting God into each day by letting God talk with us in His Word, and by our talking to Him in prayer and changing secular to sacred as the day and the duty come—such ought to be a Christian's duty.

Philadelphia, Pa.

Among the Northern Brethren.

J. D. ARNOLD.

The good people of Lexington station, who have shown us every kindness from the first day we came to this town, generously gave us a vacation for a little rest and relaxation of mind and body. With this we had received a pressing invitation to visit a married daughter living in Dayton, Ohio. So, on the 7th of August "Wife and I," as Uncle Jesse used to say, and our little wide-awake five-year-old travelling companion, Bennett, left by way of Asheville, Knoxville, and Cincinnati for Dayton.

I have always been a great lover of the mountains. When I see them rise above the horizon in this sultry weather I throw them a kiss, and anxiously await the tender embrace of their cool shade, and long to hear the sweet voice of their laughing waters. I think there can be but little doubt that they leave a silent and deep impress upon the men and women who have looked out upon them from the very dawn of conscious existence. Some years ago at Greensboro, I looked upon the cold, quiet face of North Carolina's greatest commoner—Zebulon B. Vance. He was on his last trip to the mountains; and as I read of the people with torch lights hurrying through cove and defile to catch a glimpse of that funeral car, and of how the deep gorges and mighty cliffs in the silent night echoed back the sad wail of the dear old state, I thought who can say how much her granite hills, free air and blue sky contributed to make him so manly a man. Liberty has always had a home among the hills, and it is here the eagle rears her young.

Just beyond the long tunnel on the top of the Blue Ridge, we made a short stop. Within a hundred yards, the waters separate—part follow the incline down the Atlantic watershed to the sea, and part starts on a long journey through the French Broad, Tennessee, Ohio and Mississippi to the Gulf of Mexico. So friends often separate, so brothers and sisters of the same family drift far apart, but some one has beautifully said, "This is very true, but they will certainly meet again in the great ocean of God's boundless love." As we chased the waters of the French Broad towards the Tennessee, night settled down on peak and crag, and we were hurrying through the far-famed Holston country, which has given such valiant men to church and state. Next morning we found ourselves in the celebrated Blue Grass region of Kentucky. It was my first view of the broad fields with their blooded stock. What a country it is! A substantial old gentleman came in and sat near me, and we entered into conversation. I asked him how land sold in the community. From $75 to $125 per acre. With blue grass and fine stock there is racing and gambling—with high intellectual attainments and noble impulses they fight on the "drop of a hat." We crossed into Ohio and reached Cincinnati about 7 o'clock a. m. Smoke hung over all like a pall. Our run of 57 miles to Dayton was up the Miami valley. This does not mean a river bottom, but for miles and miles either way you look you have a level country, and without exception the most fertile I ever saw. It seemed often that the level stretch went to the very horizon—a world and a wilderness of corn. This, of course, meant fine horses, hogs and cattle, as well as milk, butter and all the comforts they bring. Two stalks in a hill seemed to be the rule. On river bottoms I have seen such corn but never covering the face of the country as this. They had all the rain that could be desired. There may be a short crop with us, but they'll have "corn to sell." They told me their wheat crop was almost an entire failure, while we have had an abundant harvest. I was surprised to see tobacco cultivated so extensively Their land lies level and they have a machine that plants the tobacco. Two men ride on it and feed the plants, and it makes the hole, plants the tobacco pours in a cup of water from a barrel presses the dirt around in a ridge, while the horses keep moving. They were cutting while we were there—most of it heavy tobacco. Their barns are long low sheds, and they drive in and hang it up, letting the air cure it. These two items save a deal of trouble, but the had to get off the suckers and worms in the old way.

I was struck with the many towns which dot the country. Dayton is a beautiful city of about 90,000 inhabitants. The Union depot had been finished and thrown open but a few days before for our arrival. This is the most magnificent and complete structure of the sort I have seen. The one at Columbus is some larger and more elaborate, but not more beautiful. A happy thought struck some good man or woman, and a small fee was charged for going through the depot for a day or two before it was thrown open and I think $1,500 or $2,000 was realized for the city hospitals. There are four or five different lines of electric cars in the city and besides these there as many as eight or ten lines already in operation or in course of construction that connect this city with neighboring cities and

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towns. One to Springfield, 25 miles, another to Cincinnati, 57 miles, and a well informed gentleman told me that a complete network of electric roads would soon connect various towns and cities of the State. One I noticed had cars just the size and build of our railroad passenger cars, and I understood it made fine time. The railroads are already feeling the drain on their passenger service. This competition has the effect to put them at their very best in equipment and prompt and safe service. Telephone and telegraphs everywhere, and the appliances and conveniences of modern travel are simply marvelous. A mighty evolution and revolution is coming out of all these things.

The churches and charities are marching in the front lines, and I have an unshaken faith in the Master's words, "I will draw all men unto me." Besides the churches, the Dayton Woman's Christian Union, the Young Woman's Christian Union, the Young Men's Christian Association and many other organizations are actively at work. They own large and valuable buildings, and you can go in and get lunch when you like, nicely served by young ladies and at reasonable prices. I took dinner at the Young Woman's Christian Union and they were well patronized. People in the city and from the country, who can easily run in on electric roads to do a little shopping, step in and get lunch, thus helping a good cause, and they are doing it. They have a school for poor girls who work in factories and take care, as they told me, of any poor woman coming to the city, giving her help in securing work and a home. They have nice books and reading rooms and are doing all Good Samaritan work that may come to their hands. I was told that the Young Men's Christian Association was one of the finest in the United States. The City's Public Library, with the grounds, occupy an entire block.

I was perhaps as much interested in the Soldiers' Home as anything about Dayton. I think it is the largest in this country—6,000 soldiers—600 acres in the entire plant. I have been in the parks of New York city, Philadelphia and Baltimore; but I have seen nothing more beautiful than these grounds—the walks, the drives, the flowers, the green grass, the deer park, all kept in perfect order. The conservatory has tall palms, bananas, ferns, trailing vines and a waterfall, where gold and silver fish were sporting in the water. There were a number of large fishponds with a great variety of pondlilies, well stocked with fish, and the old veterans were at liberty to fish all they desired. Great beds of geraniums were in full Tower, and they were gorgeous in red, white and pink. There was on the grounds a large Protestant church with a magnificent organ—I was told that you could move the keyboard, say a mile, and with the electrical connection, play as well as near the organ. Close by was a beautiful Catholic cathedral. I went in two or three times on different days as it is always open except at night, and each time found old soldiers—most of them gray and bent with age and service—in perfect silence, counting their beads, reading the service and praying. At the door, the Virgin Mary held the holy water with which they reverently crossed themselves as they came in and went out. I did not use any of the water myself, but joined them in silent prayer. Nearby is a magnificent theater and the finest talent that comes to the city goes out and they hear both the gospel and the drama without cost. Then they have the billiard saloon and other games, and nearby the hospital where they have the most delicate attention from the finest physicians and trained nurses. Then comes a large beer saloon filled full all day with old veterans. All these are under the regulations of the Home, and no man is allowed to be drunk without punishment. They say it was very bad years ago when all sorts of liquors were sold near by—but they established a mile-and a-half limit and then placed a beer saloon on the grounds under government control and have had much less trouble. An officer told me they had many Germans, and if you gave them their beer and enough to read, they made no trouble at all. They have a large building with an extensive library and reading room and all papers and periodicals. Every afternoon the band of 40 or 50 pieces plays for an hour or two. A great many people drive out from the city or come on the cars to these concerts. I was much interested in their two dining halls.

About one hundred soldiers are detailed for a few weeks to serve as waiters, and then another detail takes their place. There is an officer in command, and all moves with military precision. Fifteen minutes before the gong sounds, he called out "coffee" and the hundred men fall in line, and as they pass a window each takes two large coffee pots and returns to his table. The tables were as neat and clean as possible. They had the best beef or mutton with coffee, vegetables and beautiful bread—fare good enough for anyone. I stood near three tables reserved for the blind. They have all their food cut and prepared before they come. Well, what about it all? I talked with many. One said it is a paradise for an old man who can be satisfied here. Another took a different view and said: "We have no home life. No ladies or children seen anywhere, but only men, men all in blue uniform sitting on benches in the shade, fighting over the same old battles every day and waiting for the next meal." Another said: "My wife is dead and all my children and I am alone in the world." Another: "My wife is dead and three daughters married," and he remarked that one married a poor drunken sot and he sent about all of his pension money to take care of her and her children. Every one with some burden. On the bulletin board was the notice of a funeral of an old soldier for that afternoon and this comes nearly every day, they told me. I saw the small white slabs in the cemetery near by and so passes the soldier. In Luke 3, 14, Christ told a soldier how he should live. If we must have wars then we must have soldiers. I think there are seven or eight of these comfortable homes in the United States. Besides these "Uncle Sam" pays nearly every one of them a pension ranging from eight or ten dollars per month to sixty and seventy-five dollars in cases where sight is lost. As I was walking through a grove in the grounds I saw in a retired shady place a sort of camp-meeting stand with seats arranged all around on which a few soldiers were sitting hearing the Word preached by a very earnest minister. I am told this can be seen almost any day of the week.

(To be continued.)

A Great Twentieth Century Collection.

BY BISHOP CHAS. B. GALLOWAY, D. D.

The Methodist Recorder (London) of recent date gives a graphic and inspiring account of the great meeting during the session of the British Wesleyan Conference in the interest of the Twentieth Century Fund. In many respects it was the most notable occasion of that historic Conference. The principal speaker was the Hon. R. W. Perks, who was followed by the ex-president, Rev. Frederic W. McDonald, Rev. Hugh Price Huges and others. There was grave anxiety about the complete success of the magnificent movement. The proposed five million dollars had not been secured. True, wonderful things had been achieved, but the goal was not yet reached. Three million, eight hundred and forty five thousand dollars had been pledged, and one million six hundred thousand was in bank, but that was not the expected and promised five millions. All felt that another mighty effort must be made, or the Church discredited. Mr. Perks was optimistic, Mr. McDonald was felicitious and persuasive, but Mr. Hughes rang out a note of alarm and appeal. Interest kindled into enthusiasm, and enthusiasm soon disdained all efforts at restraint. An honored layman arose and offered $50,000 in addition to his former subscription; another gave $25,000 and still another $25,000. After awhile the meeting had to adjourn for regular Conference business, but was resumed again in the evening. The climax of the speaking was reached when the venerable Dr. E. E. Jenking, with long hair white as the driven snow, but with the fire of immortal youth in eye and voice, consecrated himself to the complete triumph of the enterprise. He was followed by the aged Dr. Rigg, possibly the greatest statesmen in English Methodism. No wonder the hearts of the young men took fire when these veterans sounded the martial notes of victory

When the evening meeting adjourned, over $225,000 had been subscribed, and everybody felt that complete success was absolutely assured. Under this impulse the sum remaining will be secured. Circuits that have subscribed will increase their pledges, and individual givers will double their gifts. All honor to the Mother Church of Methodism! Thank God for such leaders and staresmen! And the generations will rejoice because of such loyal and liberal laymen.

What an appeal to the powerful and wealthy Methodism of America! Let us of the Church, South, awake to the momentous interests of this mighty movement, and demand that a like success shall crown our efforts. We cannot afford to fail. I pray that the scenes of the British Conference may be repeated in every Annual Conference of the Methodist Episcopal Church, South. Will not every pastor see to it that his people have ample opportunity to show their appreciation of God's signal mercies to our great Methodism? Current and local expenses must not be allowed to sidetrack this enterprise, so vital to the future of our Church.

Jackson, Miss., Aug. 23, 1900.

Home.

DEAR READERS:—It affords me much pleasure to write to your excellent paper. Though I shall not attempt to write much, I hope what I write will be of interest to some one. I have chosen for my subject the "Home." We all know something about home, we know what it is to get home from a long journey where we can lie down at perfect ease.

First. What is home? It is a place where we can enjoy the freedom of our liberties. It is where we are just as free as the birds that soar above our heads. It is where we are always welcomed by a loving mother that is with us in all our trials and troubles and is willing to do anything we ask.

What is grander, nobler, more sublime than a mother? I have wondered where I would have been had it not been for mother.

Second. What is home without a mother? Is it the peaceful place it was once or not? Is it the happy home, or the unhappy home? I say beyond fear of contradiction that it is an unhappy home where there is no mother to kiss the children good night and put them to bed. No one to smooth their golden curls. If the mother is gone a vacancy is left that can never be filled so long as time shall last.

Third. What is a drunken home? I look upon a drunkard as being the most degraded of all men. He is a demon to his soul, a thief to his home, and to make a long story short, he lives in a state of degredation and shame. I could mention some of the horrors that liquor brings on a man, but time and space forbid it. Let us notice a peaceful home. It is where everything works in harmony and peace. It is where everyone tries to make home the happiest place on earth. That is what I call a peaceable home, and there is nothing that I enjoy more than a happy home.

It takes a praying mother and a loving father to make home what it ought to be. Now in conclusion let me say a word to parents in regard to making home happy. It is the whole duty of parents to endeavor to make home happy. Dear parents, whoever you may be, let me beg you to give your sons and daughters all the pleasures of life. Let them go to respectable places and be in respectable company as they choose. Now I don't mean for them to go anywhere and everywhere, but let them enjoy their lives and have some pleasure because they will soon be men and women; then their youthful pleasures are past and they have missed the best part of their lives, and have seen no pleasure whatever. So I will ask the parents again to please think of the pleasures they are giving their children, and if you are not giving them sufficient pleasures will you, for your childrens' sake, give them more freedom? I am a young man and know what young folks enjoy.

Hoping what I have said will be of interest to some one and wishing your paper long continued success, I close.

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J. B. Mitchell in the North Carolina Mountains.

The which is described by the Rev J. B. Mitchell, who is laboring among the mountain whites in North Carolina, suggest the words of the gospel, "the people received him gladly" It seems almost incredible to us, many of whose homes have a Bible in every room, that there are homes, many of them, in this Christian land of ours where not one Bible, nor even a Testament, can be found Mr Mitchell has discovered many such in his travels amoung these mountain regions As we read the account of his journeyings, the destitution of the people, and the sacrifices which they are willing to make to get a copy of the Scriptures, we thank God that there are Bible societies to provide the books, and men and women ready to carry them, to these needy people. We quote from a recent letter as follows:

The work has been attended with much difficulty and hard labor on account of the bad roads and other things. In some places we had to work from one to two days in order to get the roads in condition to drive over. At one time in going over a large mountain, it was so steep and the road so rough that we broke nearly all the spokes in our wheels. There is but one principal road that can be travelled with a wagon, and many of the people live back from three to ten miles from it in what they call "coves," and on the sides of the mountains. In order to get over we have to travel on horseback or on foot, and take with us Bibles and other literature. Most of these people have never been visited by a colporteur. They live in small, open huts, and we find many of them in very bad condition, not having any windows or floors, or beds to sleep on, except a little straw and a few old quilts. About three-fourths of the families have no part of the Scriptures and little other literature.

Again he writes:

Some localities where we stopped over night the neighbors came in to get the Bible, showing their appreciation of our visit to their community. Two men followed us quite a distance on horseback to purchase Bibles. Some upon hearing of our approach, would hurry out to the main road from back among the hills to get Bibles and Testaments.

He tells of one woman with whom he talked, whose home contained no literature of any kind, and who knew little of the Bible and Christianity. She became interested and anxious to have a copy of the Bible, and sent two of her children with Mr. Mitchell to his wagon to get one. He found these children had never even heard of Jesus. Another time he left his wagon and rode on horseback four miles back, to a settlement where they had not heard a gospel sermon for about two years. The people hailed him with joy and gladness, and when his supply of books was exhausted, four men volunteered to walk back with him to his wagon and get more. A minister and one of his churchmembers, living in the mountains, came a distance of 80 miles to get Bibles and Testaments of him for their people. They said that in some settlements there was not one family in ten that possessed any part of the Scriptures. One woman whom he met had charge of two Sunday schools. She walked five miles every Sunday morning to attend one, and returned to attend the other in the afternoon. The scholars were so poor that they hardly had enough clothing to cover them, and they had only two or three Testaments in each school. Two other schools having an attendance of between 40 and 50 had only one Bible and one Testament in each school. He supplied all these schools

Mr. Mitchell expects to run two wagons during the year, and spend most of his time in the big mountains visiting the destitute and out of the way places that have never been visited by a colporteur. He says scarcely a day passes but what some person—man, woman, or child—walks from 5 to 10 miles to his office in order to get a copy of the Bible or a Testament. He continues:

I realize my great responsibility, and as the work is attended with many hardships and difficulties I ask you to kindly remember me in your prayers, that God will give me grace, strength, and wisdom to prosecute this work to His glory.

NORTH STATE ITEMS.

Weldon Leader: Mr. Tillman Picot, of Littleton, tells us that a pack of wolves are playing havoc with the sheep in that section. He says several have been killed, and that he has several young ones that he captured.

Immense quantities of cabbage are being shipped from Mt. Airy over the Southern Railway to this place and to other points south of here. Mountain apples are also on the market. The people who live in the mountains raise apples and cabbage at a good profit. They are hauled to Mt. Airy by wagon.

Monroe Enquirer: Conductor Lewis, who came in on the south bound Atlanta Special last Monday morning, had a strange experience with a passenger. At Carrsville, Va., a negro boarded the train and took a seat. When Capt. Lewis went to take up tickets he found the negro sitting upright on a car seat stone dead. The corpse was taken to Wadesboro as a ticket to that place was found on it.

Newbern Journal: The grand jury made a presentment in the Christian Science case. The presentment is against Miss Hatchie Harrison for employing the "healing art," or practicing medicine without a license, contrary to the laws of North Carolina. The matter will now go before the grand jury of the February term of the Criminal Court and that jury will decide whether or not to find a true bill. In case a true bill is found the case will come before the February term of court. A number of witnesses were examined Friday by the grand jury.

Monroe Enquirer: The cases of the United States against the States of North Carolina, South Carolina, Florida and Louisiana today were dismissed in accordance with the decision of Congress in these cases during the last session. They involve certain funds due the United States from the four states named. The claims were adjusted in the settlement following the state expenditures on account of the Spanish-American war, and the action of the court today was merely formal in clearing the cases from the record.

Chapel Hill special to Charlotte Observer: A splended modern dormitory building, three stories high, steam heated and electric-lighted throughout, is to be built here. The designer is Architect Frank P. Milburn, of Charlotte, who designed the alumni building The building will have forty rooms and will be thoroughly modern and convenient. It will not be a reproduction of the Carr building, but will be not unlike it. The dormitory will be built out of invested funds of the University. The news that it is to be built without delay will be hailed with general delight.

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NOTHING ELSE NEEDED IN FEVERS.

A. B. CIRARDEAU, SAVANNAH, GA.

sep 19-tf

Wilson special to Wilmington Messenger: An enthusiastic Julian S. Carr club was formed here tonight; the notice having been given this afternoon. One hundred and ten members were enrolled. S. B. Parker was made president and C. W. Gold, secretary, and working committees appointed. An invitation was extended Gen. Carr to make an address in Wilson. Short talks were made by Messrs. E. E. Britton, S. B. Parker, and others. Resolutions deprecating attacks on any candidate for senator were passed, the sentiment of the club being to press General Carr's claims without disparaging other candidates. The club will steadily grow.

Hickory special to Winston Sentinel: Walter Beach, a young white man, met with a sad and fatal accident here at 8:30 last night, from the effects of which he died at 3 o'clock this morning. He was flagman on a freight train for the Southern Railway. Beach was on top of a car, and while the train was backing he fell off between two cars. His left arm and leg were badly mashed. Three physicians attended him, but they decided that an operation would not save his life. The young man's home was in Morganton. The remains were sent there today for burial. His father, N. L. Beach, was supervisor on this division of the Southern up to the time of his death last Christmas.

News and Observer: Mr. Nathaniel McCormac, a farmer living a few miles from town, has had a great calamity to befall two members of his family in the past few days. His son, Collin, while oiling a shafting of a cotton gin, became entangled in the machinery and was so badly mangled that it is feared that he cannot recover. He was held hard and fast while a set screw, revolving rapidly, picked the flesh from his thigh and shivered the bones to atoms. His condition is critical. Yesterday his brother Will, had his hand sliced up in a cotton gin, and the doctors amputated the arm above the wrist. Both young men are highly esteemed in the community and great sorrow is manifested for them and their aged parents.

Greensboro Telegram: The case of William Honeycutt, the federal prisoner who has been in jail here for some time past on the charge of murder, is set for a hearing at Statesville next week. The case is an interesting one. Honeycutt shot and killed Deputy Sheriff W. H. Grier, in Mitchell county, and evaded arrest for some time. There was only one witness to the tragedy, and while working in a field one day he was murdered, the shot being fired from ambush. It was soon after this that Honeycutt was captured. It is generally believed that he shot the witness, though of course there is no evidence to that effect. Honeycutt believes the government officials are in league against him and will try to see that he is convicted of murder.

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nov 15-tf

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Oct. 17—1m

For High Grade Pianos!!

Knabe, Emerson, Sohmer, and your choice of a number of other makes, call on JOHN B. WRIGHT, Greensboro, N. C., the close-price piano man.

Ask his customers how they like their piano. A trial is all he asks, and the piano will be yours

July 18-tf.

N. C. A. Bulletin.

The North Carolina Department of Agriculture has secured for trial in this State twenty two (22) new varieties of winter wheat, mostly from the warm, dry regions of Australia, South America and Southern Europe. To prevent mixing, these new wheats should be grown at least one-quarter mile from any other variety of wheat. The following method of preparing and sowing seed is recommended:

1. Use ground which has had a crop of cowpeas turned under this fall. Plow four or six inches deep, at least two weeks befor the seed is sown, harrow until very fine.

2 Apply broadcast following fertilizer, after the land is harrowed, per acre: acid phosphate, 200 pounds; muriate of potash, 50 pounds; cottonseed meal, 100 pounds. In addition to this fertilizer, the plot must be topdressed in spring with nitrate of soda at the rate of 100 to 150 pounds per acre.

3 Before sowing seed, soak for 12 hours in a solution of copper sulphate 1 ounce to 1½ gallons of water. Remove and drain the seed for 10 minutes, then plunge into a clear saturated solution of lime and water. Use a burlap sack to hold the grain. Do not neglect to treat the seed as above, or otherwise smut may destroy one-half or more of the crop.

4. Sow the wheat in drills, eight inches apart. Have one seed to each of drill. Cover about two inches deep. The new wheat should be carefully handsowed.

5 Sow the wheat just before the first hard frost is expected. Earlier sowings are liable to serious damage from Hessian fly. Later sowings may winter kill.

Note: Wheats sent out by the department are all new, but farmers are also strongly recommended to experiment with the following varieties, which are among the best yielders for this climate, to-wit: Velvet Chaff, Fulcaster, Purple Straw, Fultz, Early May.

All the above should receive same care and treatment advised for the new wheats.

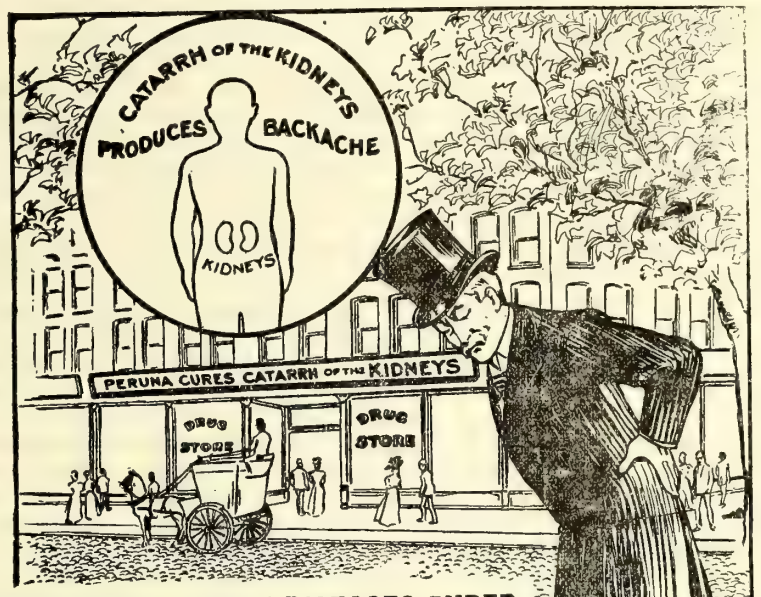
Many farmers writing for wheat ask also for samples of new oats. The department is not distributing oats this fall. The best varieties of oats for North Carolina are the following—their relative value being in the order given: Appler, Texas Red, Virginia Turf, Black Winter; Burt is the only spring oat worth planting. All these can be obtained of seedsmen. Oats should be sown before wheat. They are not injured by the Hessian fly. Sow as soon as possible after October 1st. Oats require a rather moist soil. Sow the seed in drills eight to twelve inches apart, but rather thickly in drill. Make drills three inches deep but cover only one to two inches. The same fertilizer recommended for wheat will do for oats, though less phosphoric acid and more nitrogen may give better results.

Oats suffer from rust for which there is no remedy but the early sowing of rust proof varieties Smut is also very destructive some years; to prevent this, soak the seed for two hours before planting in a solution of 1 pound of formalin in 25 gallons of water; or soak 24 hours, frequently stirring, in a solutoin of 1½ pounds of liver of sulphur in 25 gallons of water. Never sow wheat or oats without treating seed for smut.

GERALD MCCARTHY.

Rockingham Anglo-Saxon: Mr. Nelson W. Gibson died at his home about a mile and a half from Gibson, last Saturday morning, from a stroke of paralysis received a few days previous.

PERUNA CURES CATARRH OF KIDNEYS EVERY TIME



DANGEROUS KIDNEY DISEASES CURED

Peruna Creating a National Sensation in the Cure of Chronic Ailments of the Kidneys.

Mr. John Vance, of Hartford City, Ind. says: "My kidney trouble is much better. I have improved so much that everybody wants to know what medicine I am using. I recommend Peruna to everybody and some have commenced to use it. The folks all say that if Dr. Hartman's medicine cures me it must be great."

Mr. J. Brake, of Petrolea, Ontario, Canada, writes: "Four years ago I had a severe attack of Bright's Disease, which brought me so low the doctor said nothing more could be done for me. I began to to take Peruna and Manalin, and in three months I was a well man, and have continued so ever since."

At the appearance of the first symptom of kidney trouble, Peruna should be taken. This remedy strikes at once the very root of the disease. It at once relieves the catarrhal kidneys of the stagnant blood, preventing the escape of serum from the blood. Peruna stimulates the kidneys to excrete from the blood the accumulating poison, and thus prevents the convulsions which are sure to follow if the poisons are allowed to remain. It gives great vigor to the heart's action and digestive system, both of which are apt to fail rapidly in this disease.

Peruna cures catarrh of the kidneys simply because it cures catarrh wherever located.

A book on catarrh, written by Dr. Hartman, will be sent free to any address by The Peruna Medicine Co., Columbus, Ohio.

TO CONFERENCE MEMBERS AND VISITORS:

In addition to our large and varied stock of Men's Clothing, we have gone to considerable expense in preparing to supply the wants of ministers, delegates and others who may attend the conference in Greensboro. We are in a position to furnish you with the best of anything in the clothing line at special conference prices. Remember to come and see us, whether you wish to purchase anything or not.

We will have a big line of clergymen's suits and Prince Alberts in stock for this special occasion.

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jly 4-2m.

BOOKS FOR SALE.

One set "McClintock & Strong Cyclopædia," 12 vols.
One set "Beacon Lights of History," 10 vols.
One set "Clarke's Commentary," 6 vols.
The above books are mostly new. Those wishing to buy will please correspond with me and get prices.

V. L. MARSH.
Greensboro, N. C.

AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

NO RISK!

MONEY BACK

If not pleased when you buy Vick's Reliable Family Remedies.

Vick's Little Liver Pills. 25c.
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Vick's Tar-Heel Sarsaparilla, 50c.
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No Cure—No Pay.

Vick's Tasteless Syrup Quinine, 25c.
" Catarrh Cream, 25c.
" Magic Croup Salve, 25c.
Ask your Druggist for them.

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GREENSBORO, N. C.

Greensboro Nurseries,

JOHN A. YOUNG, Proprietor.

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N. C

AGENTS can make enormous profits by selling our 14-k. gold filled full jewel watches. Write for particulars or send Money Order for $3.95 for sample. (retailing at $18.00) with privilege of returning. Guaranteed for 20 years. Also the best 1900 Bicycle made for only $15.95 complete, (retailing at $50.00) offers never heard of. We guarantee salary to our agents. Write or order at once.

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jly 4-4m

THE CHRISTIAN LIFE.

As Thy Day Thy Strength.

Lord, I have often asked
  Strength for a year:
I wanted all the mists
  To disappear,
That I might see my way
  And walk therein,
And gird myself with strength
  The fight to win;
The summer and the winter
  Spread before,
Nor be afraid to climb
  The mountains o'er.

But now I am
  A little child again,
Fearing the darkness,
  And afraid of pain.
A year is long,
  I am content with days;
I want the Lord to govern
  All my ways.
What he shall give me
  Is enough for me;
I know that as my day
  My strength shall be.

—Marianne Farningham, in London Christian World.

Aspiration.

GEORGE MATHERSON, D. D.

"In vain the net is spread in the sight of any bird."—Proverbs i., 17.

The common interpretation is, "Even the bird is wiser than you; you fall into a net of temptation which the bird avoids." I do not think this is the idea. I take the passage to be a poetic metaphor. I understand it to mean, "You will never avoid the perils of the net until you adopt the method of the bird." What is that method? It is flight—flight not from the net, but above the net. Why does the bird in its progress not try to pass through the net? Because it has another road open to it—a road through the upper air. If it had only one road it might be tempted to try the net. But it is independent of the spot where the net lies; it can travel by a more excellent way. The only cure for temptation is aspiration. You cannot avoid the net by running away from it. The net is really in your heart and runs along with you. You can only avoid it by the wing—by soaring to something better. Are you covetous of earthly riches? You won't escape by shutting the door of the treasury. You will only escape by the sight of a larger treasury—the unsearchable riches of Christ. Would you be free from the lust of the flesh? Then must you fly on the wings of the spirit. To be unhurt on earth you must be a bird of Paradise.

Rise on the wing, O my soul, and in vain the net shall be spread for thee! Rise on the wing, and thou shalt be above the miry clay! Thou shalt not be above it by shutting thyself in a cellar. What makes thee impure is the thought of the clay. Thou canst be a pauper and yet a miser, a profligate, and yet an ascetic, a worldling and yet a recluse. Thou canst be a prodigal where there are no swine, a Judas where there is no bag from which to steal. Thou fleest not from the world by leaving the street. The world is not in the street; it is in thy study—the place where thou thinkest. It is thy spirit that must have wings, Nothing but a noble love can save thee from an ignoble love—not law, not prison, not stripes, not sight of hell—only the sight of beauty, only Christ. It is not rest thou requirest; it is wing. It is not abstinence thou needest; it is a higher luxury. It is not privation thou lackest; it is a nobler self-indulgence. Not the weaning but the winging of thy spirit is thy God's goal for thee. Begin with the wing! Do not begin with little improvements! Do not start with the provinces! Come at once to the metropolis; rise, at a bound, to Christ! And his beauty will keep thee pure; his image will keep thee holy; his loveliness will keep thee aloft upon the mount of virtue. In vain the net is spread for the soul on wing to Jesus!—George Matheson, D. D.

The Cup Turned Upward.

Walking in my garden, I observe that the stalk of corn growing there has its cup turned upward to catch the dew and rain. Did you ever look down into that cup and see the glittering drops of water collected there? Slowly they are let down to the roots giving them the moisture needed for the growth of the plant.

I have seen many men who never seem to see anything good in life. To them, all is gloom and wretchedness. Life is one grand grave-yard for hopes which have died before their time. There is no bright side to anything. Cup turned downward. Eyes seeking the earth. No growth. No reaching after better things. Turn up your cup, brother. Let the pure crystal of God's love, goodness and mercy come flooding down from above to distil through all your being, refreshing you, building you up and helping you to reach the station of the perfect man. The happiest man, the most helpful man, the best man is he who gathers up the little blessings which come into every life and turn them into account in the rearing of the wonderful temple of the soul. The dew-drops are very small as they come gently down at eventide; but in the morning they lie so thickly everywhere that all nature is made fresher and brighter by their presence.

It is God's plan to give to every one that asketh. Sometime the gifts seem small. Store them up. They grow as we gather. Keep the cup turned upward. No blessing ever comes to the heart which spends itself in looking downward. Suppose the corn plant should draw its leaves so tightly together that no drop of dew or rain could trickle into its tiny cup. Soon the stalk would be dry and dead. Upward, ever upward turn thy gaze, and he who watches for and heeds thy every act will surely let fall the life giving treasure of his love. —Edgar L. Vincent, in New York Observer.

The Backwater of Temptation.

REV. J. BALDWIN BROWN.

It is a fact which all close students of human nature must have observed, that there is a backwater of temptation * * which is more deadly than its assaults. You may fight hard against a temptation, and fight victoriously. You may beat it off and crush it down; and then when weary with the conflict, you suffer the strain of vigilance to relax, it will steal in and easily master the citadel which lately it spent all its force to win. Beware of your best moments, as well as your worst—or rather, the moments which succeed the best. They are the most perilous of all. Just when the consciousness of triumph seems to permit and justify disarmament for a moment, the subtle foe with which you have to deal will steal in on you, and win a treacherous victory. Never relax the strain. Never allow temptation within arm's length. Never forget that each new victory opens a new danger, and gives fresh call for vigilance and courage to keep what has been won. Never believe that the devil is asleep; never believe that a besetting sin has been eradicated; never boast of a coming victory.

How to Banish Troubles.

Hannah Whithall Smith once knew a woman who carried a heavy burden that was driving sleep away and undermining her health. She has told the following incident of how it was banished:

"One day when it seemed especially heavy, she noticed lying near on the table a little tract called 'Hannah's Faith.' Attracted by the title, she picked it up and began to read it, little knowing that it was to create a revolution in her whole experience.

"The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and at the close the visitor said, feelingly: 'Oh, Hannah, I do not see how you could bear so much sorrow!'

"'I did not bear it,' was the quick reply; 'the Lord bore it for me.'

"'Yes,' said the visitor, 'that is the right way. We must take our troubles to the Lord '

"'Yes,' replied Hannah, 'but we must do more than that; we must leave them there. Most people,' she continued, 'do take their burdens to him, but they bring them away again, and are just as worried and unhappy as ever. I take mine, and leave them with him, and I come away and forget them. If the worry comes back, I take it to him again; and I do this over and over until at last I just forget I have any worries, and am at perfect rest.' "—Selected.

How's This ?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.

25c. a bottle at Druggists.

June 28-1y nrm

Situation as Book-Keeper Wanted.

John Correll, having taken a special course in book-keeping under Prof. Wetmore, of Greensboro, and also having had some experience in keeping books, desires a situation. Testimonials as to character and standing will be furnished. Address JOHN CORRELL, care of Christian Advocate Greensboro, N. C. sep5-1m

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.

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(MALE.)

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For catalogues and information address F. P. VENABLE, President,
jly 4-3ms Chapel Hill, N. C.

THE HOME.

Suppose a world of troubles do
Annoy you day by day;
Suppose that friends considered true
Your trust in them betray;
And rocks may bruise and thorns may tear
Your worn and weary feet,
And every day you meet a snare—
Keep sweet.

Suppose you have not each desire
That forms within your mind;
And earth denies you half your hire,
And heaven seems quite unkind;
And you have not the best to wear,
Nor yet the best to eat;
You seem to have the meanest fare—
Keep sweet.

A sour heart will make things worse
And harder still to bear,
A merry heart destroys the curse
And makes the heavens fair.
So I advise, whate'er your case—
Whatever you may meet,
Dwell on the good—forget the base—
Keep sweet.
—The British Weekly.

Literature in the Home.

The value and utility of good literature in the home would seem a self-evident proposition. It contributes largely to the refinement and happiness of the inmates, and to the banishment of evil thoughts and purposes. When surrounded with attractive books and periodicals, children readily acquire the reading habit, which produces a desire for knowl edge, and this is, itself a valuable safeguard against vice and immorality. The reading of such publications tends to refine langnage, improve manners, impart useful information, cultivate the power of thought, and give higher appreciation of the true, the beautiful, and the good.

I have frequently been in homes where there was an absolute dearth of reading matter. I have found this to be the case, not only among the poor, but even among those who are wealthy. Such homes are dreary abodes, veritable "literary Saharas," where one may thirst for something to read, even while treading on costly carpets or sitting at the most sumptuously furnished table. This sort of intellectual starvation is manifestly unwise, and well-nigh inexcusable, where there is ability to procure books and papers, and when good literature can be obtained at little cost.

Emerson made a very just observation when he said: "Our future men and women of influence and distinction are coming from those families that are well supplied with useful and attractive books." What, then, is the duty of parents toward their children, relative to their intellectual life and growth? Undoubtedly it is to place within their reach an adequate supply of sound, wholesome, and instructive literature, and encourage them to make diligent use of it. Indeed, it would be better to do with cheap carpets and plain furniture, if necessary, in order to procure suitable reading matter.

If practicable, there should be one room in the house set apart as the library, which might serve as a place of refuge from ennui, a resort for intellectual refreshment, or a literary workshop and laboratory. This room should be furnished with shelves, bookcases, and other necessary conveniences. Here should be gathered, from time to time, such books and periodicals as might seem most interesting and helpful, according to one's circumstances and ability to purchase. Here, for the time being, the members of the household might forget the cares of life, while communing with the wise and good, through the medium of their writings.

Care should be exercised in gathering books for home library. Our lives are affected more largely than we are aware of, perhaps, by the literature we read. This is especially true of children and young people, whose character is in process of formation, and who are most impressible. One good book carefully read in early life may influence the whole future career for good; while the reading of an impure publication may seriously impair the moral sensibilities of a boy or girl, and suggest the beginning of a downward career that may end in disgrace, poverty and wretchedness.—Christian Observer.

The Moral Effect of Pretty Gowns

MARY LOWE DICKINSON.

I have chosen the adjective "pretty" rather than "elegant," "costly," or even "tasteful," because "pretty" is exactly what I mean. The other day at sunset I was on my way home, after hours of absence, and, with the pressure of desire to be beside my own hearth, felt little inclined to stop anywhere; but, as I passed a neighbor's, a girl I know tapped on the window, and then ran to the door, throwing it open so that the light in the hall streamed out on the shadowy street.

"Come in, dear," cried my girl friend, coaxingly; "I have something to show you."

So in I went, and with real interest examined the lovely water-color, framed in carved white wood and gold-leaf, which Fanny's friend, a young artist had sent her for a birthday present. As I said, I know Fanny, who is one of my girls, and I know her John, and they both occupy a warm corner in my heart. One of these days they are to be married, and I think they will be very happy, so congenial are their tastes and so generous are their sympathies.

What has all this to do with the moral effect of a pretty gown? More than you imagine.

Fanny's mother died five years ago, and Fanny has been mother as well as sister to three bright, sturdy little fellows, rapidly shooting up to tall, aggressive adolescence. Fanny has a great deal to do, far too much for one so young, if Providence had not ordained it as her duty, and some time ago she began to feel that she had no time to spend on her dress.

"It is as much as I can do," she told me, "to slip into an old gown in the morning, and stay in it all day. I haven't time to put pretty dresses on, much less to make them, and then, John never gets here before nine o'clock. When I expect him I dress on purpose."

Meanwhile the boys were growing unmanageable. They were bright, loving fellows, but the street was growing increasingly attractive to them. Of their father, a lawyer, absorbed in his profession, and a recluse in his library when at home, they saw little. It depended on Fanny to tide her brothers over the critical time when boyhood's barque slips over the bar into the open sea of manhood.

Fanny and I put our heads together and I urged upon her the trial of personal charm as a home missionary effort. I begged her to discard her old gowns. "Let your brothers see you simply but prettily dressed every day, looking bright and neat and sweet, with little touches of adornment about your costume, and observe whether the effect will be for good or not."

The effect was at once visible in the line of a certain toning-up of the whole house. It is not for nothing that the soldier in service is required to keep his uniform and accoutrements in perfect repair and in shining cleanliness. A profound truth lies under the strict requirements of military discipline, for he who is negligent of the less will inevitably slur the greater.

Fanny's bright, simple dresses made her more careful that her table should be attractively appointed as well as generously provided with viands; it made her intolerant of dust in the parlor; it sent her on a tour of inspection to the boy's rooms. She found, she could not explain how, that she had time enough for everything, time to go walking with her brothers, time to talk with them over school affairs, and over the matches and games in which they took delight. The boys realized that they counted for a good deal in their sister's eyes, that she even thought it worth while to dress for them, and they were, therefore, on their best behavior.

You can fill out the story for yourselves. Perhaps some of you are at work in Sabbath-schools and working girls' clubs and young people's societies. Do not make the mistake of supposing that there is any merit in going into these benevolent works in a dowdy gown or an unbecoming hat. Try the effect of a pretty toilette; you will discover it to have a far-reaching influence on the side of good morals.—Watchman.

Directory----Bishops.

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NORTH CAROLINA

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TO OUR TEACHERS, AND YOUNG PEOPLE IN SCHOOL.

These are days of startling events and remarkable revolutions. A wide survey, accurate study, and a clear insight into things as they are, reveal much to encourage and inspire and also much to grieve and depress.

Among the most encouraging features of the present outlook is the growing interest in our country in education. All classes of our people seem to be giving more thought and attention to it The school question is everywhere an interesting one, and in many sections an all-absorbing one. Many of the States are making the most liberal appropriations to the school fund. The cities, throughout the country, are vieing with each other as to which can do most for the education of their young people. The larger towns are nobly following the example set by the cities.

Philanthropists and men of wealth see in our schools and colleges the very best opportunity for the investment or gift of large and small amounts of money, where it will accomplish most for the development and uplifting of the race.

Almost everywhere ministers are urging the importance of a liberal education and the more intelligent farmers, the better class of merchants and progressive persons generally are strongly supporting the cause of education. Never in the history of our nation were there so many schools, or so many well equipped and wisely managed institutions of learning.

If we can rely upon the census report, there never has been so many young people, male and female, in the country, and never has there been so many pupils in our schools and colleges. This fact is most significant, and when we remember that most of the schools are dominated by a positive Christian sentiment, we can readily understand what the educational work of the country means for the future of the nation.

We have long believed that there is no more important factor in the development of character in our children and young people, than the influence of their school teachers. Potent as are the home influence and the pulpit instruction, the teacher can weaken and largely destroy it, and having young people in charge at a most susceptible period in life, to a great extent they mould their character, decide their views, shape their policy and determine their course in life.

The teachers in our church schools ought not only be selected from our best trained and most thoroughly educated classes, but also from our most godly and spiritually minded people. Those who guide the youth of the church should be men and women who live in daily communion with God; who are devout students of the Scripture; who view all problems and questions from the standpoint of Christ, and whose lives and precepts are in harmony with the utterances of the great teacher.

To the pupils in our schools let us say a word. We would write mainly of their present duties and opportunities and dangers.

Yours is an enviable position. You are a highly favored class. Exalted privileges are yours. How will you use them? What will you make out of them? Moments are golden. The opportunities you have are invaluable. By all means put a proper estimate upon them. John Ruskin says, "A youth thoughtless when the career of all his days depends upon the opportunity of a moment. A youth thoughtless, when all the happiness of his home forever depends upon the chances or the passions of an hour. A youth thoughtless, when his every act is a foundation stone of future conduct, and every imagination a foundation of life and death."

Do not neglect your private religious duties while in college. Secret prayer is as much needed there as anywhere else. Private meditation and the daily reading of the Bible are essential to healthful religious growth. Some special religious work will be highly beneficial. Our talents grow with use. The reaction of direct effort to do good is most strengthening.

Avoid bad company as far as possible. "Evil communications corrupt good manners." Form no bad habit—however popular it may be or however much pleasure it may seemingly offer. Keep your body in subjection, and while your books claim most of your time, take more or less outdoor exercise every day and enter heartily into it. You will need the invigoration and strength it gives to master the hard tasks assigned you daily and to solve the problems you find before you.

Remember you are living in an ideal world, studying ideal principles, and need to make the most of your time, your strength and your opportunities.

THE NORTH CAROLINA EDITORS ON A TOUR.

Mr. J. B. Sherrill, the very efficient secretary, has for some time been planning for the North Carolina Press Association to visit Niagara Falls and other points of interest in some of the Northern States. All necessary arrangements were perfected and on the 26th of September, a party of about 90, consisting of editors and their wives, left Greensboro for a few days of sightseeing.

The Southern Railway provided two special and elegant cars, and the entire party made the trip together. The run from Greensboro to Niagara, was made in 36 hours, without anything except the hot weather to mar the pleasure of the outing. Either the members of the North Carolina Press Association are a most gentlemanly set of men, or they were on their best behavior while traveling together on this occasion, for in no instance was there the slightest departure from the rule of propriety.

It would be sheer folly to undertake a description of Niagara Falls. No pen can sketch it. No language can describe it. It is one of those freaks of nature that show forth the wonderful power and wisdom of God and command the admiration and applause of men. The falls can not be taken in at any point in a single view. They must be seen again and again. Even while gazing upon the vast volume of water as it takes its mighty plunge over a cataract 164 feet in height and boils and seethes and rises in clouds of spray, one cannot grasp fully the strange and wonderful phenomenon.

The Niagara river extends from Lake Erie to Lake Ontario, a distance of 30 miles. It receives the water of all the upper lakes—Erie, St. Clair, Huron, Michigan, Superior, and a number of smaller ones. From its source at Buffalo, to its outlet into Lake Ontario, it has a descent of 336 feet, but the greater part of the fall occurs within a distance of seven or eight miles, beginning with the rapids, two miles above the falls. The rapids below the falls extend for several miles. The water runs at a speed of 27 miles an hour and the river, it is said, varies in depth from 200 to 500 feet and its waters look like the water of the ocean when lashed by the winds of a tornado.

The city of Niagara has a population of 20,000, and is a manufacturing center of considerable importance. There are so many points of interest in and around it one can spend a week with great profit and delight.

While at Niagara our party stopped at the Cataract hotel, a magnificent hostelry near the great falls.

While in New York we were at the Broadway Central, and found it a most desirable stopping place eve way. It is run both on the American and Europe plan, and gives its guests elegant rooms, firstclass fa and the best attention at very reasonable rates.

Mr. Sherrill had left nothing undone that would co tribute to the pleasure of the party, and all feel dee ly grateful for his forethought and untiring effort add to the pleasure of all who were in the party. [Crowded out last week].

THE YEAR BOOK OF OUR CHURCH.

From the agents of our Publishing House at Nas ville, Tenn., we have just received a copy of the abo named volume. It contains 66 pages and is filled wi most valuable information.

This is the one hundred and sixteenth year since t Methodist Episcopal Church was organized in Americ and the fifty-fifth year of the Methodist Episcop Church, South.

The Southern Church now has forty-seven Annu Conferences, eleven bishops, 6,120 traveling preache 5,329 local preachers, 1,464,808 members, 13,940 Su day schools, 102,723 Sunday school teachers, 849,1 Sunday school scholars, 3,382 Epworth Leagues, a 119,748 Epworth League members.

The Southern Church has had in all 25 bishops, a 13 of these are still living.

We have six missions in foreign countries, viz China, Japan, Brazil, Mexico, Korea and Cuba. China we have 2 boarding schools, 19 teachers, 3 pupils, 10 day schools, 132 pupils, 5 school building valued at $20,358, 3 hospitals, valued at $6,200, p tients treated 15,777, total mission property $139,12 and collections for all purposes $1,524.24.

In China we also have 17 missionaries, 12 native tra eling preachers, local preachers and other helpers 2 members 990, Sunday schools 26, officers and teache 156, scholars 1,920, Epworth Leagues 17, members 58 church buildings 10, value $13,600, parsonages 1 value $21,735.

In all of our foreign missions we have 75 mission ries, 92 native traveling preachers, 105 local preache and other helpers, 9,958 members, 229 Sunday schoo 728 officers and teachers, 8,639 Sunday school schola 64 Epworth Leagues, 2,085 Epworth League membe 314 organized churches, 10 churches entirely self-su porting, 97 church buildings, valued at $149,445 52, parsonages, valued at $86,169.

In all our mission stations we have 7 boarding schoo 28 teachers, 748 pupils, 24 day schools, 20 teachers, 7 pupils, 10 school buildings, valued at $68,675, 5 hos tals and dispensaries, valued at $15,040, patients tre ed 16,373. Total value of mission property $396,559. Collections for all purposes $21,251.34.

THERE IS NO TIME TO BE LOST.

Our Annual Conference meets in Greensboro on t 21st day of November. Only five weeks from tod There is a great deal yet to be done. The business the year is to be closed up and the preachers' sala paid in full. The stewards will need to be very act and our people in every charge ought to help them promptly paying their assessments. Do not let yo pastor leave for Conference until you have paid in f what you were assessed. Let us make this a memo ble year in the history of our Conference by paying larger per cent. of all the collections than in a previ year.

A REQUEST.

We are sending to the pastors a list of our subsc bers at the Post Offices, so far as we know them, their respective charges. In most cases we have no correct list of the Post Offices on circuits and we will obliged to the brethren if they will send them to office on a card. We request each pastor to do w he can to collect up what is due us. See in per all who are behind. The date on the label tells time they have paid up to. If paid before Conferen you can settle with them at $1.50 a year.

Are the Statements True?

We publish elsewhere in this issue a letter copied from the American Bible Society Record, written by a Mr. Mitchell, which sets forth the condition of things in the mountains of Western North Carolina. We have been a good deal in this section of the State and we have seen a great many of the people in the section he refers to.

We do not believe the statements he makes, and we think they are highly colored and greatly exaggerated. We hope our brethren in that field will give us the facts as they know them to be, and if the American Bible Society is being imposed upon by such correspondents and the people of that section are being mis-represented they will set forth the facts.

John Bright.

The great English statesman, John Bright, a man who has done perhaps as much for the morals of England as any other great Englishman, said on one occasion, "I believe that there is no field of labor, no field of Christian benevolence, which has yielded a greater harvest to our national interests and character than the great institution of Sunday-schools." This is the testimony of a great man who believed it was better to train up boys and girls to be good citizens than it was to neglect them when children and try to take care of them as men and women. Nothing in the United States is doing so much to advance the interest of Sunday-schools as the International Sunday-school Convention and the State and County Conventions which are auxiliary to it. The next International Convention will be held in Denver, 1902. Our State (or Provincial) organization is working in the same line and is doing much to advance the interest of Sunday-schools of all denominations in our part of the county. Circulars explaining the International Sunday-school work may be had of Marion Lawrance, General Secretary, Toledo, Ohio.

EDITORIAL NOTES.

Rev. P. E. Parker and Mrs. Parker spent Tuesday in Greensboro shopping. Bro. Parker is closing up a good year's work on Summerfield circuit and will have a fine report for Conference.

Rev. J. C. Rowe, D. D., is conducting a series of meetings in West Market St. Church, Greensboro, this week. The special services commenced on Sunday. The congregations have been good, so far. Dr. Rowe is doing the preaching himself.

Mr. Fred Ford, of Reidsville, with several friends, came to see us last Friday. He is the president of our Epworth League at Main Street Church and is a hard worker. He always looks on the bright side and is hopeful and happy.

Rev. W. H. Perry, of Danbury, writes us that he is having a good meeting at King's School House. Brother Perry is one of our most faitful and successful workers. He enlarges his field by going to school houses and unoccupied places.

We advertise in this issue the firm of Merritt & Brower. These gentlemen carry a large line of Men's clothing and have a special line of goods suited for clergymen. It will pay you to wait to see their stock before buying your winter suit.

At the Methodist Chapel in Greensboro there was a marriage service on last Wednesday evening at 8.30 o'clock. The groom was Mr. Lee V. Butner and the bride Miss Lula E. Prince. The chapel was elaborately and beautifully decorated and a large company was present. The service was performed by the writer.

We learn that there has been most successful revivals held on Morganton circuit. About 125 persons have professed conversion in all. Bro. Bennett, the young pastor, has proven a most efficient worker and Rev. J. W. Jones, his predecessor, has rendered him valuable assistance.

Rev. J. W. Jones, who is now traveling for Rutherford College, paid us a short visit last week. His present work seems to agree with him. He is looking well and has a most cheerful spirit. He is greatly encouraged with the outlook for the College. Says they will have 100 pupils in attendance by Christmas and the work being done by the faculty is most gratifying.

Rev. R. M. Taylor, of Weaverville, called to see us on last Wednesday. Evidently the pure water and invigorating air of the mountains are doing him good for he looks to be in fine health and is in the best of spirits. He gives a good report of Weaverville College. Says there are now 150 pupils in the College and preparatory school and they have the largest number of boarding pupils they have had for some years.

We hope many of our readers have already responded to the appeal of Bishop Candler in behalf of our people whose churches were swept away by the fearful storm that swept over Galveston and all that section. We urge those who have not responded to do so at once. We will gladly receive and forward any money sent to us, but it will save time and cost to send it directly to the Texas Christian Advocate, Dallas, Texas.

The Chinese question is still engaging the attention of the great political powers of the world. It is believed that progress is being made toward the solution of the great problem, but there are many difficulties yet to be overcome before the differences can be satisfactorily adjusted. However, it is comforting to hear that China will be put on a new line of policy and different order of things will soon obtain

Greensboro is now a large retail and wholesale market for almost all kinds of goods and also a market in which to sell products of all kinds. Merchants, who desire to buy large or small stocks and individuals who wish to make purchases, will find it to their advantage to consult our advertising columns and wait until Conference to do their trading. Our business houses carry large stocks of dry goods, groceries, shoes, drugs and gentlemen's furnishing goods of all kinds. Our lumber dealers carry large stocks of dressed and rough lumber. Our sash and blind factories can furnish anything needed in their line and our furniture houses and factories are prepared to sell all customers retail or wholesale bills.

It is a matter that gives great joy to us that all our schools have opened with an increased attendance of pupils. We, with many others, have given much time to our educational work in the past twenty years and are gratified with the result. We shall be glad to have reports and letters from all our schools as often as possible. We hope those in charge of our institutions of learning will use our columns to keep the subject of education prominently before our people.

Littleton Female College desires immediate correspondence with four young ladies who desire to pay for one year's board and tuition in part with work.

Letter From Rutherford.

DEAR ADVOCATE:—Since our last letter our school and community have been greatly blessed. Brother Smith, our pastor, has been conducting a series of meetings in the little church on the campus for the past week and as a result we all feel better and stronger. Our army of professing Christian students have been enlarged, leaving only a very small per cent. not enlisted, and we hope to move forward as a solid phalanx to do valiant service for the Master.

The experience meeting on Friday afternoon last will long be remembered. We were indeed glad to know that the prayers of so many good mothers were being offered daily in behalf of the students and that so many of the boys had determined to answer, as far as possible, those prayers in their lives while here, for there many of them testified.

Brother Smith and Brother Goode were faithful and earnest in their preaching and untiring in their efforts to do good, and honest, faithful work was done by a great many. The writer conducted two of the services.

On Friday evening, October 5th, Rev. R. T. Wyche was with us and the chapel was filled with a highly entertained audience. Upon his eloquent sea of words we travelled with Mr. Wyche into the story land of the past and heard Uncle Remus tell, in his peculiar language, his stories on the old Southern plantations; we listened to Hiawatha sing his song in the forests of the west; we roamed the seas with Ulysses the hero of the past, and we climbed the hills and crossed the lake with the Man of Gallilee, wondering at His great miracles told in such simple story. For an hour or more we enjoyed Mr. Wyche's stories and his stay with us was very pleasant.

The faculty have been the recipients of many kindnesses from the people of the community. On Tuesday, October 2nd, we were delightfully entertained at the home of Mr. and Mrs. Paris Milton Rutherford in the village. On Thursday following, we were the guests of Mr. and Mrs. L. M. Hull, at Connelly Springs, and enjoyed a royal dinner.

The club, under the management of Mr. Oscar Goode, has been running a week, and the boys are very much pleased with the good board and the low price for the same.

Dr. Weaver is in Ashe and the surrounding counties in the interest of the school. We are receiving a number of letters from students who expect to be with us after Christmas. We are constantly growing in numbers and hope soon to have 100.

L. W. CRAWFORD, JR.

Rutherford College, Oct. 15th, 1900.

Notice.

Will the Presiding Elders of the Western North Carolina Conference please send to me promptly the lists of lay delegates, from their Districts, to the forthcoming Annual Conference?

WILLIAM L. SHERRILL,
Secretary.

Lenoir, N. C., 13th Oct., 1900.

Brevard.

DEAR BRO. CRAWFORD:—We have just closed the most interesting Quarterly Conference of the year—our fourth.

It gives me pleasure to say, that financially, we have never had a parallel. We are already easily in sight of a "clean sheet" for Conference.

Bro. Townsend, our beloved Presiding Elder, preached greatly to our edification on Saturday morning and Sunday night, although he was under bodily affliction.

Bros. Rankin, Greer and Hilliard were also with us.

This being Bro. Hilliard's first work, the people especially enjoyed his sermons, he having preached Saturday night and Sunday morning.

A no less pleasant part of our program was our Sunday-school Rally Day service with the children Sunday afternoon, conducted by our most efficient Sunday-school superintendent, Fitch Taylor.

At the conclusion of this service, Bro. Hilliard dedicated to God in baptism four little children of brother and sister Thomas Clark, the first couple that he ever married.

This morning, Oct. 1st, the Brevard Epworth School opened under very flattering auspices. The largest enrollment in the history of the school, the number being ninety-two. Both day and boarding pupils have already been turned away for lack of room.

What a shame on us that we, as a Conference, have not yet given them a building. But it will come. It must come!

God bless you.

Yours sincerely,

G. G. HARLEY

News Briefs.

Newton Enterprise: The Newton Hosiery Mill has increased its capacity to 500 dozen pair per day, which makes it one of the largest mills in the South.

Yadkin Ripple: Smallpox seems to be getting a start in some of the surrounding counties. A short time ago we noted the appearance of the disease near Rural Hall, in Forsyth county, and last week it was discovered in Wilkes.

Roanoke Beacon: The artesian well bored for this town by Mr. P. G. Ellis has proved a perfect success. He got a nice flow of water and it is supposed to contain valuable medical properties. Mayor Smith has sent some of the water to the State Chemist for analysis, but has received no report from it as yet. The well is about 200 feet deep and flows about ten gallons per minute.

Asheboro Courier: There was an effort to indict the registrar of Cedar Grove township at Greensboro Federal Court this week, but the grand jury ignored the bill. Finally, they made a presentment and at next term it is hoped to get further testimony. We learn that Madison Hammond, Lowney Johnson and two negroes are the witnesses who went before the grand jury.

Henderson Herald: The north bound Florida Limited, over the S. A. L., which left here this morning at about 2 o'clock, ran over and killed Dave Hunt, a colored man, and one of his horses, and broke the other horse's leg and tore his wagon into kindling wood at Bowen's crossing, about three miles from town. The negro was crossing the railroad when struck by the train. Another man who was in the wagon was thrown some distance and badly injured

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for October 21, 1900.

THE LOST SHEEP AND LOST COIN.
Luke 15: 1–10.

TIME.—Winter, A. D. 29–30.
PLACE.—In Perea.
GOLDEN TEXT.—There is joy in the presence of the angels of God over one sinner that repeneth.—Luke 15: 10.

Order of Events.

With the parable of the great supper the instruction of Jesus at the table of the Pharisee concludes. At verse 25 (chapter 14) the journey resumes its course, and Jesus, attended by great crowds, proceeds on his way toward Jerusalem. The crowd suggests the discourse which follows (verses 27-35). First the conditions of discipleship are stated in their extremest form (25-27); then the risks and responsibilities of discipleship are set forth under the figures of the improvident builder (28-30), the improvident warrior (31, 32), and salt (33 35). To offset, as it were, the apparent hardship of the Christian life Jesus presents the love of the Father for sinners under the three favorite and exquisite parables of chapter 15, two of which constitute the present, and the third our next, lesson.

The Master and the Crowd.

Verses 1-3. All the publicans. The word "all" may be hyperbolical for "very many," which use is common; or it may mean literally "all" the tax collectors and other outcasts of the place where Jesus then was. Drawing near. This expression very beautifully sets forth the attractiveness of Jesus. It signifies not a particular event, but a state of things more or less permanent, as if the evangelist had written, "Now the publicans and sinners were continually drawing near to Him, that they might hear Him." And the reason of this attractiveness is not far to seek. The publicans by their business and the sinners by their conduct had become outcasts in Israel. Neither people nor rabbi had any mercy for or compassion upon them; everywhere and always they were made to feel the horror of the pure and the scorn of the self-righteous. Jesus attracted them by manifest purity and sincerity of life, and a holiness which was associated with the tenderest love. Through and in Him they had a new hope of life and an assurance of welcome to the Father's heart; to them He came with the first sympathetic and encouraging word they had ever received; and for them, whatever He might be to others, He was a friend.

The Pharisees and Christ.

2. The Pharisees and scribes murmured. In their self-righteous exclusiveness the Pharisees and scribes were willing to account for our Lord's sympathy for the sinner only on the ground of His secret sympathy with sin. It is worth noting that this phase of Pharisaism is still very much in vogue. The man or woman who attempts any sort of redemption work has a sorry time of it at the hands of the modern Pharisee. "The pride of propriety," as Dr. Abbott observes, "never understands the liberty of love." Receiveth. The word has the force of "allows them access, gives them welcome." Eateth with them. To talk to such was bad enough; to eat with them was ceremonial pollution. Jesus did not shrink from sealing the assurance of his sympathy by an act which made him unique among the teachers of Israel. More than once he dined with a publican by invitation, as in the case of Levi, nor, as his outdoor teaching gave him opportunity, did he ever shrink from taking his meals with them.

The Lost Sheep.

4 7. What man of you? An argument to personal experience and interest. It is as if He said, You murmur against Me for caring for these poor, lost souls. What one of you, in the case of a lost sheep, to say nothing of a lost brother or sister, would not be as anxious and solicitous as I over that which is loved and lost? Sheep. The parable inevitably suggests the parable of the good shepherd (John 10: 1 16), than which no simile has taken deeper hold upon the mind of Christendom (compare Ezek. 34; Isa. 40: 11; 1 Kings 22: 17). The ninety and nine. If we are compelled to find a parallel for all the details of the parable, we may, without assuming too much, make the hundred sheep represent the Jews as a whole, the lost sheep that part of the people who had broken with Levitical purity and Israelitish respectability, and the ninety and nine that larger part which had remained outwardly faithful to the law and ordinances. Go after that which is lost. In the Midrash there is a story that Moses while tending Jethro's flocks went after a lamb which had gone astray. As he thought that it must be weary, he carried it back on his shoulders. Then God said that, because he had shown pity to the sheep of a man, He would give him His own sheep, Israel, to feed (quoted by Plummer). Until he find it. The one lost sheep is the point to be emphasized—God's love for the individual soul. Note, too, the earnestness and passion of the love; there is no cessation in seeking until it be found. The further particulars are not without a touch of pathos: When the shepherd finds the sheep he does not lead or drive it back, but carries it back on his own shoulders; and though the way may be long and dreary and perilous, he has no complaint to make or upbraiding exhortation, nothing but joy over his recovered treasure. Calleth together his friends. This sympathetic seeking for sharers in his joy is a mark of its depth and intensity. Joy in heaven. Jesus speaks of heavenly things as a witness and as an interpreter of the thoughts of God. More than over. One cannot interpret this as meaning that God would rather a man should sin and repent than that he should be righteous always. Much more natural is it to interpret the expression as referring to the alleged righteousness of the scribes and Pharisees, as if He had said, "The repentance of a sinner and his restoration to righteousness is much more gratifying to God and all holy beings than that kind of righteousness you exhibit which fancies itself in no need of repentance."

The Lost Coin.

8 10. The idea which this parable has in common with the parable of the lost sheep is that of God's solicitude for sinners. In the parable of the lost sheep this solicitude arises from the compassion with which their misery inspires Him; in the parable of the lost coin it arises from the value which He attaches to their persons. Or what woman. As the "man" of the preceding parable stands for God, the "woman" of this has the same force. Ten pieces of silver The "piece" of silver represented about seventeen cents of our money, but in that day was the equivalent of a day's work. Lose one piece. The temper of the incident implies that the woman had painfully earned the money, and was saving it for some urgent necessity. It was no small loss to her. Light a lamp. With what minute pains are the efforts of this woman described and what a charming interior is the picture of her persevering search! She lights her lamp, for in the East the apartment has no other light than that which is admitted by the door; she removes every article of furniture and sweeps every corner, likely or unlikely, never remitting her search until the coin has been recovered. Such is the image of God coming down in the person of Jesus Christ into the company of the lowest among sinners, following them to the very dens of the theocracy with the light of divine truth (Godet). Rejoice with me. The picture of a poor woman exultingly happy over the recovery of a small piece of money, and calling in her neighbors to share her joy, is invested with a new and grand significance when we think of it as the transparency through which a glimpse is given us of God himself and the angels and the glorified of all time rejoicing in the salvation of the poorest and most worthless of sinners!

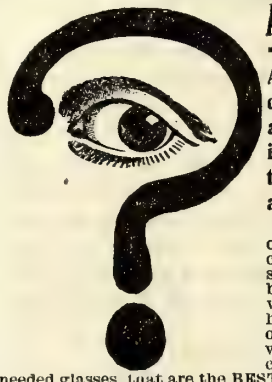
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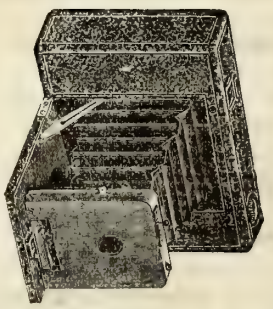
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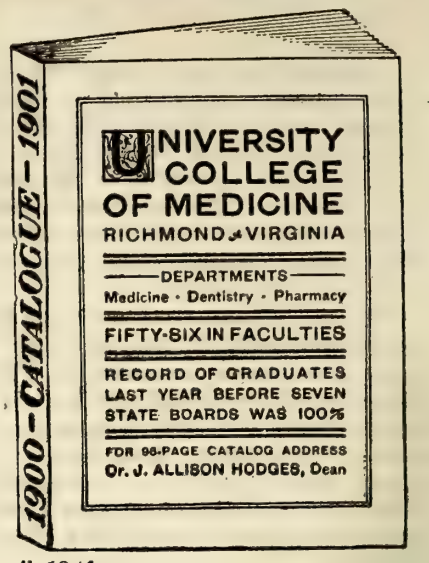
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for October 21, 1900.

TOPIC: "OUR STEWARDSHIP."
Luke 12: 42–48.

Some Plain Lessons.

Jesus taught the people. Sometimes his teaching took hold of them with a vise-like grip, at other times it thrust them as with barbed arrows; but always he had a portion for every soul. He is himself the model Steward, faithful to the end.

I. FAITHFULNESS.—The great lesson of this parable seems to be faithfulness. A steward has his work to do, a work which he understands more or less clearly, and his master to give account to. To superintend a household, to apportion to each his needed food, and to look faithfully and impartially after the needs of all, is a wearisome task, it may be. Trying things will happen. Servants will prove unfaithful; affairs will become entangled. What then? Why, let the steward be constant, patient, faithful; for the master is coming, and he will fittingly reward the steadfast and punish the neglectful.

II. THE TASK.—What is the point of application of this parable with our lives? Are we stewards? There is, first, the daily business to which we are summoned every twenty-four hours. The scholar at school is a steward, and he must not neglect his books nor disobey his teacher. The housekeeper, the breadwinner, toilers everywhere are stewards. All service is to God, in the sight of God. And then there come those tasks of supervision, which are more particularly like the work of the steward. This is the preacher's task, and the teacher's task, and the parent's task, and the task of every one who has servants under him, or dependent ones to minister to. In all these tasks we are enjoined to be faithful.

III. REWARD OR PUNISHMENT.—Happy is the faithful steward, for the Lord will reward him. He will be set over "all that he hath." This is the rule, without any exceptions. "To him that hath shall be given, and he shall have abundance." Wealth increases; learning increases; goodness increases. The reward of well-doing is found in the power to do well still further. But the unfaithful are punished. They are cut off; they are separated; they are thrust aside; their light is put out.

IV. FEW OR MANY STRIPES.—Responsibility is according to opportunity; knowledge makes responsibility. He who knew the Lord's will, and did it not, shall be beaten with many stripes. But he who in ignorance transgresses, shall be beaten with few stripes; both are punished, for both are offenders, but the punishment is graded according to knowledge.

What to Us.

1. We are to watch for the coming of the Lord.

2. Why may he not come in daily experiences of his love?

3. No doubt death makes a vast change in our relations, and it may come at any moment; where will it find us?

4. With most young disciples, it isn't the things they do, but the things they leave undone that distress them.

5. It is sweet to toil with the consciousness that our constant aim is to please the Master, and make our lives acceptable ts him.—Our Young Folks.

Daily Readings.

Monday—Using our gifts. 1 Cor. 12: 14-26.

Tuesday—Talents of silver. Luke 19: 12-26.

Wednesday—Mites. Mark 12: 42-44.

Thursday—The gift of the Spirit. Matt. 6: 1-4; 2 Cor. 8: 12.

Friday—Need of all. Ex. 35: 4-10.

Saturday—God's promise. Prov. 19: 17; Matt. 10: 40 42.

He Knows.

Men loose their ships, the eager things,
To try their luck at sea,
But none may tell by note or count
How many there may be.
One turneth east, another south—
Some never homeward fare;
And then we know they must have sunk,
But neither how nor where.

God sends his happy birds abroad—
They're less than ships, say we:
No moment passes but he knows
How many there should be.
One buildeth high, another low;
With just a bird's light care—
If only one perchance, doth fall,
God knoweth when and where.

—Christian Work.

Spiritual Life.

By all that we morally admire, we are practically bound. To discern an excellence is to receive a trust.—James Martineau.

To love God is our happiness, to trust in him is our repose, to surrender ourselves entirely to his will is our strength. —Charles Beard.

No man, woman, or child, can tell what may grow out of their present fidelity. Perhaps it may be our chief judgment in the other world to learn how much has grown out of our unfaithfulness.—W. H. Channing.

Life is reproduced by sacrifice. The life that is lost is the only life that is saved. The dead self is the only life-bearer. Only the man who thus sinks himself in his cause is remembered as its apostle.—Francis G. Peabody.

Never has the Revelation of God assumed such grand proportions or so grave a charm, such an awful splendor or such penetrating sweetness, as at the present time. And it comes as one, of old, not to destroy, but to fulfill. It takes up into itself the best of all that has been in the Revelations of the past. Jesus is still Immanuel, God with us; he is still the Word made flesh.—J. W. Chadwick.

The intense depth and richness of religious emotion expressed in the Psalms; the moral grandeur and spiritual earnestness of the Hebrew prophets; the serene faith and the unfathomable love of Jesus- the mystic vision and the intellectual might of the great Apostle to the Gentiles—these all have their fainter counterparts, and the true and only key to their deep meaning, in the moral and spiritual experiences which arise in the daily lives of ourselves and our brethren. —Charles B. Upton.

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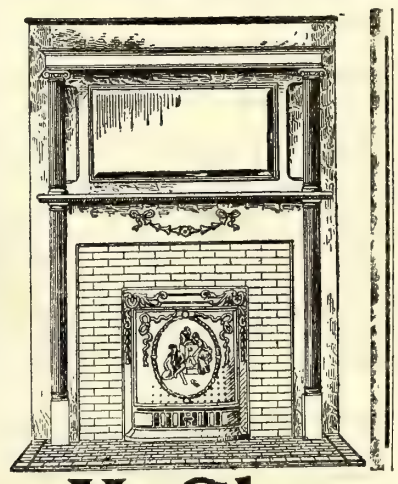
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Railroad Charity.

The relief trains bearing the supplies for the Galveston sufferers, have been operated by the Southern Railway free of charge. There have been four trains to pass over the Southern's line, including The North American trains. The North American is one of the papers in Philadelphia that has been instrumental in securing a large fund, and by the aid of the Southern Railway the fund was spent to the best advantage for supplies in Philadelphia and transported free of charge to Galveston. The railroads are not so selfish after all, and especially has the Southern been good to the destitute in time of great suffering. The railroads are to be commended for their excellent work.—Charlotte Observer.

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QUARTERLY MEETINGS.

CHARLOTTE DIST.—4th Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit, Hebron		Sep	22 23
Charlotte, Calvary		"	23
Derita circuit, Derita		"	23
Monroe station		"	28 30
Monroe circuit, Trinity		"	29 30
Clear Creek circuit, Mill Grove		Oct.	13 14
Matthews station		"	14
Ansonville circuit, Wightman		"	20 21
Polkton circuit, Poplar Hill		"	27
Wadesboro station		"	28
Morven circuit, Bethel		"	29
Lilesville circuit		"	30
Belmont circuit, Belmont		Nov.	3
Charlotte, Tryon street		"	4
Charlotte, Brevard street		"	4
Epworth and Seversville, Epworth		"	7
Weddington circuit, Wesley Chapel		"	10 11
Waxhaw circuit, Waxhaw		"	11 12
Charlotte, Trinity		"	13
Charlotte, Dilworth		"	14

STATESVILLE DIST.—4th Round.

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf		Sept	1 2
Iredell circuit, Snow Creek		"	8 9
Turnersburg circuit, Turnersburg		"	9 10
Mooresville circuit, McKendree		"	15 16
Mount Zion station		"	16 17
Taylorsville circuit, Rocky Spring		"	22 23
Stony Point circuit, Stony Point		"	29 30
Statesville station	Sep 30..	Oct	1
West End	Sep 30..	"	1
Hickory station		"	6 7
Troutman circuit, Vanderberg		"	13 14
Mooresville station		"	14 15
Newton circuit, Friendship		"	20 21
Maiden circuit, Maiden		"	21 22
Lenoir circuit Littlejohns		"	27 28
Lenoir station		"	28 29
Catawba circuit, Bethlehem		Nov	3 4
Caldwell circuit, Grace		"	10 11
Granite Falls station		"	11 12
Statesville circuit, Salem		"	17 18

GREENSBORO DISTRICT---4th Round.

Frank H. Wood, D.D., P. E., Greensboro, N. C

Jackson's Hill circuit, Macedonia		Sept.	1 2
Asheboro circuit, West Chapel		"	8 9
Asheboro station, (at night)		"	9
Uwharrie circuit, Siloam		"	15 16
West Market St station (morning)		"	23
Proximity station (at night)		"	23
St Paul station, (morning)		"	30
Naomi station (at night)		"	30
Wentworth circuit, Mt. Carmel		Oct.	6 7
Ruffin circuit Ware's Chapel		"	13 14
Reidsville station (morning)		"	14
Ramseur circuit, Franklinsville		"	20 21
Liberty circuit		"	27 28
West Randolph ct		Nov	3 4
Pleasant Garden ct., Friday		"	9
Randolph circuit		"	10 11
High Point station (at night)		"	11
Greensboro circuit.		"	17 18
Centenary (at night)		"	18

SHELBY DISTRICT—4th Round.

W. R. Ware, P. E., Shelby, N. C.

Gastonia station		Aug.	11 12
Bessemer City circuit, Bessemer City		"	18 19
Belwood circuit, Kadesh		"	25 26
King's Mountain & Elbethel, Elbethel		Sept.	1 2
Shelby circuit, Sharon		"	8 9
Shelby station		"	9 10
Cherryville circuit, Pleasant Grove		"	15 16
Lincolnton circuit, McKendre		"	22 23
Polkville circuit, Clover Hill		"	29 30
Stanly Creek circuit, Dallas		Oct	6 7
McAdensville station		"	13 14
N Cleveland circuit, Casar		"	20 21
Lowesville circuit, Moore's Chapel		"	27 28
Mountain Island		"	28 29
Rock Springs circuit, Rehoboth		Nov	3 4
South Fork circuit		"	10 11
Lowesville circuit		"	17 18

WAYNESVILLE DIST--4th Round.

F. L. Townsend, P. E., Canton, N. C.

Clyde circuit, Long's Chapel		Sept.	1 2
French Broad circuit, River View		"	8 9
Mills River circuit, Shaw's Creek		"	15 16
Transylvania ct. East Fork		"	22 23
Brevard station, Brevard		"	29 30
Spring Creek circuit		Oct	6 7
Leicester circuit, Camp Academy		"	13 14
Sulphur Springs circuit		"	20 21
Haywood circuit		"	27 28
West Haywood circuit		Nov.	3 4
Waynesville station		"	10 11
Canton circuit, Canton		"	17 18

FRANKLIN DISTRICT—4th Round

C. M. Campbell, P. E., Franklin, N. C.

Cullowhee circuit, East Laport		Aug	18 19
Webster and Dillsboro, Webster		"	25 26
Whittier circuit Olivet		Sep.	1 2
Bryson City station		"	9 10
Bushnell circuit, Maple Springs		"	15 16
Highland circuit, Asbury		"	22 23
Andrews circuit, Andrews		"	29 30
Haysville circuit, Sweetwater		Oct.	6 7
Murphy station		"	13 14
Hiwassee circuit, Notla		"	20 21
Macon circuit, Mount Zion		"	27 28
Glenville circuit, Cashiers Valley		Nov.	3 4
Robbinsville circuit, Robbinsville		"	10 11
Franklin circuit, Iotla		"	17 18
Franklin station, night		"	18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct, Tabor		Sep.	1 2
Salisbury, Main St		"	2
Concord ct, Center		"	8 9
Concord, Epworth		"	9
Concord, Central		"	15 16
Concord, Forest Hill		"	15 16
China Grove ct., Bethpage		"	22 23
Lexington station		"	29 30
Gold Hill circuit, Liberty		Oct.	6 7
Ninwood ct, Wesley Chapel		"	13 14
Lorwood circuit		"	20 21
Salem circuit, Salem		"	27 28
Ivbemarle ct., Bethel		Nov.	3 4
Ivbemarle station,		"	3 4
Mount Pleasant circuit		"	10 11
Salisbury, Church St		"	17 18
East Salisbury station		"	17 18
Spencer station		"	17 18

ASHEVILLE DISTRICT---4th Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville		Sept.	1 2
Bethel		"	1 2
Hot Springs ct Paint Rock		"	8 9
Marshall ct Jewell Hill		"	15 16
Ivy, Beech Glen		"	22 23
Bald Creek ct., Bald Creek		"	29 3
Burnsville ct. Shoal Creek		Oct.	6 7
Swannanoa, Biltmore		"	13 14
Saluda ct Moore's Grove		"	20 21
Hendersonville		"	21 22
Cane Creek ct., Sharon		"	27 28
Old Fort ct., Bethlehem		Nov	3 4
Weaverville ct., Weaverville		"	10 11
Central		"	17 18
Haywood Street		"	17 18

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion, N. C

Marion station, Marion		Aug	19
McDowell circuit, Trinity		"	25 26
Table Rock circuit, Oak Hill		Sept.	1 2
East Rutherford circuit, Salem		"	8 9
Silver Creek circuit, Missionary Ridge		"	15 16
Morganton circuit, Zion		"	22 23
Forest City station Pleasant Grove		"	29 30
Henrietta station, Henrietta		Oct.	6 7
Rutherfordton circuit Centennial		"	13 14
Bakersville circuit Bakers Ile		"	20 21
Elk Park circuit, Thompson's Chapel		"	21 22
Estatoe circuit, Pine Grove		"	21 22
Broad River circuit, Gray's Chapel		"	27 28
Green River circuit, Ebanon		Nov	3 4
Morganton station		"	11 12
Connelly Springs circuit		"	17 18

MOUNT AIRY DISTRICT--4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station		Aug	12
Stokes circuit at Rural Hall		Sept.	1 2
Sparta circuit at Shiloh		"	8 9
Healing Springs ct at Greenwood		"	15 16
Jefferson circuit at Jefferson		"	22 23
Boone circuit at Blackburn's Chapel		"	29 30
Watauga circuit at Union		Oct	6 7
Creston circuit at Creston		"	13 14
Elkin station		"	20 21
Wilkesboro circuit at Wilkesboro		"	27 28
North Wilkesboro ct. at N. Wilkesboro		Nov.	3 4
East Bend circuit at Prospect		"	10 11
Rockford circuit at Siloam		"	11 12
Mt. Airy circuit at Oak Grove		"	17 18
Pilot Mount in circuit at Ebenezer		"	18 19

WINSTON DISTRICT.—4th Round.

P. J. Carraway, P. E., Greensboro, N. C.

Kernersville circuit, Zion		Sep.	29 30
Thomasville station, night		"	3
Madison circuit Bethesda		Oct	6 7
Mocksville circuit, Hardison		"	13 14
Mocksville station night		"	14
Winston circuit, Sharon		"	20 21
Forsythe circuit Lewisville, p. m.		"	20
Winston, Burkhead, night		"	21
Farmington circuit. Bethlehem		"	27 28
Walkertown station Bethleheu		Nov.	2
Winston, Centenary		"	4
Winston, Grace Church, night		"	4
Davidson circuit, Mt Olivet		"	10 11
Danbury circuit, Davis Chapel		"	15
Summerfield circuit, Stokesdale		"	16
Jamestown circuit, Muir's Chapel		"	17 18



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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated July 22, 1900.	No. 38 Daily.	No. 36 Daily.	No. 66 Daily ex. Sunday.	No. 41 Daily.	No. 48 Daily.
Leave Weldon.	A. M. 11 50	P. M 8 58	P M	A M	P
Ar. Rocky Mount	1 00	9 52			
Leave Tarboro.	P M 12 21		6 00		
Lv. Rocky Mount	1 05	9 52	6 37	5 15	12
Leave Wilson.	1 55	10 25	7 10	5 [illegible]	2
Leave Selma..	2 [illegible]	11 [illegible]			
Lv. Fayetteville	4 30	1[illegible] 22			
Ar. Florence....	7 25	3 24			
	P. M	A M.			
Ar. Goldsboro			7 55		
Lv. Goldsboro				6 [illegible]	8
Lv. Magnolia				7 51	4
Ar. Wilmington.				9 20	6
			P M	A. M	P

TRAINS GOING NORTH

	No. 75 Daily.	No. 65 Daily ex. Sunday.	No. 39 Daily.	No. 40 Daily.	No. 48 Daily.
Lv. Florence...	A. M 9 5		P M 3 35		
Lv. Fayetteville	12 20		9 41		
Leave Selma..	1 50		10 54		
Arrive Wilson	3 35		11 33		
Lv. Wilmington		A M		P.M 7 00	A.
Lv. Magnolia				8 30	11
Lv. Goldsboro		4 50		9 3	12
Leave Wilson	P. M 3 35	5 33	A M 11 33	P.M. 10 45	P. 1
Ar Rocky Mount	3 30	6 10	12 07	11 23	
Arrive Tarboro		6 46			
Leave Tarboro	12 21				
Lv. Rocky Mount	3 30		12 07		
Arrive Weldon	4 [illegible]		1 00		
	P. M		A.M.	P. M	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m. arrive Fayetteville 3 4[illegible] p m , leave Fayetteville 3 45 p m arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 [illegible] m. arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 [illegible] p m

Connections at Fayetteville with train No [illegible] at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Buffalo more railroad at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch leaves Weldon 3 55 p m. arrives Kinston 7 5[illegible] m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday

Trains on Washington Branch leave Washington 8 10 a m and 2 30 p m. arrive Parmele 9 [illegible] m. and 4 00 p m , returning leave Parmele 9 2[illegible] m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., arrives Sunday 9 00 a m., arrives Tarboro 10 10 a m., 1[illegible] a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m arrives Smithfield 6 40 a m. Returning leaves Smithfield 7 45 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:0[illegible] a m., 3:40 p m.; arrive Nashville 10 [illegible] m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m. Nashville 1 [illegible]:45 a m., 5 25 p m., arrive at Rocky Mount 12 10 a m. 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4 [illegible] p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed No. 6
Lv. Chester,	8:10 a m.	7:50 a m	[illegible]
" Yorkville.	9:15 a m.	9:52 a m	[illegible]
" Gastonia	10:13 a m.	12:35 p m	[illegible]
" Lincolnton	11:03 a m.	2:15 p m	[illegible]
" Newton.	11:52 a m.	3:32 p m	[illegible]
" Hickory	12:15 p m.	5:50 p m	Lv 9.00 a
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed No. 63
Lv. Lenoir	4:30 p m	[illegible]	1:30 p
" Hickory	5:35 p m	5:30 a m	4:25 p
" Newton	6:05 p m	8:30 a m	[illegible]
" Lincolnton	7:00 p m	9:18 a m	[illegible]
" Gastonia	8:15 p m	11:10 a m	[illegible]
" Yorkville	9:21 p m	1:12 p m	[illegible]
Ar. Chester	10:31 p m	5:15 p m	[illegible]

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E. Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, make close connection at all junction points.

L. T. NICHOLS, Gen Man.
E. F. REID Auditor
Chester, S. C.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

MARIAN'S "THINKING."

A Barton Story.

BY MARY A P STANSBURY

The Barton First Church folk have a great pleasure in prospect Lucy Belle is coming home from China next summer, for what she calls a "rest years" Nobody who knows Lucy, however, has the least idea that her "rest" will be anything else than that sort of wholesome change of work which is so much more restoring than mere inactivity.

"Don't think that I can leave my girls," she wrote to her old friend Marian Lee, who has been for years Mrs John Dysart—"even to come to you whom I love so dearly. I shall bring them all with me in my heart, where they need pay no passage money. And then I mean to introduce them to you one by one. If only you could see them through my eyes, you would surely love them as I do, and think them beautiful too. I blush to remember how all alike they seemed to me at first, with their smooth, old-goldy skins and oblique almond eyes. But now each has her own clearly marked individuality, and—truly—I have never seen more attractive faces than some of these. It is wonderful to watch their expressions change with the development of brain and heart, to mark the dawn of the soul-light in their eyes, to see the divine ideal begin to appear—that which, as has been beautifully said, 'God meant when He thought of them first.'

"But oh! what breaks my heart, is the having to turn away so many more of these poor children simply because we have not room to shelter them. Remember, with them it is not the choice of one school or another. Our refusal closes against them their one door of opportunity. Do not the wood and stone of the world belong to God as well as 'the cattle on a thousand hills?' If only the Christian people would give Him back a little—just a little—of His own!

"So I am hoping great things from the Twentieth Century Thank-offering for the building fund Two hundred thousand dollars is a good deal of money, but the Woman's Foreign Missionary Society has never yet thoughtfully and prayerfully undertaken anything to find it an impossibility. And after all, what is it but a pittance in proportion to what it can be made to do? Estimate, if you can, what a Christian home represents in your own land, but you must multiply it by infinity if you would compute its worth here."

Marian read the letter at the close of an eventful day. And thereby hangs a simple tale.

John had dared to ask Marian to marry him, as soon as he was sure of his position at Brown & Brown's, while as yet he had nothing but youth and health in bank. And Marian, with the fine responsive courage of love, had not feared to accept the proposal. Many a young pair in similar circumstances would have sought out a boarding-house, but these two would be satisfied with no such travesty upon home-making. So they leased a cottage, furnished it modestly, and set up therein their Lares and Penates.

Marian, with account book and pencil, carefully parceled out their fixed income to cover the various items of rent, living expenses, clothing, books and pleasures, benevolences, and last the steady little fund of savings for the "rainy day."

"Though there isn't a cloud as large as a man's hand in all our sky!" she laughingly declared.

To say that John was proud, is but a mild expression of his immense satisfaction in his little wife's executive ability and wise management.

'Now, see here, Marian," said he, one evening, looking into the bright face bent with his own over a long column of figures, 'this business of my overlooking your accounts is nothing more than a bit of fiction—delightfully flattering to my self-esteem, of course—but without the slightest foundation in expediency. Why, sweetheart, if I were running things, we should have been absolutely in debt by this time, instead of gloating over this tidy little surplus."

"Nothing troubles me but the rent, John," said Marian. "I positively grudge that. Such a great slice off your hard earnings every month, and yet bringing us not a day nearer a home of our own!"

"Dear me!" said John, gazing around in mock dismay. "Here have I been laboring under the pleasant impression that this was our own home! Don't tell me that is fiction too!"

"You silly boy!" laughed Marian. "Do you know that I believe my ancestors must have been 'lords of the manor,' the instinct of a householder is so strong in me. Only it isn't a castle I want—just a pretty, cozy little house, every bit ours. And so I've been thinking—"

"Ah! something cut and dried already! Go on, my general—

A soft hand stopped his mouth, as Marian continued stoutly.

"I've been thinking about that little lot of ground that grandpa left me—my sole patrimony, you husband of a dowerless wife! It lies a little out of the village, to be sure, but as it is right on the Brookville trolley-line, that needn't matter. And, by paying every month into the new Building and Loan Association only half as much again as we are paying now for rent, we could build a little cottage and own it—absolutely own it, John—in five years!"

"Bravo!" cried John, catching her about the waist, and whirling with her around the room. "Produce your plans this moment! I'll warrant you have your architect engaged already!"

"O John! will you never be serious? I am in earnest—really and truly!"

John caught the little tremulous note in her voice, and sobered instantly.

"And you are always right and wise," he said gently. "Go on thinking, dear, and I will try to think with you."

The materialization of the combined "thinking" was the pretty house, on which, just five years later, the last payment was made. Marian had made the day a real festival. There had been a dainty little dinner to which, by special indulgence, a tiny maiden, named Lucy Bell Dysart, had been allowed to sit up. Afterward, amid fantastic ceremonies, the released mortgage had been laid upon the brightly-glowing grate, and had vanished in flame up the ruddy chimney-throat.

"It has been a long pull, sweetheart," said John, "and it is really you who have borne the strain of it. But it is happily over now. No more skimping of the 'clothing' and 'books' and 'pleasures' columns for you now, dear! And as for me, there's no king on earth so rich and happy as I, who own wife and child and home!"

"But it hasn't been so hard after all, John!" answered Marian. "We've had everything we really needed, and some things that we could have done without. If we have had to cut some corners, they have been mostly ornamental ones. I could cheerfully have saved for another five years and felt myself more than repaid by the joy of tonight."

So they talked on until the little Lucy's head dropped upon her mother's tender arm, and the fire light touched her silken curls of gold.

Suddenly John gave a little start:

"There's a letter for you in my great-coat pocket, Marian. Our festivities put it quite out of my head."

"From Lucy Bell!" cried Marian as he put it into her hand. "Dear old Lucy! It only needed a message from her to make this day perfect!"

So it happened as I said in the beginning, that Lucy's letter was opened at the close of an eventful day.

After Marian had read it through aloud, she sat a long time without speaking—the thin, foreign paper rustling under the unconscious touches of her restless fingers.

"What is it, dear?" asked her husband at length.

She turned toward him with an impulsive motion.

"John, dear, I've been thinking—"

"Yes, my love"—with a tender smile.

"For five whole years we have been paying a stated sum every month for a house of our own It has cost us some self-denial, but no suffering. Can't we go on just one year longer in the same way to help build one for the Lord?"

She looked so pure and beautiful—so madonna-like, holding her child against her breast—that an expression almost of reverence overspread the strong man's features. He took the lovely, appealing face between his hands and kissed it.

"My darling," said he, "you shall decide."

Thus far I have told the simple story of Marian's "thinking." But the atmosphere of the Barton auxiliary has proved so favorable to thought-transference that by this time, almost every other member of it is thinking too.

The Harringtons, for example, have so long been "going to build the veranda which alone is needed to make their little house "perfect," that there is a proverbial saying in Barton of any especially improbable thing, "Oh! that will come to pass when Cora Harrington gets her veranda!"

"However, "all things come to those who wait." The other day, Harrington came hurrying home, ran upstairs two steps at a time, like a boy, and threw a cheque into Cora's lap.

"Conscience-money, Cora dear! That old debt of Wilkie's, outlawed long ago—do you remember? He has paid it—principal and interest. Now you shall have your veranda as soon as you like."

But, on her way, that same afternoon, to call on Mr. Bentley, the builder, Cora stopped at Marian Dysart's, and—went no farther.

That night, she had a long talk with her husband, and next morning, the check was cashed and halved. One portion was deposited in the bank to the credit of the once more elusive veranda, and the other set apart as an offering to the missionary building fund.

These gifts of the Dysarts and Harringtons will perhaps prove the two largest single contributions of the year. But there are to be many lesser ones.

Mary Wynne has decided to give up her seaside-month this season.

"I am so perfectly well again," she says, "that it will be a real pleasure to make the cost of it a Thank-offering."

Anne Greyson, the piano-teacher, has one "Building Fund scholar," the income of whose lessons is kept religiously separate from the rest of her carefully-apportioned earnings.

"Dear Mrs. Hatton, won't you please give me a missionary order?" begged Helen Clair, who paints so prettily on china.

"If it were just for myself, I absolutely could not afford it now," answered that gay little lady. "But—as it is—you shall do me a half-dozen pansy plates. You will have the work, you see—the missionaries the money, and selfish I—the china!"

"What can I do?" asked old Miss Sophronia Wilson plaintively. "I haven't a thing that can be turned into money."

"Your garden, Aunt 'Phrony! The loveliest in all Barton!" cried little Dorothy Dean. "Don't you know that old-fashioned flowers are all the rage nowadays?"

"But there is no market here, and how am I to get them to the city, you daft child?"

"Oh auntie! If you would only let me see to that! Then I could feel that I was helping just a little!"

So—let me whisper—when you buy your dewy bunch of pinks, or sweet peas, or bachelors buttons, at the corner of T—— Place, next summer, you will be working with Aunt Sophronia and Dorothy.

Sacrifices and labors such as these, whether small or great, will leave no dearth behind. This is the scattering which "increaseth"—the casting on the waters of that bread which returns to nourish one's own soul.

And what will Lucy Bell say if the Building Fund offering of her home auxiliary should reach—as even now it seems almost safe to predict—the thousand-dollar mark?—Woman's Missionary Advocate.

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300 Hernondo St., Memphis, Tenn.

A Card.

This is to certify that I used Dr Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars. H. A. BEALL.
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

"I have been reading your letters in the NORTH CAROLINA CHRISTIAN ADVOCATE with some interest, and I think I have been benefited. I have 15 or 20 acres of upland with a light gray soil, and the clay open in some places and in others tight and spouty. The native growth is post and white oak. Wheat will not fill on the tight clay land. It is tough. Would be glad if you can tell me a way to get wheat to fill on this land. I have used manure and wood ashes on these spots with no benefit. Land is in the western part of Davie county." It is hard for me to advise in regard to land I am not familiar with without more definite information. I am inclined to suspect that these "tight" places are basins that need drainage. It is not probable that your Davie county land needs potash very much, and manure would incline it more to straw than grain. So far as its needs in the way of fertilizer are concerned I am of the opinion that to perfect the wheat you need more phosphoric acid than anything else. Hence I would advise you to use acid phosphate liberally on your land. If you farm right and make a good rotation you can make that land bring the maximum crops of wheat with the use of nothing but the acid phosphate. But to do this you must grow clover and peas and abandon the putting of the same crop year after year in the same place. The restoration of vegetable matter in the soil will do as much toward the improvement of the tight clay as anything else.

From Surry county: "I have ordered some Hairy Vetch seed, and want to sow a few acres to mow in the spring. I do not know anything about the plant, but notice that you recommend it. How much seed per acre, and how to sow it? I shall also sow a lot of rye for spring mowing and will follow both with corn. Would it be better for me to sow vetch entirely, and leave off the rye? Your advice in the past has benefited me. My wheat crop this year was 417 bushels on 21 acres. My corn will make 30 to 40 bushels per acre on upland and many fields near it will not make over 2 to 5 bushels." I am glad to know that in the efforts I am making to serve the farmers I hear and there strike one, who follows advice and succeeds. In that beautiful valley of the Yadkin, I have often noticed that the wide bottom lands are cultivated year after year in corn, and that the crops are seldom near as large as they should be on land of that character, while nearly all of these lands are capable of a high production of wheat and corn and hay and the feeding of great herds of fine cattle. In fact it looks as though it was designed by nature for a stockman's paradise. And yet year after year the owners grow corn and sell corn instead of selling at a greater profit what the corn would make along with pea vine hay in the shape of fat cattle. It is almost impossible here to get a piece of decent beef, while all that Piedmont country could produce all the beef and the finest of beef at a profit that would put the present farming to shame. And yet right in your adjoining county of Stokes when our State veterinarian at a Farmers' Institute asked the farmers how much it would benefit them financially to get rid of ticks and to have the cattle quaranteen line moved so that they could ship their cattle north at any time, they answered not much, for they had no cattle to ship. If there is any part of the state where fine beef cattle would pay it is right along that valley of the Yadkin. I am glad therefore that you are getting interested in leguminous crops, and the growing of forage. There is no doubt that the Hairy Vetch will, not only give you forage immensely better than rye, which is the poorest kind of feed, but it will increase the corn crop largely. As yet the seed is too high priced for farmers to use it very largely. We paid $4 per bushel here in Raleigh a few days ago, and the seedsmen advised the sowing of a bushel per acre, but I do not think quite so much is needed. I shall sow two bushels on about three acres. The plant seeds so freely that the seed must soon become cheaper. If you allow some of the pods to ripen they will seed the land and the crop will come again next winter without further sowing. There is no danger of its becoming a weed, as it grows only in winter. It will be better for you to sow the whole land with vetch and sow some rye with it, not for the rye, but for the help the rye will give in holding up the vetch, which is inclined to get tall and tumble about if sown alone. I am waiting now for the land to get soft enough to plow and will sow as early as possible in October. I am of the opinion that it would have been better to have sown late in September had the drought permitted it.

From Iredell county: "Will it be safe to feed threshed barley whole to horses or will the remaining broken beards injure them in any way. I have been told that it is dangerous? Will it pay to raise barley at 30 bushels per acre as a substistute for corn at 20 bushels per acre with ordinary seasons?" I would be afraid to feed barley with broken beards to horses either whole or crushed. It may pay to grow barley as a substitute for oats of you sow smooth headed barley, but there is no grain to take the place of Indian corn in American agriculture. But any farmer in Iredell county ought to be ashamed to say 20 bushels of corn per acre, when any sort of good farming on Iredell land ought to make it bring 50 to 75 bushels per acre. Farmed in an improving rotation you should not only get a great deal more than 20 bushels of corn per acre, but more than 30 bushels of barley or oats. I know land which is naturally no better if as good as Iredell land, which makes 75 bushels of winter oats per acre and the owner got two tons of cow pea hay from the same land after the oats were off. And this was in western North Carolina too.

A merchant writes from Bladen Co. "Our farmers are asking what kind of fertilizers are best for oats. They have been using cotton seed, but the seed are now so high they prefer using some other fertilizer. Would like some information on this subject. We are cutting our peavines. Kindly let us know if it is best to plow the land as soon as we get the vines off?" It is the same old inquiry: "What fertilizer to use." Our farmers have gotten into such a habit of using fertilizer for every crop sown or planted that this inquiry is the burden of most of the letters we get from them. If they had been feeding stock and growing peas and had put their corn on a manured pea stubble, there would be no need for fertilizer on the oats or wheat following the corn. If the oats are sown after a pea crop has been cut from the land, on which acid phosphate and pot ash had beeh used, there would be no need for fertilizers on the oats, and the crop of pea hay would have been greatly heavier. But there are few of your farmers who have faith enough in their land to fertilize peas, and hence they are in need of fertllizers for their oats. They do not feed one tenth the cattle they should and could feed with profit, hence the land is not manured as it should be. There is little profit in the direct use of fertilizers on oats or of complete fertilizers on corn either. But in regard to the inquiry as to the proper fertilizer, I am glad that cotton seed is too high to use for it never should be used till after the oil is extracted. Cotton seed meal is a valuable source of nitrogen and the oats crop needs nitrogen especially. But it could be better furnished by peas or stable manure. But in the absence of these I would advise a mixture of 1200 lbs. of acid phosphate, 700 lbs. of cotton seed meal or fish scraps, which can be had in New Berne or Wilmington, and 100 lbs. of muriate of potash to make a ton. Use 300 lbs. per acre. In regard to plowing the pea stubble after cutting the hay we would say plow it if you intend to sow a winter crop on it. If not, let it stand till spring. It will be better to plow and sow a winter crop as green vegetation prevents the loss of nitrogen in the winter rains. We have always here more rainy than freezing weather and land left bare in winter will lose fertility faster than in the summer cropping. No land in this climate should be left without a green cover in winter. We are about to sow Hairy Vetch on our pea stubble to keep up the improvement we have been trying to get from the peas, and we expect to get a good crop of hay in the spring in time to put the land in other crops.

From Guilford county: "How much and what per cent. fertilizers will it be practical to use for wheat on land that made 20 bushels of wheat per acre the past season Land was sown in peas after the wheat was cut. Also what to use for wheat on corn land which had a light dressing of manure, and had peas sown among it at last working. Corn was cut and bound with machine and shocked in the field and land prepared with disc harrow. What is the best distance to set raspberries and blackberries, and should they be cultivated or mulched with straw. I thank you for the good your advice has done me in the past." Here is evidently a man who is getting out of the ruts, for he cuts his corn with the binder and sows peas. But do not assume that because you grew 20 bushels of wheat per acre this year that you can keep on growing wheat on the same land every year. It is all right to grow one crop in this way after you have put the land in peas, and if you had given the peas a good dressing of acid phosphate you would not need to put any fertilizer at all on the wheat. As it is I would use on both pieces of land only acid phosphate and would use it at rate of 400 lbs. per acre. After the peas, I do not think you need on your land anything else. But hereafter fertilize the peas and they will do the rest.

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Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A.L.	*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		3 22 a m	3 36 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*6 53 a m	*9 12 p m
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L	*8 18 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No. 402.	No. 38
Lv. Atlanta, S A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar. Hamlet, S. A. L	*11 10 p m	*7 45 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L	*12 02 a m	*9 00 a m
Ar. Raleigh	3 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 35 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn.RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

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OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

HENDRIX —William A. Hendrix was born Sept. 15th, 1841, and died Oct. 4th, 1900.

He was a member of the Methodist Episcopal Church, South, from Sept. 22nd, 1862, until his death

Jos J. EADS.

China Grove, N. C., Oct. 3th, 1900.

JENKINS.—Laura C. Long was born Dec. 12th, 1868. On the 7th of June, 1888, she was married to Jacob A. Jenkins. After twelve years of happy married life, on the 21st of August, 1900, she left this world for her home above. In her immediate family, she leaves a husband and infant child.

Thus God the Great Architect has completed the earthly part of her life in so short a time and taken her io the unfettered world of spirit, where, unhindered by the flesh, she shall become more and more like him.

It were unkind to wish to keep her here longer than God saw was necessary for the development of her character. Her earthly life has been fulfilled, her heavenly life has begun.

May the veil that separates the temporal from the eternal, the material from the spiritual, the earthly from the heavenly, grow very thin to the husband and relatives who are left behind, so that they may realize that she is not dead but transformed, and that she is awaiting them, more vividly and gloriously alive than ever before.

G. T. ROWE

The October number of The American Illustrated Methodist Magazine presents a varied and interesting table of contents. "The Story of Our New Island Possessions, as Told by Pen and Camera," is given first place, and recites some of the adventures of Jose de Olivares, author, and Walter B. Townsend, artist, in gathering material and views for their recently published book, "Our Island Possessions." The story is illustrated from photographs of characteristic scenes in Cuba, Porto Rico, Isle of Pines, the Hawaiian Islands, and the Philippines. Bishop Charles B. Galloway contributes a valuable historical article, "Aaron Burr in Mississippi." The career of the fascinating Burr, traitor though he was, is interesting to all readers of American history.

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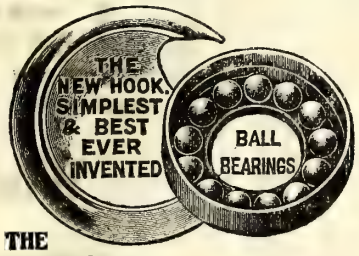
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NEWS OF THE WEEK.

WEDNESDAY, Oct. 10.—The cigar makers' strike at Tampa has been settled———The Brotherhood of St. Andrew convenes in Richmond, Va.——— Secretary Long and the armor plate men have another conference———The trustees of the Catholic University of America hold their annual session——— It is thought the United States will eventually purchase the Danish West Indies———The American troops have arrived at Taku, whence they will sail for Manila———The national conference of Episcopal church workers among negroes is in session in Raleigh———The Association of Passenger Agents, in annual session at Old Point, elects officers and adjourns———It is thought the Oceanic suffered no serious damage from her slight grounding on the Irish coast ——— Sir Thomas Lipton challenges the New York Yacht club for a series of races for the American's cup———Youtsey remained in a comatose condition all yesterday. His physicians say he is in a very critical condition——— Laura Carroll is a woman of Chicago who is said to have been one of the victims of the insurance swindle conspiracy——— In Fort Wayne, Ind., last night a party of roughs threw a number of stones into Roosevelt's carriage, one hitting him ———At Lloyds the German ship Louise from Tampa is posted as missing, and the British bark Nith from same port as overdue———The barge Edith Hawes, in tow of the tug William S. McCauley broke loose near Fryingpan shoals on the 9th instant in a heavy gale———In his report of the recent naval maneuvers of the North Atlantic squadron Captain Folger speaks in high praise of the Holland's work———England has ordered 10,000 more troops to Hong Kong on account of information of a contemplated general uprising in southern China——— Mr. Bryan replies to the letter of Assistant Secretary Meiklejohn defending President McKinley's sanction of the treaty with the sultan of Sulu———At the Oneida colliery in the anthracite coal region a conflict occurs between sheriff's officers and strikers in which one of the former is killed and one of the latter fatally wounded. Others are also wounded———Schreiber the Elizabethport, N. J., bank defaulter,is short over $100,000. He lived in New York with a woman named Emma Smith under the name of Mr. and Mrs. Hart. He spent $75,000 on her in the last year. He has not yet been caught.

THURSDAY, Oct. 11th—Youtsey was better yesterday, but still in a stupor——— The governor of Porto Rico makes his annual report———Wilson Democrats form a Julian S. Carr club, with 110 members———England and China are both assembling troops in Southern China———Ex-President Harrison's statement does not frighten the Democrats ———The striking miners' convention meets today. It is thought they will not accept the proposition of the mine operators———While America and Great Britain are Japan's natural allies, she will not turn to Russia for an alliance should the former turn the cold shoulder to her———At Matanzas in a fight between American soldiers and Cuban police one of the former is killed. There is much excitement———A New York man puts $10,000 in an envelope, marks it $5,000 and sends it by express to Savannah. When it reaches its destination the envelope contains only $5,000——— The courts of Manila presided over by Filipinos have become a scandal. Justice is an article of traffic, and the justices, who collect on an average of $12,000 a month in fines, account for about $100. Prisoners buy their freedom and others are imprisoned without trial.

FRIDAY, Oct. 12th.—W. J. Bryan spent yesterday making speeches in Ohio ———Senator Jarvis withdraws from the senatorial contest———The battleship Wisconsin makes a fine record on her trial trip———President Powell is expected from the Order of Railway Telegraphers———The President has begun work on his annual message to congress ———There have been 113 cases of yellow fever in Havana since October 1st ———Roosevelt wound up his Indiana campaign with 11 speeches yesterday ———Mr. Cleveland says his views on the financial question are the same now as in 1895———Considerable alarm is felt over the condition of the Dowager Empress Frederick———Youtsey was still in a stupor yesterday. His doctors think he can face the jury today——— Adlai E. Stevenson spoke in Hagerstown, Md., last night. He was given a grand ovation———The Brotherhood of St Andrew, of the United States, will hold its next convention in Detroit———At Bainbridge, Ga., Patrick Kilkary, an actor, committs suicide by taking 40 grains of morphine———The vote in the hall of fame contest by the senate of the New York University was concluded yesterday———At Key West, the ex-fire chief without any apparent reason, shoots and kills a woman named Knowles ———Gold to tbe amount of $2,750,000 is engaged in Europe for shipment to this country and $900,000 is to come from the Klondike———The coroner's jury at the Kate Scharn murder say that she came to her death by strangulation at the hands of some person unknown ———The striking miners' convention assembled yesterday. No action was taken regarding the operators' proposition to increase wages. The general impression is that they will first demand the redress for other grievances ———All the goods of Mrs. Hart, the woman with whom Schreiber, the defaulter lived, have been taken to a storage house by the sheriff. Mrs. Hart says all these fine things were given to her by other friends than Schreiber, and a sensation is anticipated when she makes a full statement.

SATURDAY, Oct. 13th.—Filipino troops attack American troops on the island of Panay———The Methodist orphanage at Raleigh, will be opened this week ———Joe Patchen lowers the track record for a mile, but not his own record ———The Carlisle Indians defeat the University of Virginia in a game of foot ball———Youtsey's condition is still critical. He has not yet recovered from his stupor———The roster of the North Carolina troops in the Spanish war is issued by the adjutant general———The tugs with the steamship Maine reach Newport News safely, after a rough trip from New York———The populist national committee gives out a forecast of the presidential vote, showing Bryan's election———The committee of investigation decides that it will take $400,000 to rehabilitate the old ship Constitution ———A detective thinks Schreiber, the defaulter, was in Dover, Del., a few nights ago. He is on the fugitive's trail ———The Brotherhood of St. Andrew held its last business session yesterday. All the old officers were re-elected——— Thousands of pounds sterling of damage is done to shipping and docks by a chain of accidents in the river Mersey——— There are two distinct rebellions in China, and although one is opposed to the government, it is also opposed to the powers———The President will recommend to congress the payment for the murder of four Italians at Tallulah, La., about two years ago.

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College Message

NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., OCTOBER 24, 1900. VOL. XLV., NO. 43.

MISSIONARY DEBTS.

MEN SAID.

We would give to the Lord if he gave us more,
But the times are hard, and the world wants war;
The mouths of our cannon are yawning for gold;
The Lord must wait till the ships are coaled.
His armies must shift for themselves this year,
For our own boys need us, and they are near.
Our taxes are rising, and profits fall:
The news and the noise and the bugle call
Have made us deaf to the still small voice,
The debts must stand; it is not our choice.

GOD SAID:

My world is larger than yours this day;
My armies march when yours delay,
Where the smoke is thickest the light shines clear,
And my captains know not the name of fear,
Are your pleasures greater than black men's pain?
Is your ease the price of a dark world's stain?
Must you wear soft raiment and have your pleasure,
And lavish on silken flags your treasure,
While my prophets lack for the needs of life,
And my flag droops tattered above the strife?
There are left some faithful stewards still
That heed not the passing good or ill,
But serve me steadily day by day.
I can call on them in your long delay.
If one yields her life to set you free,
Will you take light heart in the year to be,
And take your ease as you long have done,
Waiting once more till the year is gone?
Or shall this gift, of life and death,
Shame your neglect and quicken faith?
See, your debts are lifted and you are free:
Then live like men in the year to be.

—Gospel in all Lands.

SEEK YE first the kingdom of God and his righteousness and all these things shall be added unto you. In other words, everything that is good in the world may be had if we place God first; nothing that is good in the world if we place the world first.

THE CHIEF talent that every true Christian possesses is the knowledge of God. Well may we each ask, "What am I doing with that talent? Have I ever led another soul into an experimental knowledge of Him? Am I making any sacrifice to send that knowledge to the ends of the earth?"

THE GREAT Ecumenical Missionary Conference has come and gone. That memorable event, said to be the greatest since Pentecost, has transpired in vain for you and me, if we do not today feel a quickened interest in Missions; if we do not give more this year for the evangelization of the world than we did a year ago. How is it with you, dear reader?

WE CALL attention to a communication in our Missionary columns, page 13. Though written by a good sister in Texas, its application may not be limited to that Conference.

THE CONFERENCE of Missions that met in New York city a few weeks ago requested that the week commencing Oct. 28, be observed as a special week of prayer for the Lord's work in China. Were the whole church to respond heartily to this request, what might we not expect from it! The least that should be done is that each individual Christian, in his own closet, daily, make this work a special object of earnest prayer, that God will speedily open the way, and that the Church may hasten to enter with multiplied forces. We believe that God is speaking to us in the horrible occurences that have taken place in that land as He has not done in many a day. The stories told by those who escaped the cruel hand of the Boxers may stir our deepest emotion, but unless the result of that emotion be to make us more missionary in spirit, it will make us really less Christian. We may think that the blood of the martyrs will in some vague way help the cause of Missions, but the question we cannot evade is, "As far as I am concerned personally, shall the blood of these martyrs be in me the seed of new consecration to the Master, a larger liberality to His cause; shall their heroic lives, their fidelity even unto death, put to shame my own selfish, self-centered life, and make me aspire to higher, nobler aims in living?"

The spirit and purpose of the surviving missionaries themselves is voiced by Secretary Judson Smith who, at the recent meeting of the American Board in St. Louis, said: "When we went to China with the Gospel it was to stay and to conquer; and nothing has happened to change our purpose. We have met a stunning blow; great losses have come upon us, and a temporary check, but it is no crushing disaster. All the voices of earthly wisdom, and all the trumpets of the skies, and all the examples of Christian history, and the blood of our martyred dead, summon us to greater deeds, until the night is gone and China is won."

"MISSIONARY success," says Amor R. Wells, "is not getting a large number of men into the church. One man with his soul on fire for God is worth a nation of lukewarm Christians.

It is not raising a lot of money, unless zeal and prayerful devotion go with the money.

It is not reading missionary books, if the reading is done from mere curiosity, or to obtain knowledge of strange peoples and customs.

It is not planting many churches, opening many schools, setting to work many native teachers unless the Holy Spirit dwells in the midst of all these activities.

Missionary success is the flame of Christian love "catching" in other lives. It is the spirit of self-sacrifice seizing upon pocketbooks. It is the capture of intelligence with the needs of the world. It is patient waiting, sure of a harvest in God's best time. It is willingness to go wherever God wants, suffer whatever God permits, fail as long as God finds failure necessary for final triumph. It is invincible courage, unconquerable trust, unquenchable ardor. And it is victory at the end—the whole round world for Jesus."

OFTENTIMES a minister grows discouraged because special revival efforts have resulted in the conversion of but few souls. If, however, his preaching has been of a high evangelistic type, the best fruits thereof are to be found in the broadening of the spiritual life of Christians themselves. Such preaching is apt to be searching, direct, practical; it appeals to the conscience and raises the most vital question of human life, the choice of masters, the choice of worlds, and cannot be fruitless. A good woman said to her pastor recently, "I am afraid I have been a little selfish in my enjoyment of our protracted meetings, but I do so like to hear fundamental evangelistic doctrines presented with clearness, earnestness and power as you have been doing. It has given me clearer conceptions of truth, deepened my own convictions, strengthened my faith, brightened my hope and inspired me to larger service in the Master's vineyard. I have rejoiced to see the power of the Spirit to arrest men's thought, to convict them of sin, to make them tremble under the consciousness of guilt and condemnation, and break them down in contrition and true repentance; I have rejoiced still more to see the tender love of the Saviour in speaking peace to their troubled souls, and putting new life, new desires, new purposes into their hearts. I do love Him more and I want to serve Him better. I am sure I shall henceforth be ready to respond heartily to any calls for church work—to let the Master use whatever gifts or graces I may possess, as He will, to His honor and glory." The revival that produces results like this is the revival that is most needed. Why should it not be going on all the time?

OUR Canadian brethren have recently inaugurated a Twentieth Century Evangelistic Movement, and October 14th was the opening day of the campaign throughout the church. The general superintendent has issued a stirring appeal for the vigorous, united effort of preachers and people for the salvation of men. The editor of the Christian Guardian has a word of wise and tender counsel for ministers in this connection which we quote as follows:

"Dear brethren, the coming revivalmay start in any church member's heart, or in any closet or cottage, or in any home or small gathering for prayer. Why may it not begin in your heart and home, and begin now? Surely we are not in the Lord's vineyard merely to eat grapes. Surely we are not shepherds of the flock merely to feed on the fat Our business is to tend and to strengthen the vines and branches, and encourage and increase the fruit. Why may we not have the Heavenly Husbandman's pruning and purging, promised in John xv. 2, that we ourselves may bring forth more fruit? Then, for sure, the revival has commenced with us. Surely our business is to be "fishers of men," and "feeders of the flock." We are crowding the Saviour's varied metaphors together that we may realize how anxious He is to have us enlarge and strengthen his kingdom. He says to us:

"Follow me and I will make you to
become fishers of men."

We are not to be merely makers of tackle or nice rods or merry reels or sharp hooks, but actual and successful fishermen—not makers of sermons or essays or full collection-plates, but "fishers of men." Oh, the joy of turning one person from the world or the flesh or self to God.

Christians are not made by force or by machinery, but by persuasion, by constraint, and not by compulsion. Jesus Christ draws, he does not drive; he constrains, but does not compel; he reasons and urges and invites, but does not force. Christians are made by contact of reason with reason, of conscience with conscience, of emotion with emotion, of will with will. Can we not press the appeal with enkindled spiritual powers, with new tenderness and wisdom and zeal, and thus win men? Then for sure the revival has commenced with us, and we shall outshine the stars.

Jesus Christ is anxious not only that we should win men, but also that we should "feed the lambs," and "feed the sheep" We should take these responsibilities and privileges into our closets, and talk to Jesus about them. If He is interested in us more deeply than we have ever realized, would it not be well to spend some time in considering this truth? Read the prayer of Jesus in that holy of holies, John xvi. and xvii., and think of how his heart is burdened and burning with desires for us. Dear brethren, we cannot preach effectively any larger or richer or stronger Christ than we know and experience and incarnate. Oh, let us remain with Jesus more, until we can say with John, we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

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To all new subscribers who will send us their names this month we will send the ADVOCATE to them until Jan. 1, 1902, for the regular price, $1 50. Those who cannot conveniently pay the cash can send the money to us by Nov. 21st—the first day of Conference. By this arrangement persons will get the proceedings of two sessions of the Conference.

CONTRIBUTIONS.

Christian Tranquility.

BY EDWARD JUDSON, D. D

In the writings of Isaiah we have frequent allusions to the potter and his wheel, as in that familiar passage of exquisite beauty—a strophe from a post-exile hymn: "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee"; or, as more exactly rendered: The soul whom thou dost sustain, thou wilt mould into perfect peace; because he trusteth in thee. There is no word of Scripture more replete with Christian tranquility The believer is the formless lump of clay. Jehovah is the artist. The out come is an exquisite vase, bearing the legend, Perfect peace. But there are two conditions essential to this glorious result. The potter must sustain and fashion the lump of moist clay, and the clay must lie still and be soft and acquiescent to the potter's moulding Translated into prose: The experiences of life are God's way of bringing the soul that trusts in him into a sense of perfect security, into the possession of a tranquil mind.

All animate existence seems oppressed by a vague sense of danger. The lower animals through fear of death seem all their lifetime subject to bondage. They toilsomely search for places of safety. The muskrat begins at the bottom of the stream, and digs his way far up into the bank, above the level of the water, where he builds his warm, dry nest, the approaches of which are always submerged, and so inaccessible. The oriole attaches her swaying nest to the outmost twigs of the lofty elm. Many times a day the antelope scents danger, and bounds away to a place of safety. Little children are instinctively shy at the approach of strangers. Most of us bear in our consciousness the deep, ineffaceable scar of some childhood terror. Cowards are made in infancy. The reading of newspapers is not reassuring. The imagination is infested with fears of lightning, accidents, fire, burglars, surgical operations. Faust's complaint is true to human life:

"Care at the bottom of the heart is lurking:
Her secret pangs in silence working,
She, restless, rocks herself, disturbing joy and rest:
In newer masks her face is drest,
By turns as house and land, as wife and child, presented—
As water, fire, as poison, steel,
And what we never lose is yet by us lamented!"

We work hard but it is not to get rich. That would be a libel on human nature. It is to secure standing room, to safeguard old age against want and privation Most people, like Matthew Arnold, are haunted by a kind of vague apprehension that they will go to the workhouse at the end of it all. The weaker sex especially is susceptible to this hysteria.

A woman, O my friends, has one desire,
To see secure, to live with those she loves.

Our nervous system, they say, is being gradually worn away by the noises incident to life in great towns. Business competitions and political excitements keep the mind under a constant strain. The germ theory, so cheerfully advocated by scientists, does not tend to soothe our misgivings. There seems no safety nowadays from death in its most varied and awful forms, except in a room sprayed with antiseptic vapor. In the midst of the discord the Scriptures alone speak words of peace, meaning by it in the Old Testament, sense of security, and in the New, harmony with the divine will Consider the lilies. I will give you rest. My peace I leave with you. The Good Shepherd restores the sheep by making it to lie down in green pastures, leading it beside still waters Jehovah sustains and moulds into perfect peace the soul that trusts in him.

In this process of the manufacture of the tranquil mind there are two aspects —divine moulding and human receptivity. God does his part in fashioning the believer into the likeness of Christ. Our part is to lie still like the clay, yielding to his touch, without struggle or complaint. This is what is meant by trusting in him. It is the disposition to do or to suffer his holy will. As one has said: "When I see the inevitable, I fall in love with it" This is the lesson Israel had learned through the bitterness of the Babylonish Captivity. She had ceased to rest her hope upon foreign alliances. She no longer secretly depended upon the gods of the heathen. You never hear of idle worship in post exile Israel. Before the captivity her temptation was to syncretism in religion. Alien cults had a kind of glamor and fascination to her, like the vice of the city to a country boy. But close contact with the heathenism of her oppressors had awakened antipathy and disgust. She returned to Jehovah, and put her trust in him alone. She had become inured to suffering, like Hannibal's soldiery, while crossing the Alps.

"Who is this that rises, red with wounds so splendid,
All her brow and breast made beautiful with scars,
In her eyes a light and fire as of pain long ended,
In her mouth a song, as of the morning stars?"

A society woman, greatly admired for the beauty of her person and the loveliness of her character, relates an early experience that proved a turning point in her life. While away at school she found herself in a class of bright and pretty girls, while she herself was exceptionally homely and awkward and dull. This preyed upon her spirits until she became sullen and morose. One day her French teacher, an old woman, said to her: "What ails you, my child?" "I am so ugly and stupid," she replied," "that it puts me in perfect despair." Upon this the teacher put in her hand the bulb of a plant. It was coarse and scaly and stained with earth. "That is you," said the teacher. "Plant it, and take care of it." She took the bulb and put it in the earth, and faithfully watered it, until at last there emerged from its unsightly shell an exquisite Japanese lily—bright omen, as it proved, of the unfolding of her own character. In some such way as this the soul that fully commits itself to the gentle hand of Christ will be changed into his image from glory to glory.

All the experiences of life, however adverse, conspire to this end. The outcome will be the tranquil mind. Past mistakes and sins do not disturb our peace. We are forgiven, because Christ died. This is what Christianity means. We learn to be quiet in the thick of present troubles, just as one who moves gently and fearlessly about in the midst of a swarm of bees escapes unstung. It is not that the cat scratches the child. Rather the child scratches itself against the cat's claws. We may handle the troubles of life so deftly and peacefully as to disarm them of half their sting.

The Christian learns not to worry about coming tasks and pains. We know that as our days, so shall our strength be. If we fully commit ourselves to the service of God, we shall take each approaching duty as a matter of course Some people use up so much energy in overcoming their reluctance to undertake obvious Christian duties that they have little strength left for the actual performance of them. We learn to live by the day. We take up our work piecemeal. We know that what comes is ordered by a wise and loving Father. We are not so much concerned with the amount that we achieve as to fill the day full of useful and methodical toil. We remember all the time that our Master hires us to work, not by the piece, but by the day. What part we are to have in his large plan we leave to him He removes from the spirit its hot thirst for recognition. We reckon our work

"Too great for haste, too high for rivalry."

Anything really wroth achieving seems to require more than one lifetime. We are content to sow that others may reap. Success and suffering are organically related to each other. If you succeed without suffering, it is because somebody else suffered before you. If you suffer without succeeding, it is in order that somebody else may succeed after you. For so he giveth to his beloved sleep. The soul that he sustains, he moulds into perfect peace, because it trusts in him.

"He fixed thee 'mid this dance
Of plastic circumstance.
This Present thou, forsooth, wouldst fain arrest.
Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently impressed."

Among the Northern Brethren.

J. D. ARNOLD.

(Continued from last week.)

The old soldiers naturally made inquiries as to my empty sleeve. I told them I was a Confederate soldier. I heard only the kindest expressions of admiration of the heroic bravery of the Southern soldiers. Precious little malice among the men who did the fighting. I fell in with some of the brethren of the M. E. Church. I went one night to The Raper Memorial, Rev. Mr. McCabe, pastor. He is a cousin of the Bishop and said that his father raised the Bishop. He received me with great cordiality, it was the occasion of an Epworth League celebration with "The Good Samaritan" for a subject. He would have me talk and when I had finished a good many old soldiers came around for a cordial hand-shake. I also preached at St. Paul's on Wednesday night. Rev. Dr. Vaughn, pastor. He had just returned from an European trip. Grace is the oldest Methodist church in the city, and an elegant one it is.

I was greatly impressed with the number of churches of all denominations, and the charitable and philanthropic enterprises. It seems clear to me that Christianity is assuming a more practical shape, saying, "show me your faith by your works." This is eminently true of the young people who have banded themselves together in so many Christian organizations. "Whosoever heareth these sayings of mine and doeth them," are the words of the Master. People are not so much exercised over creed as over life. Creed is all right, but we must have a man or woman who lives it.

Several friends who had been to Dayton said to me before I left home, "Do not fail to go to the "Cash Register Plant." This is one of the great attractions of the city—not because of its immense business—having twelve acres of floor space and employing two thousand three hundred and fifty operatives, with a weekly pay roll of twenty seven thousand dollars, but because of the unique way in which it is conducted. The manufacture the Cash Register, which is sold in almost every country in the world. Here is one place where there seems to be an honest effort to make the life of the laborer as pleasant as possible, consistent with faithful and efficient service. As you first approach you see this impress on everything in the neighborhood of the great central building The homes of the operatives are made beautiful by lawns and grass and flowers. They offer an annual premium of two hundred dollars in gold to the family having the nicest front and back yard. They furnish forty-three boys with a small piece of ground each, together with seed, for a garden and instruction in its cultivation, the boy receiving all the proceeds, and in addition fifty dollars in gold is divided among the five who have been most successful in their cultivation. They give premiums amounting to six hundred and fifty dollars in gold every six months to men and women in the factory making the best suggestion for improving the Cash Register or the management of the plant. Boxes are conveniently arranged throughout the building to collect the suggestions, which must be written Two to three thousand are made each year. Many suggestions have been adopted and much improvement resulted They have a great gala day when prizes are presented. They have an excellent library of six hundred volumes and fifty periodicals, and they have also what they call a traveling library. It is on wheels and is rolled around through the factory and any one can select such books as he may wish. The lowest wages paid are five dollars per week. The women cease in an hour after the men and leave ten minutes before they do, and thus avoid a crowd on the street cars. There are bath-rooms with both shower and tub bath, and these are kept scrupulously neat. Cooking, sewing and household arts are taught by a graduate of Pratt Institute, and all at the company's expense. Thirty or more societies and schools are operated by the employes for their own benefit. I mention a few Woman's Century Club, 283 members Progress Club, 300 men; Relief Association, 1200 paying members. The domestic science' home is the centre of social and intellectual life, and the good woman in charge leads in all good work. Kindergarten schools of the highest grade are maintained. Courteous ushers are always in waiting to show visitors through the factory, and they come from almost every State and from foreign countries As I passed through the ladies department everything had an elegant appearance and the ladies neatly dressed When I was shown the dining room with the waiters in white caps and aprons and was told that a nice lunch was furnished at one cent a day I was astonished and called for the menu. I give the menu for two days: Monday boiled potatoes, roast beef, coffee, tea, milk, together with good bread Tuesday, vegetable soup, sage pudding, bread, tea, coffee or milk. Of course they make nothing on this bill of fare but I will give their answer in their own words as to the effects on their business

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"We have a better class of workmen who remain permanently; better skill, more contentment and hence better work. To the employes, happiness and more contented homes, better education for their children, opportunities for self-culture, encouragement to more beautiful surroundings, hence better citzens and higher ambitions. The present system of management was adopted in 1894 and the features which make it prominent and which do so much in character building have been developed during these six years. These methods of dealing with their employes have created a friendly feeling which strengthens business confidence throughout the community." Their business has never been so successful as in these last six years. Governor Mount of Indiana, in his address on Labor Day, said: "The National Cash Register Factory of Dayton, Ohio, is the brightest, grandest example to be found, illustrating fair dealing and co-operation." The president of the "International Kindergarten Union" says: "It was a revelation to me of a truth which I had wished to believe and which I had never seen embodied before." That was the truth that the business of every man is humanity and that there is nothing incompatible between good business methods and an interest in humanity. "The Liverpool Post," of England, says that the Messrs. Patterson in their works in Dayton, Ohio, have proved that the cold-blooded maxim "Business is business" must be revised to read "Business is Christianity." The Messrs. Patterson do not claim to have primarily introduced this method except for business reasons. They claim that they get better returns from labor in this way than in any other. A large manufacturer in this State said to me several years ago: "I have seen employers that did not care what their operatives did after they left the mill provided only they did their work." This Dayton enterprise says such a course is neither humanity nor business. There are unprincipled laborers who will beat their employers out of every cent they can, and study and plan to do it, and employers can be found of which the same thing can be said in relation to their employes. Bad men can be found at both ends of capital and labor, but the rule of the Master applies alike to both, "As ye would that men should do unto you do ye even so to them." Ephesians 6 5 gives distinctly the relation that should exist between an employer and an employe. "Servants be obedient unto them that are your masters—not with eye service as men pleasers, but as the servant of Christ, doing the will of God from the heart; with good will doing service as to the Lord and not to men. And ye masters do the same things unto them, forbearing threatening, knowing that your master is also in heaven, neither is there respect of persons with him." Here a mutually kind and helpful relation is clearly insisted upon by the apostle. As the world is now constituted we must have hewers of wood and drawers of water, men to shovel coal and handle garbage, but the Saviour insists that the kindest relation shall exist between the man who serves and the man who is served. It is a pleasant memory of my boyhood that my dear old father had the servants on the farm to come to the morning prayer service. They sat in the porch while he stood in the doorway and read from the Word, sang a hymn and prayed after the old fashion. I am sure that all were made better by the service. The high plane upon which our Heavenly Father would have us live is "Good will to men."

The Cash Register under these rules has achieved a great success in the face of bitter and relentless opposition.

I was much interested in the natural gas used in Dayton. In the house where we were stopping not a particle of wood or coal is ever used. The gas is brought about seventy miles in pipes laid under the ground. You have only to turn a screw, strike a match and you instantly have a fire, summer or winter. The range in the kitchen is heated in the same way, and you have to encounter no trash or ashes from wood or coal. It is thus not a difficult matter to keep the kitchen quite as neat as the parlor.

Nothing about this beautiful city left a deeper, sweeter impression than the lovely city cemetery—everything so silent; we were all alone—not another person was to be seen—the busy city was far away and we walked along the beautiful drives by the great monuments aud low grassy mounds. Beautiful fresh flowers were on many graves—the native trees had not been disturbed—the grass was so green over the hills and along the slopes—father, mother and child were all sleeping here, and my old friends, the robins, built their nests among the trees and were hopping here and there over the green grass or drinking at the fountains. It was a beautiful day when we visited it and we brought away a picture that will not soon be effaced.

(To be concluded next week.)

Mocksville Letter.

That Methodism is fast losing her power and rank in the harvest field of soul winning, to some, overly optimistic, may seem absurd, and even slanderous, but to the really observant there can be no kind of doubt. The shadows of our fathers are still with us, but the giants themselves, of today, are but the pigmies of yesterday. Nature, true to her record, is still doing faithfully her part, but nature can not supplant the supernatural. Men are not only to be endowed naturally, and trained intellectually, but qualified supernaturally. God must have a hand not only in the natural endowments and their development, but he must rear therein a superstructure of supernatural origin. The gifts are His, the superstructure must be His also. The tendency however, of every age, has been to throw off the supernatural as fast as the natural gained ascendency. Humanity is bent to extremes. Nature is all twisted and warped until restored by grace.

These cogitations were brought about by some recent happenings, and by the general tendency to forsake or "remove the ancient landmarks which our fathers have set," in certain quarters of Methodism. The work of the religious iconoclast is apparent on every hand. Old landmarks are removed, old methods ignored, old rules set aside and new methods, innovations, and machinery set in motion. Our fathers would not know modern Methodism. Her children are not like their parents. Wesley and Asbury are too antiquated, too seedy in their notions, doctrines, manner of living, etc., to suit the modern, progressive Methodist.

The altar is forsaken for a more modern method of convenient handshaking. The old time gospel of repentance, restitution and regeneration is substituted for the more modern "easy going," soul deceiving reformation, and "mouth conferring" methods of today. None need repent very much nor specially exercise themselves about restitution if they will agree to reform and join the church. The race seems to be after the number of church joiners, not the number of conversions. The gap is let down to the ground and a free invitation to all is given who will "turn about face" and join the church. The church is filled with unconverted people who have been thus deceived. And what is worse, the pulpit has many modern, up-to date occupants, who either know nothing of a Holy Ghost regeneration, or are purposely deceiving the people by men-made methods. The writer knows one Methodist preacher who tries to stick to the old Methodist mourner's bench in the beginning of his meetings, but who compromises with the world before he closes, and begs the people "to just come and give me your hand and you can go back to your seats if you wish," and tells them "all they need to do is to make up their mind to quit Satan's service and publicly confess Christ." In studying this case I am forced to conclude that either the brother doesn't himself know God in a real supernatural work of regeneration, "has forgotten that he has been purged from his old sins," or that he is knowingly misleading the people for the sake of a name before men. This is the only conclusion I can draw. For what Methodist preacher (or any other kind as for that matter) is there, who himself has repented of his sins, with that "Godly sorrow that worketh repentance unto salvation, and that needeth not to be repented of," that does not know that, that "dry-eyed" repentance of the modern "handshaking" sort, is a delusion and a snare. And sad to relate the number of Methodist preachers who are forsaking the landmarks of our self-sacrificing forefathers, not scores but legions, and their number is increasing every day.

No wonder stillbirths, nobirths and superficiality is seen on every hand. No wonder the pew composed of such members demand a "sugar-coated gospel and wince and rebell when a full gospel is proclaimed. No wonder such a people, served by an accommodating pulpit, do not believe in full salvation. Ah, the awful sin of superficiality. What we need today is a Spirit-filled ministry, and a regenerated church. Such a ministry and church would not have so many criticisms and denunciations for "your modern holiness," but "would earnestly contend for the faith of their fathers," and cleave to the "landmarks which they have set."

The church today is "top heavy." Her power is not apparent as of old. Her efforts after wealth and numbers is the fruitful cause. Her laudable endeavor to lift up and educate her people and her ministry has become the source of her weakness. The fault not being found in education, but in her dependence upon it. Her natural resources being great and her development of these being great likewise, she unwittingly and unconsciously leans upon them. The Holy Spirit, her true and only source of real power, is passed by.

And as it comes to pass that the writer knows another Methodist preacher who openly says, "he does not believe in a real hell," nor "in the plenary inspiration of the Word of God." This same preacher, I am reliably informed, says, or used to say, "if ever he had been converted he did not know it." No wonder such a dear man would learn the mysteries of "Higher Criticism" and relieve his mind of a real hell and a plenary inspiration of the Bible. And yet this is a dear "man of God," whom I, together with others, love. Oh to what fearful extremities will men go to relieve themselves of God and his eternal truth.

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Shall we, in the face of these facts, and a multitude of other facts, say it is not time to sound an alarm against modern innovations which affect the very vitals of our beloved Methodism and threaten her with final dissolution.

The writer is aware that he will be called pessimistic, and that it will be said: did not Christ say the gates of hell shall not prevail against it (the church) but I answer, these are not the vain productions of a pessimistic brain, but stubborn facts which can be established. And that the promise in the above Scripture quotation is not to preserve any branch of the visible church, but a gracious promise to the true church of God of every name, and to those only. The Methodist church might be dispensed with, but the invisible, mystical church, which is the body of Christ, can never be destroyed nor dispensed with. That's the church that the gates of hell shall never prevail against. Who compose that church? I answer, the saints of God in every visible church and no others. So our self-made confidence in the "final perseverance of the Methodist church" may be only a myth. Let us see to it that we belong to the invisible as well as the visible church, and let us hold fast to the landmarks of our fathers and all will be well.

Let no one infer by the foregoing statements that I have lost hope in the Methodist church or her ministry. There are many thousands of her membership yet, and of her ministry, that have not forsaken God, but there are tens of thousands who have. It is these we deplore. My hope is still big with great anticipations for her and her children. My love for her and her people and her true ministers is unabated. In her I found a home, a mother, a friend. In her I shall live and labor and die. My only desire is to see her back to her old moorings, her class meetings, her love feasts, her altars, her power. Shall we ever see it? One day, yes, we hope so.

W. H. L McLAURIN.

Newbern special to Raleigh Post: The grand jury today made a presentment against Miss Hatcher Harrison, the Christian Scientist, for employing the "Healing art," or practicing medicine in this State without license. The matter grew out of the death of Harry Parsons, whose taking off has created wide discussion of the Christian Science claims and dogmas. As the matter now stands the presentment goes to the grand jury at the February term of the criminal court, and it will rest with them whether or not they shall find a true bill and the case tried at the February term of court.

Many a man has found the prayer-meeting very poor because his supper was too rich.

Philanthropy and Philanthropist.

These words and all their near relations are being ruthlessly robbed by the use modern writers and readers are making of them. They are being driven into a species of specialism which narrows their sphere of usefulness, and compels them to neglect many whom they were born to serve. I have no objection to the general practitioner becoming a specialist by reducing his practice to surgery, or to the treatment of any specific class of diseases. But he should not be driven to do so, especially when a general practice is calling for his service. But the words under consideration seem to be narrowing the channel of ther usefulness without deepening their current, or rendering more rapid their flow. No men are philanpists, nowadays, in the minds of most people, except those who give large sums of money to benevolent institutions. All honor to the benevolently-disposed men who give their money for the benefit of humanity. I would be last to take from them the smallest part of the love and honor which a grateful public accords them. They deserve it all; and rarely ever deserve the unfavorable criticism which is heaped upon them by those who are too often ready to impeach the motives of all who do not think, act and vote as they do. I am not in favor of being bought by men's gifts, nor disgusting them by senseless praise. But I would encourage them to give by a proper appreciation of the gift and the spirit which prompts it. That was an utterance of honest benevolence which said to those who would express the gratitude of the people: "Say nothing; take the money and use it to do good." The streams of genuine benevolence should never be choked up by unjust criticism or wilful ingratitude. What would induce a man to give money for the benefit of his church or State except an honest desire to do good? And what would be more likely to lead such men to give up anything wrong in their lives than to encourage them in that class of good work in which they find pleasure?

But my object is not to discuss gifts, and how they should be made and received; but words, and how they should be used. It is a reckless use of language to say any one is the greatest philanthropist in his State, church or town. From the nature of the case it is impossible to know that such a statement is true.

The word philanthropy is from the Greek, philos, (love) anthropos, (man), and means love to man, universal good will. Hence you can never measure man's philanthropy in any way, and least of all by the size of his contributions. Your judgment will be more likely to be correct if it be made up by what a man keeps back. This was the Saviour's thought, when he said the poor widow had given more than all the rich who had thrown in. Taking this view, which is the only correct one, we may conclude that many truly great philanthropists never have much money to give. Instead of giving money, they give thought, time, labor, their money prhducing qualities. The greatest of all philanthropists gave Himself directly in loving service, in sacrificial suffering and death. And His servants are free to take whatever course here may seem best suited to their tastes and talents. The service of loving hearts and hands will always be needed, and the gifts, benevolent gifts, of money, the product of energy and business sagacity, will always be in demand. In either case the man is a philanthropist. Let no man try to weigh or measure his philanthropy. You can never sound the depths of his loving heart. Only keep open the channels of his benevolence, appreciate his works, or gifts, whether they be great or small, and the pleasure of giving to an appreciative people will make him a great philanthropist at heart, and hence a loving servant of men.

H L. ATKINS

Salisbury, N. C.

How God Deals With Men.--No. 1.

It has always been a great mystery to me as to how the strong drink question has taken such a hold upon this world. I am not much surprised to find many persons who are brought up in the use of whisky and have learned to love it, that they should be attached to the liquor traffic, particularly those who have habituated themselves to its use, until it has become a second nature. What a fearful thing it is to be in this condition! But to find a nation, yes, and one that is called a Christian nation, like ours; one that claims to be at the head of all the rest; that a country like this should be so infatuated and wedded to a business that has for its object the making of drunkards, with all its attendant woes and miseries, endeavoring too to block the way against every good cause. There is no one who is blessed with intellectual faculties, unclouded by the fumes of strong drink, that is so dull as to deny that the business is attended with evil, great evil, only evil continually. There is no redeeming feature attached to it. And yet, the political parties of this great government have declared it a legitimate business; and to make it respectable and honorable the devil has joined in with the political movement, and with wonderful ingenuity has almost succeeded in getting the church of God committed to it. The church in her official, law-making power, has declared herself for prohibition, but a larger proportion of her membership, both ministers and lay, have so far committed themselves to it as to vote in the adjustment of the traffic. If this is not an acknowledgment of the legitimacy of the business, then I confess my mental inability to pass judgment in the case. It is a strange thing to me why this business should be singled out and brought before the popular multitude for their voice in the adjustment of so damnable and indecent a business. There is a woe of God denounced against the man who putteth the bottle to his neighbor and maketh him drunken. (Heb. 2:15). But politically we are called upon to help choose the best method of conducting the bottle to our neighbor; as if its legitimacy was fully settled, and nothing to do but to decide between a dispensary and saloon. It is generally admitted to be an evil any way you may take it. A very respectable minister of the gospel one day told me that he thought we had "better choose the less of two evils" and advocate and vote for a dispensary. I took the ground then, as I do now, that we have no right to vote for one sin in preference to another; you admit that either is an evil, a sin, and how dare we, as the ministers of Christ, advocate sin? No, sir, I maintain that we, as Christians, have no alternative but to vote prohibition. But as the matter seems to me now, I am bound to believe that, although the church of God, in her various branches, holds the balance of power politically, and could down the liquor traffic if she would; yet we are under the thraldom of one of the most despicable and overbearing tyrants the world ever knew. Yet, this nation is free! Did I say that the church is responsible for this slavery? Well, who can successfully contradict it? We have voted for it in the face of God's denunciation against it. And if there were nothing in His Word to forbid the traffic, the thing itself is a sufficient condemnation to forever bar it from public patronage. It is a curse, an awful scourge, and must be a terrible stench before God. The devilish meanness that is hatched at these precincts is truly sickening.

With these facts before us, and the information that there are three or four hundred thousand of these places under the control of the government of the United States of America, or rather in the control of the government, how can we expect anything else but disasters, adverse providences, floods, storms, fires, pestilence, etc., in attestation of the fact that the God of heaven and the earth intends to vindicate his law and retain his government in this world? More anon. C. M. ANDERSON.

Morganton, N. C.

Charlotte News: Colonel Wm. G. Morris died yesterday at his home in Gaston county, aged about 70 years. Deceased was one of the best and most useful men of the county. When the war broke out between the states Colonel Morris left Gaston as captain of his company. He was soon made major and afterwards lieutenant colonel of his regiment, the Thirty-seventh North Carolina, "and a braver soldier," said Mr. M. P. Pegram of him today, "never lived."

Raleigh Times: Colonel James H. Holt said to the Time: "We have issued our ultimatum to the operatives. We do not intend to employ union labor, and want that distinctly understood. We have plenty of hands to keep our machinery moving, and our mills will not be idle." All the union leaders in Burlington, Graham and Haw River say the same thing. They have no grievances, they do not ask for higher wages or shorter hours, but their demand is that the union be recognized, and they propose to stay out until the mill owners give the union recognition. The mill owners declare that the operatives have no grievances and there is really no cause whatever for any strike.

How Far Can a Bell be Heard?

When "bell metal" was exclusively made of copper and tin a bell was hung in New York reputed to have been heard thirteen miles—a sort of world's record. But that bell weighed ten tons. There is a bell foundry in Hillsboro, Ohio—the C. S. Bell Company—that manufactures bells from Crystal Metal, alloyed by cast steel, having so great volume that the distance their mellow tones will cover is limited only by the size of the cast. This new bell metal is a wonderful discovery, because it can be used with equally striking effect in the small bells for farm and school. C. S. Bell Company makes a very attractive offer to churches in the way of a liberal discount and a novel way to get the money together. This method of getting a fine bell could also be applied to supplying village schools and fire companies. An illustrated catalogue wil be sent anyone interested in the purchase of a bell This catalogue gives the experience of hundreds of purchasers and makes many useful suggestions.

In anawering advertisements please mention N. C. CHRISTIAN ADVOCATE,

A PROMINENT LADY

Speaks in Highest Terms of Peruna as a Catarrh Cure.

Mrs. M. A. Theatro, member Rebecca Lodge, Iola Lodge; also member of Woman's Relief Corps, writes the following letter from 1838 Jackson street Minneapolis, Minn.:



Mrs. M. A. Theatro, Minneapolis, Minn.

Peruna Medicine Co., Columbus, O.

Gentlemen:—"As a remedy for catarrh I can cheerfully recommend Peruna. I have been troubled with chronic catarrh for over six years. I had tried several remedies without relief. A lodge friend advised me to try Peruna, and I began to use it faithfully before each meal. Since then I have always kept it in the house. I am now in better health than I have been in over twenty years, and I feel sure my catarrh is permanently cured."

Peruna cures catarrh wherever located. As soon as Peruna removes systemic catarrh the digestion becomes good, nerves strong, and trouble vanishes. Peruna strengthens weak nerves not by temporarily stimulating them but by removing the cause of weak nerves—systemic catarrh. This is the only cure that lasts. Remove the cause, nature will do the rest. Peruna removes the cause. ***Address The Peruna Medicine Company, Columbus, Ohio, for a book treating of catarrh in its different phases and stages, also a book entitled "Health and Beauty," written especially for women.***

Southern Railway.

THE . . .

Standard Railway of the South

The Direct Line to All Points

TEXAS, CALIFORNIA, FLORIDA, CUBA AND PORTO RICO.

Strictly FIRST-CLASS Equipment on all Through and Local Trains; Pullman Palace Sleeping Cars en all Night Trains; Fast and Safe Schedules. . . . . .

Travel by the Southern and you are assured a Safe, Comfortable and Expeditious Journey. . . .

Apply to Ticket Agents for Time Tables. Rates and general information, or address
R. L. VERNON, T. P. A., Charlotte, N. C. F. R. DARDY, C.P.&T.A Asheville, N. C.
No Trouble to Answer Questions.

Frank S. Gannon, 3d V. P. & Gen. Man. J. M. Culp, Traf. Man. W. A. Turk, G. P. A.
WASHINGTON, D. C.

APPEAL.

To the Manufacturers of and Dealers in Lumber, Hardware, Builders' Materials and Household Goods, and to the Business Men in General of the U. S.

GALVESTON, Tex., Oct. 7, 1900.

Gentlemen: By the conditions which surround us, conditions which only those seeing them would be likely to conjecture, and none so likely as yourselves to comprehend, we are constrained to address you.

This unfortunate seaport island and town had four weeks ago a population of about forty thousand persons. In one day and night it is estimated that approximately ten thousand of these were either drowned or killed by the fury of the storm. The buildings were largely slate or metal roofed; this broken rock must have been hurled through the air like cannon shot. The bodies found are badly mangled.

We believe it is reliably stated that there is not one house in the area of the storm undamaged by it. A large proportion of those persons formerly occupying them are entirely without homes, or even shelter save such as persons nearly as destitute as themselves can offer them temporarily, to their own great inconvenience and cost.

The number of this homeless class is estimated at eight thousand or more. Winter is less than two months away. Although a mild climate, still snow and ice are known here. If tents would protect, which they would not, the sea sand and the quicksand would not hold them down; the first norther would leave their occupants as unsheltered as before, and hardships, colds, pneumonia and consumption would finish what the storm has left.

Some substantial shelter must be had at once for these people, and it would seem to be the duty of those on the ground to put the facts in an intelligent form before the people of the country, who are not here and cannot see for themselves who could not comprehend without seeing.

With this view the National Red Cross has, with the co-operation of the general committee obtained estimates of the best known architects of the vicinity regarding the material needed for the construction of the necessary number of houses, tenements or homes for the suitable sheltering of those now unsheltered thousands of suffering people

The following is a summary made up from these joint plans, and represent substantially the lumber and building material that would be required to shelter about eight thousand people in the most ordinary, one-story, weather-proof houses, built singly or in blocks of tenements.

SUMMARY

Rough Lumber, Spruce or Pine:
35,000 pieces 2x10, 16 feet long.
4,000 pieces 6x6, 16 feet long.
3 500 pieces 4x6, 16 feet long.
5,500 pieces 4x4, 16 feet long.
6,500 pieces 2x4, 16 feet long.
80,000 pieces 1x3, 12 feet long.
25,000 pieces 2x8, 16 feet long.
10,000 pieces 2x8, 16 feet long.
90,000 pieces 1x6, 16 feet long.
125,000 pieces 1x12, 12 feet long.
Tongued and Grooved Flooring:
90,000 pieces 1x6, 16 feet long.
4,000 window frames and sash, 2 feet 10 x 6 feet 6
4,000 door frames and doors, 2 feet 8 x 6 feet 6.
4,000 hinges, 3 inch, and screws.
4,000 hooks and staples.
50,000 brick for chimneys.
7,000 squares of felt roofing, 3 ply.
50,000 kegs 8 penny nails.
17 kegs 20-penny nails.
Carpenter's tools for 100 carpenters.

Bedsteads, bedding, chairs, tables, stoves, crockery, cutlery and sewing machines sufficient to furnish about 700 four room houses in a modest, comfortable manner.

Some 4,000 dwellings and all their contents were absolutely washed away or lie in the piles of wreckage—a worse than worthless mass, a menace to the safety of the remaining portion of the city.

The havoc wrought by the storm in Galveston was much larger in the loss of life and property than at Johnstown, but the donations in money thus far have aggregated one third less for both the city and the mainland than was given at Johnstown.

While the bountiful outpouring of the people's generosity enabled the general relief committee and the Red Cross to feed the hungry, clothe the naked and render the streets of Galveston partially passable, nothing has yet been done toward reinstating the impoverished survivors in houses where they can escape disease and enjoy a slight measure of the comforts of which the storm deprived them.

It is for the purpose of awakening the sympathies of the American people, and further appealing to their bountiful instincts to rescue these sufferers from the hardships confronting them, that the above statements have been put forth.

Of the material named, it is believed that Texas and Louisiana would prefer to furnish a large portion of the lumber. The other building material and household goods must come from those States which produce such articles.

AMERICAN NATIONAL RED CROSS.
CLARA BARTON, Pres.
STEPHEN E. BARTON, Vice Pres.

Pain-Killer as an internal remedy, has no equal. In cases of summer complaints, diarrhœa, dysentery, it cures quickly. Used as a liniment its action is like magic, when applied to bad sores, burns, scalds. and sprains. For the sick headache and toothache, don't fail to try it. In short, it is a Pain-Killer. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

Dr. J. S. Betts,
DENTIST.
Opposite Hotel Guilford.

We Recommend
"OLD GLORY . . . SHOES"
As a Safe Investment.

There is no uncertainty about the style of these shoes. They fit your feet, your mind and your purse.

Price $3.50.

Mail orders solicited. Satisfaction guaranteed.

J. M. Hendrix & Co.
GREENSBORO, N. C.
nov 15-tf.

Why Poison Yourself With Quinine?
It is bad for your digestion, as every sufferer from chills and fever knows.
JOHNSON'S CHILL & FEVER TONIC
Is a hundred times better, and does in a single day that which slow and uncertain quinine does not do in ten. It gently stimulates the Liver and Kidneys so that they do their duty, and it places the patient beyond the danger point in a day; quinine takes at least ten days. It cures obstinate cases of fever that quinine never cures.
It Costs 50c. if it Cures; Not One Cent if it Does Not.
NOTHING ELSE NEEDED IN FEVERS.
A. B. CIRARDEAU, SAVANNAH, GA.
sep 19-tf

J. W. SCOTT & CO.,
GREENSBORO, N. C.,
—ARE THE ONLY SPOT CASH—
WHOLESALE DRY GOODS AND NOTION HOUSE IN N. CAROLINA.
They have been saving money for merchants for twenty-three years. Did you ever try them? MERCHANTS should call and examine their stock or write for complete Catalogue and Samples.
J. W. SCOTT & CO.,
Cor So. Elm and Washington Sts., Greensboro, N. C.
SELL MERCHANTS ONLY.
oct 24-3m

TO CONFERENCE MEMBERS AND VISITORS:

In addition to our large and varied stock of Men's Clothing, we have gone to considerable expense in preparing to supply the wants of ministers, delegates and others who may attend the conference in Greensboro. We are in a position to furnish you with the best of anything in the clothing line at special conference prices. Remember to come and see us, whether you wish to purchase anything or not.

We will have a big line of clergymen's suits and Prince Alberts in stock for this special occasion.

MERRITT, BROWER & CO.
Oct. 17 tf 308 S ELM STREET, OPPOSITE McADOO HOUSE.

Christian Science
VERSUS
Medicine.

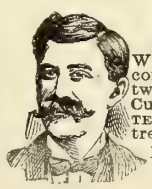
Medicine and Faith are both God's gifts and should be used together.

Vick's Reliable Family Remedies are among the most successful.

—TRY—

Vick's Magic Croup Salve,	25c.
Vick's Yellow Pine Cough Syrup,	25c.
Vick's Little Liver Pills,	25c.
Vick's Turtle Oil Liniment,	25c.

KADOK=Headache Powders
3 doses 10c.
Sold by Druggists and Merchants.
Trade Supplied by
L. Richardson Drug Co.,
Wholesale Druggists,
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Treated Free.
We have made dropsy and its complications a specialty for twenty years. Quick relief. Cures worst cases. Book of TESTIMONIALS and 10 DAYS treatment FREE.
DR. H. H. GREEN'S SONS,
BOX K. ATLANTA, GA.
oct 24-1f



Church Bells, Chimes and Peals of Best Quality. Address,
Old Established
BUCKEYE BELL FOUNDRY
THE E. W. VANDUZEN CO., Cincinnati O.
8feb 8-1y

HARRY POEZOLT
Merchant Tailor,
127 ELM STREET
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All the latest styles of suitings and trouserings to select from.
Fit Guaranteed.
oct 24 3m

Doyouwanttosavemoney?

You can possibly buy Buggies, Wagons, Harness or Farm Machinery cheaper of C. C. TOWNSEND, Greensboro, N. C, than anywhere in the South.
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BUCKEYE BELL FOUNDRY Established 1837.
The E. W. VANDUZEN Co., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURT HOUSES, SCHOOLS etc.
ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America.

THE CHRISTIAN LIFE.

Trusting Him.

I can not always see the way that leads
To heights above;
I sometimes quite forget he leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.

I can not always trace the onward course
My ship must take;
But, looking backward, I behold afar
Its shining wake
Illumined with God's light of love, and so
I onward go,
In perfect trust, that he who holds the helm
The course must know.

I can not always see the plan on which
He builds my life;
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me till I quite forget he knows
And oversees,
And that in all details with his good plan
My life agrees.

I can not always know and understand
The Master's rule;
I can not always do the tasks he gives
In life's hard school;
But I am learning with his help to solve
Them one by one,
And when I can not understand to say,
"Thy will be done!"

—Gertrude Benedict Curtis, in the Wesleyan Methodist.

Is the Bible Sweet to You?

"The natural man discerneth not the things of the Spirit." He who is at enmity with God, does not know the preciousness of the words God has given. A father's voice does not sound in the ears of a stranger as it does in the ears of a loving child. A father's letter, though treasured by a son, might be mere waste paper to one who knew nothing of its author. So the value of the Word of God is only to those who know and love the God from whom it came.

In Miss Havergal's Autobiography, though she had always been religiously trained, yet after giving herself up to God, she says, "For the first time my Bible was sweet to me, and the first passage I distinctly remember reading, in a new glad light, was the fourteenth and following chapters of St. John's Gospel. I read them feeling how wonderously loving and tender they were, and that now I, too, might share in their beauty and comfort."

Undoubtedly this is the experience of many. He that knoweth God, heareth God's Word. The sheep know the voice of the shepherd, but a stranger's voice they will not hear or heed. The Word of God has an unspeakable sweetness to the child of God. Those who do not love that Word have cause to carefully examine their own condition, for while they suppose themselves to be passing judgment upon the Word, the Word is really testing and passing judgment upon themselves; and however it may seem to them at the present time, they will find at the end that the Word which Christ has spoken will judge them at the last day.

The true servants of God have ever found a wondrous sweetness in the Word of God. "Thy Words were found and I did eat them." "How precious are thy thoughts unto me, O God." "The words of thy mouth are better to me than thousands of silver or gold; sweeter also than honey and the honeycomb."

Let those who love the Lord seek more and more to become acquainted with his Word, and to know Him who in it speaks to man in love, and seeks to guide the erring and the wanderer in the ways of peace and truth and righteousness, and to lead the chosen flock in green pastures, and by the side of still waters —H. L. H. in the Christian.

"Be Kindly Affectioned."

We must watch over one another. We must be jealous for the safety and honor of our friends. We must faithfully and lovingly do our best to save him from any backsliding. And when our neighbor would indicate any fault in us be willing to be warned Let us not be touchy. We have a great interest in knowing our personal faults and peril, and he is a friend indeed who will help us to get rid of the one and to escape the other. If our candid brother does not speak exactly in the right way, or in the most fitting season, or in the most delicate phrase, never mind. Do not resent it. It is a great thing to know the truth, even when the teacher is somewhat wanting in tact or feeling. A rough physician is better than a fatal malady. How sensitive our soldiers are to the safety of a comrade! When in the course of a battle one faints with fatigue, or sinks, being wounded, his fellow soldiers, if possible, contrive to carry him into some nook of safety—they glory in doing this, even at the greatest personal risk. So ought we to watch over one another in the battle of life, to care for one another with infinite vigilance and tenderness, and to secure our brother's salvation at the expense of much personal labor, ingenuity and feeling. And if our spiritual friend sincerely seeks to bear us out of danger, do not let us be too exacting about the ambulance. "My brethren, if any among you do err from the truth, and one convert him, know that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."

We owe one another practical help. "Do good to all men, especially to them who are of the household of faith." We want more of the masonic idea in our religious associations. We must not be so altogether engaged with the spiritual and mystical as to forget that we may render one another valuable worldly aid. The Society of Friends appears to carry this duty out with great and delicate faithfulness, and it is a branch of obligation which no church should neglect. We may direct, assist, strengthen one another in worldly affairs and material interests, and it is a solemn and delightful duty for God's pilgrim children thus to aid one another over rough places of the wilderness.—W. L. Walkinson, D. D.

Content With the Day.

We all learn to quote, if not to practice, the teaching that "Sufficient unto the day is the evil thereof," but it takes us a long time to learn—it is a lesson which few of us ever really master—that sufficient unto the day is the good thereof, also. Yet it is as true as the other. If it is unwise to burden today with tomorrow's load of care, it is equal folly to slight today's provision of comfort and sweetness while we snatch at the fruit that will not be ripe until tomorrow. Is a long-absent friend coming tomorrow? Be glad, but not so feverishly impatient as to lose all pleasure out of the hours that fall between. Be not so eager for the long-missed voice as to be deaf to the dear, familiar voices sent to bless today. Is the beautiful new home to be ready next week? Do not let anticipation rob the last days in the old home of the happiness that might be theirs.

"Leave the hour in the day where it belongs."

"God mingle the cup of our life aright—
The bitter and sweet, the dark and the bright—
That he gives to our hand each day;
But forbidden sweets we into it press,
We add to it borrowed bitterness,
And so miss its blessing alway.

—Selected.

The Secret of Winsomeness.

What is it in Jesus that so draws men; that wins their allegiance away from every other master, that makes them ready to leave all for his sake and to follow him through peril and sacrifice even to death? Is it his wonderful teaching? "Never man spake like this man." Is it his power as revealed in his miracles? Is it his sinlessness? The most malignant scrutiny could find no fault in him. Is it the perfect beauty of his character? None nor all of these will account for the wonderful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God —he was the love of God in human flesh. His life was all love. In most wonderful ways during all his life did he reveal love. Men saw it in his face, and felt it in his touch, and heard it in his voice. This was the great fact which his disciples felt in his life. His friendship was unlike any friendship they had ever seen before or even dreamed of. It was this that drew them to him and made them love him so deeply and tenderly. Nothing but love will kindle love. Power will not do it. Holiness will not do it. Gifts will not do it—men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved —Dolan.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.

25c. a bottle at Druggists.

June 28-1y brd.

Situation as Book-Keeper Wanted.

John Correll, having taken a special course in book-keeping under Prof. Wetmore, of Greensboro, and also having had some experience in keeping books, desires a situation. Testimonials as to character and standing will be furnished. Address JOHN CORRELL, care of Christian Advocate Greensboro, N. C. sep5-1m

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.

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the finest and most complete Sunday School Catalogue issued. It contains 64 pages and fully describes our Sunday School Publications and Specialties, Christmas and Holiday Goods, Gift Books and Booklets, Calendars, Birthday and Wedding Souvenirs, Medals, Christmas Cards and Decorations, Library Books, Standard Literature, etc. "The Best of Everything for the Sunday School." Address,
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C H I C A G O

Special. When you write for the Holiday Annual, ask for free sample copies of our Lesson Helps and Papers. We believe them to be incomparably better and cheaper than all similar publications.

oct 10 and 24

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SPECIAL ADVANTAGES:—
Beautiful and healthful situation.
Thorough instruction.
Firm discipline.
Excellent board.
Moderate expenses.

FALL TERM OPENS AUGUST 30.

Write for catalogue to
REV. C. M. PICKENS, President,
aug 1 3m Lenoir, N. C.

—THE—
Keeley Institute,
For the Cure of the
Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.

The most attractive and beautifully located Keeley Institute in the country.
Write for their illustrated hand-book, "THE NEW MAN." Address
THE KEELEY INSTITUTE
GREENSBORO, N. C.

Greensboro Nurseries,
JOHN A. YOUNG, Proprietor.

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N. C

Mason & Hamlin
Church, Chapel, Lodge, ORGANS School and Home.
THE STANDARD OF THE WORLD.
Catalog free. 146 Boylston St., Boston, Mass.
apr 11-6t eow

THE HOME.

We Two.

We two make home of any place we go;
We two find joy in any kind of weather;
Or if the earth is clothed in bloom or snow,
If summer days invite, or bleak winds blow,
What matters it, if we two are together?
We two, we two, we make our world our weather.

We two make banquets of the plainest fare;
In every cup we find the thrill of pleasure;
We hide with wreaths the furrowed brow of care,
And win to smiles the set lips of despair.
For us life always moves with lilting measure;
We two, we two, we make our joy, our pleasure.

We two find youth renewed with every dawn;
Each day holds something of an unknown glory.
We waste no thought on grief or pleasure gone;
Tricked out like hope, time leads us on and on,
And thrums upon his harp new song or story,
We two, we two, we find the paths of glory.

We two make heaven here on this little earth;
We do not need to wait for realms eternal,
We know the use of tears, know sorrow's worth,
And pain for us is always love's rebirth
Our paths lead closely by the paths supernal;
We two, we two, we live in love eternal.
—Ella Wheeler Wilcox, in May Century.

"Home Sweet Home."

It is not always the husband that brings home a keg of molasses or a barrel of sugar that makes home sweet.

Some persons seem to feel that, when the necessities of the family are provided for, their duty is completed, forgetting that: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." "A word fitly spoken is like apples of gold in pictures of silver." Many are afraid to show themselves "kindly affectioned one toward another." They shrink from the possibility of being called "soft;" but we are told by the best authority that "A soft answer turneth away wrath."

Let love at home always stand with her arms over us, to help lift the burdens that otherwise would weigh us down. Love lights a lamp that glows on when all might be shrouded in gloom. Love, sweet angel, strengthens the weary and steadies the hand that carries cordial to the sufferer's lips:

"Time will softly, sweetly glide,
When there's love at home."

Admit and keep love as a member of your household.

Never, for one moment, think that your doing is unimportant, even if much of your time is passed in the kitchen. The noblest and the wisest live by eating, non poetic and common as it may seem. Think, tired housewife, not how your piano-trained fingers are becoming stiff, awkward and flushed from molding the "staff of life," but consider what the members of your "sweet home" are accomplishing. For instance, the husband is, perhaps, a minister of the gospel, winning souls to Jesus. Your son is taking high rank in college and your lovely daughter is to go as a missionary, and all of them derive strength of mind, frame and muscle from "mother's table." Are you not doing something indispensable? Your kitchen effort helps run all the machinery of life. What would become of "home, sweet home" if, in discouragement, the mothers and home girls ceased their doing? Out of well-kept homes come the noblest of our land.

You are tired, tonight. You expected to have an "easy day," but you have answered to the call of "Mother," until the sun has set, and its departing glory almost makes you long for the beyond. And now there are the children to be put to bed. Your limited circumstances may not permit you to have a nurse, but remember, you cannot keep them with you long and your patient service will be richly rewarded. Go lovingly, prayerfully; you know not when the last time may come.

Death wounds deeply, even if we have been kind to our friends Comb the golden tangle carefully, smooth the pillow and straighten the little dream dress and, laying your cheek close by your little darlings, listen to "Our Father" and "Now I lay me." and then wait patiently for the ruby lips to slowly ask God for some wished-for toy. Kiss a fond "Good night." In short, lock the door of the day gently and leave the child heart-happy. Let none of the shadows that come with the riper years slant athwart the youthful threshold of the soul. The weary foot that rocks the cradle may be lulling a future president or governor. Rock on, fond mother; sing your lullaby. God has use for the frail humanity that smiles in its infant dreaming. Never let discontent enter "home, sweet home" Keep a cheerful tone and a helpful hand.

Disease, with threatening mien, prostrated one of our loved ones. There came a tapping on the kitchen door. Who could intrude at such a critical hour? Hastening to quiet the stranger, a dark, simple-faced, dingy Armenian came to view, offering his wares for sale. In whispered tones and impressive gestures he was told to desist, that there was sickness in the house. Instantly a look of genuine sympathy overspread his tawny features, and in broken accent, but low, sweet tone, he said: "Tell my Jesus!"

Ah! that back-door lesson! How much he had done to help the inmate. Lowly as he was, he conveyed a thought that would make every home safer and sweeter, if acted upon Whatever of anxious thought forms a strand in life's braid, "Go and tell Jesus."—E. C. Williams Livermore, in the Sabbath Recorder.

Work for Women.

A friend who has charge of a department of a well known magazine, tells me of a young girl who brought her a story which she hoped was worthy of acceptance. The sketch was rather graceful, but was wanting in the indescribable something needed to make it a "story," and my friend frankly advised the girl to attempt some other way of earning a living.

"Is there nothing you can do well?" asked the editor.

"Nothing—except," with a laugh, "making salted almonds! That one thing I can do."

"Then choose that as your life business," was the reply.

Today that girl is making money by furnishing salted almonds for many of the New York confectioners and grocers. She has two assistants.

Another woman, living at the South, found herself, at the close of the war, poor Her husband, injured in battle, was practically helpless. She sat down calmly, and faced the situation. There must be some way by which she, an able bodied woman, might support her family. She had been noted throughout that neighborhood for her excellent pickles. This was the business she now chose. At present she is in comfortable circumstances. Near her house stands a building which she has found it necessary to erect that she may have enough room for her pickling. She superintends all the work done by assistants, and thus has something to do in life, while she earns enough money to make that life pleasant.—Selected

Have You Written Home?

When I was leaving for Australia, every day for weeks before I sailed, there came to me letters from all parts of the country, entreating me to inquire for sons and daughters who had gone away, and of whom nothing had been heard for months, sometimes for years. What pictures I saw in those letters! The little cottage, where grow the roses about the porch; and every day as the postman passes there comes the mother to the door; the roses have faded from her cheek, and the light has gone from her eyes. She hears the words so often spoken, "Nothing for you today, ma'am." I see her creeping back to her kitchen, and setting her arm against the old blackened mantlepiece, she rests her head. The firelight glistens in the tears, and her heart swells with pain. Lads and maidens, vow to God that you will never hurt the mother so. "Say that wherever you go," said one to me one day. "I remember how I used to be out at the plow with my father, and many a time I have seen him walk along the furrow quite quiet, with his lip bitten and the tear has crept down his cheek. I knew that he was thinking of his boy who had gone away and he had not heard from him for many a month." The half of true religion lies in this sacred and tender love to father and mother.—Mark Guy Pearse.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D, Spartanburg, S. C
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

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NORTH CAROLINA

CHRISTIAN ADVOCATE.

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

SUBSCRIPTION RATES.

One year ..... $2.00 If paid in advance ... $1.50
Six months..... 1.00 If paid in advance ... .75

To all ministers of the Gospel at $1.00 a year.

All traveling preachers in the Conference who act as our agents will receive the paper without charge.

☞ Your label indicates the date to which your subscription has been paid.

☞ When you make a remittance if the label on your paper is not changed in three weeks drop us a card.

☞ When change of address is ordered, both the new and the old address must be given.

☞ We do not send receipts for subscriptions unless requested. The date on your label will indicate that the remittance was received.

If you wish your paper discontinued please send in all arrearages.

All letters should be addressed and all checks and money orders made payable to the CHRISTIAN ADVOCATE.

HAVE YOU PAID YOUR CHURCH DUES IN FULL?

Raising money is not the first and most important work of the Church, but it is a necessary part of its work. We cannot buy land, build churches, parsonages, academies and school houses and provide preachers and teachers without money.

The laborer is worthy of his hire, whether he toil in one field or another and "they that preach the gospel must live of the gospel." It is a great sin to "muzzle the ox that treadeth out the corn," and it is a fearful mistake to rob God in tithes and offerings.

By this time Methodism ought to have a perfect financial system and we ought to have method in business. We cannot afford to have uncertainty in our money matters. An unpaid debt discounts all our other work and leaves us open to the charge of dishonesty.

We have never known how a board of stewards, or a congregation can allow their preacher to go to Conference with a part of his salary unpaid when it was possible for them to settle it in full, and we believe in nine cases out of ten every dollar can be paid, if proper and timely effort is made to do so. We also think that each Annual Conference should appoint a Board or Committee and refer to it every pastoral charge that reports a deficiency and authorize, said Committee, to investigate, take testimony and carefully inquire into the cause of such deficiency. We think this is necessary in order to get at the facts and exhonerate these churches from blame.

It is now only four weeks until our Conference meets. We hear that many of the charges are greatly behind in their finances. This is always so. We believe in most cases it could be avoided, but it is not.

We know most of our people live in the country and are dependent upon their crops for money. But we have never seen any sufficient reason for discriminating between the preacher and others who serve us. If we borrow money to pay our laborers, why not borrow money to pay our church dues?

If we sell a load of tobacco or a bale of cotton early in the season, while the price is yet low, in order to pay off our guano bill or our account for supplies, why should we not do the same thing, if necessary, in order to meet our obligation to the Lord? "Honor the Lord with thy substance and with the first fruits of thine increase." Do not many of our people reverse the divine order? They wait to see what they will have left before they render to the Lord his dues. When the crops are gathered many will wait to sell for higher prices and let their preacher go unpaid until after Conference and possibly longer.

We need a radical change in this particular. It is a blot on our Methodism. It is a defect in the practical working of our financial system. It often greatly embarrasses our preachers. They are obliged to make accounts in order to secure things necessary for their families and themselves. They will have to pay their bills in full and they have no other means with which to settle them than their salaries. When the end of the year comes, if they only get 75 or 80 cents in the dollar of their claim it will be impossible for them to meet their obligations.

Have you paid your dues or assessments in full? If not, do so at once. Strain a point. Make a determined effort. Do not wait for the preacher or steward to come around. They both may be too busy to come to see you. Do not wait for the last Sunday. It may rain and the day may be too bad for you to go to church, or for some other reason you may be kept at home.

In James, the fifth chapter and fourth verse, we read, "Behold, the hire of your laborers that have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them that have reaped have entered into the ears of the Lord of Sabboath." If God takes account of the non-payment of the wages due the day-laborer on the farm, how much more will he take account of and in his own way settle with the man who refuses to pay the small amount due to his servant who preaches the gospel.

The time is short. Let heroic methods be adopted in order to bring up our finances.

AN IMPORTANT MATTER

The Epworth News in its issue of October 1st contains an article on the editorial page which urges Conference ownership of its organ, the NORTH CAROLINA CHRISTIAN ADVOCATE. Its author thinks the Conference ought to "buy the paper, elect the editor and a board of managers and use the profits arising from its publication to cheapen the price." Certainly these are all important suggestions and should be carefully considered by the brethren.

It is known by all who have kept up with the history of the paper, that the company that now owns it was organized by the authority and direction of the two North Carolina Conferences, and that all parties concerned entered into a very strong and sacred agreement mutually to work for its success and continuance. It is also known that the company invested a large amount of money in equipping an office and in getting out a paper of such a class as would meet the demands of our ministers and members.

It will also be recalled that at the Salisbury Conference in 1896, where a joint committee of the two Conferences met to consider the matter of joint ownership, the company offered to sell the paper at a price, the committee said, in their report, was satisfactory. At the Winston Conference in 1898, where the question of joint ownership was again discussed, we offered a second time to sell on easy terms, and leave the entire management of the ADVOCATE in the hands of others.

It is also known by all who have taken pains to inform themselves, that the Western North Carolina Conference is the only Conference in Southern Methodism that has a sixteen page weekly paper containing from forty-two to forty-four columns of reading matter, cut, folded and pasted, that is sent to subscribers for $1.50 a year.

The present management has reduced the price from $2.00 to $1.50 and instead of charging the preachers $1.00 a year, as formerly, sends it to every member of the Conference without price.

Our desire has been, from the beginning, to give North Carolina Methodism one of the best papers published in the Southern Church at the lowest price. Many competent judges, outside of our office, think we have succeeded in doing this. If so, we rejoice.

However, we are ready to co-operate with any plan that will enlarge the scope and influence of the paper and enable it to do greater things for Methodism and our common Christianity. We are free to say that Conference ownership has certain advantages over any other plan, and both preachers and people feel a deeper interest in its success and circulation.

While we have never heard any good reason given why an editor should receive his appointment in a way different from that of a Presiding Elder or a pastor, we take it that no worthy man would be willing to serve in so trying and responsible a position unless he had the endorsement and co operation of at least a majority of his brethren.

BISHOP MORRISON AT THE ILLINOIS CONFERENCE.

Rev. R. P. Howell in a letter to the Nashville Christian Advocate giving an account of the proceedings of the thirty-fourth session of the Illinois Conference speaks as follows of the presiding officer:

Bishop Morrison's address to the class for admission was pronounced by some of the oldest members of the Conference to be one of the best that they had ever heard. The sermon Sunday morning was to the preachers, one full of sound sense, wisdom from above, and delivered in the demonstration of the Spirit. Dull must be the preacher that could hear such a discourse and not gather inspiration for the future. He was abundant in labors, attending each service in the evening, talking on Church Extension Saturday evening, and preaching Sunday morning and evening. In the appointments we were moved about as never before, only twelve men being returned to their charges; the other forty must try a new pastorate. Three new presiding elders were appointed, and three returned to regular pastoral work. But we all felt we had in Bishop Morrison a most manly man, a true Christian knight, courageous and sincere.

Our reports showed gains in several collections.

A SKETCH OF GREENSBORO METHODISM.

Mr. James W. Albright, at present a resident of Asheville, but for long years a citizen of Greensboro, is now preparing a brief history of Methodism in this city.

Brother Albright has spent his life in a printing office and is an ex-editor of large experience. Few men living are so well acquainted with Greensboro and its past history as he. He was personally acquainted with many of those who have contributed most to the growth of our church here, and by nature and training he is prepared to gather and write facts and details with accuracy and interest

He has undertaken this work at the request of the Board of Stewards of West Market Street Church, and we are sure it will be well done and prove a valuable addition to our historic literature.

OUR SPECIAL OFFER.

We are very anxious to publish in the ADVOCATE a full report of our Conference proceedings and we are also anxious to have these read by at least six thousand of our members. We are sure it would be a great help and inspiration to those who cannot attend the Conference to read an account of its proceedings.

In order to induce persons who are not now taking the ADVOCATE to do so at once, we will send it from now until January 1st, 1902, for $1.50. That will be fourteen months for $1.50. You can send your name to the office and the paper will be sent without delay, and if it is not convenient to send the money now, you can hand it to your pastor or send it to us by the 21st of November.

We hope the preachers will announce this special offer to each congregation and see how many new subscribers they can get on it.

STRONG WORDS OF COMMENDATION.

Dr. J. J. Lafferty, the experienced and able editor of the Richmond Christian Advocate in his issue of last week, has a two-column article on the first page setting forth the reasons why General Julian S. Carr should be elected Senator from North Carolina. He closes the article with this pointed paragraph:

"Where the contest is not a party question, not a political struggle, but a choice between men as citizens, then the church press, rightly silent in partizan conflict, ought to feel free to champion a Christian gentleman on elevated principles.

Our Discipline lays down the principle to guide Methodists, employing them, (Methodists) preferably to others, buying one of another, helping each other in business and so much the more because the world will love its own and them only."

The State Fair at Raleigh is now being held. Large crowds attend it annually and it has been of great service in developing the agricultural and manufacturing interests of the State.

EDITORIAL NOTES.

We shall be obliged to any person who will send us the Postoffice of Mrs. Mary Tunstall, Mrs. W. E. Spray, and Mrs. Elizabeth McSwain.

The congregation of the Second Baptist church of Atlanta has decided to call Rev. John E. White, secretary of the Baptist Mission Board of North Carolina, to fill the pulpit of that church.

Mr. Cornelius Clapp, of McLeansville, came in on Tuesday to renew his subscription to the ADVOCATE. He is one of the substantial members of Mount Pleasant church and steadfastly believes in his pastor, Rev. R. S. Webb.

Hon. John Sherman died in Washington on the morning of October 22nd. The family were at his bedside all night. He had been in declining health for several years. Mr. Sherman was born in Lancaster, Ohio, in 1823.

Greensboro is getting ready to receive and entertain the members of the Western North Carolina Conference. There are no more hospitable people than are the citizens of the Gate City and we can assure our brethren that they will receive a most cordial welcome.

Rev. W. B. Holcomb, of Mount Airy, passed through Greensboro on Tuesday, returning from Franklin, Va., where he had just closed a very successful meeting. We have very favorable reports from brother Holcomb's work wherever he goes.

Mr. S. P. Graves, of Mount Airy, on his return from Baltimore and Washington, D. C., spent several hours in Greensboro on last Friday. Brother Graves is a lawyer of high standing in his section, and is also a prominent Methodist. He is a lay member of our next Annual Conference.

If any of our pastors have not yet received the list of subscribers in their charge we hope they will inform us at once. And if in any case your Postoffices are not correct or complete please inform us. It is impossible for us to know the offices in any circuit unless we are furnished a list of them.

Rev. R. M. Courtney, writing from McAdensville under date of Oct. 22nd, says: "Our fourth quarterly conference is past and we are now on our home stretch for the Annual Conference. When Bro. Ware was with us he baptized eleven infants and received eleven persons into the church on profession of faith. We will have a clear sheet on Conference Collections"

The meeting at West Market church continues. The congregations have been large and the interest deep. There have been a number of professions. Most of them young people. Dr. Rowe received eleven applications on last Sunday for church membership. The congregation has been greatly refreshed and a spiritual atmosphere pervades the membership.

We hope every one of our subscribers will look at the top of the first column on the 1st page and note the date on his label. That date shows the time you have paid up to, according to our books. If the date is not correct please inform us at once. We are very patient and regret always to inform a subscriber that he is in arrears. But we are obliged to have money to pay current expenses and we hope none will get out of humor if we send a notification card.

The News says that Rev. S. B. Turrentine, presidining elder, and the other Methodist ministers of Charlotte, last week sent a letter to Bishop H C. Morrison, of Louisville, Ky., who is to preside at the Conference, which meets in Greensboro on the 21st of November, asking him to visit Charlotte either before or after conference. Mr. Turrentine received a letter from him accepting the invitation and saying he would spend the third Sunday in November, the 18th, with the Methodists of Charlotte.

We learn from a dispatch dated Oct. 22nd from Harrisburg, Penn., that the Methodists of the State of Pennsylvania began a Conference on that day in Grace M. E. Church, which is to last until the 25th, for the purpose of discussing the state of the church. Gov. Stone welcomed the members in behalf of the State, Rev. Dr. Hill for the city of Harrisburg, and Rev. Dr. Yocum for the Methodists of Harrisburg, to which Rev. L. L. Sprague, Mr. G. P. Hukill and ex-Gov. Patterson responded. Some of the most distinguished men of the denomination in the State will read papers during the remainder of the Conference on the Twentieth Century Movement and kindred topics.

The Mitchell Matter.

DEAR DR. CRAWFORD: The Mitchel letter is without doubt an unfair statement. I am a born and bred mountaineer and know all classes of people here, and will venture the statement that there is not a hut or hovel so remote in the mountains, where a Baptist preacher has not been and carried his Bible with him. Our Methodist circuit riders now are in every county and they are next to the Baptist in entering all the dark caves and climbing high mountains. The Presbyterians are now doing mission work all through this mountain section and are establishing schools supported by the Northern Presbyterian Church. More than once have I seen gross falsehoods stated as facts by their agents in the field. I am free to admit that the case is bad enough when the truth is told and glad of all they can do to help the "mountain whites" in an honest and fair way, but I am riled every time I see such falsehood given out by people who claim to be Christians trying to teach ignorant people the better way. I am so glad you have taken the thing in hand and have no doubt that you will hear from many on the subject.

This leads me to speak of another matter I see you are strongly in favor of —Carr for Senator. I think our church is, or should be with you. He is not so well known here as Simmons among the people, but just now he could get the attention of our people by a liberal donation to our Epworth School. The school is in every way very promising and I am sure he would make no mistake in giving it a start. It has been, and is, a hard financial struggle and I fear will go under after this year unless some of our wealthy men come to its help. It is full to overflowing with children who must make the womanhood of our country and churches. We now have the lead, but if this fails the Presbyterians are ready to take up the work. Now do help us to hold on to Brevard They have schools in many of our other towns and communities. You have been here and must know something of the needs and desires of our people. One or two thousand dollars in bank now would start the building. The people here have subscribed very liberally and are ready to meet it whenever we can get other help.

Excuse me for taking so much of your time if you desire to read this to the end. The spirit was upon me to write so I send it trusting it may do no harm to say the least.

Yours truly,

DELIA GASH.

Brevard, N. C., Oct. 21, 1900.

Old Trinity.

(Published by Request.)

This school should be placed under a separate Board of Trustees appointed by our conference and come into our system of smaller colleges or secondary schools. It is no longer the preparatory school for Trinity College since there is one on the college campus, and it deserves but little if any financial aid from Trinity's fund. It is not to be expected that the Board of Trustees with such large matters on hand and a preparatory school of their own would give much attention to this school since they never meet them and give it no prominence in their deliberations. It is really the best school property within the bounds of our conference and its location in the very center of the state is unsurpassed. We presume the conference has original jurisdiction in the matter just as a quarterly conference has over its property and that the Board is a creation of the conference. Moreover it is presumed that there would be no objection to this from any quarter since there is no purpose to make it a rival to anything, but to throw around it our fostering care in a way we have not hitherto, and make it serve a noble purpose in educating poor boys and girls in the center of the State under Methodist influence.—Epworth News.

The Christian Advocate.

Our conference organ should become the property of and come under the control of the Annual Conference. This Conference should own it and appoint a Board of Trustees to hold it and elect an editor and manager just as we own and control our colleges. Then every year the business should be audited and reported to the Conference, and the paper should be given to the patrons at absolute cost. Unfortunately the price of the paper has run up too high. But if the Conference could in any way get control of it the paper would pay itself out in a few years. Such a condition is better for the editor and better for the Conference and for the people. It can be so run as not to involve the Conference in debt. We hope steps to this end will be taken at our next session.—Epworth News.

Randolph Circuit.

We are through with our protracted meetings and are looking forward to the fast approaching Conference. We had good revivals at most of our churches, and we think the spiritual condition of the church is very good. We have much to do yet on our finances, but I think we will have a good report by Conference. The school here is moving on very well. They have about 60 pupils, and when the public-school opens they will have more.

Yours truly,

JNO. M. PRICE.

Trinity, N. C , Oct. 20, 1900.

Don't fail to read our Special Offer.

A Timely Caution.

As Chairman of the Board of Education, I wish, through the ADVOCATE, to give my most hearty endorsement to the caution given by Dr. Turrentine in your issue of Oct. 10th, 4th page. Let all our preachers and laymen, especially those most interested in our educational work, be sure to look up that paper and carefully read and ponder that article. It is timely and to the point from start to finish.

I will esteem it a favor if this note can be published in this week's issue.

M. A. SMITH.

Notice.

Will the Presiding Elders of the Western North Carolina Conference please send to me promptly the lists of lay delegates, from their Districts, to the forthcoming Annual Conference?

WILLIAM L. SHERRILL,
Secretary.

Lenoir, N. C., 13th Oct., 1900.

Wide-Awake Greensooro Business Men.

Our advertising columns this week present an attractive list of business houses. All persons who expect to attend Conference next month or visit Greensboro soon will do well to look carefully over the advertisements.

J. M. Hendrix & Co., carry a select stock of dry goods, shoes and ladies furnishings, and sell low for cash.

J. W. Scott & Co., carry a fine assortment of groceries and have also a large stock of dry goods for wholesale customers.

Harry Poezolt, the merchant tailor, will take your order and give you a nice suit of gentlemen's clothing at a very low rate.

Vanstory & Co., Rankin, Chisholm Stroud & Rees, and Merritt, Brower & Co., each carry a large stock of men and boys clothing and gentlemen's furnishing goods.

The L. Richardson Drug Co., carries a large stock of drugs for wholesale buyers.

G. W. Ward, near the Guilford Hotel, will supply you with everything usually found in a first class drug store.

McClamroch Bros., carry a large stock of mantels and can supply you with anything you need in that line. Be sure and call to see them at 218 South Elm St.

Drs. R. L. &. E. H. Moore will examine your eyes and furnish you the glasses you need.

The Shiffman Jewelry Company will supply you with all the diamonds, gold, and silver watches, cut glass, umbrellas, spoons and knives you need.

J. Sterling Jones and Murray Bros., will write you all the life and accident insurance you need.

C. C. Townsend will sell you a fine buggy and harness, or any other vehicle at bottom prices.

Chronic Tetter.

Dr. James C. Lewis, of Tip Top, Ky., writes: "I have an invalid friend with me from Florida, who has derived great benefit from the use of your Tetterine, in Chronic Tetter. I wish you to send him a box to the above address. Money enclosed." 50c. box at drug stores, or by mail from J. T. Shuptrine, Dept. D, Savannah, Ga.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for October 28, 1900.

THE PRODIGAL SON.
Luke 15: 11-24.

TIME.—Winter, A. D. 29-30.
PLACE.—In Perea.
GOLDEN TEXT.—I will arise and go to my father.—Luke 15: 18.

Order of Events.

The parable of the prodigal son completes the series of three parables (the others being the "lost sheep" and the "lost coin") in which our Lord replies to the scribes and Pharisees, who resent his sympathetic treatment of sinners. To them he says substantially: God seeks for the sinner as the shepherd for a lost sheep, or as an anxious woman for a lost coin, and when they repent and turn unto Him he welcomes them with open arms and a full and free forgiveness. If the parables of the lost sheep and the lost coin emphasize the divine side of grace, the parable ot the prodigal son emphasizes the human side—the rise and growth of repentance in the heart of the sinner.

Verses 11, 12. A certain man. The father and two sons represent God and his people. Two sons. Representative respectively of the Israelites, who, as to the law, were irreproachable (the elder son), and of those who, for whatever reason, had abandoned legalism or gone into even worse courses of life (the younger son). The portion. The "portion" was that part of his father's property which he would inherit when his father died. According to the Jewish law (Deut. 21: 17), he was entitled to one half of what the eldest received—in this case one third of the whole. There was no objection to the father's consenting to this arrangement, although it may be questioned whether the younger son had any real claim during his father's lifetime.

13. Not many days after. Indicative of the lad's haste to get rid of paternal control and to manage his own career. Gathered all together. To make the severance as complete as possible he takes everything that can by any reason be called his. Into a far country. Where there will be no restraint upon his conduct, and where such considerations as the family's good name will have no effect. "Here," says a devout writer, "is the image of a heart swayed by licentious appetites; God is the obstacle in its way, and freedom to do anything appears to it the condition of happiness."

14 16. Spent all * * * famine. There is, then, some limit to the sinner's self-enjoyment. He can exhaust his resources, and he cannot control external calamity. By a curious coincidence the external calamity—famine—comes just when the prodigal has exhausted his resources, so that he is being bruised between the upper and nether millstones, and made sharply to realize the abominableness of his conduct and the horror of his situation. Joined himself. The word has the force of "glued himself." There must have been a shameless selfishness about his prodigality which in the time of need brought him not one friend A citizen. Presumably a stranger and a heathen. While, as Godet says, there may be in this subjection of the young Jew to a stranger an allusion to the publicans who were in the service of Rome, the general idea of the situation is that of the degrading dependence, in respect to the world, to which the vicious man always finds himself reduced in the end He sought pleasure, he finds pain; he wished freedom, he gets bondage. To feed swine. The lowest form of servile employment, and the last resort of the Jew. Would fain Was content. With the husks The pods of the "carob," or "locust," tree, which is still common in Palestine and round the Mediterranean. "During this time of famine, when the poor herdsman's allowance did not suffice to appease his hunger, he was reduced to covet the coarse bean with which the herd was carefully fattened when he drove it home; the swine were, in reality, more precious than he. They sold high, an image of the contempt and neglect which the profligate experiences from that very world to which he has sacrificed the most sacred feelings."

17 19. Came to himself. An expression denoting "that solemn moment in life in which the heart, after a long period of dissipation, for the first time becomes self collected" Of my father's. The love which he had spurned and the home which he had despised by a God-like retribution were the first suggestions of a new and better order of things. I will arise. True penitence always involves a recognition of and sorrow for sin and a determined step in the right direction. At this latter point a man asserts his faith. "Faith is not a thought or a desire; it is an act which brings two living beings into personal contact."

20, 21. He arose and came. The wise resolve crystalizes itself into wiser action. Afar off. A hint that the father had never for a moment forgotten the wayward lad, but had gone daily to some point of observation, in the vague hope of his return Saw him. And, in spite of his gauntness and raggedness, had recognized him. Ran. God discerns the faintest sigh after good which breaks forth in a wanderer's heart, and from the moment this heart takes a step toward Him he takes ten to meet it, striving to show it something of His love." I have sinned. Another note of true penitence is that of confessing sin rather than excusing it or one's self.

22 24. The father said. The father will hear no more. It is enough that his boy has come home repentant. He will suffer no humiliating reproaches to escape him, nor will he permit his son to forget that he is a son, and a son of the house Bring forth quickly. The father does not address the boy; he will let his conduct speak for him. Best robe. The best there is in the house, that his nakedness be covered and that he be made presentable before all who are in the house. Ring. The symbol of authority by which he was reinstated to his former position in the household Shoes. These were marks of a free man, for slaves were barefoot. The fatted calf. The emphatic; on every farm there is always the calf which is fattening for feast days. Kill it. The word implies some ceremony in the killing to mark the victim as a festal offering.

25 32. With verse 24 the parable, so far as the prodigal is concerned, ends The succeeding verse, in their delineation of the conduct of the elder son, admirably represent the temper and conduct of the scribes and Pharisees, who are thus rebuked in the sharpest, and yet in the kindest, manner. "They are reminded that they are sons, and that to them of right belongs the first place God and his gifts have always been accessible to them, and if they reject them it is their own fault. But self righteousness and exclusiveness are sinful, and may be as fatal as extravagance and licentiousness."

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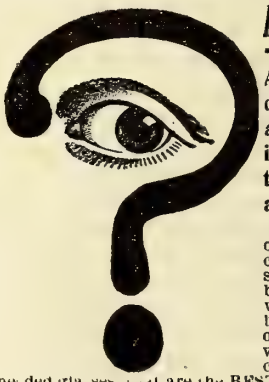
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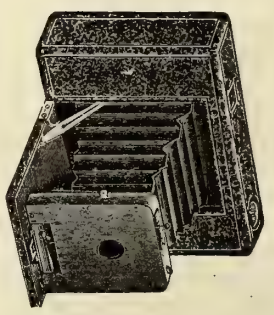
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for October 28, 1900.

DO NOT WORRY.
Matt. 6: 25–34.

"Casting all your care upon him, for he careth for you."

1. PEOPLE WHO WORRY.—They are all about us. We meet them everywhere. They dwell in our homes, and we ourselves not only associate with them, but also share in their anxiety. These words of Christ seem spoken in rebuke of our sin. The circumstances of life in ancient Palestine might well have led the common people to anxious thought concerning food and raiment. Their struggle with poverty was unceasing. They had little or no hope of ever securing anything beyond the barest subsistence. It was natural that they should take anxious thought for the morrow. In the more complex life of today, though we do not often face such bitter want, our circumstances lead to hurry and nervous strain, and so we also need these injunctions of Christ concerning worry.

2. FOLLY AND SIN OF WORRY.—The folly of these anxieties with which men burden their souls is perfectly plain. It is a reaching out into that future which is still beyond our reach, and whose adjustments will not be affected in the slightest by our anxious cares. It is a distrust of those forces and powers which hitherto have wrought for our comfort and happiness. There may be troubles for us to meet in the days to come, but why should we make ourselves wretched now by anticipating them? Those that we fear the most may not come at all. Some one has said that if any friend of ours had told us one hundredth part of the lies our fears have told us, we never would allow him to speak to us again. We should remember also the sin of these worries. They arise from distrust of God, and they lead to a greater distrust. They are insulting to our heavenly Father, for they deny the loving care which he declares he exercises toward us.

3 REMEDY FOR WORRY.—If we would correct this evil tendency, we must, first of all, surrender ourselves fully into God's hands Complete consecration will open the way to rest of soul. Then we should live constantly in the sense of God's immediate presence and care. We must have that faith which ever looks upon and is conscious of unseen realities. We should keep ourselves familiar with the great promises of God. There is a music in the words themselves that will calm our restless souls, and their thoughts are like rock for us to stand upon. Finally, let us learn to live moment by moment, accepting each day with what it brings, and leaving the future in God's hands, where it belongs.

Saving Oneself by Service.

A man was traveling over an Alpine pass. He went over the glaciers, sinking in the snow step by step, upward, until he was weary. High on the summit of the pass a desire to sleep overcame him. He could hardly put one foot before another. Just as he was almost sinking down into the sleep which would have proved the sleep of death to him, he struck his foot against an obstacle which proved to be the body of a traveler who had preceded him. He bent down, found that the heart had not ceased to beat and began at once to rub the frozen limbs and to do his best to reanimate the body. In his effort he was successful. He saved the man's life; and, in the effort, he banished his own desire to sleep and so saved his own life in saving another.—Herald and Presbyter.

Sidelights.

Character has a tendency to perpetuate itself. It is formed by repeated action.—Rev. E. H. Ward.

The young man makes a terrible blunder who relies for his success on luck instead of hard work.—Rev. Dr. Vosburgh.

Christ's life is the real Christian life. We live the Christian life in the degree that we live like Him.—Rev. T. Titsworth.

We must not depreciate manners of men. Good manners may be said to be the small change of Christian effort.—Rev. M. L. Haines.

The supremacy of the interest of the spiritual life and welfare makes any sacrifice, no matter how great, seem small in comparison to the great good in the end.—Rev. H. A. Gobin.

"Whatsoever a man soweth that shall he also reap." We can take these words as a safe conclusion of what the future shall bring forth. We shall reap in kind what we sow.—Rev. D. A. Blose.

There are two difficulties in the way of the completeness of our faith—the greatness of the truth and the meagerness of our lives. It is so vast, this vision of the unseen, and we are so little, so dwarfed in its touch.—Rev. J. N. Blanchard.

The path Christ pointed out, the heavenward ascent through the soul, is the open door set before us to the highest self realization. No man can shut it but yourself, for in Him all the rich past centers, all the spiritual potentialities of the race reside.—Rev. Morgan Millar.

Grapes From Canaan.

Purity is not negative, but positive.

An honor bought dishonestly is a dishonor.

The way to be steadfast is not to stand still.

Bury your troubles and erect no tombstones.

A thing is not necessarily true because it is new.

The hero is he who does what others dare not do.

The hands of Christ were the pulses of the heart of God.

The rattle of the wheels of life is a call for the oil of prayer.

The mind may find amusement, but only the heart can discover happiness.

Do not fool yourself. If the first man was made with eyes and ears, his Maker can both see and hear.—Ram's Horn.

Building Character.

If we are building character according to the pattern of holiness as it is in Jesus, we are building that which will endure.—Rev. J. B. Shannon.

Eloquence of Character.

The abiding and helpful attraction of a man is in proportion to the weight and perfection of his character. Surface qualities may please for a time, but men trust nothing except character. Eloquence of speech is good, but eloquence of character is better.—Chicago Advance.

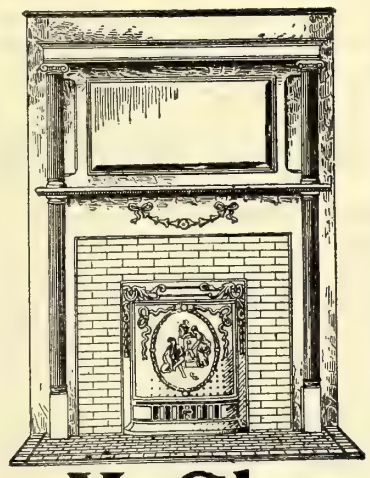
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NORTH STATE ITEMS.

Mr. O. L. Clark, of Bladen county, got first prize of $50 for bright wrapper tobacco at the Danville, Va., carnival last week. It sold at $1 02 per pound.

The Wilkesboro Chronicle claims there is no truth in the report that an old man from Wilkes wanted to shoot District Attorney Holton at Greensboro federal court.

Greensboro Patriot: Dr. E. L. P. Ector, of Missoula, Mont., who has been visiting his old home in Guilford several weeks, closed options last week on 45,000 acres of hardwood timber lands in the western part of the state for a Montana syndicate.

Mrs. Stonewall Jackson was operatep on at the Church Home in Baltimore Tuesday for neuralgia of the face. The nerve just over the eye, which has caused suffering, was removed. Physicians at the home report Mrs. Jackson as having passed a good night and being very comfortable.

Tarboro Southerner: Secretary Weddell has mailed notices to all the stockholders of the Fountain Cotton Mills to meet here Monday, 29th, for the purpose of authorizing the increase of the capital stock to $200,000. This means probably 5,000 more spindles in those mills.

Laurinburg Times: A short time after the August election the deacons and a few members of the Shiloh colored Baptist church which is just over the line in Vance county, expelled Ben Person, a colored school teacher of this county, from the church for voting the Democratic ticket.

Eugene A. Glass, of Blackwell's, Caswell county, has been adjudged a bankrupt in the United States District Court at Greensboro. The matter is referred to Mr. J. R. McRary, of Lexington, referee in bankruptcy of that district. The liabilities of Mr. Glass are scheduled at $1,385.50 and his assets at $949.

Durham Herald: News reached the city Tuesday night of the death of Mr. J. B. Mason, Sr., of Chapel Hill. He died suddenly late yesterday afternoon, but further particulars could not be obtained. Mr. Mason was one of the most prominent attorneys in middle North Carolina and was well known throughout the State. He was about 56 years of age.

Goldsboro Argus: Car load after car load of fine oak and ash logs are seen passing through this city daily now, on their way to the mills of the Enterprise Lumber Company, on the southern suburb. The lumber from these logs is used by the Golsboro Table Factory, which is already in full operation, and receiving orders by every mail for their fine tables.

Washington Messenger: A novel sight can be seen any afternoon by those of our citizens who will take the trouble to visit any of the wharves late in the afternoon. The river at this hour seems to be working alive with mullets and the curious antics they cut up are really interesting. About this time the whole mullet tribe seems to be trying to see which one can jump the highest out of the water. An old fisherman said in all his experience he had never seen as many mullets as this near the town.

Clinton Democrat: Mr. Frank Marshburn, who was a brother to Sheriff Marshburn, died of typhoid fever at his home in Bladen county on the morning of October 7th. ——The sudden fall in the price of cotton has a rather depressing effect on business. The price has gotten down to 9 cents. The greatest disappointment is to those who have been holding for 12 cents. However, these are few. The cotton is nearly all gone out of this county, and the very little that is being held is in the hands of people who will keep it over until next year unless the price advances.

Durham Sun: Invitations have been received in Durham to the marriage of Dr. Charles Staples Mangum and Miss Payne, which will be solemnized at St. Andrew's church in Washington, D. C., on Wednesday evening, October 24th, at 8:30 o'clock. Dr. Mangum is a member of the faculty of the University of North Carolina. His intended bride is the only daughter of the late Mr. John Scott Payne, of the United States army.

Durham Sun: William Garrett, who lives near Bragtown, has had an old sore on his left leg for some fifteen or sixteen years, that has given him a good deal of trouble. So much trouble has it given him of late that amputation of the member was necessary. A few years ago, Mr. Garrett had the misfortune to shoot himself in the right arm in an accidental manner, which necessitated the amputation of the injured arm.

Charlotte Observer: A gentleman who was on the Southern's passenger train No. 7, last Sunday night, informed an Observer reporter yesterday of a murderous attack on Captain J. L. Smith, the conductor of the train. The train left High Point on time, coming south, and had proceeded several miles when it was found that Captain Smith was not on the cars. The train went back to High Point, where it was discovered that just as the conductor was about to step on the platform of the departing train a ruffian knocked him.

QUARTERLY MEETINGS.

CHARLOTTE DIST.—4th Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit, Hebron	Sep	22 23
Charlotte, Calvary	"	23
Derita circuit, Derita	"	23
Monroe station	"	28 30
Monroe circuit, Trinity	"	29 30
Clear reek circuit, Mill Grove	Oct.	13 14
Matthews station	"	14
Ansonville circuit, Wightman	"	20 21
Polkton circuit, Poplar Hill	"	27
Wadesboro station	"	28
Morven circuit, Bethel	"	29
Lilesville circuit	"	30
Belmont circuit, Belmont	Nov.	3
Charlotte, Tryon street	"	4
Charlotte, Brevard Street	"	4
Epworth and Seversville, Epworth	"	7
Weddington circuit, Wesley Chapel	"	10 11
Waxhaw circuit, Waxhaw	"	11 12
Charlotte, Trinity	"	13
Charlotte, Dilworth	"	14

STATESVILLE DIST.—4th Round.

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf	Sept	1 2
Iredell circuit, Snow Creek	"	8 9
Turnersburg circuit, Turnersburg	"	9 10
Mooresville circuit, McKendree	"	15 16
Mount Zion station	"	16 17
Taylorsville circuit, Rocky Spring	"	22 23
Stony Point circuit, Stony Point	"	29 30
Statesville station	Sep 30..Oct	1
West End	Sep 30.. "	1
Hickory station	"	6 7
Troutman circuit, Vanderberg	"	13 14
Mooresville station	"	14 15
Newton circuit, Friendship	"	20 21
Maiden circuit, Maiden	"	21 22
Lenoir circuit, Littlejohns	"	27 28
Lenoir station	"	28 29
Catawba circuit, Bethlehem	Nov	3 4
Caldwell circuit, Grace	"	10 11
Granite Falls station	"	11 12
Statesville circuit, Salem	"	17 18

GREENSBORO DISTRICT—4th Round.

Frank H. Wood, D.D., P. E., Greensboro, N. C

Jackson's Hill circuit, Macedonia	Sept.	1 2
Asheboro circuit, West Chapel	"	8 9
Asheboro station (at night)	"	9
Uwharrie circuit, Siloam	"	15 16
West Market St station (morning)	"	23
Proximity station (at night)	"	23
St Paul station, (morning)	"	30
Naomi station (at night)	"	30
Wentworth circuit, Mt. Carmel	Oct.	6 7
Ruffin circuit Ware's Chapel	"	13 14
Reidsville station (morning)	"	14
Ramseur circuit, Franklinsville	"	20 21
Liberty circuit	"	27 28
West Randolph ct.	Nov	3 4
Pleasant Garden ct., Friday	"	9
Randolph circuit	"	10 11
High Point station (at night)	"	11
Greensboro circuit	"	17 18
Centenary (at night)	"	18

ASHEVILLE DISTRICT—4th Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville	Sept.	1 2
Bethel	"	2
Hot Springs ct. Paint Rock	"	8 9
Marshall ct Jewell Hill	"	15 16
Ivy, Beech Glen	"	22 23
Bald reek ct., Bald Creek	"	29 30
Burnsville ct , Shoal Creek	Oct	6 7
Swannanoa, Biltmore	"	13 14
Sandy ct Moore's Grove	"	20 21
Hendersonville	"	21 22
Cane Creek ct., Sharon	"	27 28
Old Fort ct , Bethlehem	Nov	3 4
Weaverville ct , Weaverville	"	10 11
Central	"	17 18
Haywood Street	"	17 18

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion, N. C

Marion station, Marion	Aug	19
McDowell circuit, Trinity	"	25 26
Table Rock circuit, Oak Hill	Sept.	1 2
East Rutherford circuit, Salem	"	8 9
Silver Creek circuit, Missionary Ridge	"	15 16
Morganton circuit, Zion	"	22 23
Forest City station Pleasant Grove	"	29 30
Henrietta station, Henrietta	Oct.	6 7
Rutherfordton circuit. Centennial	"	13 14
Bakersville circuit Bakers Ile	"	20 21
Elk Park circuit, Thompson's Chapel	"	21 22
Estatoe circuit, Pine Grove	"	21 22
Broad River circuit, Gray's Chapel	"	27 28
Green River circuit, Ebanon	Nov	3 4
Morganton station	"	11 12
Connelly Springs circuit	"	17 18

MOUNT AIRY DISTRICT—4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Aug	12
Stokes circuit at Rural Hall	Sept.	1 2
Sparta circuit at Shiloh	"	8 9
Healing Springs ct at Greenwood	"	15 16
Jefferson circuit at Jefferson	"	22 23
Boone circuit at Blackburn's Chapel	"	29 30
Watauga circuit at Union	Oct	6 7
Creston circuit at Creston	"	13 14
Elkin station	"	20 21
Wilkesboro circuit at Wilkesboro	"	27 28
North Wilkesboro ct at N. Wilkesboro	Nov.	3 4
East Bend circuit at Prospect	"	10 11
Rockford circuit at Siloam	"	11 12
Mt. Airy circuit at Oak Grove	"	17 18
Pilot Mountain circuit at Ebenezer	"	18 19

WINSTON DISTRICT.—4th Round.

P. J. Carraway, P. E., Greensboro, N. C.

Kernersville circuit, Zion	Sep.	29 30
Thomasville station, night	"	3
Madison circuit Bethesda	Oct	6 7
Mocksville circuit, Hardison	"	13 14
Mocksville station night	"	14
Winston circuit, Sharon	"	20 21
Forsythe circuit Lewisville, p. m.	"	20
Winston, Burkhead, night	"	21
Farmington circuit. Bethlehem	"	27 28
Walkertown station Bethlehem	Nov.	2
Winston, Centenary	"	4
Winston, Grace Church, night	"	4
Davidson circuit, Mt Olivet	"	10 11
Salisbury circuit, Davis Chapel	"	15
Summerfield circuit, Stokesdale	"	16
Jamestown circuit, Muir's Chapel	"	17 18

FRANKLIN DISTRICT—4th Round.

C. M. Campbell, P. E., Franklin, N. C.

Whittier circuit Olivet	Sep	1 2
Bryson City station	"	9 10
Bushnell circuit, Maple Springs	"	15 16
Highland circuit, Asbury	"	22 23
Andrews circuit, Andrews	"	29 30
Haysville circuit, Sweetwater	Oct	6 7
Murphy station	"	13 14
Hiwassee circuit, Notla	"	20 21
Macon circuit, Mount Zion	"	27 28
Glenville circuit, Cashiers Valley	Nov.	3 4
Robbinsville circuit, Robbinsville	"	10 11
Franklin circuit, Iotia	"	17 18
Franklin station, night	"	18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct , Tabor	Sep.	1 2
Salisbury, Main St	"	2
Concord ct , Center	"	8 9
Concord Epworth	"	9
Concord, Central	"	15 16
Concord Forest Hill	"	15 16
China Grove ct., Bethpage	"	22 23
Lexington station	"	29 30
Gold Hill circuit, Liberty	Oct.	6 7
Ninwood ct , Wesley Chapel	"	13 14
Lorwood circuit	"	20 21
Salem circuit, Salem	"	27 28
Ivbemarle ct., Bethel	Nov.	3 4
Ivbemarle station,	"	3 4
Mount Pleasant circuit	"	10 11
Salisbury, Church St	"	17 18
East Salisbury station	"	17 18
Spencer station	"	17 18

SHELBY DISTRICT—4th Round.

W R. Ware, P E , Shelby, N C.

King's Mountain & Elbethel, Elbethel	Sept.	1 2
Shelby circuit, Sharon	"	8 9
Shelby station	"	9 10
Cherryville circuit, Pleasant Grove	"	15 16
Lincolnton circuit, McKendre	"	22 23
Polkville circuit, Clover Hill	"	29 30
Stanly Creek circuit, Dallas	Oct	6 7
McAdensville station	"	13 14
N Cleveland circuit, Casar	"	20 21
Lowesville circuit, Moore's Chapel	"	27 28
Mountain Island	"	28 29
Rock Springs circuit, Rehoboth	Nov	3 4
South Fork circuit	"	10 11
Lowesville circuit	"	17 18

WAYNESVILLE DIST—4th Round.

F. L. Townsend, P. E., Canton, N. C.

Clyde circuit, Long's Chapel	Sept.	1 2
French Broad circuit, River View	"	8 9
Mills River circuit, Shaw's Creek	"	15 16
Transylvania ct East Fork	"	22 23
Brevard station, Brevard	"	29 30
Spring Creek circuit	Oct	6 7
Leicester circuit, Camp Academy	"	13 14
Sulphur Springs circuit	"	20 21
Haywood circuit	"	27 28
West Haywood circuit	Nov.	3 4
Waynesville station	"	10 11
Canton circuit, Canton	"	17 18

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated July 22, 1900	No. 23 Daily.	No. 35 Daily.	No. 103, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A M.	P.M	P.M.	A.M	P. M.
Leave Weldon	11 50	8 58	...	...	.....
Ar. Rocky Mount	1 00	9 52	....	.....	.....
	P M				
Leave Tarboro	12 21		6 00	..	.....
Lv. Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson	1 59	10 25	7 10	5 57	2 40
Leave Selma	2 55	11 10		...	... ..
Lv. Fayetteville	4 30	12 22		..	.....
Ar. Florence	7 25	2 24		..	.....
	P. M	A M.			
Ar. Goldsboro			7 55	..	.....
Lv. Goldsboro				6 45	3 50
Lv. Magnolia				7 51	4 35
Ar. Wilmington			...	9 20	6 00
			P.M	A. M	P M.

TRAINS GOING NORTH

	No. 78. Daily	No. 102, Daily ex. Sunday	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P M		
Lv. Florence	9 5		7 35		.....
Lv. Fayetteville	12 20		9 41		.....
Leave Selma	1 50		10 54	.....	.....
Arrive Wilson	2 35		11 33	..	.....
		A.M		P.M	A.M.
Lv Wilmington				7 00	9 35
Lv. Magnolia				8 30	11 10
Lv. Goldsboro		4 50		9 3	12 26
	P. M		A M	P.M.	P. M.
Leave Wilson	2 35	5 33	11 33	10 45	1 18
Ar Rocky Mount	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro		6 46			....
Leave Tarboro	12 21				.....
Lv. Rocky Mount	3 30		12 0.	..	.....
Arrive Weldon	4 32		1 00	.	...
	P. M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 4 p m , leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday

Trains on Washington Branch leave Washington 8 10 a m and 2 35 p m., arrive Parmele 9 10 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m . 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m., arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m., 3:40 p m.; arrive Nashville 10:20 a m., 4 05 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m , 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M EMERSON,
General Passenger Agent

J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	1:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man.
E. F. REID Auditor
Chester, S. C.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Our Greatest Need.

I believe our greatest need in the work of the W F. M. Society at present is for pastors filled with the Holy Ghost. The sheep will follow the shepherd. He has oversight of the flock and his words and example have great influence. People rarely rise higher in spirituality than their pastors. I find our pastors, as a rule, have very little interest in foreign missions as connected with the work of the women. Their words disclaim this, but their works prove it. In my office as District Secretary I have not been able to visit the different auxiliaries in the district, so have written to several pastors in regard to organizing societies in their charges and have had only one reply. I can but feel they are not interested. I spent a year three years ago in a town in West Texas. Soon after going there I asked the pastor if there was a Foreign Missionary Society in the town. I wished to join. He said he did not know if there was or not, but believed there was a Home Mission Society, but did not know when nor where it met. He was then in his second year at that place.

We do not have more than one missionary sermon a year, and some years not one. How can people become enlightened at that rate? The Church used to have a week set apart for prayer and self-denial for this cause, but, like the class-meeting, it has gone out of style. Let us who feel the need of these things pray more earnestly that we may be so filled with the divine nature that we may enter more fully into God's thoughts and plans in the work of saving the world. Another great need is a thoroughly consecrated Church. I have read that regeneration is to a man or woman what fire is to a boiler—it furnishes going power. Christians do not make themselves have missionary zeal. They have it. It belongs to the spiritual nature and flows out as naturally as streams flow from their source. Jesus says: "Ye are the salt of the earth; ye are the light of the world."

Let us have more faith that we may see the exceeding wideness of God's mercy and the widely extended invitation of the gospel to all men. Love is the essence of spiritual life. The Father loved and sent his Son. Christ loved and came. Man loves and goes or sends. The love which sends Christ to the whole world sends us to every creature.

Obedience is a natural outcome of faith and love. To the spiritual minded, obedience to the divine command is real joy. An enlightened spirituality goes into all the world as readily as it leads an honest life. It either goes or sends, and is glad of the privilege. Our lack of missionary zeal; our lack of knowledge on this subject must all be traced back to a lack of spirituality. Missionary zeal can not rise above the spiritual state of the Church; the spiritual state of the Church can not rise above the religious experience of its membership and the religious experience of its membership does not ordinarily rise above the teachings of the pulpit.—Mrs. Addie Langham, in Texas Christian Advocate

Busy Mothers and Mission Work.

"How much time can a busy mother give to missions?" is a question that no one can answer definitely for another, and when we think for a moment of what woman's religion means to her we shall see instead of limiting the time, how impossible it is to measure the time woman should give, out of love, to her Saviour. But this message of Christ's to his disciples was given to the women, as well as to the men, "Ye shall be witnesses . . . to the uttermost parts of the earth."

"Oh woman hearts that keep the days of old in living memory, can you stand back when Christ calls? Shall the heavenly Master lack the serving love, which is your life's fine gold? Do you forget who bade the morning break, and snapped the fetters of the iron years? The Saviour's call for service, from your fears rise, girt with faith, and work for his dear sake."

The command, "Seek ye first the kingdom of God and his righteousness and these things shall be added unto you," is the text which to my mind applies to so many busy lives. God gave us life, to be used for his glory. He placed us where we are, for his own purpose. He gives us opportunities for service. So, no matter how much or how little we accomplish, we must work for him, or we are wasting our time and we will lose the reward.

"It is, indeed, little that each of us can do, but oh, it is so important every one of us shall do that little."

To be interested in missions does not mean that a busy mother must neglect her home and children to attend missionary meetings. She must try to have "sanctified common sense," and use it in that case. But very often children and home (by a little good maagement) need not be neglected, and the mother can still go out occasionally. But if we seek first "Christ's righteousness" we will certainly do his bidding, and be "witnesses" for him wherever we are. We will take an intelligent interest in all of the work of God's choosing, and in these days of widely spread knowledge, every woman who is a Christian can keep herself informed on the progress of the work. Even a busy woman can pray for the work and the workers, and she can send her gift, though small, to show her willingness to be numbered with those who are "On the Lord's side." In short, let even a busy woman consider the work of telling the news of salvation, the important work for every Christian. If she cannot attend meetings, she can use her knowledge in wise instructions at home, and if she thinks, and studies, and prays, and tells the members of her own family of the work; if she gives all she can willingly, yes, lovingly, she will indeed be a real missionary in the place where God intends her to be, for that time; any service is joy when we work for the King!

Oh, woman hearts, keep nothing back! The days go by so fast! Do all for his dear sake. Let the children's souls be of more value than their bodies, and teach them to love your Master, so that they, too, shall work for him. Let the children remember us as always considering God's will important, and let them see in their parents' lives the sweetness of living close to the Master. We will make mistakes, and failures many, but these will be forgiven and forgotten, while the precious fact of "mother's" life for Christ here, and eternal life with Christ hereafter, shall be the comfort, the joy, the peace and the anchor of many a weary child.—N. I. W., in The Presbyterian.



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Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After two years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS,
Eld. M. E. Church, South.
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir. R. L. ROCCO.
300 Hernondo St., Memphis, Tenn.

A Card.

This is to certify that I used Dr Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars. H. A. BEALL.
Clerk Superior Court Randolph Co., Ga.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

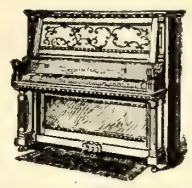
A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

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V. L MARSH.
Greensboro, N. C.

AN INFANT'S Catechism.
I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it, write for a specimen copy (free) to REV. GEO. G. SMITH,
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Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N. C. je 27tf

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Randolph Co.: "I have about 8 acres of cow peas, sown on gravelly, sandy land. Peas were sown in June and are now twelve or eighteen inches high and are very full of peas. I intend to pick them and put the land in wheat after the following manner: Use a cut-away harrow three or four times, running it different ways over the land, using a drag or roller after the harrow each time, and then drill or broadcast the wheat, using about 200 pounds of acid phosphate of 14 to 16 per cent. Would this give as good results as to turn the land?" I think that it will give better results than to turn the land. Plowing at this date, you will not get the land into the compact condition needed for the best success with wheat, and the pea vines turned under will also make the land more open. The land was plowed when the peas were sown in June and does not need replowing now. Get the surface in as good a condition as possible. Harrow and roll till there are no clods to be seen, and keep the pea trash on top as far as possible. But I would use not less than 300 pounds of the acid phosphate per acre instead of 200 pounds, and it will pay you to use the extra 100 pounds. The sooner you prepare the land the better. Sow the wheat after the first good white frost.

From Rowan Co.: "I see you are writing about a new kind of grass called the Hairy Vetch. I want to know the nature of it, and if it will do for a permanent pasture. I want something for a lot for a mare and colt. Please let me know what is best?" The Hairy Vetch is a plant of the leguminous or pea family and will not make a permanent pasture, as it grows only in winter and spring, and is hardly suitable for pasturing, but will make a good crop of hay and improve the soil in nitrogen in doing it. For the lot it will be better to sow it in grass. A mixture of orchard grass and red top will be best. Sow about two bushels per acre or 14 pounds of each, and prepare the land well before sowing.

From Surry Co.: "I have just plowed under a heavy crop of green weeds, thinking to sow rye on the land and turn it under for corn in the spring. But I notice in one of your recent letters that you recommend the Hairy Vetch, and that it can be cut for hay in time to plant the land in corn. How much to sow per acre, and what it is worth per bushel, and where to get the seed." The Hairy Vetch as we have just said is one of the plants that store nitrogen in the soil. Your turning under in the warm weather a heavy growth of green weeds was not a safe practice, for there is serious danger that such a course at this season of the year will sour the land and do more harm than good. It would have been far better to have waited for cool weather and dead weeds than to have plowed them under green. The vetch sown now will make you a good forage crop, and can be cut for hay in time to put the land in corn, and will in the mean time be gathering nitrogen to help the corn crop. It will be better after you have put the land in order for corn in the spring, to give it a dressing of lime at rate of 30 bushels of water slaked lime per acre to correct any acidity caused by the fall plowing under of the green weeds. The seed catalogues advise the sowing of a bushel of vetch seed per acre, but as the seed is still high, this will be rather costly. I am sowing three bushels on about two acres, and believe this thick enough. I bought my seed from Young & Young of Raleigh, at $4 per bushel.

From Rowan Co.: "How would it do to use acid phosphate and cotton seed meal for wheat? What proportions should be used on stubble land? What is the value of cotton seed meal in fertilizing qualities? Has it a tendency to kill the germs of the wheat? Please give me any information you can." Acid phosphate will furnish you phosphoric acid, the most important constituent of a wheat fertilizer. Cotton seed meal will furnish about seven per cent. of nitrogen in the form of organic matter, and a small percentage of phosphoric acid and potash. It depends entirely on the condition of your soil as to what fertilizer will be best for the wheat on it Putting wheat on wheat stubble land is not good farming. If you had intended to have put wheat again on the land you should have sown peas on the stubble as soon as the wheat was cut, and you would then have had a crop of pea vine hay to feed and the land would be in condition to make a crop of wheat with nothing but acid phosphate applied to the wheat. If you intended merely to put the wheat on the stubble you should have plowed the stubble in August and then kept it harrowed and clean so as to get it well packed for the wheat. Stubble land plowed this late cannot be put in the best order for wheat. Had you sown the peas you would not have needed to replow the pea stubble for a preparation; the disk or cutaway harrow would have sufficed, as we have advised another correspondent. But having done none of these things the best thing you can now do will be to make a mixture of 1200 pounds of acid phosphate, 700 pounds of cotton seed meal and 100 pounds of muriate of potash, and apply 300 pounds per acre to the wheat. Cotton seed meal will not seriously interfere with the germination of the wheat, and if you mix the above well and harrow it in before drilling the wheat you will have no trouble. But what you need to do is to get your land into a regular improving rotation, and never leave a wheat stubble all summer with nothing but weeds on it. Between every sale crop keep the land busy growing something to help it and to feed stock. Then raising feed, get good stock and make a profit on them and get the manure, and you will need less fertilizers. We have, time and again, said that the constant dependence on fertilizers for every crop grown is not farming, but merely speculating on the chances. In a dry and hot season like the one we have just passed through, fertilizers on land deficient in vegetable matter have done more harm than good, and I sincerely believe that on most of the uplands in North Carolina this year there would have been more cotton without the fertilizers than with them. The weather has been so dry that the fertilizers have not dissolved to aid the crops but have rather tended to burn them. On land well filled with vegetable matter from the growth of peas or clover a drought is not near so disastrous as on the land that is cultivated year after year in a hoed crop like cotton, for the humus formed by the decay of vegetable matter in the soil tends continually to increase its capacity for retaining moisture, and when the moisture is retained in the soil it dissolves the plant food in the fertilizers applied and the plants get the benefit of it as they do not of a soil destitute of humus Thus the growing of peas and other legumes not only adds fertility to the soil, but aids in the solution of the commercial fertilizers applied.

From Swain Co.: "Will you please give me your ideas as to the practicability of growing alfalfa in this section? Is the climate favorable, and do you think it will grow on sandy river bottom land? Will it kill out the weeds, or will it have to be cultivated at first? How would it do to sow with oats?" If there is any plant more uncertain than alfalfa in this part of the country, we have never known it. There is no predicting how it may do in any particular section till tried. Here it does not thrive as our under-clay is entirely too hard for it. With a mellow and dry subsoil it may do well, but if the sandy bottoms are but little above the water level and the subsoil is damp it will not do at all. Its first growth is feeble and if the land is weedy it will not do without the cleanest culture. It takes two years to get it into a profitable condition under favorable conditions. You can grow more hay with the field peas in one summer than you can from alfalfa in two years, and better feed at that. There have been some successes with alfalfa in this state, but ten failures or more for every success. Alfalfa is a good thing for the arid regions of the West, but we do not need it in our agriculture here, for with cow peas in summer and vetches in winter we can grow far more and better feed than alfalfa will give if it succeeds.

From Alamance Co.: "I enclose a sample of grass. This grass grows luxuriantly on the poorest land. What is the name and where can the seed be obtained, and any other information concerning it." The grass is Andropogon Halapense, commonly called Johnson grass. It makes good hay, but if there is a worse pest to get into a neighborhood we have not found it. Instead of getting seed of it, you had better root out every stray clump you can find, for if it is coming now in clumps it will soon be all over the country about there. Those who have it bad, as in the neighborhood of Mocksville, in Davie county, can tell you all about its ways. The man who would sow Johnson grass should be prosecuted as a public nuisance by his neighbors, for he will never keep it at home when once well started Better destroy all you find if it is as yet scarce. It is a great pity that it is such an aggressive weed, for it is really a valuable hay grass. But we cannot help warning every one against it. We have to fight it continually here, for it is thick in all waste places about Raleigh. It makes an underground stem larger than a reed, and every particle left in the ground will grow, and nut grass is not a circumstance to its spreading.

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		No. 403.	No. 41.
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A. L.	*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 23 a m	3 36 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*6 52 a m	*9 12 p m
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	6 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*6 00 a m
Ar Hamlet, S. A. L	*11 10 p m	*7 43 a m
Ar Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 35 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar Washington, Penn. RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

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OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

STANLEY. — Cora Davis Stanley, daughter of Joseph A. and Martha Davis, was born Oct. 13th, 1865, was married to Mr Pinkney L. Stanley Feb. 22, 1899; and departed this life Oct. 3, 1900, aged 34 years, 11 months and 23 days.

She leaves a husband, one child, father and two brothers, and a large number of relatives and friends.

She professed religion several years ago. She was a faithful and efficient teacher, having taught four years at the same place. She assured her friends that the future was bright and glorious. Funeral services conducted at Guilford College, where she sleeps to await the resurrection morn. May all her friends meet her in heaven.

A. G. KIRKMAN.

Greensboro, N. C., Oct. 18th, 1900.

CARPENTER.—Mrs. Ora L. Carpenter was born Feb. 11, 1865, and died Oct. 5, 1900. She was the daughter of W. T. and Caroline Justice.

Mrs. Carpenter has been a member of Bethel church in Asheville for several years, and before her sickness was a faithful worker. But she has been a sufferer quite a while.

She had not despaired of relief, and the family was hopeful, so the news of her death brought surprise as well as sorrow. The husband had left her at the hospital the evening before in apparently good condition.

Her funeral took place from the church of which she was a member. The large congregation was sufficient proof of the esteem in which she was held. There is every evidence that the husband and relatives have the sympathy of their community

May the blessings of the Lord rest upon the husband, the father, the brothers and the sisters

J. J. GRAY.

Asheville, N. C., Oct. 16, 1900.

Resolutions of Respect.

The following resolutions were adopted by the Woman's Foreign Missionary Society of Bessemer City:

WHEREAS, God, through the workings of his perfect laws, has removed from our society and community the spirit of our dear sister, Laura C. Jenkins; be it

RESOLVED 1ST. That each of us has suffered separation from a faithful friend, and our society has lost a loyal member.

2nd That while we grieve because of her departure, we rejoice that she lived to the end in the full assurance of faith.

3rd. That we pray God's comfort upon the bereaved husband and relatives, and his guidance and protection upon the little child, sympathizing with them and at the same time rejoicing with them in the consolations of the gospel of Christ.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

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If you have tried snuff, vapor smoking or internal remedies and still have a return of the catarrh symptoms it is because these remedies were not strong enough to reach the catarrhal poison in the blood and expel it. It matters not how obstinate the case, nor what other treatments or remedies have failed to do, B. B. B. (Botanic Blood Balm), always promptly reaches the real trouble and fairly roots out and drains from the system the bad catarrhal poison in the blood which causes catarrh. Botanic Blood Balm alone can do this. B. B. B. is different from any other remedy as it goes down to the very seat of blood diseases, hence the reason the cures made by Blood Balm are permanent, for the simple reason that the poison being entirely driven from the system no return of the disease is possible, besides B.B.B. also makes the blood pure and rich Here is one cure of over one thousand on file. Mrs. Elizabeth Knott, of Butler St., Atlanta, had for years a very troublesome nasal catarrh. So terrible has its nature been that she frequently blew small pieces of bone from her mouth and nose. The discharge was copious and very offensive. Her general health became greatly impaired with poor appetite and weak thin blood. Three bottles of Botanic Blood Balm worked on her like magic. Not a symptom has returned in over three years, and she is completely restored to health. If you have any symptoms of catarrh, head ache, noises in the head, dropping in the throat, bad hearing, mucous discharges or any blood taint a treatment with B. B. B. will cure to stay cured. Try it, druggists $1. To convince you, a trial treatment B. B. B. sent free and prepaid by writing Blood Balm Co., 42 Mitchell St, Atlanta, Ga. Describe trouble and free medical advice given.

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Oct. 17—4m

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NEWS OF THE WEEK.

Wednesday, Oct. 17th.—There is renewed activity among the Boxers north of Pekin———Eight persons are burned to death in a tenement house fire in New York———A specialist examines Roosevelt's throat and says it is in bad condition———France urges immediate commencement of peace negotiations with China———Hon. William L. Wilson died of congestion of the lungs yesterday morning———The Chinese minister at London says peace negotiations have actually begun at Pekin———Prince Hohenlohe resigns as German chancellor and is succeeded by Count von Buelow ———A Baptist church in Atlanta decides to extend a call to Rev. John E. White, of this state———A detachment of American troops surprise General Alverez's headquarters and capture him and his staff———The Washington officials do not understand Russia's new move as to independent action of the powers in China———The census enumeration is now completed and all the force of the bureau is at work on tabulation of the statistics- - —Yellow fever is said to be raging in Havana, hotel keepers and the authorities suppress the full news as to its extent———In the Youtsey trial the defense closes its testimony. The state will close its in rebuttal today. Youtsey was better yesterday——— Many of the mills in Alamance county are closed down and the operatives idle because the former will not employ union operatives———The alleged imperial edict ordering the punishment of the Chinese high officials was forged to delay military activity of the allies——— Representatives of furniture factories will go before the corporation commission with petition for reduction and equalization of their freight rates——— The Democrats arrested in Johnston county by federal officers on charges by Massy demanded an immediate hearing, but the commissioner put the hearing off until the 29th, the day Simmons speaks there.

Thursday, Oct. 18.—The Galveston relief fund has reached $1,095,202——— The Germans are withdrawing their troops from Shanghai———Vice Consul Ragsdale, of Tien Tsin, died at Nagasaki, October 13th———The number of state prisoners this year is 6,072, an increase over the year before———Yellow fever is on the increase in Havana and is now in every section of the city——— The evidences is all in and argument has begun in the Youtsey trial. His condition is about the same———Thieves steal $40,000 worth of money, registered letters, stamps, etc., from Station H. of the New York city postoffice———Major Matt R. Peterson died of yellow fever at Havana, Oct. 17, and his wife committed suicide within an hour after his death ———Captain Streeter, Chicago lake-front squatter, is acquitted of the charge of conspiracy to commit murder. A charge of unlawful assemblage still ponds———The corporation commission postpones the hearing on petitions as to classification of rates on furniture and cotton piece goods. It changes certain fertilizer rates———Hunter J. Golding, the American sentenced to imprisonment in Mexico on charge of being implicated in a murder, has been released, it being shown that he had nothing to do with the homicide———Republicans say Hanna investigated the demands of the coal mine strikers and induced the operators to make the concessions demanded. Chairman Jones says the concessions are made through fear of effect of the strike on election.

Friday, Oct. 19th.—Rev. J. W. Murphy, of Hillsboro, is dead———Another building will be erected at the Methodist orphanage at Raleigh———The Democrats of Hawaii nominate for congress Prince David Kawananakoa———S. I. Morris is arrested in Chicago on the charge of attempts to kill John W. Gates ———General Joe Wheeler contradicts Roosevelt's statement that he is a supporter of McKinley———Secretary Long orders no further investigation into the grounding of the Oregon last summer—— Kruger secretly embarks on the Dutch cruiser Gelderland. He feared an attack from Boer refugees———The State Agricultural college makes 100 rifles and two 3-inch cannon———The Youtsey case was given to the jury last nigh. They were not to report until today. Youtsey was better last night———In a speech at Lincoln, Neb., yesterday Hanna denounced Bryan in bitter terms, declaring he was not fit to be township constable ———The Pennsylvania mine owners back-down from the agreement that the miners' increase in wages shall continue until April next———The statistician of the government agricultural department estimates thas 68,000 bales of cotton were destroyed in Texas by the September storm———In answer to a letter from a Boston lawyer, Chairman Jones construes the plank of the Democratic national platform which refers to the supreme court.

Saturday, Oct. 20th.—The state will be paid its Spanish war claims some time in December———The jury find Youtsey guilty and fix his punishment at imprisonment for life———Since April 1st last the shellfish commissioner has paid in $9,184 taxes collected———The two houses of the Kentucky legislature pass the non-partisan election law———The Grace Avenue Baptist Church, of Richmond, Va., was burned Friday night—— Judson Harmon, of Cincinnatti, who succeeded Olney as Cleveland's attorney genaral, declares for Bryan———Field Marshall von Waldersee says the campaign in China is practically over and he expects his recall at an early date——— The Southern Association of Base Ball Clubs has been formed, with franchises granted to six cities. Two more will be added———When the British and German columns reached Pao Ting Fu they found the place already in the possession of French soldiers———Mr. Winston reminds the Democrats of the state that October 27th is the day for meeting of all the Democratic campaign clubs of the states———A man and a boy arrives at Punta Gorda, Fla., from Gibraltar, having made the trip in an open boat, twenty-nine feet long, in fifty nine days ———For the purpose of intimidating registrars and election officers, the republicans are sending out circulars, purporting to contain a recent jury charge by Federal Judge Boyd. The charge is greatly garbled.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent permanently cured) and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 83 Powers' Block, Rochester, N. Y.
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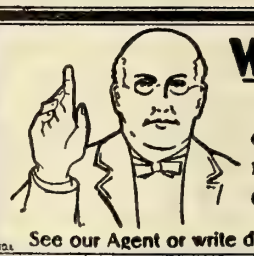
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NORTH CAROLINA

Christian Advocate.

College Messag

REV. L. W. CRAWFORD, D. D., Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., OCTOBER 31, 1900. VOL. XLV., NO. 44.

"TRY AGAIN"

If at first you do succeed,
Try again!
Life is more than just one deed;
Try again!
Never stop with what you've done,
More remains than you have won,
Full content's vouchsafed to none;
Try again!

If you've won on lower plain,
Try again!
Life is more than one campaign;
Try again!
Send your guidons to the fore,
Strive to seize one standard more,
Still ungained are palms galore;
Try again!

If at first you do succeed,
Try again!
For future harvest sow the seed,
Try again!
Rise with sacred discontent,
Realize that life is lent
On highest searches to be spent;
Try again!

—Selected.

OF GOD'S people the Psalmist says, "Thy people shall be willing in the day of thy power." In thinking of Christ as the lamb for our atonement we must also remember that He is the king for our government. He has many conquests yet to make and if we are really his subjects we shall with readiness of soul, alacrity and voluntary obedience help to win the world to Him. Am I a soldier of the cross? Am I one of His "willing people?"

STANDING on the wharf in New York City recently, we were impressed most of all by the little tug-boats puffing and blowing here and there. Ugly, noisy little things they were, but they had the strength and the power. Here, one was drawing a big ocean steamer, there, another a smaller vessel, and yonder, another several kinds of vessels strung together. And we thought if only all Christians were tug-boat Christians, Christians with sufficient purity and strength of life and character to give them the power to draw other souls to Jesus Christ! A man of deep religious experience will be effective. His countenance may be uncomely, his voice poor, his gestures awkward, his clothes shabby, his grammar lame, but if he be like God in love, in holiness, in goodness he will have some of God's power. If we lift up Christ by being like Him before the world, surely He will, as He has said, through us draw men unto Himself. Are we doing it?

OF ALL the vessels upon the great waters, we are told, the most dangerous is the one that has been abandoned at sea and is simply drifting with the mighty ocean currents. In a very impressive sermon Dr. J. Wilbur Chapman uses such vessels to illustrate a great truth. He says: "It is an awful thing for a life not to have the helpful presence of God. One of the ocean dangers that captains fear almost more than anything else is the danger of coming in contact with a 'derelict,' as a ship abandoned at sea is called There are now supposed to be about thirty of such vessels floating about at the will of the currents in the Atlantic waters They are without pilot, have neither crew nor rudder, are bound nowhere, and carry no cargo to any port. One of them, which has a cargo of mahogany on board, and is level with the water's edge, has been drifting since March 1891. There is scarcely any peril at sea which is so terrible to the mariner. No sound will reveal their nearness, no temperature of air or wave will make known their approach. Though it carry no guns, a 'derelict' is often a more deadly enemy than a man-of-war. The ship that steers for no port can only have one influence, and that is to be a stumbling-block in the way to send other ships to the bottom of the ocean. God help us that not one of us may become a spiritual 'derelict.' God pity that man who has pushed God out of his life and goes along in his journey to eternity not only having sorrow in his own soul, but standing in the way of progress of others."

A MISSION preacher, it is said, was once preaching in a crowded court. There were men and women around him, and others leaning half way through the windows, listening to what he said. He had been telling the people how sober they ought to be, and how honest they ought to be, and how kind to one another they ought to be. In one of his pauses a man said to him, "I say gov'nor, I wish you'd take a room in this ere court, and live as we fel'ows have to live, and show us how to do it." Truly there is power in the right sort of preaching, but no power is so irresistible as that of example. People want a lofty ideal, a living model. Is there anybody in the world, dear reader, to whom your life is an uplift, an inspiration to high and holy things?

"WHAT does the world wait for today?" said a minister of great power addressing recently a large assembly of earnest Christians. "What does God supremely want? Men and women in whom God gets His way and no one else gets any way; men and women who live but for one thing,—that God's will may be done through them; men and women who say, 'Now, blessed Spirit of God, we are quite careless of what happens, only get Thy way in us and through us.'"

NO WORK for Christ can be done successfully without enthusiasm, but too often Christian zeal is intermittent, flashing for a little while, but easily put out by the slightest discouragement. As the Christian Endeavor World puts it, "Let us pray God to give us the kind of zeal that can continue, go on, keep up, abide, pursue, hold out, persevere, maintain, stick to it, plod along, never say die, grind away, hold the fort, everlastingly persist."

PERHAPS no minister ever experienced more deeply than Mr. Moody himself the anointing of power. Talking on this subject he once said: "I have in my mind a minister who said, 'I have heart disease, I can't preach more than once a week,' so he had a colleague to preach for him once a week and do the visiting. He had heard of the anointing with power, and he said, 'I would like to be anointed for my burial. I would like before I go hence to preach the gospel with power.' He prayed that God would fill him with the spirit, and I met him not long after that and he said, 'I have preached on an average eight times a week and I have had conversions all along' The Spirit came on him. I don't believe that man broke down at first with hard work so much as using the machinery without oil, without lubrication. It is not hard work that breaks down ministers, but it is the toil of working without power. Oh, that God would anoint his people! Not the ministry only, but every disciple."

"THERE has never been a greater opportunity for the consecrated lay worker," says the Northwestern Christian Advocate. "It presents itself in the home, at the office, in the store, in the factory, in the field, on the street, in the train, in the Sunday-school, in the class-meeting, in the prayer-meeting, in the pulpit, in letters, in papers—anywhere and everywhere that the voice of one person may be heard, or letter or a printed message may be read.

"More than any other church, Methodism is indebted for its usefulness and power to consecrated lay workers. Had John Wesley silenced Thomas Maxfield, when he was told that that man was preaching without episcopal authority, Methodism would have been deprived of that right arm of power, the local preacher, which has been the means of the conversion of thousands, possibly millions of souls. There should be a revival of lay preaching. It is not important that the preachers be called local preachers, but that they be laymen who will hold services in out-of-the-way places, where a few persons may be gathered together."

THE impression is prevalent throughout Christendom that the pressing need of the Church is a downright, old-fashioned, Holy Ghost revival The characteristics of such a revival are given by an exchange as follows:

1 A revival that begins personally in the hearts of the pastors and the members of the church

2. A revival in the thoughtful, honest, prayerful reading of the Bible.

3. A revival that will rebuild the broken down family altars, and keep burning thereon the fire of daily, devout worship.

4. A revival that will make all members of the Church profoundly solicitous for the salvation of their neighbors.

5. A revival that will cause all the members of the church to labor personally with their neighbors to bring them to Christ.

6. A revival that will enable every Church member to say from the heart, "I was glad when they said unto me, Let us go up to the house of the Lord."

7. A revival that will make it a pleasure to the members to live right up to the spirit of the vows they took upon themselves when they joined the church.

IN DESCRIBING his method of conducting revival services, the veteran soul winner, Rev. Dr. Cuyler, says: "My plan of action was this: Twice on each Sabbath, and on Wednesday evening I preached as clearly and pungently as I could—sometimes to backsliders, sometimes to the yet impenitent and sometimes to awaken souls who are seeking salvation. I stuck to the great central truths—personal guilt, the atoning work of Jesus, the offices of the Holy Spirit, regeneration, the claims of a loving Saviour, the nature and necessity of immediate repentance of sin, and the duty of immediate acceptance of Christ. During a revival, sermons make themselves; they grow spontaneously. On the Monday evening of each week our young people had the field with their regular gatherings, and new converts were encouraged to tell their happy experiences. On the other evenings of the week the whole Church had a service for prayer and exhortations; our laymen led these meetings, and the pastor put in his oar when occasion demanded. The praying women met on one afternoon, the girls by themselves on another afternoon, and the boys on another. During each week about eleven or twelve different meetings were held, and in so large a congregation these subdivisions were necessary. After every public service I held an inquiry meeting; I invited people to come and converse with me in my study during the day, and I did as much pastoral visitation as possible."

The home of Bishop Morrison, while presiding over the session of our Conference in Greensboro, will be at Hotel Guilford, as the guest of the proprietor, Mr. Howell Cobb.

CONTRIBUTIONS.

"Like as a Father."

A wanton wretch by sin defiled,
From all his better friends beguiled,
By good, and even bad, reviled,
Stood at his father's door.

To all his better nature dead,
From all his better thoughts he'd fled,
And crime upon him foul and red,
On him their imprint bore.

And now he retrospects his life,
Filled up with drunkenness and strife,
With hatred, malice, envy, rife,
Reviews it o'er and o'er.

Remembers how, while still a child,
His acts were passionate and wild;
Thinks of his father, kind and mild,
As he'd ne'er thought before

His trembling hands upon the lock;
He fears to hear his own light knock,
He fears he will his father shock;
He trembles more and more.

He knocks, his father, old, appears,
By sorrow, stricken, and by years,
His kindly eyes are wet with tears:
The father same of yore.

Then takes his son unto his breast,
The son, till now long since caressed;
With benedictions long he blessed
That son he did adore.

Like as a father—none can tell
The love with which he loves so well,
The love dark deeds cannot repell,
Toward sinsick and heartsore.

J. R R

His Face.

BY BURDETT HART, D D.

Great artists, in many lands, have wrought to represent the ideal face of Christ. We say ideal because there is no authentic portraiture of Him, nor indeed any reliable description of His person which has come down from his own day. It is remarked that a person should have lived with so grand a character, with such amazing influence, the founder of such a broad commonwealth, and that neither pen nor pencil nor chisel should perpetuate His features or His form. Grecian and Roman art of His own and earlier times have given us matchless representations of the great leaders of thought and achievements, but of the foremost Leader there exists no representation and no description. There is a gem of jasper which represents the "scourged Christ;" but it is the work of later, though of loving hands The famous Roman letter that describes His majestic appearance cannot be assigned to His day.

We can see reasons in the gift of human perversity why His biographers were wisely kept from all reference to His bodily appearance, and why no genuine work of art was permitted to transmit the form of His person to other times. Idolatry is too readily nurtured to allow any such representation. The beauty and glory of his moral character are the impressive subjects of revelation, far outranking any suggestions as to bodily form. The divinity in this wonderful incarnation of the Son of God authenticates the appropriate silence of Scripture.

Still there is a natural, in many minds an irrepressible longing for some sensible representation of the face of the Lord Holy affections, loving thoughts, would picture Him as He appeared to those who heard His words, who felt His touch, who shared His tender sympathy. And as we cannot know exactly what were His form and lineaments and expression, we idealize the Christ, and gather in His one face the majesty and tenderness and beauty of a divine manhood. So it is that the majestic faces wrought by the old masters and the satisfactory delineations wrought by the first artists of our own day, to represent the wonderful personality of this Man of men, are lovingly treasured.

And I do not know that in this there is greater failure than there is in attempts to get Him before us in words. The portraiture may equal the homily The marble may be more expressive than the sermon The canvass may glow more luminously than does the book From picture and statue may come earnest and reverent and refreshing and ravishing emotions and thoughts of the one Redeemer which shall satisfy us more than anything which we read of merely human utterance.

From the great galleries of the old lands, from the magnificent cathedrals which are enriched with the production of the pencil there is no face which so constantly responds to the beholder as the face of Christ. The great artists have made it the subject of their finest studies. They have pictured to us the Holy Child of His Virgin Mother. They have pictured to us this Child among the doctors in the Temple. They have pictured to us this wonderful Person in all the acts and endurances of His manhood They have pictured him to us in His more than mental agony in Gethsemane, even in the incomprehensible passion of Calvary, while He was holden in death, and in His resurrection and ascension.

At the Bequinage convent in Ghent is a marvelous painting of Christ by Raphael. The tone of the picture gives it rank among the greatest works of that great genius. But its supreme quality lies in the expression which the artist has wrought into it. It comes nearest to the ideal Christ of perhaps any picture in all the world. One who has seen it can never forget it. It is a face where memory will come to one in sorrow and in gladness as well, wakening trust and comfort and exulting hope. It were worth the voyage to Belgium to sit once in its serene light and bear away the radiance reflected from it. Great sums have been offered for the picture. Princes have coveted it for their palaces. It is the chief treasure of the moated Bequinage, and if there were nothing else of interest in historic Ghent this alone would draw all travellers thitherward.

A friend of mine, a man of rare genius, wrote from Europe, "I start into Italy tomorrow to look upon her scenery and to walk through her galleries of art more to see if I cannot find some picture painted by the hand of some immortal master, which shall fulfill all my yearning and tearful feeling touching the Lamb of God which taketh away the sin of the world than for anything else. If I could anywhere find His face set forth in its whole mingled majesty and tenderness, so that which I feel I could also see, I should wish to abide by it forever and never go back to my country any more" That which he could not find in storied Italy he has been privileged to find in a fairer land where he will be forever satisfied.

Whether or not we look upon the statue or the picture, "we would see Jesus" To some these statuary symbols are only a hindrance, to most, they are probably a helper. There are meditative moods and tenses in which they would awaken our best affections and our holiest longings.

The Lord has given us other symbols of Himself. His disciples are to remember Him in them, and often is "He known of them in the breaking of the bread." The Man of Sorrows, the suffering Redeemer, who was murdered for our transgressions, rises to our thought and our grateful love embraces Him He seems at times very near to us "whom not having seen, we love." Through our faith in Him shall come the benediction, "Blessed are they that have not seen and yet have believed" He may not reveal Himself though we may wander far in this world to get the view of Him that we would have. Yet we know that He will reveal Himself to His saints who "shall see Him as He is." Still we think of more in Him than can be wrought into marble or on canvas. That which is unrepresented is more than all that is produced Faith does for us what sight fails to do. And faith shall lead to perfect vision, for "they shall see His face"

Germantown, Penn.

Among the Northern Brethren.

J D. ARNOLD.

(Concluded from last week)

NIAGARA FALLS

It had long been a dream of my life that some day, some how, I should see "The Falls of Niagara." It happened while I was in Dayton that an excursion was run, the round trip being only $6.50. We left Dayton about four in the afternoon and reached the Falls about eight the next morning. Every person had a seat and I never travelled with more comfort. I was surprised to find a city of twenty-five thousand people at the falls with beautiful streets, electric cars, great hotels and a crowd of people Hawthorne and Dickens and many others have undertaken a pen picture. It is hard to draw it faithful to life. Almost everywhere you turn you found the tourist with kodak. When we left the train we went directly to the Falls. In the grove we passed many Canadian Indians with their beads, trinkets and souveniers for sale. You first walk right up to the edge of the American falls, and gaze with a sort of shudder into the great yawning gorge below. The waters come for half a mile before making this terrific plunge at a fearful rate of speed, having a fall of forty feet in this short distance. Looking at these mad waves they seem to me almost instinct with life, as if they had caught an idea of the inevitable plunge first, before them, and in wild rage, leaping, roaring over rough and rugged rocks, they rush on to the falls. At the very brink the surface seems worn smooth as glass, and the green waters, swift as an arrow, smooth as the flight of a bird, go down into the everlasting mist from below while all is spanned by a beautiful rainbow. Is this a striking picture of our own life and are we often hurrying to the brink of the dark chasm that ends our journey, wild with fear and apprehension, but when the brink is reached and we are about to make the fatal leap, the way is suddenly made smooth and even, and the rainbow of God's promise spans the dark sky and the rapt and parting soul hears the tender words of the Master, "Let not your heart be troubled, neither let it be afraid." We went to the falls below by incline railway. You must carry an umbrella and even then you cannot get very near the falls. When we came back wet and dripping, little Jennett said, "Oh, such a terror." I took a ride on the "Maid of the Mist." You have first to put on a rubber suit from head to foot, and the little steamer takes you up right in front of the "Horseshoe Falls," where the spray dashes all over you. Returning to the top we cross over from the American side to Goat Island, which is nearly a mile long and divides the river into two distinct parts, one on the American side, one on the Canadian side.

About twice as much water goes over the Canadian as over the American falls. A short walk brings you to the Horseshoe falls. A steady roar shakes the earth, while below the waters are churned into mist and foam. I have read of a painter who, with pencil, was rapidly sketching the falls A dark cloud arose above the horizon as a sort of background—the lightning flashed across its bosom—all this he rapidly transferred to the canvass. Suddenly there was a rift in the cloud and the sunlight in gold and vermilion fell over the entire scene. It is said he dropped his pencil in mute admiration; he could not transfer that glory to the canvass. Are there not sometimes thoughts and feelings that have never found expression in painters, pencil or mortal tongue? One of the most beautiful views about Niagara you get from "Three Sisters' Islands." You go out a mile across the river toward the Canadian shore when it falls fifty-five feet in half a mile before it reaches the brink. Such a scene of leaping, seething, whirling waters and every drop as clear as crystal, and foam white as snow. No one can see Niagara in a few hours or a day It grows on you with every visit. In the afternoon we crossed the bridge below the falls to the Canadian side. Here you have a full view of the American, Luna and Canadian falls. But as I now remember all my experience, nothing impressed me as the wild gorge and the whirlpool rapids. The water for a mile perhaps below the falls is very quiet and smooth. Then it begins a wild race of seven miles, compressed as it is between cliffs from one hundred to two hundred feet high. It is through this narrow gorge that the waters of the great lakes make their way to Ontario at the rate, it is said, of thirty miles an hour. The depth is estimated at from one hundred to two hundred and fifty feet. This must be the wildest race of waters in all the world. As the current changes they swing from side to side, leaping high over rocks and boulders and stagger like a drunken man; whipped into a frothing, foaming mass, they rush on until they reach the seething whirlpool. Here the direction of the current changes so abruptly that the waters thrown against the wall of the opposing cliff have made a great whirlpool in which, in wild fashion, they swing and whirl in a sort of round dance, and then they are off again at the same pace till they reach Lewiston, where all becomes again calm and silent, and they gently glide on into the great lake.

Theologists tell us that the Falls have been slowly making their way from lake Ontario back to Lake Erie for long ages, and this seven mile gorge is the path it has cut through the solid lime stone in all these years. Some say it has been five thousand years, and some fifty thousand years on its journey of seven miles. Old men who have known it from boyhood can see the change slowly going on. Within the last few years engineering skill has placed an electric road almost on the edge of these rapids from the Falls to Lewiston. This ride you will never forget. As you move on at a rapid rate you see a train of cars passing on the face of the cliff above you.

At Lewiston we took a steamer for Toronto, Canada. Can anything be more delightful than a mid summer day on Lake Ontario? I had read and studied about the lakes from boyhood, but I confess when crossing but the end of it

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CONSUMPTION

in going from Lewiston to Toronto, I was entirely out of sight of land, and while sea gulls were following in the wake of our steamer, this seemed to be a much greater country than I thought it was. Here flies the Union Jack of Old England. A kindly, courteous, Christian gentleman is a great personage any where. We had a few hours in Toronto and I stepped into a large establishment and asked a gentleman how we could best see the city. He at once drew us a plan and put us on the belt line for a seven miles ride around Toronto. On our return trip, as we came into Niagara river from the lake, we had a fine view of Brock's monument on the Queenstown heights. We passed near Bloody Run where, it is said, a band of Seneca Indians drove British soldiers over the cliff, and with the tomahawk and knife followed up their murderous work until the ravine ran red with blood. This is all historic ground.

There is one other thing you must see before leaving Niagara. There are men you know that do not take much interest in sentiment and moonshine. They are called "practical men." Their first and only exclamation on seeing the Falls is "What an immense water power." Well, Mr. Vanderbilt, Pierpont Morgan, Mr. Astor and their crowd have gone some two or three miles above the Falls and cut a great canal that brings the waters of Niagara to their power-house, a quarter of a mile below. They have here let down a shaft, one hundred and seventy eight feet deep, and at the bottom have several great turbine wheels. These drive eight of the largest dynamos in the world. Here they have 50,000 horse power. Not only do they light the city of Niagara and run all its cars, but they have extended their lines to Buffaloe, run the cars of that great city, which is twenty miles away, and furnish power for many of the manufacturing enterprises, both in Niagara and Buffaloe, and they are arranging to extend their lines to other cities still further on. The water escapes at the bottom of the shaft through a tail-race more than a mile long which empties below the Falls. So rapid is the flow of water through this immense tunnel that a chip will pass from the wheel to the mouth of the race in 3½ minutes, or at the rate of twenty miles an hour. This tunnel is twenty-one feet high and eighteen feet and ten inches wide. It was cut the full length through solid lime stone more than one hundred feet below the surface. The enterprises under contract on both sides of the river aggregate four hundred and fifty thousand horse power. The Canadian Niagara Power Company have been at work for several years developing their plant on the Canadian side of the river. Every one who goes to Niagara should see these great and wonderful power plants. Some one may ask if the waters taken by the canal above the Falls reduce by any perceptible amount the flow of the river. It seems to me you could no more discover any change in the amount going over the Falls than if a single cup had been taken out. It has been estimated that the amount of water passing over the falls represent six million horse power and all the watermills in the United States have developed only about one-fifth of this immense force.

And now, many thanks to the dear people who made this journey possible for us.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.

A Brief Sketch of the Work on the Shelby District.

The year now closing has been a busy one. The hands and the hearts of all the preachers have been full. Death has not invaded our ranks, nor the ranks of our Conference during the year. With two or three exceptions the health of the pastors and that of their pastors has been good. With profound gratitude in our hearts we render thanksgiving to God for all his mercies and benefits towards us.

Shelby station is holding its own and gaining somewhat under the prudent management of Bro. Blair. The debt that had been on the parsonage for some time has been paid; a lot has been bought and steps are being taken to build a chapel at the new Shelby Cotton Mills and a profitable meeting has been held in the church.

Shelby circuit is widely and efficiently shepherded by Bro. Womble. A new church (Salem) on this charge, five miles south-east of Shelby, was dedicated by this writer last Sunday. It is one of the best churches on the circuit, will easily seat 350 people and there was only $7 00 to raise on day of dedication. I think the circuit will make the best report in its history.

Gastonia is the largest town in the District and it continues to grow very rapidly. If I were to give its present population today the reader would have to make an estimate of the increase by the time this item goes out to the world. Main Street congregation is now completing a church to cost $18,000. They expect to have it finished and to worship in it by the 1st or middle of December. They broke dirt in June last and the corner-stone was laid July 30th by this writer, assisted by the pastor and Rev. S. T. Barber. There will be two pastoral charges there next year and they will invite the next Annual Conference to meet with them. The Oakland High School there, our own school, J. A. Separk, Prin., is doing fine work. It opened with 150 pupils and the attendance is increasing.

There have been good meetings held on the Cherryville circuit. Our church at Cherryville has been completed and dedicated this year by the writer. The District Conference will be held in it next summer. The circuit will make a fine report at Conference.

Stanley Creek circuit is making fine progress materially and spiritually. The congregation at Mount Holly are worshiping in the new church and lots have been secured and steps are being taken to build a church both at High Shoals and at Hardin Cotton Mills. An Academy has been built at Stanley Creek, costing $1,200 to $1,500, and Prof. S. A. Stewart is teaching a first class school.

McAdenville, a new station, has paid off an old debt on the church, improved and painted the building, had good meetings and is making rapid progress every way. The church was dedicated in July by Rev. R. M. Hoyle.

Bessemer City is growing and our people are planning for more of the preacher's services there. Under the strong preaching of brother G. T. Rowe, our church is taking on solid growth. There have been some invasions here and elsewhere of temporary hurt, but Bessemer will be found in the front line when the reports are made.

King's Mountain is a rapidly growing town. Three large cotton mills, two banks and other enterprises have been built there this year. It should have the whole time of a strong preacher and efficient pastor. Bro. Comann is a giant in the pulpit and is giving his people at King's Mountain and El Bethel strong gospel food.

Bro. Owenby is closing a four years' successful pastorate at Mountain Island. His people will be loathe to give him up, and he will leave a good charge and an appreciative people. The work has grown under his ministry.

Bro. Salyer has greatly improved the parsonage and its surroundings on the Lowesville circuit. He has had good meetings and will make a good report at Conference. His health has greatly improved and he is a wise, prudent gospel preacher.

Rock Springs circuit increased the pastor's salary and has taken steps to build a school on and out of the proceeds of a part of the camp ground. When completed this will be a very desirable addition to our interests there. Bro. Giles has done faithful work and will carry up a good report.

Lincolnton circuit is growing in possibilities. There is one new church on the way and there is a good future for us in the town. The work is too large, but a division is not in sight now. Brother Wiley is giving his people fine service.

South Fork circuit will make decided advancement over any report made from that circuit for some time. Bro. Sherrill is in great favor with his people. He has held some good meetings.

Lowell (new circuit) is doing well under the zealous, efficient management of Bro. Barber. An old debt has been paid off of the parsonage and the parsonage painted and otherwise improved; good meetings have been held and we are looking for fine reports from this charge at Conference. A new cotton mill has been built at Lowell from which we will derive benefit.

Belwood circuit increased its pastor's salary and has added to the parsonage. Belwood Institute has been deeded to our church. The chapel has been remodled, a boys' hall has been built, and we now have a fine property there Professors Clegg, joint principals, are conducting a first class school there and have a good patronage. Bro. Woosley is at the helm of all our interests on this charge and this is enough to warrant success.

There have been fine meetings held on the Polkville circuit, a good, new school building deeded to our church, and a debt on the parsonage partly paid (think it will be paid in full by Conference.) Bro. Cook is closing up his second year of his second pastorate there (two years intervening) and is in fine favor with his people. We look for full reports.

North Cleveland (new circuit) has built one new church at Casar; 40x60, steeple and vestibule, double windows, and another church has been projected. This charge will pay all of the Conference collections. Bro Gibbon has been faithful and zealous. There is a fine future here for Methodism.

Of course much that I have said here about the work is based upon faith and present indications. If all is done that is reasonably expected, pastors, stewards and members must be diligent, faithful and zealous up to the last moment; and we trust that God will give us clear Sundays and a responsive people. Let us press the battle, fellow soldiers, and look to Him for victory.

Yours in His service,

W. R. WARE

Shelby, Oct. 23, 1900.

Brother Butt.

By your permission, Bro. Crawford, I will say to Bro. Butt that I meant no harm or offence, whatever, in what I said. I only quoted what he said: that he advocated a dispensary; and I put my construction on it as drawn from the Word of God and observation, as to its legitimacy and tendency I think yet he made a bad mistake I make no "charges" against any one He admits the fact of having advocated the dispensary, and seems to think it was right. He has good company, he says; I do not dispute it. But the Bible says, "Abhor that which is evil," and, that we should not do evil, that good may come. And what I do dispute is, that Bro. Butt or any of his 3,200 friends has the right to sin or do evil, (and he must admit, yes, he does admit it to be sin,) that good may come. He "advocated a dispensary;" a dispensary means to sell intoxicating liquors, and the liquor sale means drunkard-making; and that means any meanness that can be done or thought of, does it not?

Now, Bro. Butt, you can use the epithet of crank if you choose, and sympathize with me in my foolishness in rejecting the half of a loaf when I found it all rotten and poison to the very core. And as to your argument in reference to opposition, to the bar-rooms, your logic nor position is good. Bar-rooms oppose blind tigers and according to your argument you must stand with the blind tiger. I do not argue that way, but consider what is right and what is wrong. "Be sure you are right, then go ahead." (Crocket.) Our church has resolved, on paper, for prohibition, but what good does that do us, as long as a large proportion of her membership dally with the liquor traffic, and vote for the dispensary. We may fall upon our knees and pray God to help us down the traffic, but when we rise from our knees and go to the election precinct, we vote for a dispensary; and we vote for men to make our laws whom we know to be lovers of it, and committed to its legalization and traffic.

What is such a course except the most flagrant hypocrisy? I defy any one to make anything else of it. No, brother Butt, I do believe you to be an honest, sincere prohibitionist, who would wipe the business out of existence if you could do so; but by yourself and myself we cannot do it. One thing we can do; that is, we can refuse, as Shadrach, Meshech and Abednego did, to bow before the great image. We can refuse to help the sale of whiskey or to bow in acknowledgement of the legitimacy of the business before God. We can refuse to vote against prohibition or for traffic if we will. This is my position: I vote for prohibition or not at all.

C. M. ANDERSON.

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Letter From Rev. W. B Lee.

At the San Paulo Conference in July I was appointed pastor of the Juiz de Fora circuit with a good helper and professor in the Granbury. My helper, brother Antonio Pinto will take charge of the circuit and my time will be given largely to the church in the city.

My heart sank within me when I heard the appointment read, for I knew what it meant. But the Master has greatly strengthened our hearts by His presence. The Good Shepherd will care for his flock

On the first Sabbath in the city we received six candidates and on the second I baptized and received into the church five persons. Bro. Antonio came back from the circuit full of hope for the year's work. Certain difficulties that have been a source of grief to us there are disappearing.

Among the persons baptized on last Sunday were the ex-vicor of this parish and his wife, Dr. Hyppolito de Oliviera Campos and Dona Francisca. At night I performed the religious ceremony of his marriage, and after the sermon, in a short talk, he defined his position before the public in a calm, clear, Christian manner.

He left a place which paid $1.600 a year without the least ground to hope for anything from us, knowing too, the flow of malediction that he would call down upon himself from the Roman church.

The priests, the people and the bishop left no stone unturned to hold him for Rome, but, as he said to us, it was too late; he had lost faith in the church of the pope, and needed to look to something better than her sacraments for the salvation of his soul

He will move into the city soon so as to study and work with us. He is an educated man and belongs to a large family scattered all over the State.

He has been a strong enemy to our work and has done us great harm in two cities where we were obliged to abandon the work. At one of these places he hopes to get an entrance to preach the truth which he formally fought. A personal friend has invited him to come and preach in his house.

I beg that special prayers be made for this brother in the churches by the pastors who chance to read these words.

We hope to begin a series of meetings in our church here in the latter part of September. On account of the fever we were not able to have protracted meetings last year.

My health is good now, though I had a hard pull to get through the fever. Mrs. Lee organized the first childrens' society in the Brazilian church a short time ago. She calls them her "Joias de Christo" (Jewels of Christ) They are forty in number at present. It makes one thank God from the depths of his soul for the Gospel, to see these baby hands take hold of the Lord's work, and to hear a child's voice beseeching the Heavenly Father to have mercy toward the other little ones who know not Jesus, but worship images of wood and stone, and who are given to all manner of vice and sin. Our hope for Brazil is in the children of this generation.

I shall never cease to thank God that I was born and bred in a Methodist preacher's home. The spiritual darkness from which that environment saved me is simply of incalculable value. The Christian home is the ante-room of heaven. I pray God that this may be a gracious year in the N C. Conferences.

I send you below some statistics of the year just closed. The calculation is made on the basis of four mils five hundred reis to the dollar.

Yours in Christ,
W. B. Lee.

Statistical Report of the Brazil Mission Conference for the Year Ending July 24th, 1900.

Pastoral support,	$ 4 954 30
Bishops,	21 10
Cont. claimants,	115 60
Foreign Missions,	36 90
Domestic Missions,	706 00
Church extension,	101 90
Education,	364 70
Am. Bible Society,	88 40
Current expenses,	1,675 50
Ladies' Aid Society,	1,331 40
Sunday schools,	514 40
Epworth Leagues,	288 40
	$11 894 90
20th Century Fund,	5,377 50
Total,	$17,272 40
Value of churches, (12)	$71,589 00
Value of parsonages, (3)	14,444 00
Other property,	2,698 00
Total,	$88,621 00

	This year.	Last year.
Epworth Leagues,	3	3
Leaguers,	217	138
Sunday Schools,	46	29
S. S. officers and teachers,	155	139
S. S scholars,	1,694	1,419
Church members,	2,785	2,347
Professions of faith,	——	521
Adults baptized,	535	492
Children baptized,	437	341
Bright Jewel Society,	1	0
Members,	36	0

Salisbury and Shelby.

Bro. Crawford:—Early in the year my health gave way completely at Salisbury, and believing that it was better for the Master's cause that I suffer in mind and salary than for the work to suffer. I immediately surrendered the circuit to the presiding elder. Fortunately, Dr. Bays supplied the work with that noble Methodist Roman, Rev. T. W. Smith, and all things have gone on wisely and well. Bro. Smith has done a fine work as he always does. The Salisbury circuit is a very desirable field in many respects, and here and now I desire to thank Dr. Bays, Bro. Smith and the excellent people of the circuit for all their kindness to me.

This, to me, has been a year of deep water—poor health and no financial income—but I still have left my legacy of faith in God After thirty-one years of itinerant toil all I ask now is to have the brethren place my name on the roll of the superannuates until I am called to answer to "roll call up yonder." Cheerfully do I retire in the order of providence and leave pastoral work to younger and stronger men. The work will go on when we all retire and when we are buried.

The earnest, eloquent and spiritual sermons of Dr. Bays and his administrative ability and activity on the Salisbury District will result in good and only good.

Brother Ware, on the Shelby District, has been more successful and popular this year than during his two preceeding years of marked success and popularity. The reports from his field will be higher than the highest tribe ever known in all the ebbs and flows of the District. Bishop Morrison will have to write down but few changes for the Shelby District.

Brother Womble, within whose circuit I am resting, is closing the best, most prosperous year in the history of the Shelby circuit. His success has been exceptional and his return is universally desired. He just must be returned or a fuss in the Methodist family will occur. These people have always known how to love their pastor, but in the person of Womble they out-love themselves.

Brother Blair in his quiet, strong, sensible way, has wrought an excellent work on the Shelby station. Indeed good reports come to my ears from all the pastors in the District.

The junior preacher, the Advocate, is doing most effective work in all the charges. Slowly but surely our people are learning that while the Bishop appoints their pastors, they, ordained bishops by the Holy Spirit, must appoint the Advocate to their homes From my point of view the last year of the century will be the most eventful, most prosperous, most victorious and glorious year in all the history of our Conference. Let all the people say, Amen.

S. M. Davis.

Oct. 22nd, 1900.

Trinity College Notes.

October 26th, 1900

The first lecture of the Faculty series was delivered in the college chapel Monday night on "Naturalism and Supernaturalism"

The representatives for the debate with Wake Forest have been selected One speaker was elected by each Society and one chosen at a competitive contest Mr. F S. Carden, of West Virginia, was elected by the Columbian Society, and Mr. W. H. Wannamaker, of South Carolina, by the Hesperian Society. Mr. J F. Idles, of Tarboro, N. C., was selected at the preliminary contest.

Thursday was given as holiday to enable the students to attend the State Fair at Raleigh.

Mr. Thos. White, the grandfather of Prof. G W. Edwards and Mrs. W. I. Cranford, died at the home of his daughter, Mrs Eliza Carr, in Durham, last Sunday afternoon. He was buried at Trinity in Randolph county. Professors Edwards and Pegram attended the funeral exercises. Mr. White is well known to many old Trinity students.

Rev. Mr. Bagby, of Monroe, has been conducting a series of meetings at Main Street church. He was a former pastor at the college before its removal. He received a warm welcome from his old friends and made many new ones in the college community. He was instrumental in doing great good during his stay in Durham

Prof. W. H Pegram spent some time in Monroe this week, where he went to fill some engagements.

Prof. Jerome Dowd, of the Department of Economics, has been in Alamance county investigating the condition of affairs among the cotton mill operatives, who are on a strike.

Dr. J. S. Bassett delivered an address before the State Literary Society in Raleigh last Tuesday evening.

From Rev. A. J. Burrus.

Our meeting at Centre was very encouraging. Brother Holcomb did some of the best preaching. The attendance was good. We had three services each day. A large number of reclamations and conversions. The people say it reminded them of "old times." The camp ground will be fully repaired and the meeting held annually. We are nearest in sight of full collections we have ever been. East Bend church is painted.

A. J. Burrus.

A KANSAS EDITOR SAYS:

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Mr. F. A. Dixon, Editor Pythian Echo, says in a recent letter to Dr. Hartman: "Some two years ago I began using Peruna in my family as a family doctor, and I have been highly pleased with the result. My wife has used it for catarrh and experienced great relief. My little girl has been sick a number of times, and when we used your medicine it proved a success. I have used it myself several times and consider it a very valuable medicine. Speaking from personal observation, I consider it a good investment to keep it in my home, and believe every man who desires to relieve suffering, and at the same time save money, should investigate the real merits of your Peruna and other medicines."

In a later letter he says: "For about four years I have used Peruna in my home for myself, wife and two children, and I have saved many doctor bills. Many times a dose or two of Peruna taken in time will stop a sickness, which, if permitted to go for a day, would result in serious trouble. For grip it is splendid and can be used successfully with very young children as well as old people. I use it in my home as an all-around family doctor and when it has been given a fair trial, it has proved an excellent remedy."

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Meeting at St. Paul's Church.

DEAR BRO. CRAWFORD:—The meeting at St. Paul's church closed after two weeks continuation. The visible results were about 50 confessions; 17 have already united with St. Paul's church and others will join here Several will unite with the other Methodist church of the town and all the churches of the place will share in the results of the meeting as all worked for its success.

Bro. Stamey, pastor of Naomi church, preached two strong, efficient sermons, and Bro. Macomson, of Burlington, a blind Baptist preacher, preached a very effective sermon.

The attendance was large and the order good from beginning to end. Persons attended that had not been at church for years I have been told. If it had continued longer the results would have been greater I have no doubt.

Four weeks and then cometh the Conference. Much is to be done in these four weeks Salaries are behind. Conference collections are to be raised. Church records to straighten up. Sick to be visited. Sermons to prepare. Reports to get in shape. Those that think a preacher has nothing to do deceiveth himself. He is a busy man if he does the work expected of him. He has no time to spend talking politics or gossiping or any such things.

J. B. TABOR.

Oct. 23rd, 1900.

Communication From Gastonia Station.

DR L. W. CRAWFORD,—My Dear Bro.: An ingrate is of all men one of the most despicable. Men may sometimes seem ungrateful, however, when really they are unable to express a running-over heart's fulness.

In this awful plight Mrs. Moore and I found ourselves last evening when a large company of Methodism's choice women assailed our home, crowded through to the culinary department, and actually poured out good things till there was hardly room to receive it. The good wine of their loving kindness and care has been freely spent on us all the year and yet the best seems to have been reserved till now. To add to the above expression of love I have just been apprised of the fact that there is a splendid suit of clothes to be sent over this afternoon, without money or price. "What shall we say after this?" As we could say nothing to the company (because of a sudden affliction of the vocal organs) we desire now to say to each one: "The Lord reward thee good for that thou hast done unto me this day."

The work on Gastonia station is progressing nicely under the strong leadership of Bro. Detwiler.

There have been four meetings held (one of which is now in progress) in which seventy five or more have been saved.

Between fifteen and sixteen hundred dollars have been subscribed on the Twentieth Century Thank Offering. Twelve thousand has been pledged for the new church and more will follow. The church will be completed, we feel sure, by Dec. 1st. Every preacher in the Conference ought to see this church, and, we trust, will before it is a year old, eh!

Oakland High school, under the wise management of Prof. Separk, aided by a fine corps of assistants, is in a fine way. Every seat in each room is filled and many chairs occupied.

Fraternally,
JNO. W. MOORE, Ass't. Pastor.

Cullowhee Circuit.

DEAR DR. CRAWFORD:—As there has been no report from the Cullowhee circuit this year, I will say that the outlook of the work is promising. I think that the salary will be paid in full. There will be an increase in the general collections over last year. We have held three revival meetings since our District Conference. We closed our meeting at John's Creek last Friday night, resulting in 15 conversions and several reclamations; had 5 accessions to the church with others to join.

We are preparing for a Sunday school Conference to be held at Cullowhee Nov. 4th and 5th. We hope to stimulate the Sunday-school interests in getting more parents to take hold of the work. We have a very loyal hearted lot of Methodists in this country.

Success to the ADVOCATE.

Yours in Christ,
J J. EDWARDS.

Speedwell, N. C., Oct. 23, 1900.

Swannanoa Circuit.

I haven't had anything to say, through your much appreciated paper, of my work. The kind reception and treatment on the part of my people and my brethren, in the ministry, about Asheville, deserves grateful mention. They could not have treated me better had I been to the manor born. I think we will close up the Conference year reasonably well. Have just closed a very gracious meeting at Tabernacle, about thirty professions and twenty additions to the church. Have had some conversions and additions at other points. We begin a meeting at Swannanoa Oct. 30. We expect to bring up Conference collections in full. There is prospect of the preacher and Presiding Elder coming up a little short at some points—though we hope to be agreeably disappointed.

We are thankful to the Lord for His goodness in the past. We trust Him for the future and go forward.

G. W. CRUTCHFIELD.

Rev. W L Nicholson, writing under date of October 22, from Bryson City, says: "We have just closed a meeting, held with our Baptist people at their church, or to express it differently, a meeting in which our people united with them, which resulted in a score and one additions to our church. Some others may join. God be praised for the work done."

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TO CONFERENCE MEMBERS AND VISITORS:

In addition to our large and varied stock of Men's Clothing, we have gone to considerable expense in preparing to supply the wants of ministers, delegates and others who may attend the conference in Greensboro. We are in a position to furnish you with the best of anything in the clothing line at special conference prices. Remember to come and see us, whether you wish to purchase anything or not.

We will have a big line of clergymen's suits and Prince Alberts in stock for this special occasion.

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Oct. 17 tf 308 S ELM STREET, OPPOSITE McADOO HOUSE.

AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon Ga.

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aug 18-tf

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One set "Beacon Lights of History," 10 vols.
One set "Clarke's Commentary," 6 vols.
The above books are mostly new. Those wishing to buy will please correspond with me and get prices.

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He Careth.

What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
About his throne are eternal calms,
And strong, glad music and happy psalms
And bliss unruffled by any strife—
How can he care for my little life?

And yet I want him to care for me
While I live in this world where the sorrows be!
When the lights lie down from the path I take,
When the strength is feeble and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life song changes to silent prayers—
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong,
When I am not good and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Savior—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that Heart above!
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh and awakens the song;
The sorrow that brought me down he bears,
And loves and pardons because he cares

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stooped from his throne above
To sooth and quiet us with his love;
He leaves us not when the storm is high;
And we have safety for he is nigh,
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord will care!
—Exchange.

Rest in Christ.

Not until Christ came, with the fulness of the blessing of the gospel, was the deep unrest of the world removed, its hunger for peace and order satisfied. He who uttered those memorable words—words which, in spite of their familiarity, retain their freshness and rythm, their beauty and power—"Come unto me, all ye that labor and are heavy laden, and I will give you rest"—He alone could bring perfect repose, the repose of a full and heavenly life to men who had long groped in the dark and dreary ways of sin, and borne, not without sorrow and impatience, the throb and tumult of the passions, the discord and confusion of the soul. Christ is the center and spring of all true rest.

And what, then, is the rest of Christ? Not the rest of a stone—that is stagnation; and stagnation for man is disease, increasing disease, and ultimate death. Not the rest of ease and self-gratification—that is the heaven of the sluggard, and wise men leave him to enjoy it, preferring duty even if it bring unrest, and service if it weary, to such a coward's paradise. It is not even freedom from burdens, and thorns, and outward trials, and family sorrows, and personal afflictions. Christ puts his yoke upon us. In the world we have tribulation. No; the rest of Christ is the rest of a full and perfect life, not of an invalid, or a weakling, but of a strong man, and finds its mirror in the repose of the man who works at his wisely chosen task without a tremor of fear, and almost without any consciousness of the expenditure of strength, rather than in the languid sigh of the low-pulsed and reclining hospital patient. It is the rest of man's spiritual nature; the rest of his conscience, of his reason, of his affections, of his desires, of his will, of his whole inner spirit. Christ's sacrifice is the rest for his conscience. Oppressive, obstructive guilt is put away, and he has freedom of access into the holiest of all. Christ's revelation of the Father is rest for his reason. He knows the Father, and it sufficeth him. Infinite blessings encircle him, and inexhaustible love fills him. Almighty power defends him. Fatherly solicitude provides for him. Christ's love is rest for his affections. His moral beauty is his adoration and worship. His righteousness fills him with inspiring and grateful emotions; he lives in love because he lives in Christ. Christ's authority is rest for his will. Instantly he yields to him all the loyalty and homage and patient obedience of his nature. And so he enters into rest—a rest slight and scant at the first, perhaps, and now and again broken; but as faith, and love, and obedience, and habit, and service for Christ increase the rest diffuses itself over all his being, pervades all his nature, hushes all his complainings, fills him with joyful acquiesence in his Father's plans, takes out all care, and dowers him with that meekness and quietness of soul which in the sight of God are of great price.—Rev. Jno. Clifford, D D.

Soul-Cleansing.

One of the prayers oftenest offered by the Christian is that of the Psalmist: "Create in me a clean heart." If sincere and the constant attitude of the heart, the prayer must be answered in those slow and silent processes by which the Divine Spirit transforms our nature, as well as the swifter baptisms of the Heavenly Presence.

Turning to Nature, it is interesting to notice her different methods of cleansing. Water seems the commonest and most evident agency. It distils softly in the form of dew, or drops from the clouds in rain, or it is stored up in deep, still fountains to make its own channels through the land, always the same refreshing, purifying element. But it is only one of many cleansing activities of nature The wind, or air in motion, is one of these. The great spaces of moving air purify both vegetation and the water. Even those wild storms which sweep over land and sea, leaving destruction in ther path, are a part of the wise economy of nature, and cleanse and heal while they destroy. The fire, too, cleanses, and more perfectly than either wind or water. When we would purge away the last foulness, we resort to this fierce spirit, and, tamed to our will, it is beneficent and healing in its work.

The earnest prayer for a clean heart is always answered, but the answer includes the wind and the fire and the frost as well as the gentle, silent forces of dew and rain and light. The storm of sorrow and loss sweeps over our lives and destroys our earthly happiness; the fire of pain and sickness, of long helplessness, of humiliation or disgrace, consumes us; the frost of neglect or desertion blasts our brightest hopes, and in all these trials the obedient heart is cleansed and made better.

God moves upon our spirits in many ways. Some seem to need nothing more than the soft, sweet influence of the light and the gentleness of dew, while others are purified only in the intensity of fire or the fury of storm —Zion's Herald.

"Pauline Success."

Bishop Andrews in a sermon at Drew recently said, among other good things: "The man who has the Pauline spirit will have the Pauline success." This sounds well. It looks well in print, and by many will be assented to without a question. But what was "Pauline success"? Crowded churches? Wonderful revivals? A mighty, triumphant ministry? This is our idea of success. Was this, though, what the bishop meant? If so, he should not have quoted, and with such thrilling effect, that remarkable passage in one of St Paul's epistles in which he enumerates some of his afflictions and sufferings. A man who was flogged five times, who was beaten, stoned, imprisoned, deserted, maligned, slandered, and finally beheaded, could not be accounted "successful," as we understand the term. And yet it may be that this was just what the bishop meant.

"Pauline success" is a good subject to think about —Selected.

The Footpath to Peace.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and spirit, in God's out-of-door—these are little guide-posts on the footpath to peace.—Dr. Henry Van Dyke.

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There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

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THE HOME.

Some Small, Sweet Way

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn like gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing.

—Selected.

Was it Always Thus?

Was there ever anything different to this hurry and scramble through life, which we continually keep up at the present day? Did our fathers and mothers tear along at this rate? Does life seem worth living when time is swallowed up in such a ceaseless rush? These are some of the questions that presented themselves to my mind this morning, as I hastily dressed myself, my mind busy planning out the day's multitudinous duties. A thought suddenly struck me—instead of asking how can I best serve my God today, I am wondering how much work I can accomplish.

How true, that instead of calmly beginning the day with quiet minds and unruffled spirits, we often make a plunge into the untried and busy day, without grace enough to withstand the first little trial that awaits us! The difficulties meet us one by one, in quick succession, and when night comes, we feel that our lives are a failure, that nothing has been done satisfactorily—save, perhaps, our household duties—and, somehow, the pleasure derived from a knowledge that everything has been done with precision and care and order reigns supreme throughout the house, is dampened when we reflect upon the occurrences of the day, the restlessness, the impatience, the hastiness of word and spirit which characterized all our actions.

We cannot be otherwise than sad as we recount the events of the hours gone past recall, and a certain feeling of helplessness comes over us, and we think it is useless to try to be different. But there is a something which appeals to us to make another effort, to rise above the anxieties and activities of the rush of every day life; and a new day dawns with new resolves. The unexpected happens, and we are whirled hither and thither, doing those things which we never dreamed of doing, saying words better left unsaid, rising equal to occasions which strain every nerve to utmost tension, and night beholds a poor, wilted flower, weary and discouraged, but not without hope, for is there not another day to try in?

"The little worries which we meet each
day,
May lie like stumbling blocks across our
way,
Or we may make them stepping-stones
to be
Of grace, O God to thee"

In my diary I have a habit of writing occasionally, "This has been one of the days," which means that nearly everything that has happened were events out of the ordinary, some pleasant, others the reverse. It is usually a day when one had planned to accomplish some particular work, and you awaken with a headache; the baby is feverish and cross; the servants are blundering and impudent; visitors arrive from a distance, you have not seen them for years; fruit you had ordered a week previous is landed in, requiring immediate attention; letters arrive; the dressmaker wanted you at a certain hour, and many things that occur but once a year all seem to concentrate their forces for that one fierce day. If you could have been prepared for it, you could have arranged all so nicely; but there, no use of worrying over how you could have managed, it is past and gone for ever, and oh, dear! the bustle and hurry, the constant drive. How about a remedy? I cannot prescribe for you, you must effect your own cure. Our homes are different, our lives, our aspirations; and what would do for my guidance would not answer for you. For instance, a lady once remarked, in a mothers' meeting: "The first hour of the day should be spent in communion with God, reading his Word, and praying for his help through the coming day. A quiet time to meditate and become calm and tranquil." Her children were quite grown up and able to look after themselves, and a servant in the home to call her to breakfast. A bright little woman answered smilingly, "I do not know how I could manage that. Baby wakens when I rise, and sometimes gets too restless to wait for me to dress before taking him; the three other little ones are scampering about waiting to be dressed, and two must be away to school by nine, which keeps me flying. My husband is anxious to have his breakfast and get to his office, the servant is requiring some orders for butcher or grocer, and, really, some mornings, I never get to kneel down at all, but I just pray as I run"

Thus it is impossible to dictate for others, but a universal rule might read, "Live a quiet, simple life, and do not copy others; but adopt your own methods Follow the pursuits that cater to the welfare and happiness of those dearest to you, and never try to do too much. Because your neighbor gives parties, and entertains largely, and enjoys that sort of thing, don't you do it when it is all a "weariness of the flesh to you," so to speak Because your friend takes in every picnic and excursion of the season taking all her family along, and dearly loves to go, don't, for pity's sake, drag all your little ones after you, and suffer tortures all day, just to be like her.

Live your own life; be independent of what others think; keep your head steady and your mind fortified; and, above all, "dwell deep" so that the little surface troubles which assail you will not disturb that "peace which the world cannot give nor take away," nor that calm which is the privilege of all, and should be the especial endowment of a house keeper, home maker, wife, and mother.

—J M S, in Christian Guardian

What Love Did.

Two gray-haired men were walking along the street, one of them carrying a bouquet of beautiful and fragrant flowers

"Wait a minute," said the latter as he stopped before a small cottage and rang the bell. A little girl opened the door. She smiled as she took the flowers. "I know whom they're for," she said, "They're for gran'ma."

"Yes," assented the giver, "with my love"

"Well, I do declare!" observed his friend, as they passed on. "You surprise me! I had no idea you went around leaving flowers and your love with old ladies"

"Just with one old lady," laughing. "You see it is this way: "When I was a boy, this dear old lady's son and I were chums We were going away to school. I was an orphan. I left the house where I had been boarding, with a heavy heart. No one cared that I was going away; no one would miss me.

"I stopped for Dan—that was my chums name—on my way to the station. As I entered the yard he and his mother were saying good bye. The hot tears rushed to my eyes as I saw Dan's mother kiss him.

" 'Good by, my boy. God bless you,' I heard her say.

"No one had kissed me. No one had asked God to bless me. Well, God was not blessing me, I said to myself bitterly, and then my tears vanished I felt defiant and set my lips hard. Then Dan's mother looked up. She must have read my feelings in my ugly face.

" 'Good by, Davie,' she said, gently holding out her hands to me. I knew my face looked stern and hard I pretended not to see the outstretched hands, and I wouldn't look into her face I was turning away without a word of farewell, when she called, oh, so sweetly, I can hear her now, even after all these years, 'Davie, my dear boy, aren't you going to say good-by to Dannie's mother? Aren't you, Davie?' I turned and took her hands, the loving compassion in her voice had won me from myself and my despair. I held close to her while she kissed me. Then gently loosening my grasp of her hands, she threw her arms about me.

" 'Good-by, Davie," she said, 'I love you, too, my boy, and may God bless you' "

The gentleman's lips quivered.

"The world grew bright to me then and there," he continued. "I had something to live for, and I did my best in school and college. Over and over that tender good by of Dan's mother rang in my soul. 'Good by, Davie, I love you too, my boy, and may God bless you.' God has blessed me."

"Where is Dan?' asked his friend.

Dan died six years ago; that is his little girl who came to the door. It was an awful blow to the dear old lady when Dan died, and she has never been strong since that dark day. But she has been so good as to tell me that I bring much sunshine into her life, and I thank God that I am able to do so"—New York Observer.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La
Bishop A W Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D D., Ashland, Va.
Bishop R K Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W W. Duncan, D D, Spartanburg, S. C
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

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A WORD OF ADVICE TO OUR LAYMEN.

Experience is a safe though expensive teacher. Those who learn in its school rarely ever forget the lessons taught. During the first years of our ministry the last few months of the Conference year was a season of great anxiety and trial. It was our custom to begin early in the year to raise the collections for general purposes. But in most cases we got subscriptions instead of the money.

These were carefully entered in a book, preserved and frequently read over and counted up. We felt right sure we were on solid ground financially and got a good deal of satisfaction out of the thought. Of course, we believed all these subscriptions were good and that they were worth one hundred cents in a dollar, and would be promptly paid.

But as the months passed by and the Conference time drew near, we began to feel anxious to get the money in hand. This matter preyed upon our mind, absorbed our thought and produced in us a sense of uneasiness. To a very great extent it unfitted us for our other duties. We were at this time an undergraduate; our Conference studies demanded our best effort, besides pulpit preparation and pastoral work required every moment of time at our disposal.

But the subscriptions had to be collected, the money gotten in hand, and to do this a great deal of effort was necessary. We would set aside a day for this special work and arrange a round of calls in the hope of collecting what was promised. We found some of the subscribers absent from their homes or places of business, some sick or indisposed, some with company and many without the money in hand to pay off their subscription.

The result was that we lost a great deal of valuable time that ought to have been given to the preparation of sermons, in getting up our Conference examinations and in our pastoral work. We worried on and on until the day we left for Conference and then went off with a part of the subscriptions unpaid, and found it necessary to take enough from our meagre salary to meet the deficiency.

After a few years of this sort of experience we discovered that thers was a better way and we changed our plans. We found that people, generally, can pay off these Conference collections early in the year if they will, and do it more easily than at any other time. So instead of taking subscriptions to be paid sometime during the year, we asked for the cash or limited subscriptions to thirty, sixty or ninety days and then closed them up.

We are quite sure that in many places in our Conference the pastor will have to devote most of his time during the last quarter of this year to collecting the assessments. When he ought to be preparing his best sermons and preaching with the greatest power and making lasting impressions on the minds of his people, he is going around and gathering up small amounts of money for the general collections.

One of our most valuable men told us recently that he was spending most of his time now in riding around his circuit trying to collect money and getting very little.

Now what we desire to say to our laymen is, this ought not so to be. It is a mistake and a clear loss. A loss to the congregation, a loss to the pastor, a loss to the church. A preacher's time is too valuable to be given to such work. He ought to be reading, studying his Bible, gathering fresh thought and truth with which to nourish his people during the last months of the Conference year, and so broaden their views and deepen their spiritual life as to prepare them for whatever changes may take place.

If possible the pastor ought to be relieved of all this work of collecting money. It is embarrassing to him and is oftentimes injurious. Every congregation ought to devise some plan that would relieve the preacher from doing it. Then Methodist people ought to pay these subscriptions as soon as possible after they have been made and prevent unnecessary delay, anxiety and trouble.

Brother, sister, if you have not yet paid what you promised to the general collections do so at once and relieve your pastor's mind of this matter.

A PROBLEM TO BE SOLVED.

In our last week's issue we published an editorial from the Epworth News written by Rev. Dan Atkins, D. D., in which the writer says of Old Trinity: "This school should be placed under a separate Board of Trustees appointed by our Conference and come into our system of smaller colleges or secondary schools. It is no longer the preparatory school of Trinity College since there is one on the college campus."

The above suggestion ought to secure the thoughtful consideration of our preachers and people. This school property is valuable and old Trinity has in all a remarkable history. We can not here write in detail of its past, but will say that it was very closely allied with the progress of Methodism in North Carolina during the past fifty years, and it is marvelous what it accomplished when we consider the meager financial resources it possessed.

Certainly there is a tender spot in the heart of every loyal Methodist in our State for the institution that educated so many of our boys before the civil war and during the first decade after its close, and that turned out so many stalwart men to do battle for the Church and the State. We are sure that all who knew Dr. Braxton Craven believe, could he now speak, he would say, Whatever else is done, the monument that I desire above all others to perpetuate my memory is to preserve the site and buildings of the old College and continue a school there that will, each year, send out men of the highest type and of the noblest character to bless the world.

But apart from all sentiment and all mere policy consideration, as a matter of right we owe it to ourselves and the people of Trinity and Randolph county, to do the best thing possible for the school. For many years Trinity College was the glory of that community and of a large section of country. They and their fathers had helped to build it up. Hundreds and thousands went hither on every commencement occasion. It was a period memorable in each year. The leading men in the Church and the State were there in large numbers. The people from miles around came in holiday attire, and the influence of the school was felt far and near.

When the question of the removal of the College came up for discussion the people of that section opposed it with great earnestness because they feared the consequences. But those in authority and the advocates for removal said, Removing the College will not injure, but benefit the school, nor will it arrest the growth of the town or prove in the end a loss to the community. We will continue here the High School department of the college and there will be from two to three hundred pupils here every year, and it will prove a gain instead of a loss to the place and county.

A great many voted for the removal, believing that these statements, honestly made, would be realized. But experience has proven that they could not be and unfortunately the fact now meets us that while the school continues, the property has passed, at least, temporarily, from under the control of the Church.

It is expected of the editor of the church paper that he speak out on such vital questions, and yet it is a very risky and difficult matter to determine in such cases, what is the wisest thing to do for the best interest of the church and the schools, and unfortunately, any suggestion made, however well considered and honest, is liable to be misunderstood and wrongly interpreted and made to do harm rather than good.

It seems to us that our coming Conference ought to formulate some definite plan for the management of its schools located in its own territory. That we ought carefully to consider all the questions and interests involved and wisely shape our educational policy and then work together to carry this policy successfully into execution.

As we understand the case, Rev. J. F. Heitman has leased Old Trinity for five years and, of course, is the legal custodian of the property for that time. If it is thought best for the Western North Carolina Conference to control the property and operate the school, this can be done by getting him to transfer his lease to us. But in the management of all our Church enterprises we need careful forethought and wise leadership. All these interests are too important and sacred to be dealt with in any other than the most judicious and unselfish manner and after carefully considering the matter from all standpoints, decide what is best.

A MOST VALUABLE SUGGESTION.

Bishop Charles B. Galloway, at the recent session of the Holston Conference, made a suggestion, that impresses us, that it has in it the elements and possibilities of great results. He said, "Let all our members in every part of the connection be urged to take a healthier part than ever before in keeping Watch Night on December 31st, 1900, as a fitting climax to the Twentieth Century Movement." He urged also that special preparation be made for the service in every place, that laymen be invited to participate in the speaking; that personal religion be emphasized in every possible way; that a stirring sermon be preached, and that last of all a collection be taken to complete the Thank Offering Fund for education.

We have felt for some years that we were losing a valuable opportunity by not keeping up the Watch-Night services. In this age of steam and electricity we rush on through the weeks and months and years and do not take time for reflection and meditation. There are certain periods and seasons especially fitted for suggestive and profitable meditation. The closing hour of a dying year is one of them. It comes in the still hour of the night; when darkness covers the earth; when the labors of the day have ended and the rush of business has ceased; when the shop and store and factory and office have closed and when the laborer has returned to his home.

It comes after the Christmas festivities are all over and the results of the year's labors are being summed up and plans are being formed for another forward movement. It is an hour when thousands of thoughts come rushing into the mind and deep emotions fill the heart and strange and powerful influence sweep over the soul.

At twelve o'clock on the night of the 31st of next December the most remarkable century in the world's history will pass out. It will be a supreme hour, a memorable night in all history. We see how by proper preparation it can be used to great advantage in the work of the church. We hope all our pastors will begin at once to get ready to make it an occasion of great good.

A VERY FINE NUMBER.

The Nashville Christian Advocate, that is always full of well matured thoughts and very wholesome truths, was unusually rich in its table of contents last week. The twenty-fifth anniversary of the Vanderbilt University, to which reference was made in our last issue, was elaborately celebrated and brought together a large number of distinguished preachers and educators. The exercises were all well planned and

successfully carried out in every detail and particular.

Besides the account of the anniversary written by the editor in his usual vigorous style the sermon of Bishop Hendrix on "The Mission of a Christian University," is published in full and also the address of Bishop Hargrove on "The Founders and Organizers of the University." These are both very able papers and we hope all of our readers who can will give them a careful study.

The present number of students in all departments of the University is over eight hundred. Its fixed endowment is now one million and two hundred and fifty thousand dollars. Three thousand and five hundred students have graduated from its rostrum in the past twenty five years.

All Methodists will rejoice in the past success of this, our greatest institution, and help in any way possible to increase its usefulness and power in the years to come.

It will begin the new century with larger resources and a larger place in the hearts of our people and with proper management and the blessings of God, it will achieve wonderful results in the near future.

EDITORIAL NOTES.

At the recent session of the Kentucky Conference Rev. C. W. Byrd, D D., was returned to Owenburg station. Of course, we expected this to be done.

Rev. John Hannon, D. D., of the Pacific Conference, has been transferred to the Virginia Conference of which he was formerly a member.

We have received a circular announcing Nov. 11 17 as day and week of prayer for young men Let all praying people give it special attention.

Rev. J. D. Rankin writes: I am closing my first year's work and shall be abel to report all Conference claims in full. The Lord has been with us in reviving the church.

Rev. V. L. Marsh, pastor at Proximity, began a meeting in his church on last Sunday. Bro. Marsh has done a faithful year's work and we hope he will have a good meeting.

Rev. J. H. West writes from Stanly, N. C: Our new Institute is just about completed. The 2nd of Nov. is the time set apart for our educational rally day at this place. Dr. S. B. Turrentine and others will speak.

Bro. J. A. Odell, who has been confined to his home for several weeks with an aggravated attack of rheumatism, is now much better and he hopes to be out soon. This item will give great joy to his many friends throughout the Conference

Conference homes have been provided for all the preachers, lay delegates, applicants for admission, committeemen and visiting clergymen. The directory is now in the hands of the printer and will be sent to the preachers as soon as completed.

We have received from Rev W A Wilson, of Kobe, a copy of the Year Book of the Japan Mission, and minutes of the Japan Mission Conference. It contains 56 pages and is full of valuable information. The Conference has in it three districts and twenty-four ministers in regular work and four probationers were admitted. Bishop A. W. Wilson presided and the report shows a gain during the year.

To all new subscribers who will send their names to the office at once we will send the ADVOCATE from the time of receiving their name until Jan. 1st, 1902, for $1 50. By this arrangement they will get the report of the proceedings of two Annual Conferences.

The revival meeting at West Market Street Church, Greensboro, closed last week. It accomplished great good. Rev. J. C. Rowe, D. D., did all the preaching but had very efficient help at the altar and in the congregation. As a result twenty two young people connected themselves with the church last Sunday morning. Others will join.

For some days a protracted meeting has been in progress at the little chapel we serve, located near the State Normal College in Greensboro. Rev. W. B. Holcomb, of Mount Airy, is at present doing the preaching. On Sunday there was unusual interest and many conversions and the interest in a measure continues. Indeed it is an old time Methodist revival of great power.

It is with great sorrow we announce the death of Mrs G. T. Adams, the beloved wife of Rev. G. T. Adams, pastor of Central Church, Raleigh. This sad event occurred at the parsonage, after a short illness, on last Thursday afternoon. She was reared in Nashville, Tenn., had only been married three years and was a lovely Christian woman. The bereaved family has the sympathy and prayers of many friends.

REV. L. W. CRAWFORD—Dear Sir: In the ADVOCATE of the 17th inst. we read what J. B. Mitchell writes of the condition of "white people" in the mountains of North Carolina. We would like to know, through the ADVOCATE that all may see, in what particular section, county or place that he could have traveled, as I have lived for years in these mountains and know of no such condition. Our preachers and presiding elders are all in these parts and can tell of no such place. We really would like to know where he went to.

Yours respectfully,
L. MAXWELL.
Solitude, Ashe Co., N. C., Oct 26, 1900.

A New Order For Greensboro.

State Organizer of the Knights of Kadosh, Rev. R B. Hines, has been in our town several weeks talking insurance, and last night completed the organization of a large counsel, composed of a number of our best business men, who have been attracted to the order by its up-to date plan. After the obligation of the members the following officers were chosen: Past Chancelor, J. N. Leak; Chancelor, Rev. W. L. Grissom; Vice Chancelor, Rev. T. A. Smoot; Recorder, A. A Johnson; Treasurer, C. C. Fordham; Master of Arms, Roscoe Ward; Guard, C. E. Thomas; Watchman, F. J. Faison; Chaplain, Rev. P. L Groome. By order of the counsel the charter was left open until the next meeting.

Trustees: Dr Dred Peacock, Herman Sternberger, E L Sides.

Class of the Second Year.

The class of the second year will please meet at 10 a m. on Tuesday, Nov. 20th, at the place designated in the Conference Directory. The examination will be written. C. F. SHERRILL.

Our Rutherford College Letter.

DEAR ADVOCATE:—This is a beautiful and glorious Sabbath morning. The past seven days have been nature's "wash week," and today as a result of the rains and the sunshine, the mountains and the hills and the valleys breathe forth a breath of purity, quietness and sacredness.

Already old Jack Frost has been to see us and left his foot-prints upon the forests. With his gentle brush he has painted the myriad of leaves with as many colors, and this morning a living rainbow bends over the mountains—a promise of God that the leaves must put on corruption for their life and beauty in the coming spring.

Nature seems to sing one of its grandest songs today, possibly to help the Sunday-school teacher impress a thought in the morning lesson—The Prodigal Son. For instance, if one of the trees should ask for the portion of its inheritance—the beauty and grandeur and glory with which it is now adorned—and should attempt to live without the aid of the Father's strength, buried away in the nourishment of the earth and wrapped up in the rays of the sun, how long before it would wither and decay and die? Suppose then a young man asks for the portion of his inheritance—possibly a strong body, a sound mind, health and strength, and material to work with, and probably a great deal more—and then cuts himself aloof from the Giver of all of this, and goes in to the "far country" to live by his own strength, how long will it be before he too will wither and die and decay? The laws of the Lord are perfect converting the soul, hence keep back thy servant from presumptuous sins—from presuming that I can violate one of those laws and not suffer, says the Psalmist.

Our Epworth League has been successfully conducted by the following students: Mr. W. B Love, Mr. W. L. Lipe, and Mr. J M. Tate. We have named our League "The Walter S Creasy" Epworth League, and trust that it will be a League of young men and women who will strive to emulate and follow the noble example lived by him for whom it has been named.

This letter records our first sickness, but we are glad to report that it is not serious. Mr. H. L. Lipe, of Stanley county, returned to his home on Saturday morning last, but he hopes to be well soon and return in a few days.

As a result of a meeting held in the chapel on Saturday afternoon, October 20th, an atheletic association was organized with the following officers: President, Harley Goode; Vice-President, W. B. Love; Secretary and Treasurer, Cecil Little. The base ball team has a good captain—Mr. Seth Sherrill, of Catawba. Mr. B. M. Nash, of Stanly county, is assistant manager, and the writer manager and coach Prospects for a strong base ball team are bright.

A plan is on foot to run an excursion, or rather secure a car, and go to Asheville soon, possibly Wednesday of next week, thus giving the students an opportunity to visit the Land of the Sky.

Dr. Weaver is in Morganton today where he speaks tonight. Prof. Wagstaff is accompanying Bro. Smith on one of his Sunday rounds today. Prof. Reynolds spoke to a Sunday-school gathering near Hickory Saturday, October 20th, and the writer spoke at Connelly Springs Sunday evening last.

Since our last letter five new names have been added to our roll from as many different counties, save one; our building has been adorned with ten new chimneys; our furniture supplemented with a dozen new stoves, and three times as many chairs, and it all indicates progress and growth and development for Rutherford College.

L. W. CRAWFORD, JR
Rutherford College, Oct. 28th, 1900.

Candidates for Examination.

BRO. CRAWFORD: Allow me space in the ADVOCATE to call the attention of the undergraduates to a resolution passed at our last Annual Conference. Three things are set forth in this resolution: 1. There must be a written examination. 2 None can pass on a study on which he fails to make 50. 3. The undergraduates must meet their committee on Tuesday before Conference at 10 a. m. or forfeit their right to examination at that Conference. This resolution is on page 18 of Conference Journal.

C. F. SHERRILL.

Notice.

MR. EDITOR: It seems to me that all who have subscribed to the Twentieth Century Fund should pay as much as possible of the amount between this and Conference so that the pastors can make reports on this collection. At least one-fourth of the amount subscribed should be paid this year. I hope preachers and people on the Shelby District will note this suggestion and have their reports ready. We must not allow these subscriptions to grow cold.

W. R. WARE.
Shelby, N. C., Oct. 24, 1900.

Important Notice.

I wish to request and urge that all our school-men gather all required educational statistics of their respective institutions, place them in conveniently tabulated form for answering question 44, Annual Conference.

Take as your guide in this matter the Report of the Board of Education M. E. Church, South, and our Conference Minutes.

Let their information be placed before the Conference Board by Wednesday afternoon of Conference. Also all other important matters.

W. A. SMITH.

From Kernersville.

DEAR BRO CRAWFORD:—We have recently held three revivals—at Zion, Kernersville and Shady Grove. At Zion, brother W. H. Willis did nearly all the preaching and did it well. The people were much pleased with him, in the pulpit and out of it. We had 18 conversions there and received eleven into the church.

At Shady Grove we had a gracious revival in the church, five or six conversions and four received into the church. Bro. L A Falls did the preaching except on Sunday. His sermons were practical and edifying.

My people were well pleased with him and his preaching. At Kernersville we were assisted by brother T. H. Pegram, who preached well and did much good. His bow still abides in strength. We had nine conversions and will have three or four to join the church.

Many thanks to the good brethren for their help. To God be all the glory. "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men." The ADVOCATE grows still better.

Yours in Christ,
B. A. YORK.
Kernersville, N. C, Oct. 25, 1900.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for November 4, 1900

THE UNJUST STEWARD.
Luke 16: 1-13.

TIME —Winter, A. D. 29-30.
PLACE —In Perea.
GOLDEN TEXT —Ye cannot serve God and mammon.—Luke 16: 13.

Order of Events.

This parable seems to follow closely upon the triad of parables discussed in the two preceding lessons. The point of connection is that it conveys still another rebuke to the hypocrisy of the Pharisees by exhibiting the sagacity and determination of a bad man to make present provision for future need, while they, pretending to be good, were altogether absorbed in the present, regardless of the future.

The problem of the parable lies in our Lord's apparent approval of an obviously dishonest act. To this two answers may be given: first, "the lord" of verse 8 should read "his lord," which places the words of commendation not upon Jesus, but upon the master of the steward; secondly, our Lord does not anywhere approve the act, but only the foresight and resourcefulness of the man in making provision against a possible day of need. The method of the parable, as Plummer rightly argues, is very similar to that in the parable of the unrighteous judge (13: 2) In both the argument is A FORTIORI In the one case the argument is, If an unrighteous judge will yield to the importunity of a stranger, how much more will a righteous and loving Father listen to the earnest prayers of His own children? In the other case the argument is, If an unrighteous steward was commended by his earthly master for prudence in providing for the future by a fraudulent use of what had been committed to him, how much more will a righteous servant be commended by his heavenly Master for providing for eternity by a good use of what has been committed to him?

Verse 6 Unto the disciples If the parable, as we have assumed, was part of the "table talk" at the table of the rich Pharisee (Luke 14: 1), we must enlarge the audience to include not the "twelve" only, but also other followers who were present besides the Pharisees and publicans. A certain rich man. Not to be identified with any particular person, and least of all with God, who would then have the responsibility of the commendation of a dishonest act in verse 8. A steward. Not a slave, but a representative, a freeman, having the entire management of the estate. Compare the case of Eliezer, the steward of Abraham (Gen. 15: 2), and Joseph, the steward of Potiphar (Gen. 39: 6) Wasting his goods. An echo of the prodigal, who "wasted" his substance in riotous living. It may well be that our Lord meant to teach the Pharisees that there were other ways of abusing our trust than by mere prodigality. "He who appropriates as his own that which he has received for behoof of another, is as really unfaithful to God as is the dissolute man who spends his substance on the gratification of appetite." Render the account. This may mean either "Let me see your books, that I may judge the truth of the accusation against you," or it may mean, "Let us settle accounts and separate." In either event the steward knows that he has no chance of remaining steward. What shall I do? Not to be saved, but to make the best of a bad case. My lord taketh away. Or, "is taking away"—that is, what he is doing amounts to that. I have not strength to dig. His indolent, luxurious life had utterly disqualified him for any sort of manual labor. To beg I am ashamed. Begging had a peculiar stigma among the Jews (see Psalm 109: 10). In Eccles. 40: 28, the wisdom of the nation declares, "My son, lead not a beggar's life; for it is better to die than to beg." I am resolved. Like a flash, the proper suggestion comes "I have it," he says. "I will make the tenants my friends; I will bind them to me with ties of self-interest; and then, instead of letting me beg at their doors, they will receive me into their houses" Calling * * * each one The transactions were personal and private, so that a different basis of settlement would provoke no jealousy or complaint among them. A hundred measures of oil. The measure was probably about nine gallons, and a hundred measures would represent about $50. Write fifty. Farrar suggests that since Hebrew numerals were letters, and since Hebrew letters differed very slightly from each other, a very slight forgery would represent a large difference. A hundred measures of wheat. The dry measure would represent about ten bushels, and a hundred of them would be worth from $500 to $600 Write fourscore. Bruce finds in the varying scale of reduction "the arbitrariness of the magnifico." To give to all the same reduction would be to act under law to a method, like ordinary men. The world is governed largely by show, and many admire arbitrariness as princely, more than equity, which by comparison seems vulgar. The steward knew human nature, and acted accordingly. His lord commended. The very man who suffers most by the fraud cannot withhold his admiration for the cleverness which saves something from the wreck of things.

The Application of the Parable.

9 13 The mammon of unrighteousness. That is, money, property, wealth of any sort. Why it is called the mammon of unrighteousness is not easy to explain; it may be because it is so frequently acquired and held unrighteously. It shall fail. That is, when your money is gone the friends whom you have made by means of that money will still abide friends Eternal tabernacles. "The emphasis is on eternal, in contrast to the uncertain and transitory houses of the debtors (verse 4) The steward secured a home for a time, but a wise use of opportunities may secure a home for eternity." Least * * * much The "least" here has reference to temporal possessions. If a man administers wisely his money, he may be trusted in all other matters; if he has been unfaithful in the administration of his possessions, God cannot trust to him the true riches. No man can serve two masters Any more than a man can walk in opposite directions at the same time God and the world are unalterably opposed to each other; a man cannot be on the side of both, but he can and ought to make the world tributary to his service to God.

Dr. Samuel Cox says that whatever the end for which we desire wealth, we are never to let it stand first with us, never to make the acquisition of it our supreme aim, since that is to make a god of it, and to worship mammon instead of the only true and wise God. That having food and clothing, having secured the bare necessaries of physical life, we ought to be therewith content.

Once let a man be sure that he has no other wish but to know the truth, whatever it may be, and he will find that he has taken a position impregnable to the assaults of doubt and fear. For herein is the abandonment of man to God—an act of perfect trust.—John W. Chadwick.

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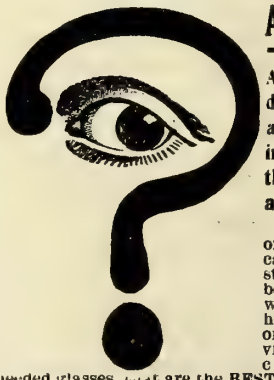
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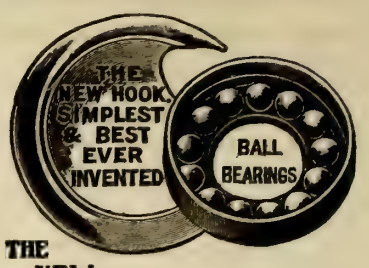
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THE DEVOTIONAL MEETING.

Topic for November 4, 1900.

"ARE YOU DOING YOUR BEST?"
Matt. 25: 14-30.

DAILY READINGS —Monday—The enemy of the good. Heb. 6: 4 10. Tuesday—The race conditions. 1 Cor. 9: 24. Wednesday—The true prize. 2 Tim. 4: 1 8. Thursday—Helping ourselves. Phil. 2: 12, 13; Heb. 6: 11, 12. Friday—The influence of best efforts. Acts 4: 13, 31-33. Saturday—Co-operation with God. Psa. 40: 1 8

Jesus took every opportunity to teach about the kingdom of heaven. To Pilate Jesus acknowledged that he was a king, but that his kingdom was not of this world. And yet men upon this earth belong to the kingdom of heaven. Not all men, but only those who love the King and have the character of the kingdom.

THE ABSENT KING.

"As a man traveling into a far country" are the words used to teach of the absent King. Jesus is absent. The affairs of the kingdom are entrusted to servants. Each member of the kingdom has some part in the conduct of affairs.

A TRUST GIVEN THE SERVANTS.

1. Each servant is given a trust. None are to be idlers. God does not have any place in his plan for the idler and sluggard.

It is reported that seven men were removed from the Kings county penitentiary to insane asylums in one week who were driven mad by the lack of employment. Work is a sweet refuge for man, physically, mentally, and morally. To bend one's mind and heart to performing a task worth doing is the surest path to peace. In good honest work, needed for the advancement of humanity, one comes into close fellowship with him who ever works, and who is "the Lord of peace." Christ put the crown on the head of the worker when he said, "My Father worketh hitherto, and I work."

2. The trust varies in degree of value. One may have five talents, another but three talents, and yet another but one talent. God is the judge of the quantity of the trust. How often we think we should have more given us, but it is only too evident that God imparts talents according to several ability.

3 The talents are to increase. God does not have non-producing capital. The law of the kingdom is that of growth. "He that hath the Son hath life," and life lives.

A Christian ought to be an ideal business man—prompt, alert, straightforward, doing business as an agent and representative of his majesty the King of the universe. He must do nothing to degrade the dignity of the ancient and honorable firm of which he has been by grace made a partner. It isn't simply a matter of dollars and cents that is implied in business, which is merely the exchange of things and the interchange of services, was instituted for the training of man in fellowship, and for the setting forth of God's will.

RESPONSIBILITY.

The two servants recognized it and tried to meet it, but the one servant felt under no obligation.

1. The religion of Christ is not hard and harsh in its demands. That was the mistake of the one talent fellow. He got no joy out of service.

2. Religious experience does not thrive in a napkin or a grave. This accounts for the servant's conception of Christ and his character. Mr. Donothing thinks the demands of the Master are very hard to meet.

3. Responsibility does not cease with returning to the Master that which he gave. There must be a return of that which we ourselves have gained. The tenth already belongs to the Lord, and beyond and extra to that are the thank offerings.—The Evangelical Herald.

Spiritual Life.

Half the difficulty of fighting any severe battle or accomplishing any hard task vanishes when a man feels that he has comrades at his side fighting in the same cause, or that the eyes of those he loves are upon him, and their hearts praying for his victory.—C. J. Perry.

To get good is animal, to do good is human, to be good is divine. The true use of a man's possessions is to help his work; and the best end of all his work is to show us what he is. The noblest workers of our world bequeath us nothing so great as the image of themselves. —James Martineau.

It is October, and again the deed is done! The ripened seed-vessels hold the hope of the world. New root, new stem, new leaf, new bud, and all the possibilities that sleep in them are there wrapped up together. In these, the next spring's resurrection, next summer's glory, next autumn's gold and red, lie already in embryo. And everything is safe. Fear not, O lands! Be not afraid, O fields! Let the leaves die, and the cold come out of the north —William C. Gannett.

PRAYER

O Thou, unseen, yet ever near our souls, be with us as we remember our struggles and our failures. Day after day we are upheld by thy love In the midst of our waywardness or indolence, thou dost still shed on us the sunshine and the rain Still with thy constancy dost thou remind us of our unfaithfulness, and summon us to earnest work. Lord, we would confess our unworthiness, and ask of thee more strength for duty and a deeper faith. Let us not shrink from the high tasks to which thou callest us or tremble at the burden or the mystery of sorrows or temptations we had not foreseen. Take us into the fellowship of all pure hearts that cry to thee. Teach us our kin with all who have conquered in difficulty, and loved even through their pain; and so make our worship fruitful in toil and trust Amen

Was it You?

There was somebody who said unkind words which hurt somebody else. Was it you?

There was somebody who was selfish and thoughtless in her manner and mode of living. Was it you?

There was somebody who found nothing but fault in the belongings of her friend. Was it you?

There was somebody who borrowed a book and kept it for months. Was it you?

There was somebody who never stopped to think who was hurt by the sarcastic word. Was it you?

There was somebody who, day in and day out, never did anything to make anybody else happy. Was it you?—Selected.

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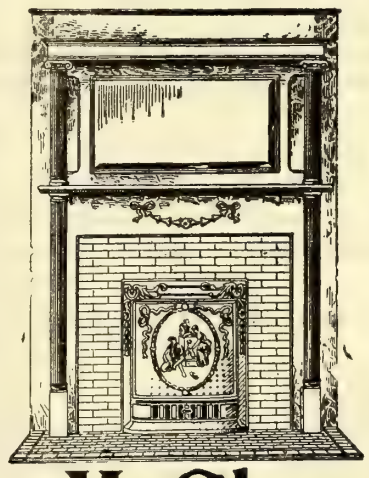
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NORTH STATE ITEMS.

Monroe Enquirer: The number of chattel mortgages and crop liens given in this county in 1900 is less by 196 than it was in 1899. The cancellation of chattel mortgages and leins goes on beautifully.

Windsor Ledger: Mr. James Cotton, who lives about a mile from Harrellsville, has a watermelon vine 81 feet long from stem to stem and 4¼ inches around the body. It now has 28 melons on it, 16 of which average 40 pounds each.

Wadesboro Messenger Intelligencer: Mr. Asbury Bailey died at the home of his son-in-law, Mr. Jas. Dixon, in Wedesboro township, Tuesday night. The deceased was a well known citizen and was about 83 years old.

Mount Olive Advertiser: The banking business, resulting from the sale of truck in this section, amounted to $1,000,000 the last season, of which one-third was handled by the Bank of Wayne. It is safe to assume that next season the bank at this place will handle at least $200,000 of this business.

Scotland Neck Commonwealth: Last Saturday there were present at Kehukee Baptist church near town two brothers and one sister, all members of the same church, whose combined ages are 242 years. The brothers are Messrs. J. Henry Allsbrook, aged 72; M. D. Allsbrook, aged 81; and their sister, Mrs. Sallie Edmunson, aged 98.

Statesville Landmark: There is a movement on foot in the State, and it appears to have gained considerable force, for the establishment of a reformatory for young criminals. Many of the officers of the law, the judges, church people and others are lending aid and encouragement to the idea, and the prospect is that the establishment of such reformatory is one of the problems that the next Legislature will have to face.

Asheville Citizen: The November Ladies' Home Journal is of especial interest to Asheville folks as the cover page is embellished with a full sized picture of Mrs. James Coleman, who resides on the Coleman estate near Weaverville, and who is well known in Asheville. The picture of Mrs. Coleman was taken while wearing her bridal costume. The photographers were Moore & Stevenson, of Atlanta, who, it is supposed, gave the picture to the Journal. The publication was an entire surprise to Mrs. Coleman.

Salisbury Truth Index: The negroes—many of whom are stray characters and have not been in Salisbury more than two weeks—are trying to get on the registration books here. For the past two days it has been evident that all the negroes in this vicinity have intended to vote if they were permitted. The whole aim and purpose seems to be a desire to defeat Hon. Theo. F. Kluttz for re-election. It is believed that negroes are being colonized. It is more than likely that some of these individuals will be indicted and made examples of.

Newbern Journal: A double wedding occurred in Beaufort county last week in which the groom was 61 years of age and the bride 21 years. The son of the groom, 21 years of age, married a first cousin of the bride, who was 24 years of age. The groom of the first party by a former marriage had nine sons and three daughters. The boys names all began with J, and the girls' names began with L, the names of the girls being Laura, Lena and Lizzie. Another son, some years ago, married a sister of the present bride, so that father and son have married sisters.

A dispatch to the Charlotte Observer, dated Oct 28th, says that Mr. Stafford Turner, a member of the Berry baseball team, was killed yesterday afternoon in a game at Sunnyside, five miles from Reidsville. This team had an engagement with the Mizpah ball club to play at Sunnyside yesterday. During the game Mr. Turner was on the first base and his friend, Temple Harrison, was coaching him. Turner tried to make the second base, but finding that he could not do so safely, turned and attempted to return to the first base. In avoiding the first baseman he collided with Harrison, who was struck with such force that he was thrown to the ground and Turner fell upon Harrison's knee, causing some internal derangement that resulted in his death in about 45 minutes. Mr. Turner was to have been married before Christmas. He had brought his sweetheart to witness the game and her presence made the accident the more pathetic.

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QUARTERLY MEETINGS.

CHARLOTTE DIST.—4th Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit, Hebron	Sep	22 23
Charlotte, Calvary	"	23
Derita circuit, Derita	"	25
Monroe station	"	28 30
Monroe circuit, Trinity	"	29 30
Clear Creek circuit, Mill Grove	Oct	13 14
Matthews station	"	14
Ansonville circuit, Wightman	"	20 21
Polkton circuit, Poplar Hill	"	27
Wadesboro station	"	28
Morven circuit, Bethel	"	29
Lilesville circuit	"	30
Belmont circuit, Belmont	Nov.	4
Charlotte, Tryon street	"	4
Charlotte, Brevard Street	"	4
Epworth and Seversville, Epworth	"	7
Weddington circuit, Wesley Chapel	"	10 11
Waxhaw circuit, Waxhaw	"	11 12
Charlotte, Trinity	"	13
Charlotte, Dilworth	"	14

STATESVILLE DIST.—4th Round.

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf	Sept	1 2
Iredell circuit, Snow Creek	"	8 9
Turnersburg circuit, Turnersburg	"	9 10
Mooresville circuit, McKendree	"	15 16
Mount Zion station	"	16 17
Taylorsville circuit, Rocky Spring	"	22 23
Stony Point circuit, Stony Point	"	29 30
Statesville station	Sep 30	Oct 1
West End	Sep 30	" 1
Hickory station	"	6 7
Troutman circuit, Vanderberg	"	13 14
Mooresville station	"	14 15
Newton circuit, Friendship	"	20 21
Maiden circuit, Maiden	"	21 22
Lenoir circuit Littlejohns	"	27 28
Lenoir station	"	28 29
Catawba circuit, Bethlehem	Nov	3 4
Caldwell circuit, Grace	"	10 11
Granite Falls station	"	11 12
Statesville circuit, Salem	"	17 18

GREENSBORO DISTRICT—4th Round.

Frank H. Wood, D.D., P. E., Greensboro, N. C.

Wentworth circuit, Mt Carmel	Oct.	6 7
Ruffin circuit Ware's Chapel	"	13 14
Reidsville station (morning)	"	14
Ramseur circuit, Franklinsville	"	20 21
Liberty circuit	"	27 28
West Randolph ct.	Nov	3 4
Pleasant Garden ct., Friday	"	9
Randolph circuit	"	10 11
High Point station (at night)	"	11
Greensboro circuit	"	17 18
Centenary (at night)	"	18

ASHEVILLE DISTRICT—4th Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville	Sept.	1 2
Bethel	"	1 2
Hot Springs ct. Paint Rock	"	8 9
Marshall ct Jewell Hill	"	15 16
Ivy, Beech Glen	"	22 23
Bald Creek ct, Bald Creek	"	29 3
Burnsville ct Shoal Creek	Oct.	6 7
Swannanoa, Biltmore	"	13 14
Sandy Mush ct Moore's Grove	"	20 21
Hendersonville	"	21 22
Cane Creek ct, Sharon	"	27 28
Old Fort ct, Bethlehem	Nov	3 4
Weaverville ct, Weaverville	"	10 11
Central	"	17 18
Haywood Street	"	17 18

MORGANTON DISTRICT 4th Round

W. H. Little, P. E., Marion, N. C

Marion station, Marion	Aug	19
McDowell circuit, Trinity	"	25 26
Table Rock circuit, Oak Hill	Sept.	1 2
East Rutherford circuit, Salem	"	8 9
Silver Creek circuit, Missionary Ridge	"	15 16
Morganton circuit, Zion	"	22 23
Forest City station, Pleasant Grove	"	29 30
Henrietta station, Henrietta	Oct.	6 7
Rutherfordton circuit Centennial	"	13 14
Bakersville circuit Bakers Tie	"	20 21
Elk Park circuit, Thompson's Chapel	"	21 22
Estatoe circuit, Pine Grove	"	21 22
Broad River circuit, Gray's Chapel	"	27 28
Green River circuit, Ebanon	Nov	3 4
Morganton station	"	11 12
Connelly Springs circuit	"	17 18

MOUNT AIRY DISTRICT—4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Aug	12
Stokes circuit at Rural Hall	Sept.	1 2
Sparta circuit at Shiloh	"	8 9
Dealing Springs ct at Greenwood	"	15 16
Jefferson circuit at Jefferson	"	22 23
Boone circuit at Blackburn's Chapel	"	29 30
Watauga circuit at Union	Oct	6
Creston circuit at Creston	"	13 14
Elkin station	"	20 21
Wilkesboro circuit at Wilkesboro	"	27 28
North Wilkesboro ct at N. Wilkesboro	Nov.	3 4
East Bend circuit at Prospect	"	10 11
Rockford circuit at Siloam	"	11 12
Mt. Airy circuit at Oak Grove	"	17 18
Pilot Mountain circuit at Ebenezer	"	18 19

WINSTON DISTRICT.—4th Round.

P. J. Carraway, P. E., Greensboro, N. C.

Kernersville circuit, Zion	Sep.	29 30
Thomasville station, night	"	30
Madison circuit Bethesda	Oct	6 7
Mocksville circuit, Hardison	"	13 14
Mocksville station night	"	14
Winston circuit, Sharon	"	20 21
Forsythe circuit Lewisville, p. m.	"	20
Winston, Burkhead, night	"	21
Farmington circuit, Bethlehem	"	27 28
Walkertown station Bethlehem	Nov.	2
Winston, Centenary	"	4
Winston, Grace Church, night	"	4
Davidson circuit, Mt Olivet	"	10 11
Salisbury circuit, Davis Chapel	"	15
Summerfield circuit, Stokesdale	"	16
Jamestown circuit, Muir's Chapel	"	17 18

FRANKLIN DISTRICT—4th Round.

C. M. Campbell, P. E., Franklin, N. C.

Whittier circuit Olivet	Sep	1 2
Bryson City station	"	9 10
Bushnell circuit, Maple Springs	"	15 16
Highland circuit, Asbury	"	22 23
Andrews circuit, Andrews	"	29 30
Haysville circuit, Sweetwater	Oct	6 7
Murphy station	"	13 14
Hiwassee circuit, Notla	"	20 21
Macon circuit, Mount Zion	"	27 28
Glenville circuit, Cashiers Valley	Nov.	3 4
Robbinsville circuit, Robbinsville	"	10 11
Franklin circuit, Iotla	"	17 18
Franklin station, night	"	18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C

Salisbury ct, Tabor	Sep.	1 2
Salisbury, Main St	"	2
Concord ct, Center	"	8 9
Concord Epworth	"	9
Concord, Central	"	15 16
Concord Forest Hill	"	15 16
China Grove ct, Bethpage	"	22 23
Lexington station	"	29 30
Gold Hill circuit, Liberty	Oct.	6 7
Ninwood ct, Wesley Chapel	"	13 14
Lorwood circuit	"	20 21
Salem circuit, Salem	"	27 28
Albemarle ct, Bethel	Nov.	3 4
Albemarle station	"	3 4
Mount Pleasant circuit	"	10 11
Salisbury, Church St	"	17 18
East Salisbury station	"	17 18
Spencer station	"	17 18

SHELBY DISTRICT—4th Round.

W. R. Ware, P. E., Shelby, N. C.

King's Mountain & Elbethel, Elbethel	Sept	1 2
Shelby circuit, Sharon	"	8 9
Shelby station	"	9 10
Cherryville circuit, Pleasant Grove	"	15 16
Lincolnton circuit, McKendree	"	22 23
Polkville circuit, Clover Hill	"	29 30
Stanly Creek circuit, Dallas	Oct	6 7
McAdensville station	"	13 14
New Cleveland circuit, Casar	"	20 21
Lowesville circuit, Moore's Chapel	"	27 28
Mountain Island	"	28 29
Rock Springs circuit, Rehoboth	Nov	3 4
South Fork circuit	"	10 11
Lowesville circuit	"	17 18

WAYNESVILLE DIST—4th Round

F. L. Townsend, P. E., Canton N. C

Clyde circuit, Long's Chapel	Sept.	1 2
French Broad circuit, River View	"	8 9
Mills River circuit, Shaw's Creek	"	15 16
Transylvania ct East Fork	"	22 23
Brevard station, Brevard	"	29 30
Spring Creek circuit	Oct	6 7
Leicester circuit, Camp Academy	"	13 14
Sulphur Springs circuit	"	20 21
Haywood circuit	"	27 28
West Haywood circuit	Nov.	3 4
Waynesville station	"	10 11
Canton circuit, Canton	"	17 18

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dates July 2 1900	No. 28 Daily	No. 36 Mail	No. 66, Daily ex Sunday	No. 48 Daily.	No. 49, Daily.
Leave Weldon	A M 11 50	P M 8 58	P M	A M	P M.
Ar. Rocky Mount	1 00	9 5-			....
Leave Tarboro	P M 12 21		6 0		
Lv Rocky Mount	0[illegible]	9 5[illegible]	6 37	5 5	12 52
Leave Wilson	1 59	10 25	7 10	5 57	2 40
Leave Selma	2 35	11 0[illegible]			....
Lv. Fayetteville	4 30	12 22			.....
Ar Florence	7 25	2 24			....
Ar Goldsboro	P. [illegible]	A M	7 55		
Lv. Goldsboro				6 45	3 0
Lv. Magnolia				7 51	4 35
Ar. Wilmington			P M	9 20 A.M	6 00 P M

TRAINS GOING NORTH

	No. 78 Daily	No. 112 Daily ex Sunday	No. 32, Daily	No. 40 Daily.	No. 48. Daily.
Lv. Florence	A. M 9 5		M 7 35		...
Lv. Fayetteville	12 20		9 41		.....
Leave Selma	1 50		10 54		....
Arrive Wilson	2 [illegible]		11 33		.....
Lv Wilmington		A M		P.M	A.M.
Lv. Magnolia				7 00	9 35
Lv. Goldsboro		4 0		8 30	11 10
				9 3	12 26
Leave Wilson	P 2 35	5 33	A M 11 33	P.M. 10 45	P M. 1 18
Ar ocky Mount	3 30	6 .0	12 07	11 23	1 53
Arrive Tarboro		6 46			.....
Leave Tarboro	12 21				.....
Lv. Rocky Mount	3 30		12 0	..	.....
rrive Weldon	4 32		1 0		.....
	P. M		A.M	P. M	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m. arrive Fayetteville 3 4 p m, leave Fayetteville 3 40 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m

Connections at Fayetteville with train No 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch road leaves Weldon 3 55 p m. arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday

Trains on Washington Branch leave Washington 8 10 a m and 2 30 p m. arrive Parmele 9 05 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 4 00 p m. arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N C., daily except Sunday 5 30 p m. Sunday 4 15 p m arrives Plymouth 7 40 p m 6 10 p m. Returning leaves Plymouth daily except Sunday 7 50 a m. and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 1 00 a m

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m. arriving Smithfield 6 40 a m returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:0. a m., 3:40 p m.; arrive Nashville 10:10 m., 4 05 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:56 p m. Nashville 1:45 a m, 5 25 p m arrive at Rocky Mount 12 10 a m. 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11 40 a m. and 4:25 p m Returning leaves Clinton at 8:45 a m and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily all rail via Richmond.

H. M EMERSON
General Passenger Agent

J. R. KENLY, General Manager
T. M. EMERSON, Traffic Manager

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed No. 62
Lv. Chester,	8:10 a m.	7:50 a m	....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	....
" Newton	11:52 a m.	3:32 p m	..... .
" Hickory	12:15 p m.	5:50 p m	Lv 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	....

20 minutes for supper at Gastonia.

No 10, northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen Man.
E. F. REID Auditor
Chester, S. C.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Reason Why We Should Attend the Monthly Meetings.

BY MISS TEMPIE L. KING.

"The body is not one member, but many."

"If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?" "Now, hath God set the members, every one of them, in the body as it hath pleased Him? If they were all one member, where were the body?" "So we being many are one body in Christ, and every one members one of another."

Upon these, and other portions of Scripture, my dear sisters, I base this sincere and earnest plea for your presence at the monthly meetings of the society—sincere, in that it is born of love; earnest, because I am convinced that "the Lord hath need" of you here It comes from the depths of my heart, and I send it forth to yours with the prayer that it touch some responsive chord.

St. Paul says: "For none of us liveth to himself, and no man dieth to himself" This is literally true; we are each, in a certain sense, the other's keeper. Our conduct is more closely scrutinized, and often exerts a far wider influence than we imagine; and, I am afraid, than we care to realize As Christ's witnesses, "living epistles, known and read of all men," great is our responsibility. He says: "Let your light so shine." How? "That others seeing your good works, may be constrained to glorify God." Not merely hearing of, but seeing them—for, you know, "seeing is believing." Be actively interested in this glorious work yourself, and you will not fail to inspire others. You may not be aware of the inspiration which goes out from your life now, but "in due season ye shall reap, if ye faint not."

One of the most effectual means of usefulness in the Master's vineyard is punctual attendance upon the meetings of our society; for thus we become acquainted with the work, and "to know is to feel; to feel, to labor; and labor sanctified by prayer leads to grand and glorious accomplishments.

Nor is this all: God in His infinite wisdom is not the author of one-sided things. Reaction is the law of nature. Exercise is necessary to bodily development; shall it be less so to spiritual? "Give, and it shall be given unto you," applies as well to spiritual as to temporal benefits. "Grace for grace." This is God's law throughout the universe. Every act of each, from the least to the greatest of His creatures, we may safely assume, bears a two-fold result, affecting no less the doer than the receiver!

So, my dear sisters, God never intended the heathen should receive all the good accruing from the missionary society; it is for you and for me as well, and through it we are to "grow in grace," and in the knowledge and love of God, being made stronger to fight against the powers of darkness in our own midst, and more loving and sympathetic towards the erring one, by this closer relation with Him "who loved us and gave Himself for us."

Further, "There is strength in union." While God hears and answers the prayer of the pious, faithful individual, there is yet a time when we must unite our prayers in order to obtain the blessing in all its fullness. On the day of Pentecost men and women assembled together, "continued in one accord in prayer and supplication" And with what result? They were "endued with power from on high"—power to win souls to Christ, that most precious boon to the Christian heart.

Sisters, do you not desire this blessing? Then let us for at least one hour in every month "sit together in heavenly places," pleading in faith the promises which never fail, and our reward is sure.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done." "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."—Selected.

A Missionary Round Table.

"You must attend our Missionary Round Table while you are here," said my hostess, Mrs. Price, the president of the Middleton auxiliary of the Woman's Foreign Missionary Society.

"Round Table!" I exclaimed, "What is that? I have heard of societies, circles, bands, etc , but this is the first time I have heard of Round Table in connection with missionaries"

"We'll go to one this coming Friday," replied Mrs. Price, "and you'll see the combination in working order."

My curiosity was aroused and I gladly accompanied my friend to the distant part of the city where the Round Table met.

After a somewhat long walk we arrived at a pleasant home, and were ushered by a smiling maid into a parlor half filled with sweet-faced, earnest looking ladies. Soon others came, and promptly at 3 o'clock the president opened the meeting with an appropriate selection from the Bible, which was followed by several short fervent prayers. As this was the first meeting after the arrival of the Missionary Friend, a bright resume was given of the contents, stimulating the interest of subscribers and rousing the curiosity of those who were not regular readers This Round Table was favored in having among its regular attendants the conference secretary, and letters sent to her from the foreign field she could retain and read to the ladies before sending them to other places. I found that one of the most delightful and helpful features of these afternoon gatherings was hearing in this way directly from our missionaries On this occasion two letters were read full of facts that thrilled the hearts of all present. Each member then contributed some interesting bit of information gathered from her reading This gave the timid an opportunity to use their voices, and also furnished appropriate topics for conversation, which, I noticed, was bright and earnest, and certainly much higher toned than the talk usually indulged in by women in their social gatherings. A few chapters from a book, "The Cry Heard," were then read, the reader first giving an abstract of the story for the benefit of those who had been absent.

At the conclusion of the reading I noticed the hostess leave the parlor and soon a pleasant faced maid entered bearing cups of fragrant tea, followed by her mistress with a plate of wafers. We ate, drank and were refreshed, while the tide of conversion ebbed and flowed in different parts of the room.

"I was so sorry I could not attend the Round Table last week," said my neighbor. "It is my one recreation. I look forward to it with so much pleasure and am always disappointed when compelled to miss it. Meeting at the hour it does, it gives me ample time to reach home to prepare supper. This I cannot do when I go to the regular monthly meetings, unless I leave before tea is served."

"I have become so thoroughly interested in missionary work since I attended the Round Table," said a pretty young woman on my left. "In fact I knew little or nothing about missionaries, but since I have listened to their letters I can sympathize with them in their trials and understand better how much they have to endure"—Selected

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys:

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c. and $1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After two years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS,
Eld. M. E. Church, South.
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir. R. L. ROCCO.
300 Hernondo St., Memphis, Tenn.

A Card.

This is to certify that I used Dr Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars. H. A. BEALL.
Clerk Superior Court Randolph Co., Ga.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

Cramps, Dysentery, Cholera Morbus, diarrhœa, and, indeed, all bowel complaints quickly relieved by Perry Davis' Pain Killer, a safe, sure and speedy cure, for all the troubles named. Every reputable druggist keeps a supply. Each bottle has full directions. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

BLOOD AND SKIN HUMORS.

Scrofula, Eczema, Boils, Pimples Cured by B. B. B.---Trial Treatment Free.

Does your skin itch and burn? Do scabs and scales form on your skin, hair or scalp? Is there a constant desire to scratch? Eczema? Skin sore and cracked? Rash form on the skin? Prickling pain in the skin? Boils? Pimples? Bone pains? Swollen joints? Scrofula? Falling hair? All run down? Hot flushes, shifting aches, cold feet, unrefreshed sleep, constant, indescribable feeling of dread, or of impending calamity? Obstinate Rheumatism or Catarrh? Skin pale? Do scratches and cuts heal slowly? All these are the symptoms of impurities and humors in the blood. To cure take one to six large bottles of B. B B. (Botanic Blood Balm) at once, which will make the blood pure and rich. Then the sores heal, itching of eczema stops forever, the skin becomes clear, and the breath sweet. B. B B. is just the remedy you have been looking for. For sale by druggists, $1 per large bottle. Complete directions with each bottle. So sufferers may test B B. B., a trial treatment given away by writing to Blood Balm Company, 42 Mitchell Street, Atlanta, Ga., and remedy sent at once. Describe symptoms and free personal advice given. B. B. B. heals especially the deepseated obstinate cases of Impure Blood The kind Doctors and patent medicines are unable to cure. Give B. B B. a trial. Thoroughly tested for 30 years. Cures guaranteed.



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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Granville county: "I am thinking of using a ton or two of lime under tobacco next year, and write for advice Tobacco has been dying very badly in this section for several years, and I thought that perhaps lime would stop the dying to some extent, and would also be of benefit to the tobacco. My tobacco land is badly infested with sorrel, and also inclined to be wet although naturally well drained. The land in this section is sandy and very fine tobacco land, though the tobacco has not done well for several years. I want to know what you think of using lime under tobacco, and which is the best kind to use and where is the best place to get it. The land in question has had nothing on it this year except cow peas." Well it could not have been better employed this year than in growing peas as a preparation for the tobacco, though there are still people who have heard all their lives that tobacco does not do well after peas, and they believe it though they have never tried it. I suspect that the greatest difficulty with your land is the lack of a systematic rotation of crops for the keeping up of the humus in the soil. It has not had "nothing but peas" often enough. The fact that sorrel grows on the land is not of itself an evidence of acidity, for the acid in the sorrel is oxalic acid and came from the air and not from the soil. The sorrel grows because it has not been smothered out by better growth, and the soil is deficient in some food that other plants need. Still it is probably an acid condition of the soil that is present, as the lack of drainage will show. Lime will, to some extent, correct acidity, but will not take the place of good drainage, and if your land is inclined to be wet, it is evident that it needs drainage, and no amount of liming or fertilization will be effective till the land is drained. Then too you must remember that lime is not a direct fertilizer, but is used mainly as a reagent to bring other matters into a soluble state in the soil. The place for lime is never under tobacco or any other crop. It should always be applied to the surface, as it goes down rapidly in the soil and should sink through the whole soil to do the most good. An application of lime at rate of 1000 lbs per acre during the winter will probably help your land, and put it in better condition to grow tobacco next season, especially as the peas will have left some organic matter for the lime to act upon. The best place to get lime by the car load will be from Reeves Catt, Staunton, Va. Get the lump lime and slake it after you get it to a powder, and save the freighting and hauling of so much water Then put your tobacco land into a three year rotation of tobacco, wheat and clover, and plow under the clover in the winter for the tobacco crop, and you will need to buy less high grade featilizer for the tobacco. And do not be afraid of getting your land too rich for the tobacco, for that is another old tale that some keep repeating.

From Halifax county: "I have land in peanuts and peas, and also in corn. I want to sow oats on one piece and wheat on the other. Which would be best for each. The peanut and pea land is clear of grass and is mellow. I can disk this with the Cutaway in a few days. The corn land has peas in the middles with a good deal of grass. If I sow wheat on the peanut land, which had a good application of complete fertilizer, will it be necessary to use any nitrogen on the wheat? How much acid phosphate will it pay to use per acre? How deep should the wheat and oats be covered?" I would use the pea and peanut land for the wheat, and would use on it 300 to 400 lbs. of acid phosphate psr acre and nothing else. The oats need more nitrogen than the wheat, and on the corn land I would use the same weight of a mixture of 1200 lbs. acid phosphate, 600 cotton seed meal and 200 lbs. of muriate of potash to make a ton. Try to get the oats in as soon as possible and work the soil fine and leave the trash on top Sow the wheat after the first good frost to avoid danger from the fly. The finer you work the surface with the Cutaway the better the crop will be.

"I send you today under another cover a sample of a shrub that is taking possession of my pasture. Please tell me what it is and how to get rid of it?" The plant is Calamintha Caroliniana, a sweet scented plant with the odor of mint and pennyroyal combined. It is a perennial plant and sprouts from the roots as well as coming from seed. If cut when in bloom and carefully dried in the shade to retain its green color it is probable that Wallace Brothers, at Statesville, will pay you a fair price for it, as it is in some demand as a medicinal herb. To get rid of it or any other perennial weed the only way is not to allow it to make tops above growing. It will not live long if not allowed to breathe through leaves.

A Raleigh friend writes that he has a letter from a friend in the western part of the state who says that his son eagerly reads all that I write in the ADVOCATE, and wishes me to send him the Station publications. Of course they will go to him as soon as practicable, for we always like to get hold of the young men. The hope of the state is in them. Many of the older ones are so set in their old ways that it is impossible to move them to better methods. But the young men who are reading will be the ones who will break away from old ruts more easily and will soon be the leaders in the improvement of the soil. We will take pleasure in having the Bulletins sent, and we will also take pleasure in helping the young man out through answers in the ADVOCATE about whatever may puzzle him in his efforts to improve the soil

From Forsythe county: "Will you kindly advise what to do to kill the tiny white insect that is destroying my Euonymus bushes. Also how to prevent pear blight?" The insect you have is doubtless the Euonymus scale. They can be killed by spraying the bushes with a strong soapsuds made with whale oil soap. Repeat the sprayings as long as any live scales are left. As to the prevention of pear blight, we would like to know that, but unfortunately we do not. The only thing that can be done is to cut it out into sound wood as fast as it appears Pear trees set in grass sod will blight far less than those in cultivated land. Some kinds blight less than others, but none are proof against it.

From Anson county: "Some time ago in the Items for the Farm in the ADVOCATE, you mentioned some varieties of strawberries and recommended them. That copy of the ADVOCATE is mislaid and I would like to have the list." We consider the following about as good as can be had. For early use, Hoffman and Lady Thompson. For midseason, Clyde and Brandywine, and for late, the Gandy. Plants can be set in October or November with more certainty of living than during the hot and dry weather we have been having. In Anson you can set them at any time till Christmas.

Our letter box is shorter than usual and we are now at the end of it for this week. But we do not know any better way to make these columns interesting than through the answering of letters from North Carolina farmers. But there is one thing which we wish to repeat. This is that we, here at the College and Experiment Station, have no connection with the State Agricultural Department. Almost daily I get letters asking that the monthly bulletin issued by the Department of Agriculture be sent to their address. This involves our writing to the Commissioner of Agriculture to send it. If you want the Monthly Bulletin, write to Hon. S. L. Patterson, Commissioner of Agriculture. Raleigh, N. C. If you want the Station bulletins, which are issued as we have material for one, write a card to Dr. George T. Winston, President of the College, West Raleigh P. O, and your name will be listed. The Experiment Station is a department of the College and not of the Department of Agriculture.

Another point about which there seems to be a misunderstanding on the part of some who send lists of garden seed to us with the request that they be forwarded. The Experiment Station does not make distribution of garden seeds that can be bought from the regular dealers in such articles. Occasionally when we have grown something that we think may be of value and which is not readily obtainable otherwise, we distribute it so long as the supply lasts. But we have no funds for the distribution of seeds in general, and can see no reason for either the state or national government doing anything of the sort. The distribution of seeds through Congressmen by the Department at Washington is a waste of the public money which should be stopped. There is no more reason for the government sending out seeds that can be bought from the regular dealers than there is for their sending lumber to the carpenters or bricks to the masons. The distribution was originally intended for the distribution of rare and inaccessible seeds that may have been obtained from other countries and which may be of value here. If confined to this, there could be no objection, but the sending of a poor quality of cabbage, turnip and other seeds, which can be had of better quality from the seedsmen, is not only an unwarrantable interference with one line of business, but is a pauperization of the farmer who receives from the government what he ought to buy for himself, and is an insult to his selfrespect.

The present Secretary of Agriculture is endeavoring as far as possible to spend a large part of the seed appropriation in the introduction of new seeds and plants, and to have them tested at the State Experiment Stations, to see if they are likely to prove of value If among these we get an article likely to prove valuable to our growers we will be ready to send it out as widely as possible. Some time since, after seven years of patient effort and care, we produced a sweet corn here that we considered valuable. Finally, being so situated that we could no longer keep it from being crossed by other corn around it, we determined to distribute it widely over the state. We put up the corn in small packages and sent out two bushels in this way, with the request that the receivers would plant and report on it. From the hundreds of packages sent we received a report from one man, and he said that he liked it so well that he ate it all and wanted us to send him more the next spring So now it is a question whether any one in the state now has seed of the corn we worked seven years to fix in its character, and people are still asking us for the corn which we no longer grow.

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in your appearance will give you new courage in the battle of life. A handsome suit of hair, well kept, is a badge of gentility.

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Lv. Portsmouth,	S. A.L.	*3 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
Ar. Monroe,	S. A. L.	*6 52 a m	*9 12 p m
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L	*8 18 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 48 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

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	No. 402.	No. 38.
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Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L	*11 10 p m	*7 43 a m
Ar Wilmington		*12 05 p m
Ar. Southern Pines, S A L	*12 02 a m	*9 00 a m
Ar. Raleigh	3 06 a m	11 15 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*1 20 p m
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OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.

The above applies also to Tributes of Respect.

ROBINSON —Sallie B., the oldest child of John F. and Mrs M A Robinson, was born Sept. 26, 1889, and died Aug. 6, 1900. She was a bright and lovely child, obedient to her parents, devoted to her Sunday school, and faithful to her tasks. We extend sympathy to brother and sister Robinson in this sore trial and pray God's comforting grace upon them.

H. C. SPRINKLE, Pastor.

FORD.—James M. Ford, son of Dr. John and Laura Ford, was born Nov. 14th, 1863, and died Sept 16th, 1900. Knowing the truth of the Psalmist that "children are an heritage from the Lord," his father gave him to the Lord as an offering from his birth. He gave evidence even in childhood that God had accepted the offering, by his love and reverence for holy things, and by joining the church in early youth, and himself "ratifying and confirming the vow of repentance and faith contained in the baptismal covenant." In young manhood he gave further evidence of his acceptance by giving his service to the church, having been for several years a faithful steward on the Statesville circuit, and by living a consistent member of the Statesville Methodist church during the last years of his life. He was also for a time a consistent member of the A. R P. Church, of which his wife was a member.

He married Miss M. E. Davidson, daughter of the late John Davidson, Esq , and to this union two bright, precious children, a daughter and son, were given, and still abide to mourn the early loss of mother and father.

Bro. Ford was an especially devoted husband and father, and having lost his wife in the prime of young manhood, he was indeed most sorely bereft This, followed by long and severe personal illness, continued ill health as a result, and a life of labor and care has burned out the lamp of life in manhood's middle day.

As a child, affectionate and obedient to the godly father and mother who gave him to the Lord as an offering; as a brother, faithful and true to sister and brothers; as husband and father, exceptionally fond and devoted; as citizen, quiet, industrious and useful; as church member, consistent in life; in death trustful and resigned, he has given evidence to the last, that God accepted the offering which his parents made at his birth, and that He is safely keeping that which they have committed unto Him.

To the precious children, the fond father and mother, the devoted sister and brothers, all of whom are sorely bereaved, we tender our deepest sympathy, and devoutly pray that God's grace may be sufficient for them in this the time of their deep sorrow.

M. A. SMITH.

EDWARDS—Mrs. Minnie T. Edwards, daughter of Warren L and Mary A. Mobley, was born in Cowetta county, Ga., and died at Biltmore, N. C., Aug. 27th, 1900, in her 43rd year. She was married to David Edwards, (deceased) of Asheville. N C , in July, 1893.

Sister Edwards united with the Methodist church, in Georgia, when quite a girl, and lived a consistent member of the same till her death.

Since my acquaintance with her she has been an invalid, and unable to attend church Her death was unexpected. An operation was necessary, and death resulted. She left the testimony of a good life. One who had known her intimately said: "No dying testimony was necessary, everybody knew Mrs Edwards was a Christian " How blessed to be thus "known and read of all men." The resolutions passed by those associated with her in Christian work, attest the esteem in which she was held as a Christian.

Her funeral was conducted by the writer at the home of her sister, Mrs Sue C. Whitaker, and we laid her to rest beside her husband and sister, who had preceded her only a short time.

May God's blessing and sustaining grace be abundantly granted the loved ones, especially sister Whitaker and her husband, who have so faithfully and tenderly cared for their loved ones in their last hour.

G W. CRUTCHFIELD.

Resolutions of Respect.

Whereas, In the death of Mrs. Minnie T. Edwards, God has removed one of our beloved sisters. who has been a faithful and helpful member of our Ladies' Aid Society almost since its organization, six years ago; and who, by her untiring devotion, ready sympathy, and the zeal and pleasure with which she entered in to all our work, endeared herself to every member of our society; therefore,

Resolved. That we do hereby express our appreciation of her true Christian character and worth; and while we bow in humble submission to the will of our heavenly Father, we express our heartfelt sorrow and sense of bereavement in her removal from our midst.

2. That we hereby tender our Christian sympathy to her loved ones, and would commend them to Him who has promised that "all things shall work together for good to them that love him."

3. That this preamble and resolutions be published in the NORTH CAROLINA CHRISTIAN ADVOCATE, a copy be given the family, and that they be spread upon the minutes of our society.

Mrs. Mattie Abernathy,
Mrs. S. H. Reed,
Committee.

Adopted by the Ladies Aid Society of the Methodist church, Biltmore, N. C.

TO THE DEAF

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29 1y nrm

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sep 19 tf

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NEWS OF THE WEEK.

Wednesday, Oct. 24.—At the clay pigeon shoot at Raleigh yesterday the highest score was made by Worther, of South Carolina———In Mecklenburg county a negro woman with a razor kills her three children and then takes her own life———During the last fiscal year twenty-six officers and 6,020 enlisted men of the army were convicted by court martial———There is no news yet as to the whereabouts of Alvord, the defaulting teller of the First National bank of New York———President Mitchell will today announce the status of the coal miners' strike. It is thought he will declare it ended———While addressing the Virginia Presbyterian synod in session at Newport News Rev. Dr. J. N. Craig, of Atlanta, drops dead———The Confederate Veterans Association of the state held its annual session last night. J. S. Carr was re-elected president——— At Rome, N. Y., seven questions printed on a sheet of paper are handed Roosevelt to answer. He declines to answer them———All the American troops in China except the legation guard, are now supposed to be at Tien Tsin and preparation ready for their embarking———A state funeral was given the remains of Hon John Sherman in Washington. The remains were then taken to Ohio where they will be buried today———The annual report of the federal commissioner of education shows that for the year 1898-99 there were in all the schools of the nation 16,738,362 pupils———There was a terrific explosion at Indian Head proving grounds last night. It was heard at Alexandria, nineteen miles away. There was no means last night of gaining any information———Mr. Bryan declined to have a joint debate at Wilmington, Del., last night, but offered to answer Mr. Nields' five questions if the state committee certify a desire therefor and will answer five he will put to them.

Thursday, Oct. 25—The State Agricultural Society holds its annual session. President McNamee declines reelection and General W. R. Cox succeeds him ———At Valley Field, Canada, a conflict occurs between cotton mill strikers and militia. Eight soldiers and fifteen strikers are wounded———The federal grand jury at Atlanta has returned thirteen indictments against postmasters and mail carriers for defrauding the government———The college of the Episcopal church near Shanghai reopens with an increased number of students. Missionaries are returning to their posts. There were 20,000 people at the state fair yesterday. One train on the Seaboard Air Line composed of twenty-two cars brought 1,760 passengers———Minister Conger is instructed to begin peace negotiations with China's envoys on the basis of those points of the proposals agreed to by the powers———The steamer Waccamaw, of the fleet of the Atlantic Coast Steamship Company, to transport lumber from Georgetown to northern markets reaches New York ———The anthracite coal miners' strike is officially declared off as to those companies which have agreed to the miners' demands and the miners are authorized to return to work Monday———The explosion at Indian Head was the blowing up of a magazine and a storage house containing about 45,000 pounds of powder and a quantity of fixed ammunition. No one was hurt———It is said that Alvord, the embezzling bank teller, is hiding in or near New York, and his friends are negotiating with the bank for restitution; that he can pay back within $100,000 of the amount stolen.

Friday, Oct. 26.—Senator Sherman left an estate of $2,500,000———Germans celebrate Von Moltke's 100th birthday———There were about 40,000 visitors at the State Fair during the week. The attorney general of Nebraska brings suit to dissolve the biscuit trust———The First National bank of New York offers $5,000 reward for the arrest of Teller Alvord———The Virginia Polytechnic institute foot ball team defeats the North Carolina college boys———J E. Fowler refuses to withdraw from the congressional race in favor of Republican Slocomb———Reinforcements have been sent to Valley Field, Canada, where troops are guarding cotton mills against strikers———In Louisa county, Virginia, a quarrel over boundry lines ends in one neighbor killing another in a fight with pistols———W. J. Bryan yesterday wound up his New Jersey tour and reached his hotel in New York at 12:30 o'clock a. m———William Beckley, teller of the banking firm of N. H. Harris & Co., of New York, is arrested on the charge of stealing $6 400———After severe fighting the Boers capture Jacobsdal, near Kimberly, and in another place cut off a train and capture its escort.

Saturday, Oct. 27.—The Empress of China is said to be seriously ill———Mr. Bryan spoke yesterday at New Haven, Connecticut; he will complete his New York campaign Tuesday night and will then go to Ohio———Capt. Page, U. S. A., died of yellow fever in Havana——— A movement is on foot for an endowment of $100,000 for the Presbyterian College of Columbia, S. C.———British lost heavily in the fight with Gen Dewet's force October 25th———Fifty cavalry were ambushed and captured by the Boers in Orange River colony———Minister Conger denies reports of the reactionary tendencies of Chinese government———Miners in the coal strike section are making preparations for resumption of work Monday———Formal dedication of the Catholic cathedral in Savannah, Ga., will take place today——— The Democratic mass meeting in Chicago last night was the largest ever held in that city.

Diamonds..

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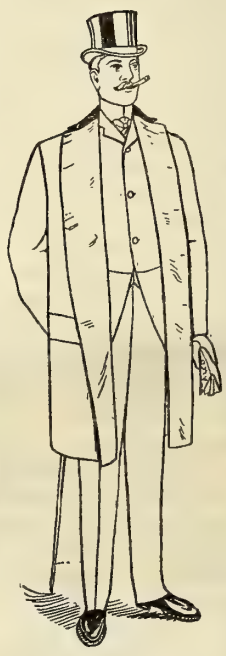
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College Message

NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., NOVEMBER 7, 1900. VOL. XLV., NO. 45.

SEALED ORDERS.

Out she swung from her moorings,
And over the harbor bar,
As the moon was slowly rising,
She faded from sight afar,
And we traced her gleaming canvass
By the twinkling evening star.

None knew the port she sailed for,
Nor whither her course would be;
Her future course was shrouded
In silence and mystery,
She was sailing beneath "sealed orders"
To be opened out at sea.

Some souls, cut off from moorings,
Go drifting into the night,
Darkness before and around them,
With scarce a glimmer of light;
They are acting beneath "sealed orders"
And sailing by faith, not sight.

Keeping the line of duty
Through good and evil report,
They shall ride the storms out safely,
Be the passage long or short;
For the ship that carries God's orders
Shall anchor at last in port.

—Helen Chauncey, in Sailors' Magazine.

"I WOULD give anything to be as good and useful as are some people I know." Would you? Anything? Would you give an hour every day to reading your Bible, meditation and prayer. Would you give up your own will and let God work in you to will and to do of His good pleasure? Would you ask always "What wilt Thou have me to do?" and then do it at any sacrifice of your own ease? Religion is costly. Its rich rewards are to strong, valiant, determined souls. Are you willing to pay the price?

IT IS the custom of Methodist people to bow in prayer as they enter the place of worship. We wish it were a universal custom. A very few kneel, a few bow low the head, a few put up the hand for a second, and a great many make no outward show even of reverence. We sometimes wonder what those who do are thinking and saying. Are they really asking to be put in a proper frame of mind for acceptable worship, for the presence of the Holy Spirit in themselves, in the minister, in the preached word; that God will glorify Himself in His worshipping people? If every one were to do this, why a spiritual atmosphere would at once be generated, the singing would be more spirited and devotional, the prayers more fervent, the preacher more eloquent and persuasive, the Word more powerful. Every thoughtful person detects the presence or the absence of this spiritual atmosphere, but perhaps he does not realize to what extent he is personally responsible for it. Think of it when you go to church another Sunday.

"I PROTEST," thought a pastor, meditating in his study one rainy Sunday morning, "against so many of my people, those, at least, who are in reasonable health, who go about their daily business rain or shine, staying away from church such a day as this. They are not longing for the sanctuary, its worship, prayer and praise, nor hungry for the bread of life, else a little weather could not keep them away. But I just know that only a few will be there, and I need not make my usual careful, prayful, heart-taxing preparation." And he did not.

"I protest," thought a faithful member returning home on this same Sunday morning, "against the fare I received at church today. I was specially longing for the sanctuary, its worship, prayer and praise, and hungry for a strong, nourishing portion of the bread of life, so I braved the weather and went. Some how my pastor did not look as if he had come from the place of secret prayer; he rather looked a bit sorry that, since there were so few, anybody had come at all. And when at the close of a short talk on a familiar, suggestive text, he said, 'This passage came to my mind as I was walking to church today, and I have made these scattering remarks' I could not help feeling that the faithful few present had deserved something better than 'scattering remarks,' yea, the very best that could be prepared. Perhaps this is one reason there are so many rainy day Christians. I don't know that I shall go myself another such day" And this member was partly right and partly wrong.

BISHOP HENDRIX, in his address at the Wesleyan Conference, brought out with great force the fact that undue emphasis has been placed on the arrested growth of American Methodism for a decade; that it has really showed wonderful expansiveness when its history in the United States is taken into consideration. He said that although the introduction of Methodism to America was of later date than that of Anglicanism, Congregationalism, and many of the other churches, yet in growing it has surpassed them all, and while the population had increased fourteenfold, Methodism has increased ninety-seven fold. Reliable data also indicate that our denomination has passed the era of declension and is already beginning to show its old time record of annual increase in membership.

WE recently read of a minister, a prominent important one, whose stewards urged that he have a revival. So, after due consideration, he announced that the revival would begin at the following Wednesday evening prayer meeting. Wednesday evening came round all right, the preacher was in his place, and a fair number of Christian people were present. The pastor preached a strong, earnest sermon to sinners, to the unconverted, to non church members—of whom there were only two present. When the sermon was ended, the preacher asked sinners to come forward for prayers. None came. The preacher exhorted and urged. None came Then, looking round, in ill concealed disgust, he announced that the revival was closed, and gave the people the benediction. We know no better way to tell how not to have a revival

THOSE who are given to making excuses about their spiritual life may read the following with profit:

"1. We can excuse ourselves out of all the best blessings that God can bestow upon manly men.

2. Excusing ourselves from the duty demanded also excuses us from the promised reward.

3. He who is expert in excuses is lame in effort.

4. The habit of making excuses robs the heart of courage

5. Satan always helps an unfaithful person to find ample excuses.

6. Never was a good and valid excuse given for rejecting Christ.

7. To claim that one cannot be what the gospel requires him to be, is an insult to God. Mr. Moody once said to his large congregation, 'If any of you have a good reason for not accepting Christ, you will not be condemned at last. Write it out. Hang it on your walls. Cherish it. Take it with you to the judgment. It will be your savior.' Reasons have weight with Him: but excuses carry with them his righteous condemnation."

ON THE last morning of the Wesleyan Conference, Rev. Hugh Price Hughes, the ex president, when requested to give the spiritual instruction in connection with the opening devotions, gave his own personal experience. Such testimony from such a man is worthy the widest circulation. In part he said:

Mr. President, when you quite unexpectedly asked me last night to give the instruction this morning, my heart went up most earnestly to God in prayer that I might be able, on the last morning of this Conference, to say something that might be helpful to my brethren The Spirit of God promptly reminded me that I must consider my own experience, and truly we can never teach anything effectually that we have not experienced in our own hearts. As I look back on my whole life, I realize there have been three great moments in my own experience of the Word of God. The first, of course, was when I realized that Christ made a full and perfect atonement for all my sins, and the burden of misery passed away. The second was many years later, when I came to realize that he who died for me rose again for me, when I realized experimentally what Bishop Wescott called the Gospel of the Resurrection, when I realized the great truth which Dr. Dale expressed in his best book, "The Living Christ," and I cannot explain the improvement in my own spiritual life when I thought of my Lord no longer as one who died for me two thousand years ago, but as a living Saviour now, in whose presence I myself live. But there was something far beyond that, and better even than that experience—when I came to realize that I was truly united to Christ, as the branch is united to the vine, and the member to the body; and I am quite sure that the secret power in our ministry is the consciousness of union with Christ. Professor Moule, of Cambridge, in one of his little books of devotion, entitled, "Union with Christ," defines communion as conscious union, and I cannot find words to describe the certitude, the serene sense of power, the unspeakable joy which comes to us whenever we consciously realize our living union with the living Christ. I can quite understand now why the learned and saintly Bishop of Durham had gone so far as to say that if the ten years he devoted to the revision of the New Testament had secured nothing more than the restoration of the pregnant and favorite Pauline expression, "In Christ Jesus," for other particles that unfortunately are used in the Authorized Version, he would have felt that the ten years have been well spent. I greatly fear there are few Christian who really realize that they are in living union with Christ; but those who do will be able to understand what Paul meant when he said, as correctly rendered in the Revised Version, "I can do all things," not through him, but in him who strengtheneth me" There is a quaint old mediæval expression which, it seems to me, vividly brings home this fact on its practical side. It is to this effect: "Matter and form make a body; body and soul make a man; a man and Christ make a Christian." If I may say so, a Christian is not a monad, but a duality; not a human being separate and apart by himself, but a human being in living union with Jesus Christ. A Christian is not a man, but a compound between a converted man and the Christ, and when we have realized our living union with Christ, when we no longer live to ourselves, but Christ lives in us, we shall laugh at impossibilities and cry, "It shall be done." . . .

I am quite confident, Mr. President, that if, by the grace of God, we are continually conscious of our living union with the divine Christ, the new Methodist year upon which we are entering will be the brightest and best, because the most successful in our ministry. God grant it may be so.

CONTRIBUTIONS.

LIGHT ON THE PATH.

Not Living For Self.

BY REV. F. B. MEYER.

The man who has attained the right attitude before God generally perceives that God's plan is larger than his own little life, and includes other people's interests and destinies. David saw that his kingdom was exalted for Israel's sake. That is where you have got wrong You are suffering banishment from Saul's court, the scene of early prosperity, and you find it hard to be an exile. an alien. You have to live a rough and terrible life with a number of men in the cave of Adullam with whom you have no great sympathy. You are condemned to cross the frontier into Achish's do main and to find shelter among Philistines. You often say to yourself, "What have I done? Why should I suffer thus? Why these experiences?" And if you look only upon your own happiness, and contentment, and peace, you might well abandon the problem as insoluble But some day you will suddenly perceive that no man lives for himself, that our lives are interwoven with the lives of other people, and that we suffer, are tempted, are exiled and forlorn, and pass through deep waters, that we may write and sing psalms which will live forever; that we may save other people; that, having been tempted, we may be able to find and show a track for those who are tempted to follow.

A great illustratiou of this is presented in the life of Elizabeth Barrett Browning. Few women have suffered more than she did. One who knew her well said that her face reminded her of the face of mighty mountains deeply scored by spent torrents. From the age of fifteen till her thirty-seventh year she suffered almost continually and lay in a darkened chamber. When she was yet a girl her brother was suddenly swept from her by a yachting accident, leaving her, she says, to perpetual nightmare. And so she wrote to h r husband, saying,

"A heavy heart, beloved, have I borne
from year to year,
Until I saw your face; and sorrow after
sorrow
Took the place of all those natural joys."

After her marriage her father would not permit her name to be spoken in his hearing, would open none of her letters, and did not mention her in his will. But do you think that she could have comforted tens of thousands of women, or written "The Cry of the Children," or inspired Mr. Browning to write the poetry which is being increasingly woven into the texture of our times, unless she had gone t rough this for others' sake? Remember to perceive all this, that there is a divine plan in your life, that God means to bless others through it, and that one day you will see that your kingdom was exalted for Israel's sake. No kingdom can be higher than the depth of education and humiliation to which the king was descended. It was because David went down that he went up; because he humbled himself that he was exalted; because he suffered that he reigned. He perceived this.

It is not certain that those who are in young life will at first perceive God's place. If you did it would dazzle you. You would always be looking at the end and goal instead of the path appointed for you. You would not learn obedience by the things you suffer, and would miss the daily education of the faith that has to trust when it cannot see. Thus God is compelled to veil from so many of us the divine place and program.

On the walls of London lately a new kind of advertisement has appeared. There is only a face and a hand and a foot, nothing more I never see that without thinking it resembles the life of a young man. He sees a bit here and there of his destiny, but what is to weld them together and fill in he does not see yet, but he waits. If you cannot perceive you must trust, realizing that God is working out his plan in the little things of daily life. He does not show you the whole, but gives you the glimpse of a bit. He says: "Make that; do yonder piece of work, which lies next to your hand. Do not rush it, or slur it; do your duty, and your best" Thus, as every day we fulfill the day's demand, we fill in a little more of the perfect plan, and suddenly one day, as we are fulfilling some trivial round, it will prove the connecting link, and we shall find all the disconnected fragments combined in perfect symmetry, and exclaim: "I never saw it before, but I perceive God's purpose in my life."

When a man sees that, it delivers him from pride, from envy and from restlessness. From pride, because whatever he has attained is not the result of his own achieving, but of the grace of God—the Lord has made him king. From envy, because he realizes that more could not have been put into his life than has been put. Why therefore should he not allow his brother's life to work out its full proportions? Why should he be jealous? Why should he not help to arm his brother for the fight, polishing his weapons, and aiding him to mount in the castle yard? From restlessness. Why should he always be perturbed and fretted by constant emulation? Why should he not be quiet, and wait the evolution of the divine plan? It is time enough for him to be afoot when he hears God's clarion sounding the advance. While this thought delivers a man from these besetments, it gives him purity, for he says to himself: "I must not mar, by passion or lust, or the intrusion of vehement feeling, the quiet working of God." Just as the manufacturers who require the most delicate work remove their factories out into the villages that their workmen may be undisturbed by the rush of a great city, so does the soul need to be delivered from strong passion, that nothing may hinder the divine workmanship Such a soul is thus made pure, content and quiet, and is brought into great sympathy with all other lives.

David forecasted Christ. Of all lives ever lived in this world, with the exception of the one blot of his sin with Bathsheba, there is none that has more perfectly mirrored the life of Jesus Christ. Both in word and incident there was a prophetic anticipation of him who was born in Bethlehem, gathered his church out of poor and destitute men, was crowned in secret by his Father, and shall be yet crowned as King of the world.

London, England.

How God Deals With Men.—No. 2.

God seems to have borne with our wickedness in this country until forbearance ceases to be a virtue with him. But our sin is not confined alone to the whiskey evil. The violation of the law concerning the Sabbath day: "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant," etc., (Deut. 5 : 13, 14)

It is to be observed as a day of rest and worship. "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord· If ye walk in my statutes and keep my commandments, and do them; then I will give you rain in due season," etc (Lev. 26 : 2, 5) Who can tell how long God has been exercising his forbearance and long suffering and patience with us in regard to the observance of the Sabbath day? Does not our government wink at, if not sanction, or even legalize the running of trains on the Sabbath day? It is certain that we do not prohibit them from running. This, I look upon, as a great national sin, for which we are held to account nationally before God; just as the Israelites were held responsible, as a body, for the crucifixion of Christ Jesus. There is a joint responsibility in every sin that is practiced by the nation or by syndicates, either for railroads, trusts or corporations of any sort. And these sins must be punished; and men must and will be punished for them surely in this world, and in the capacity in which they are found. The nation, the syndicate, and municipal authorities, as such, do not exist in another world; hence, whatever sin or wickedness may be endorsed by any corporate body, that body must suffer the penalty, whatever it be, from God. You will remember that King David, on a certain occasion, ordered Goab to number the children of Israel, without authority from God, and from this folly or mistake, God sent three days of pestilence upon the kingdom and destroyed seventy thousand men. (2 Sam. 24 : 2 15.) And for the sins of the king Ahab, God sent a drought of three years upon the land. (1 Kings 17 : 1.) And I might call attention to the seventy years of Babylonish captivity on account of Israel's sins. I could mention the destruction of Sodom and Gomorrah and of many other places. But the most terrible of all the manifestations of God's wrath is that at the destruction of Jerusalem. The Lord Jesus said, "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24 : 21.) For a very full account of it I will refer you to Josephus. Permit me now to say that this same God who visited Jerusalem then is He who reigns in the earth today, and in Him there is no "variableness nor shadow of turning" (Jas. 1 : 17) And while his retributive justice is seen in these and many other instances; yet, by a little investigation you will discover very great manifestations of his love, his tender mercies, his great compassion, his long suffering, etc. Yes, all the attributes of our God harmonize in a perfectly balanced and most glorious character. He has no darling attribute, and while justice and judgment are the habitation of his throne (Psalm 89 : 14) "Goodness and mercy shall follow me all the days of my life." (Psalm 23 : 6) "O, the depth of the riches both of the wisdom and knowledge of God." (Rom. 9 : 33.)

C. M. ANDERSON.

Morganton, N. C.

Intellectual Preaching.

There is a great demand at this time for preaching of the intellectual type, so called. The demand for intellectual preaching is alright if the term be properly understood. The trouble is that there are some very erroneous ideas abroad as to what constitutes this kind of preaching. To some people any kind of thinking, be it logical or fallacious, is a sign of intellectuality if it is novel and contrary to all preconceived opinions. If preaching is of the destructive type and sensational it is therefore intellectual.

To a great many people that preacher is an intellectual prodigy who can take facts and truths and, having isolated them from their true environment, throw round them the glamour of his own; perhaps warped, conceptions and thus cause them to be seen in a new light. No matter how far-fetched his premises, how illogical his processes of reasoning, how unreasonable his conclusions, he has shown something absolutely original in the realm of thought. Therefore he is an intellectual preacher! The colder the glare of the artificial light that he throws upon a fact, the more completely he eliminates every particle of spiritual warmth from the fact, the more intellectual he becomes.

These false ideas of preaching arise from a wrong conception of the purpose of man's intellect. A mere fact of itself does not necessarily constitute truth in its highest sense. Indeed, the fact if put in a false relation may become the basis of falsehood. It is not truth in the highest sense until placed in its right relations. Therefore intellect is manifested, not simply by dealing with facts and truths, but by dealing with them logically and correctly. The work of the intellect is to arrange facts and thoughts in their right relations and thus arrive at truth. Then in preaching from the very nature of the case, the processes of the intellect ought to be lost sight of in the truths that are presented to the mind. And just here is where many people make their mistake as to true preaching. If a preacher presents to their minds truths, no matter how great, clearly and without any apparent effort, the very smoothness with which the mental machinery runs sometimes deceives them, and they think there is an absence of intellect. But let them hear another preacher who consciously or unconsciously distorts truths and remove them from their old and true relations and thus arrives at novel conclusions, and if he is skilful in his handling of facts, he is at once pronounced intellectual. The very incongruity of things attracts the mind to the intellectual effort. And thus the less effective preacher sometimes attracts more attention to his so called intellectual preaching than the one whose mental operations are hidden in the truths evolved.

That is a poor engine that attracts more attention to its own noise and motion than to the result of its power when applied. He is not the ideal preacher whose mental machinery runs so unevenly that the ultimate spiritual truth is lost sight of in the working of the mechanism that evolves it.

The truly intellectual preacher is he who takes the facts of life and truths of God's word and so uses them as to accomplish the best results in human character and destiny. But the world does not always recognize the mental power in such preaching. For instance, a lady came to a certain preacher of my acquaintance some time since and said, "Brother, I have been attending such and such a church recently and have enjoyed intellectual feasts, but I came to hear you today and have had a spiritual feast." There is no doubt in my mind but that the latter sermon was as intellectual as the others with the simple difference that in the latter case the intellectual processes had as their true aim the presentation of spiritual truth, while

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the intellect was kept in its true place as the hand-maid of truth.

The preaching of our Saviour would not be called intellectual preaching by most people simply because all effort of intellect is lost sight of in the great and beautiful truths set forth and yet taken in the highest sense of the term His was the most intellectual preaching the world has ever known.

R G. TUTTLE.

Hendersonville, Oct. 26, 1900.

Washington Letter.

(From our regular correspondent.)

Washington, Oct. 31, 1900.

Dr. Lucien Clark presided over the convention for social study, held this week in Hamline Church, under the auspices of the Washington district of the Baltimore Conference. In addition to carefully prepared addresses on various branches of sociology by Methodist pastors, Mr. Fred. H. Wines, Assistant Director of the Census, delivered an address on "The Modern Methods of Treating Criminals," Mr. L G. Poers on "What the Social Problem Is," and A. F. Craven, Ph. D., professor of sociology in Columbian University, on "The Problem of the City."

Every Christian and patriot can say amen to the following extract from the President's proclamation setting apart Thursday, November 29th, "as a day of thanksgiving and praise to Him who holds the nations in the hollow of His hand. Our commerce has spread over the world. Our power and influence in the cause of freedom and enlightenment have extended over distant seas and lands. The lives of our official representatives and many of our people in China have been marvelously preserved. We have been generally exempt from pestilence and other great calamities, and even the tragic visitation which overwhelmed the city of Galveston made evident the sentiments and sympathy and Christian charity by virtue of which we are one united people."

In all the Lutheran churches special anniversary sermons were preached this week to commemorate the birth of Protestantism, October 31, 1517. Dr. J. G. Butler said in his sermon: "It is not the birthday of Lutheranism we celebrate today, but rather the birthday of Protestanism. There are more Lutherans in the world today than any other Protestant denomination. The fire kindled by the Reformation spead over the larger part of Europe. The various denominations are but divisions of one great army, contending for the same thing." Rev. Frederick W. Moot said: "Of the 150 000,000 Protestants of all creeds in the world, over 50,000,000, or more than one third, are Lutherans. In the last decade, according to some statisticians, our denomination has risen from the fourth to the third denomination in this country."

Washington ministers responded nobly to the request of the Anti saloon League that they make last Sunday Temperance Day, and attack the liquor evil in their sermons, as may be seen from the striking extracts from the sermons which follows: Dr. G. N. Luccock, pastor of the Metropolitan Presbyterian church—"The full beer pail is the advance agent of adversity. And that not only by the waste of wages. The competition of modern life, the daring adventures of the human mind coming to slow consciousness of its power over nature make and are making the workman with an alcohol brain a castaway." Dr. Easton, of the Eastern Presbyterian church—"The standing menace to the life of the republic is the saloon. Its sole aim is to blight and destroy the flower of American manhood. Its recent attack on patriotism by the establishment of the army canteen cannot be too severely reprobated by every lover of the flag. It makes our national government a partner to the accursed traffic" Rev. A N. Ward, of the N. C. Avenue M. P. church—"I am opposed to the saloon because the saloon is opposed to all that is heavenward reaching in men. I want men to have a chance to be noble and true, and the saloon removes the chance from many a man. This business has no right to exist because as an institution it puts a blight upon everything it touches. It demoralizes manhood, breaks up homes, sends forth childhood into the street to beg for a livelihood, and is a sworn foe of God's church." Rev. J. W. Duffy, Mt. Vernon Place M. E Church, South—"If in the last hundred years there has been any elevation in the saloon the closest observer has failed to see it. Temperance sentiment has driven it from the more respectable parts of our cities, forced it behind screened windows and doors and hedged it about with some limitations, but neither its friends nor its foes have noted any elevation. Its business is essentially degrading and it must ever share in that deeper degradation of which it is sole cause. Its only claim for an existence is its purpose to wreck character, dishonor womanhood, rob the orphan which itself has made the dismantled home. When the bottomless pit is elevated and hell becomes comfortable and respectable, it may be time to admit the elevation of the saloon" Rev. J. W. Steele, at Hamline M. E. church—"There never was a time when the saloon power of the country was united and defiant and aggressive as today; never a time when it was of such vital importance that all the enemies of the saloon should combine their forces and engage in the great life and death struggle. And every one who loves his country and his neighbor and his God should send forth the rallying cry, 'The saloon must be destroyed.'" Rev. Page Milburn, Union M. E. Church—"The church needs not to apologize for its interest in personal abstinence from intoxicating liquors and in every measure adopted for the repression and prohibition of the liquor traffic. Christianity stands for self-government, personal purity and victory over sin. The drink habit weakens self-control, is the forerunner of vice and is a constant impediment to personal religion." Rev. E. N. Kirby, Fifth Congregational Church—"Cetewayo, the old African chief, witnessing the ruinous effect of drink upon his people, said to a British Commission: 'Your spirits and your intoxicants are death.' Can we Christians find for this drink evil a better name? Is it not the foundation of physical, intellectual, moral and spiritual death?" Rev. John Van Schaick, Jr., Church of Our Father—"Kipling wrote in horror some time ago of two girls whom he saw reeling down a dark alley way of Buffalo. It changed him from a position of tolerance to one of hatred for the saloon. Patient women are being murdered in their homes by anxiety, while their loved ones are being murdered in the saloons by whiskey."

We Need a Reform School.

More than one-third of a million of dollars is annually expended in the cost of criminal prosecutions in the State of North Carolina, to say nothing of more than 100,000 expended for the State penitentiary, and the vast cost of the workhouses and jails. A single workhouse in one county cost over $5,000 in 1898.

What is accomplished? The older criminals are kept from their nefarious avocation for awhile, and the younger are taught in these schools of crime how to be more expert in law defying.

We begin at the wrong end. The wrong-doer should be taken charge of when he commences his career. The only hope of purifying the stream is at the fountain head The young offender begins often in carelessness or ignorance; sometimes for want of livlehood or training to earn a living, and sometimes under the control of wicked and lawless parents or others.

Under the direction of the Board of Public Charities, the writer, in the autumn of 1898, made an investigation of records, so far as preserved, of municipal police stations in the State for the previous year. In Wilmington there were 636 commitments to lockup, of which 160 were of minors. In Washington 200, of which 50 were minors. In Wilson 600, of which 50 were minors. In Asheville about 1,000, record of minors not being kept. Raleigh 1,350, of which 186 were minors, and of these 43 were under 16 years of age. There is no space for further statistics, but these tell the story.

For two hundred years the jail has failed; now let us try the reform school. It will save money (the least of all), lives, property, character, happiness, peace, human souls.

How do we know that? Because it has become the refuge of civilization. Every enlightened country is increasing and enlarging them They reduced the number of criminals in England 10,000 in a single decade. In the three States in the Union where they have been best developed and cared for, crime is actually diminishing, while it is increasing everywhere else, and in one State, denials to the contrary notwithstanding, it is advancing rapidly.

What makes us believe in Reform Schools? Because we have seen them at their blessed work training and disciplining the young; in one case twelve hundred happy children were snatched from the slums and police courts of New York City; because every State, except a half a dozen, maintains them, including our Southern States, Maryland, Kentucky, Texas, Louisiana, Tennessee, Virginia and Georgia; because from correspondence by the writer, nobody was found in public life in any State where a reform school exists to be willing to see it given up; because the U. S. Government itself for a number of years has maintained, with increasing efficiency, one of the best Districts of Columbia.

In 1896 97, the last year of full reports, 88 Reform Schools in this country contained 21,243 pupils and 11,657 learning trades. The average number committed is about 9,000, and about 6,000 are annually returned. The governmental report says: "Of those released more than 75 per cent are self supporting, leading useful lives, and are honest and respectable citizens of the communities in which they live."

In reply to the inquiry of the Mayors and Chiefs of Police in any State, as to the best thing to be done to prevent crime, and with one voice the answer is, "Keep children from the streets alone at night, and institute a Reform School."

The Judges of the State agree in the importance of this action, the leading religious bodies, and the association of teachers.

Let us give all our aid and influence to this effort to save the young. Write your member and ask him to consider favorably the proposition.

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It may be modestly begun, for $20,000 a year for two years, located on a farm, and supplied with workshops Thus situated, it may be largely self-supporting. Let us begin and test its value before the people.

C. B. DENSON,
Sec'y State Board of Charities

The Whisky Devil.

BY WILLIAM M SHERRILL

Of all the many alluring agencies which the devil has on foot to destroy the souls of men, the whisky business—through dealers and consumers—is the most successful in accomplishing his hellish designs.

There is not a solitary good which can be said of the traffic, but contrariwise, everything of an evil nature may truthfully be said of it.

McDonald Clarke calls it (whisky) the light house of hell; and the appellation is apt, as it does more toward accelerating the course of the young men of our county hell-works, than any other one thing. There is no crime in all the black catalogue which whisky may not produce. Here are the gradations: Moderate drinking, heavy drinking, drunkenness, debauchery, licentiousness, quarreling, murder. All these can, in most cases, be justly charged to whisky as a starting point

And yet there are men who say "whisky is a good thing in its place" Granted, if we can agree on the place. Its generic place is in hell, and I would that it could forever be hurled back whence it sprung.

Are we as voters guiltless in allowing its sway over our fair land? Let every man answer.

Denver, N. C.

Important Notice.

I wish to request and urge that all our school men gather all required educational statistics of their respective institutions, place them in conveniently tabulated form for answering question 44, Annual Conference.

Take as your guide in this matter the Report of the Board of Education M E. Church, South, and our Conference Minutes.

Let their information be placed before the Conference Board by Wednesday afternoon of Conference Also all other important matters.

M A SMITH

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.

In answering advertisements please mention N. C. CHRISTIAN ADVOCATE.

From Danbury Circuit.

DEAR ADVOCATE:—We have had a good year as a whole on the Danbury circuit Have held twelve meetings which have resulted in over 100 professions and a good many additions to the church Besides helping brother Parrish in a meeting at Mayodan, which resulted in ten or more professions, and in the organization of a church of ten or more members there, we also aided brother Stevenson one day at Germantown, where several children professed religion. And still we have other meetings to hold.

The Danbury circuit has grown entirely too large for one pastor to serve properly. How I often preached four times a day this year to meet all points. There are at least three or four other mission points where we ought to have meetings that we shall not be able to hold.

We have badly needed extra help in our revivals this year at several points. M. D. Branon with Dr. Bitting, Bros Simmons and Hall gave some special aid at Mountain View and King's School House. Bro. Simmons also aided us very much at Moore's Springs. These are lay workers and ex-pastors Bro. Sam Green aided us some at Palmyra and brother Parrish preached three or four times for us at Mt Hermon. But beyond this we have had scarcely no help. The work needs dividing and it is to be hoped that the coming Conference will make a suitable division and that two good revival and church building preachers may occupy the field another year.

We have done some work toward building new churches Work has actually begun on two and some subscriptions have been taken for three others.

However, we have not been able to give that attention to this work it should have had on account of the pressure of other duties. We have also had some much-needed improvements and additions made to the parsonage, which with a little more still, will make it a very neat as well as convenient, comfortable and roomy home for the preacher who may follow us.

For this we are largely indebted to Mrs. Perry, who is still trying to collect funds to meet expenses. We have been forced to borrow some money to pay for lumber and to pay workmen. Anything anyone feels disposed to give her on this line will be very thankfully received. We are very grateful for the help already received from many in the District.

We have secured something on the Twentieth Century Movement, having preached a number of times on it. We hope yet to do more and expect to bring up all our missionary collections in full; and think the pastor's salary, though small, will be more nearly all paid than it has been for years before if not in full.

W. H PERRY.

To the Stewards of the Salisbury District.

DEAR BRETHREN:—There are a few days in which to work yet before Conference During those few days much may be done on collections for the pastors salaries, a number of which are still far behind Let me entreat the stewards to use all diligence to see that their pastors are paid in full. I am persuaded the people are both able and willing to pay their pastor if the stewards will use the proper industry and energy. It depends almost wholly on the interests and efforts of the stewards. Where the stewards are interested and industrious, the pastors are generally paid.

Dear brethren, let me beg you to use great diligence to see that your pastors are paid Go to see the people again and again, until the assessments are paid.

Be faithful and industrious, dear brother, and God will reward you for faithfulness

Your pastors are dependent on your efforts for a living and not only they, but mothers and little children also. They who preach the gospel are to live of the gospel—of the contributions of those whom they serve.

If the pastor is faithful in his work and sphere, so should the steward be in his. The work is different, but the obligations, respectively, of the pastors and stewards, are equally binding.

So let me beg the stewards of the Salisbury District to see to it that their pastors do not go to Conference unpaid.

My dear brethren, you cannot serve God and the church faithfully in your capacity as a steward unless you are willing to make some sacrifice of time and put forth some energy to collect your pastor's dues.

You must go to your people to get their contributions. They are not going to hunt you up and come to you. Take a reasonable portion of your time to provide for the comforts of the faithful men who serve you and yours in holy things.

Your brother,

W W. BAYS.

Nov. 1, 1900.

Cane Creek Circuit.

My last quarterly meeting for this year was held at Sharon on the fourth Saturday and Sunday in October. Dr. Atkins, our much beloved presiding elder, was sick in Asheville and could not be with us We were very sorry he could not be present, especially as it was our last quarterly meeting and his last, perhaps forever, on this charge, as he is now finishing up his fourth year on the District. I think this is the only quarterly meeting he has missed being at during his four years on the District. We hope and pray that God will soon give him health so he can finish up his work for Conference. As Dr. Atkins could not be with us we were very much pleased and delighted with the Rev. C. C. Thompson who came in his place. Brother Thompson has just been transferred to our Conference from the West Texas Conference. Brother Thompson comes to us highly recommended by his Conference. He is a clear, strong gospel preacher, a sweet spirited man The three sermons he preached for us were piercing to the sinner, edifying to the church. I am now making my last round before Conference. I am going to spend a few days in a meeting at Freed's Chapel this week. We have had some good meetings during the year. Quite a number converted and added to the church.

We have been working and planning to get out in full this year all round, but can't tell yet just how we will get out, but in many respects in advance of last year.

Just a few days now until we meet again in Annuul Conference. There may our reports show that this has been the most successful year in the history of our Conference.

Fraternally,

R. B. SHELTON.

Oct. 30th, 1900.

Class of the Second Year.

The class of the second year will please meet at 10 a m on Tuesday, Nov. 20th, at the place designated in the Conference Directory. The examination will be written C. F. SHERRILL.

Notice.

Teachers' Agency, Christian teachers, attention. For a nominal fee, and without taking any per cent. of the salary if a position is obtained, the Teachers' Bureau of the Methodist Episcopal Church, South, gives the most careful attention to the placing of Christian teachers in public and private schools, and in colleges. For further information address,

BOARD OF EDUCATION, M. E. C., SOUTH.

Methodist Pub House, Nashville, Tenn.

Disgusting!

Skin eruptions, which keep you scratching, and look raw and sore. It is unrefined in either sex and gives the impression of uncleanness. Don't you want to get rid of it? Get a 50c box of Tetterine from your druggist, or send stamps to J. T. Shuptrine, Dept. D, Savannah, Ga. It cures, without fail, all skin diseases. Give it a trial.

CONSUMPTION CURED.

An old physician retired from practice had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 835 Powers' Block, Rochester, N. Y.



TO OUR

Conference ... Friends.

In anticipation of your visit to Greensboro, N. C, and in view of the fact that you all wear Clothes, we have made special effort in our collection of Prince Albert and Clerical Cut Suits, and want you to come to us and see just what we have for you, and at prices that we will guarantee can't be any lower.

We carry all kinds of clothing, and if you should need a Sack Suit, we have them ranging from $7.50 to $22 50 in price

Prince Alberts from $10 to $20.

The CHRISTIAN ADVOCATE will tell you who we are and just how we do business.

Rankin, Chisholm, Stroud & Rees,

300 South Elm St., GREENSBORO, N C.

TO CONFERENCE MEMBERS AND VISITORS

In addition to our large and varied stock of Men Clothing, we have gone to considerable expense in pre paring to supply the wants of ministers, delegates an others who may attend the conference in Greensbor We are in a position to furnish you with the best of any thing in the clothing line at special conference price Remember to come and see us, whether you wish to pu chase anything or not.

We will have a big line of clergymen's suits an Prince Alberts in stock for this special occasion.

MERRITT, BROWER & CO.

Oct. 17 tf 308 S ELM STREET, OPPOSITE McADOO HOUS

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No Trouble to Answer Questions.

Frank S. Gannon. J. M. Culp W A T 3d V. P. & Gen Man. Traf. Man G. P. A WASHINGTON, D. C.

From Maiden Circuit.

DEAR BRO CRAWFORD: We are just closing our first year as an itinerant preacher. The Lord has been good to us this year. We have had good revivals in all our churches. One hundred and twenty five conversions and reclamations. Have received into the church 57 persons on profession of faith, by church conference and 7 by certificate 10 making total of 74 Our Conference collections I think will come up in full, at least it looks that way now.

The spiritual state of the church is on the increase Our people have been good to us this year. While the pastor was away from home last week fixing a place for our P. E. to immerse a candidate, the good ladies came with a wagon full of things for the parsonage consisting of tables, a safe, china ware, and a number of other things too tedious to mention. We go to Conference with a glad heart because God has richly blessed us this year. To God be all the praise.

Your brother in Christ,
J. W. INGLE.

Maiden, N. C., Nov. 1, 1900

Virginia College.

Virginia College, the educational pride of Roanoke, the college which has both the best location and faculty in Virginia, is on a boom

The enrollment of students so far is largely in excess of that of any preceding year, and the management have received applications sufficient to fill every room in the big building.

Good for Virginia College, an institution founded by the greatest educator of young women who ever lived in Virginia, and carried on to the top notch of success by his talented daughters.

Fortunate indeed is the father or mother who has a daughter at the Virginia College.

The J. B. Mitchell Matter Again.

BRO. CRAWFORD:—Will you please publish this inquiry to J. B. Mitchell? I came to this mountain country in 1848, and have been here ever since, save one year when I had charge of the Pikeville circuit. I have been extensively over nearly every county west of the Blue Ridge and have never seen or heard of the destitution he speaks of. Will he be kind enough to tell the readers of the ADVOCATE where this section lies. Give us the county. We want to know of this wonderful destitution, where the people are as hungry for the Bible as he represents. We have had colporteurs numerous who represented the county, well supplied. Did they or Mitchell misrepresent?

J. A. REAGAN.

Weaverville, N. C, Oct. 28, 1900.

Candidates for Examination.

BRO. CRAWFORD: Allow me space in the ADVOCATE to call the attention of the undergraduates to a resolution passed at our last Annual Conference. Three things are set forth in this resolution: 1 There must be a written examination. 2 None can pass on a study on which he fails to make 50. 3. The undergraduates must meet their committee on Tuesday before Conference at 10 a. m. or forfeit their right to examination at that Conference. This resolution is on page 18 of Conference Journal.

C. F. SHERRILL.

In anawering advertisements please mention N. C CHRISTIAN ADVOCATE.

SOCIETY LADIES

Use Peruna for Catarrhal Derangements.



Mrs. C. H. Buck, 2923 Douglas street, Omaha, Neb., writes:

"I have used Peruna and can cheerfully recommend it as being the best remedy for catarrh and general debility that I have ever used." Yours gratefully,

Mrs. C. H. Buck.

Peruna is applicable to catarrh of any mucous surface of the body in all stages. From the slightest catarrhal attack or cold to the most chronic or pronounced case of hypertrophic form Peruna is a specific.

Men and women are subject to catarrh. Women are even more subject to catarrh than men. This is due to many causes. The chief cause is the delicacy of her organism, as compared to man. The extreme sensitiveness of the mucous lining of every organ of a woman's body is well known to physicians. This explains why, in part at least, so few women are entirely free from catarrh.

A vast multitude of women have found Peruna an indispensible remedy.

Miss Helen Murphy a popular society woman of Oshkosh, Wis., is an ardent friend to Peruna. The following is a letter written by Miss Murphy, and gives her opinion of Peruna as a preventive as well as cure for catarrhal ailments:

OSHKOSH, WIS.

The Peruna Medicine Co., Columbus, O.:

Gentlemen—"About three months ago I contracted a severe cold at an evening reception, which settled on my lungs and threatened to be very serious. As my mother has used Peruna with good results, she sent for a bottle for me and I found that it gave me blessed relief. Before the second bottle was consumed I was well.

"We keep a bottle of it on hand all the time and when I have been out in inclement weather, I take a dose or two of Peruna and it prevents my taking any cold and keeps me perfectly well." Yours very truly, Helen Murphy.

Miss Lillian Roenheld, a graduate from the Conservatory of Music, Paris, is the violin soloist of the Chicago Germania Club. Miss Roenheld used Peruna as a tonic, when run down by overwork. She speaks of it in the following glowing terms:

CHICAGO, ILL.

The Peruna Medicine Co., Columbus, O.:

Gentlemen—"I cannot give too great praise to Peruna. Last winter my nervous system became so overtaxed from constant overwork with my violin that my right side seemed partially paralyzed.

"I naturally became very anxious and consulted my physician. After giving me a couple of prescriptions without effect, he advised me to try Peruna, and I am glad to say it effected a speedy and permanent cure.

"Although the past year has been a severe tax on me Peruna has kept me strong and vigorous." Yours truly,

Lillian Roenheld.

"Health and Beauty," a book treating on diseases peculiar to women, sent free to any address by Dr. Hartman, Columbus, Ohio.

Atlantic Coast Line R. R. Co.

CONDENSED SCHEDULE. —

TRAINS GOING SOUTH

Dated July 22, 1900	No. 33 Daily.	No. 35 Daily	No. 103, Daily ex Sunday.	No. 41. Daily.	No. 49, Daily.
	A M.	P.M	P M.	A M	P M.
Leave Weldon.	11 50	8 58			
Ar. Rocky Mount	1 00	9 52			....
	P M				
Leave Tarboro	12 21		6 00		
Lv Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma..	2 35	11 10			.....
Ar. Fayetteville.	4 30	12 22			.....
Ar Florence..	7 25	2 24			....
	P. M	A M.			
Ar. Goldsboro			7 55		....
Lv Goldsboro				6 45	3 50
Lv. Magnolia				7 51	4 35
Ar Wilmington.				9 20	6 00
			P. M	A. M	P M

TRAINS GOING NORTH.

	No. 78 Daily	No. 102, Daily ex Sunday	No. 82, Daily	No. 40 Daily.	No. 48. Daily.
	A M		M		
Lv. Florence.....	9 5		7 35		.....
Lv Fayetteville...	12 20		9 41	.....	.....
Leave Selma.....	1 50		10 54	.....	.....
Arrive Wilson.....	2 35		11 33	....	.....
		A M		P. M.	A. M.
Lv Wilmington...				7 00	9 3.
Lv. Magnolia				8 30	11 10
Lv. Goldsboro.....		4 50		9 3	12 26
	P. M.		A. M.	P. M.	P. M.
Leave Wilson.....	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 53
					....
Arrive Tarboro....		6 46	..		.....
Leave Tarboro....	12 21				.....
Lv. Rocky Mount.	3 30		12 07	... ..	.....
Arrive Weldon....	4 34	...	1 00	..	.....
	P.M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m arrives Sanford 1 43 p m Returning leaves Sanford 2 30 p m arrive Fayetteville 3 4 p m, leave Fayetteville 3 48 p m. arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 5 15 a m arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 10 p m

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch leaves Weldon 3 55 p m arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m daily except Sunday

Trains on Washington Branch leave Washington 8 10 a m and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N C., daily except Sunday 5 30 p m. Sunday 4 15 p m.. arrives Plymouth 7 40 p m 6 10 p m. Returning leaves Plymouth daily except Sunday 7 50 a m.. and Sunday 9 00 a m.. arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m, arriving Smithfield 6 40 a m. returning leaves Smithfield 7 55 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m., 3:40 p m.; arrive Nashville 10:20 a m., 4 05 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 1 :45 a m, 5 25 p m arrive at Rocky Mount 12 10 a m. 6:00 p m., daily except Sunday

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11.40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m and 2:50 p m.

Train No 78 makes close connection at Weldon for all points North daily. all rail via Richmond.

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General Passenger Agent

J. R. KENLY, General Manager
T. M. EMERSON, Traffic Manager

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it, write for a specimen copy (free) to REV. GEO G. SMITH, Macon, Ga.

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Oct 17—1m

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jly 4-1m

THE CHRISTIAN LIFE.

He Chose.

He chose this path for thee,
Though well he knew sharp thorns would pierce thy feet,
Knew how the brambles would obstruct the way,
Knew all the hidden dangers thou shouldst meet,
Knew that thy faith would falter day by day.
And still the whisper echoed; "Yes, I see.
This path is best for thee."

He chose this path for thee,
What need'st thou more? This sweeter truth to know,
That all along these strange bewildering ways,
O'er rocky steeps and where dark rivers flow,
His loving arms will bear thee "all thy days."
A few steps more, and thou thyself shall see
This path is best for thee.
—Selected.

What is an Answer to Prayer?

Most of us know, without being told, by our own experience. We have learned that God hears prayer and answers it definitely. We do not need to be enlightened. What we need is additional experience. But there are many who pray who sincerely seek to know what is to be expected in the way of response from on high. If God answers prayer at all, they say, His answers have not, as yet, been clear. They have not received those things for which they prayed. They have not been directed along such channels of action as they believe would have been the case had God heeded their prayers.

It should be said in reply that the first and best answer to prayer is in the form of a state of mind, a divinely inspired trust and reasonableness which causes tranquillity and peace within, even in circumstances of distress and discouragement. Sometimes that is the only answer, the only one necessary. But, beyond this, many a prayer receives its response in some totally unexpected, although perfectly evident, event or course of events. The Bible bids us pray in reverent faith, assured that God will grant our prayers. It does not tell us, nor does experience teach, that God will give us the very thing for which we pray. Often He does. Often He refuses them, but grants what He sees to be better for us. Often He does neither the one thing nor the other, but deliberately seems to neglect us, because that in His greater vision evidently is the experience which we need.

But He never really disregards us. His omniscient and loving gaze adapts the treatment of our petition to our necessity, so that our souls may receive that which at the time is best fitted to promote their truest welfare. Direct answers to prayer are so frequent and unmistakable that no one can doubt them. Equally common is it to be able to discern how a prayer was answered indirectly, as one looks back over his experience. More rarely, perhaps, but no less convincingly, do we come to thank God, as we grow older, for not having answered prayer; that is, for having answered it by denying it.

One of the most important lessons connected with prayer is that of simple, childlike resting in the hands of the Almighty Father, not inactively, in the sense of failing to do as well as we can that which appears to be duty, but with an entire, heartfelt submission to the guidance of the Holy spirit and to the fulfillment of the divine will concerning us To pray thus is to be spiritually enriched, whatever the form in which the prayer may receive its notice at the hands of God —Exchange.

Three Facts About Yourself.

A. B TAYLOR.

First fact: You are here. You are enjoying many things, while at the same time, troubles of various sorts disturb you. But the most of your troubles are of your own making. Conscience, God's executioner, promptly punishes the breaker of moral law. Character is a great fact, for from it flow our largest joys and deepest sorrows. It is of some account whether or not you have food and raiment and shelter, but it is of supreme importance whether you yourself are selfish and irreverent, or so high and pure as to be able to live in fellowship with God. While you labor to provide for this life, you are employed more constantly in making your own character. Every one is self-made.

Secon fact: You will not always be here. What you call your home is but a temporary dwelling-place. In fact, you have only a life lease of anything. In a few years, at most, you will have gone. There will be some to mourn your departure, but speedily those very mourners, together with the stone intended to keep your life in the remembrance of men, will go the way of all earth's beauty, strength and treasure. In the meantime you will have passed to what is now an untried state Opportunity to overcome evil in yourself and in the world, and to benefit your fellow men, will have passed. The influences which are now urging you to reform and to live worthily and holily, you will no longer feel.

Third fact: Your condition of happiness or sorrow in that future state to which you are hastening, will depend upon your present life. If now you are giving attention to your inner or spirit life, and striving after perfection with the help of the perfect man, Jesus Christ, look forward to a state of happiness, a state in which all your pure and lofty desires will be fully satisfied. If now you give all your attention to this world, its pleasures and advantages, and are seeking outer good to the exclusion of the inner, living selfishly rather than for God or fellow men, look forward to a condition in which you will know no rest; a condition characterized by Christ as a state of torment.

Enter and Enjoy the Fruit.

A gentleman said to a friend: "I wish you could come down to my garden, and taste my apples."

He asked him about a dozen times, but the friend never came, and at last the fruit-grower said: "I suppose you think my apples are good for nothing; so you won't come and try them."

"Well, to tell the truth," said the friend, "I have tasted them. As I went along the road, I picked up one which fell over the wall, and I never tasted anything so sour in my life; and I do not particularly want any more of your fruit."

"Oh," said the owner of the garden, "I thought it must be so. Why, don't you know those apples around the outside are for the special benefit of the boys? I went fifty miles to select the sourest sort, to plant all around the orchard, so the boys might give them up as not worth stealing; but if you will come inside, you will find that we grow a very different quality there—sweet as honey."

On the outskirts of religion there are a number of "Thou shalt nots," and "Thou shalts," and convictions and alarms; but these are only the bitter fruits with which this wondrous Eden is guarded from thievish hypocrites. If you can pass by the exterior bitters, and give yourself right up to Christ and live for him, your peace shall "flow like a river."—Selected.

Beauty in Spirit.

The people who win their way into the innermost recesses of others' hearts are not usually the most brilliant and gifted, but those who have sympathy, patience, self forgetfulness, and that indefinable faculty of eliciting the better natures of others. Most of us know persons who have appealed to us in this way. We have many friends who are more beautiful and gifted, but there is not one of them whose companionship we enjoy better than that of the plain-faced man or woman who never makes a witty or profound remark, but whose quality of human goodness makes up every other deficiency.

And if it came to the time of real stress, when we felt that we needed the support of real friendship, we should choose, above all, to go to this plain-faced man or woman, certain that we should find intelligent sympathy, a charitable construction of our position and difficulties, and a readiness to assist us beyond what we ought to take. If you could look into human hearts, you would be surprised at faces they enshrine there, because beauty of spirit is more than beauty of face or form, and remarkable intellectual qualities are not to be compared with unaffected human goodness and sympathy.—The Watchman.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

A QUICK CURE FOR COUGHS and COLDS
Pyny-Pectoral
The Canadian Remedy for all
Throat and Lung Affections.
Large Bottles, 25 cents.
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Prop's Perry Davis' Pain-Killer.
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Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.
The most attractive and beautifully located Keeley Institute in the country.
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THE KEELEY INSTITUTE
GREENSBORO, N. C.

Greensboro Nurseries,
JOHN A. YOUNG, Proprietor

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 10 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.
There are quite a number of new peaches introduced every year. After the first announcement the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look over for the Greensboro and Connet this year, and let me know how they succeed in their section.
JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N. C.

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THE HOME.

Don't Send My Boy Where Your Girl Can't Go.

Don't send my boy where your girl can't go,
And say, "There's no danger for boys, you know,
Because they all have their wild oats to sow."
There is no more excuse for my boy to be low
Than your girl. Then please do not tell him so;
This world's old lie is a boy's worst foe.

Don't allow him to go into places of sin,
And then to heart and home take him in,
Saying, 'O, for a boy there is nothing to fear,
And it don't matter much if he does drink beer,
He will stop by and by—it was always so,
All men and boys have wild oats to sow."

You tell them this, and they think it is so,
Not foreseeing that, sown, those seed will grow;
To them the harvest is hidden from view,
Until, too late, the sowing they rue;
For, at last, their horror-stricken souls will see
What the outcome of sowing wild oats must be.

Don't send my boy where your girl can't go,
For a boy or a girl sin is sin, you know;
And my baby boy's hands are as clean and white,
And his heart is as pure as your girl's to-night.

—Selected.

"If It Be Possible."

"What a sunny face Mrs. Brown always wears!" was the remark of one who had not known her long. "It is plain to be seen that hers has been a care-free life thus far."

The long-time friend of the one regarded as so fortunate was silent a moment, and then said:

"Living next door to Mrs. Brown as you do, you will learn, sooner or later, that she is the reverse of care-free; indeed, I cannot recall one, of my circle of friends, who have a better excuse for wearing an unsmiling face than she."

No further mention was made of this subject until, several months later, the same women chanced to be speaking of Mrs. Brown, and then the now old neighbor said of her:

"I have had no reason to change my first opinion of her. True, she seems to have little time to call her own, but she is quite neighborly, and is always bright and sunny."

"What is the subject of her conversation, usually?" was the evasive answer.

"Why, her mind seems to run on the Bible continually; she is unlike any one I ever saw, in that respect. It does not matter whether the subject under discussion is servants or health, she is sure to wind up with what seems to lie nearest her heart. I think she takes a text of Scripture as a guide for each day."

"I know she does," was the rejoinder, "and I know, too, that if it were not for the peace that 'passeth understanding,' she would have little peace of any sort."

"Why, you surprise me! I cannot conceive of a skeleton in that home."

"Has Mrs. Brown never told you anything of her aged maiden aunts, who have made their home with her since her mother died, some ten years ago?"

"Oh, yes, she often mentions them, and I have sometimes wondered that she did not invite me to go up to their rooms. I am sure she would if she knew how I love old ladies."

"You would find nothing in them to love, I assure you, for two more unlovely old ladies never lived. They are both as helpless as babies, and the most fault-finding creatures I ever saw. Mrs Brown is always sweet and gentle with them, but her only reward is a continual nagging. Such a life would land me in an insane asylum."

"Why does she not take them to some home for the aged, if they do not appreciate what she does for them? It seems a shame for so lovable a woman to devote her life to so thankless a task."

"That is what I have often suggested, but it is always met by, 'It is my cross, and Christ is giving me grace to bear it.' But it breaks my heart to know that such loving care is only met by fault-finding. I understand the situation perfectly, as I have known the family intimately since my girlhood, and I well know that grace alone enables my friend to lead so peaceful a life in the midst of so much to annoy. I tell you this that you may the better appreciate your good neighbor."

A few days after the foregoing conversation Mrs. Brown rapped at the neighbor's door, saying:

"I wanted to run away from—everything, for a little while, so I have inflicted myself upon you."

The one thus greeted made some laughing rejoinder, but she saw at a glance that "my cross" was pressing so heavily upon the one who had so long borne it that it was an effort for her to hide it, and tried to divert her by bringing up one topic after another. But, as usual, these neighbors soon found themselves talking on the subject which even Christians are inclined to avoid—the higher life, and how to attain to it.

"What a wonderful inspiration Paul is!" among other things said Mrs Brown. "I think when I have reached heaven and feasted my eyes on the King in His beauty, I shall not rest until I have seen the one who, next to my Savior, helped me to fight a good fight. But if life's darkest day looms up before me, I shall first thank him for the words, 'If it be possible.'"

"Why, it is strange that of all his wonderful words you should single out those," was the unthinking comment, as Mrs. Brown ended with a sigh.

"I shall likely think so, too, when I clasp the immortal hand, but today, in the thickest of the fight, those words are my salvation; for if as great and good a man as Paul knew from experience that there were people with whom it was impossible to live in peace at all times, and so left us the loop hole, 'If it be possible, as much as lieth in you live peaceably with all men,' I will not be overcome by what is beyond my control."—Helen H. Thomas in Zion's Herald.

Choice of Names.

Our Puritan ancestors regarded the worthies of scripture with such reverence that they gave to their children as Christian names: Ebenezer, Nebuchadnezzar, Obadiah, Hannah, Abigail and Mehitabel. That this custom is not entirely obsolete is shown in the fact that only a generation ago, when to a proud father of seven sons and two daughters came the crowning joy of his life in the birth of a third daughter, he chose her name from the Puritanical standpoint. A close student of scripture history, he recognized the coincidence that in sex and numbers his family was the same as that of Job; therefore, regardless of all protests, he followed literally the words of the Old Testament: "He called the name of the third, Keren happuch." Notwithstanding the word is defined as "the child of beauty," it should have been accounted a misdemeanor, if not a crime, to burden a nineteenth century child with such a name.

Although the Bible names were often ugly and inharmonious there came a time when scriptural phrases were used with still worse effect. It is historical that "Praise God" Barebones was a Puritan leather dealer of Fleet street, who became the fanatical leader of the Parliament convened by Cromwell in 1653. His own name must have been satisfactory, as the one that he inflicted upon his son was, 'If-Christ-had-not-died-for-thee-thou-would-have-been-damned" Barebones. It is needless to add that the name was effectively shortened to "Damned" Barebones. Another historic name was "Fight-the good fight-of-faith" White, while one worthy of remembrance is "Kill-sin" Pimple.

No one may choose his surname, but parents have the responsibility of determining what the given name of the child shall be. The decision is for a lifetime, which makes it imperative that the momentous question should receive thoughtful consideration, instead of being settled in a moment of folly or caprice.—The Chautauquan.

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ADVICE GIVEN IN KINDNESS.

The year 1900 will ever be memorable in the political history of North Carolina. It marks a period of unusual excitement and progress. The State, from North to South, and from East to West, has been agitated and stirred as rarely ever before by two heated and hotly contested political campaigns Men and parties, issues and policies, principals and theories of government have been publicly discussed by personal friends and enemies, by party leaders and by speakers of many grades and classes.

In private circles, in club rooms, around the firesides, on the streets, in social gatherings, on railway cars, and everywhere the political situation, party candidates, party platforms and party legislation have been freely and severely discussed Among our members are many classes of people, many different temperaments, and many enthusiastic supporters of the different political parties. Some are extreme in their views, some are hot blooded and impulsive, some are intolerant in spirit, some are rude in speech and dictatorial in their disposition.

It is certain that the speeches during the campaign, the utterances of enthusiastic and extreme partisans, the effort to influence and control votes, the final battle of ballots with the results of the election, have stirred up much ill will and deep seated animosity. Many will be disappointed, irritated and sore over the outcome. It is especially to be regretted that the election comes off in the same month our Annual Conference meets.

Now the advice we want to give is this: Do not let political differences and the results of the election interfere with your church relations or duties. The rights and privileges you demand for yourself let us willingly grant to others. There is wide room for honest differences of opinion in regard to men and measures and parties. North Carolina is a large State, and ours is a great country. Our interests are many and diversified. No individual or party knows exactly what is best for the good of all, and the best any can do is to approximate the right and wise thing in his views and decisions—so let us forbear, forgive and forget whatever has caused alienation or developed opposition and enmity in the past. In church relations we must know no politics and must not act or feel toward each other as political partizans.

As Methodists, we have a great work before us and vast responsibilities upon us. The essentials to our success are consecration to God, intelligent zeal, and unity in spirit and in action. We must not be divided. We must be practically one body. The preachers and lay members must mutually support each other and stand shoulder to shoulder in our effort to build up the Master's kingdom.

We must not be quick to find fault with each other or hastily to conclude that we and those who think with us are right and that all others are wrong.

Three more weeks and our Conference will convene in its eleventh annual session. It is of the greatest importance that our reports be of the best possible character. We cannot hope to see full collections all the way through, yet that ought to be the case, but we must go in advance of any previous year. To do this will require united and zealous work everywhere.

Then at our coming session we ought to lay plans for a forward movement on certain lines. We ought to be able to discuss, in a Christian spirit, every question that comes before the body, and reach the wisest conclusions We need sober counselors, conservative and yet progressive leaders, ecclesiastical statesmen of a high order. Experience gives wisdom. Consecration to God secures divine guidance, and zeal for the Master will give nerve and energy. The time for erratic, narrow or partizan leadership has passed and the best interests of the Western North Carolina Conference need that wisdom that comes from years of observation and experience and a careful study, by those on the ground, of our condition and our resources.

OUR OPINION ASKED FOR.

An esteemed brother writes and asks for our opinion in regard to the Conference ownership of the ADVOCATE. Our relation to the paper is such, and our interest is so involved, that we hesitate to express our views for fear they will be misunderstood or wrongly interpreted. However, as there are possibly many others who would like to know what we think about the proposed purchase and management of the paper, we will comply with the request.

The present year has been, all in all, the most pleasant year in our editorial experience. The ADVOCATE has by far the largest circulation in the bounds of our Conference it has ever had, and so far as we can judge, it has more friends and fewer enemies than ever before, and we think its field for widely extended usefulness is larger and more inviting than we have yet seen it.

We suppose all believe that the Western North Carolina Conference must have an official organ. This is a necessity. It does not matter what else the Conference may have, it cannot maintain its present standing, accomplish its work and develop its resources without a wide-awake, up-to date church paper. We are satisfied no other enterprise or institution can accomplish half so much good as it. We believe that ten thousand dollars put in a good religious paper, well edited, will do more for the building up of our people, and in developing the interests of the church, than one hundred thousand dollars spent anywhere else will accomplish.

If we invest ten or twenty or thirty thousand dollars in a church building and pay three thousand a year to run it, from five hundred to one thousand people will hear the gospel preached in it on every Sabbath. If we put ten thousand or one hundred thousand dollars into a school or college and run it at a cost of five thousand or thirty thousand dollars a year, from one hundred to two hundred and fifty pupils will be directly benefited each year. At present the ADVOCATE enters nearly five thousand families every week and is read by possibly fifteen thousand people and with united and earnest effort twice that number can be reached. That enterprise or institution is the most valuable to the church that does the greatest good to the largest number at the least cost.

Whether it is better for the Conference to own the paper, elect a board of managers to run it and also select a man to edit it, or to continue the present plan, we cannot say. Of course, no member of the Conference would entertain the thought of taking any action that would damage, in any wise, the stockholders of the ADVOCATE Publishing Company, as all know that the Company was organized at the request of the two Conferences.

Assuming that the stockholders will be protected in changing the relation of the paper, if it is the opinion of a majority of the members of the Conference that it can gain a larger circulation, be more widely read and accomplish more good by Conference ownership, we will put no obstacles in the way of such a course. Besides, if every year or two the question of Conference ownership is to be opened and discussed publicly and privately, and if the paper is to be regarded simply as a private enterprise, and on the same basis with any other paper run by an individual and without any special rights or claims on the Conference and Church, then we think it best for all concerned for the Conference to own it.

BISHOP MORRISON EXPLAINS.

Some weeks ago at a corner-stone laying of a new church in Louisville, Ky., Bishop H. C Morrison made the leading address.

He referred to our work in China, and some newspaper reporter made a misleading and sensational report of what he said, or more accurately, of what he did not say.

The statement was widely copied and commented upon. The Bishop comes out in a letter and puts himself upon record as to what he did say. Read him:

"The much discussed 'quotation' from my talk at the 'laying of the corner-stone' has gone the rounds through the public press, and any amount of abuse, and much of it of a very low order, has come back upon me, through the press and through personal letters. Some of the letters are anonymous, and among them one from an infidel, I suppose, who, after venting his vituperative force in full, closed his tirade by saying: 'You are on a line with one who went before you, who said, He came not to bring peace, but a sword.'

"To all of this I have made no reply. There was a large and intelligent audience present who heard all that was said, and no one of them received any such false impression as was made by the publication. What I did say was: 'I am not surprised at the unrest in China. It is the result of half a century of faithful and persistent pressing of the light of divine truth upon darkness and superstition until the foundations are beginning to give way. It is the coming of that 'kingdom which shall destroy all other kingdoms, and of whose dominion there shall be no end.' "

" 'I thank God for Allen and Lambuth, and the other faithful ones who have labored there. They and the Methodists of this country are in some sense responsible for this unrest. With bowed head, I thank God if I have been in any small way responsible. It is the spirit of itinerant Methodism, whose aim and mission is to carry the gospel to every creature.'

"That I should 'rejoice in the fact of war and bloodshed' is too absurd and monstrous to be mentioned. Nothing could be more false and foreign to my mind and heart. When the Master said, 'I come not to bring peace, but a sword,' he certainly did not mean that his mission was to set the nations at war. He referred to that conflict that has ever been, and ever will be, between gospel light and the powers of darkness. Certain it is that he meant no carnal warfare.

"Nevertheless the forces of evil only surrender after a struggle. Hence every mission field has its martyrs; and there is blood at the very foundation of the Church, and, the 'blood of the martyrs has ever been the seed of the Church.'

"Had I been delivering an address on 'The Situation in China,' I could have stated what is generally known, and what is my understanding of the subject, viz.: That the spirit in China is not so much anti-missionary as it is anti-foreign and anti-reform Christianity is responsible mainly in the fact that it is back of the spirit of reform that is now working mightily in the Empire. H. C. MORRISON."

THE STATE NORMAL AND INDUSTRIAL COLLEGE.

We are informed by Doctor Bell, the physician in charge, that there are only a few cases of sickness now in the College. The typhoid fever patients are all improving and three of them are convalescent. The doctor says he is quite sure the fever was contracted by the young ladies before they left home and he thinks there is no cause for special uneasiness on the part of parents whose daughters are in the school.

We hope all our subscribers who are in arrears for the ADVOCATE will send what they owe, at once, to the office by check, registered letter or postoffice money order. If any cannot do this be sure and hand the money to your pastor before he leaves for Conference. Remember all new subscribers will get the paper until Jan. 1, 1902 for $1.50.

EDITORIAL NOTES.

Bishop Warren Candler is now holding the Texas Conferences. There are five of them in all. The last issue of the Texas Advocate has a fine cut of him.

We shall be obliged to any one who will give us the Post Office of Mrs. L E Connell. We have been sending the ADVOCATE to her at Gastonia but she is not there.

Rev. H. M. DuBose, D. D., is now in Winston. On last Monday night he delivered a lecture before the Epworth League of Central Church. His subject was: Paul and Livingstone Contrasted.

Tuesday very much resembled Sunday in Greensboro. There was no excitement and very little business done. Groups of people gathered about the polling boothes and the voting proceeded quietly.

Send on your name as soon as possible and you can get the paper until January, 1902, for $1 50 By ordering the paper at once you will get it for fourteen months and the report of two sessions of our Conference.

Rev. W. H. Willis, pastor of Grace Church, Winston, has organized a class for the systematic study of the scriptures and he meets once a week in the Y. M. C. A. Hall. We wish all our preachers could do teaching of this sort.

Rev. W. B. Holcomb has a No. 5, Blickensdefer Typewriter, price $40.00. comparatively new,that he will exchange for any good standard theological books. He would especially like to get a set of McClintock and Strong's Encyclopedia. Write to him at Mt. Airy, N. C.

We were shown last week a photograph of Mr. Frank A. Mercer, of Buncombe county, N. C., who is 107 years old. He has his gun in hand and looks as if he had just come from a hunt. He is well preserved, has a strong face and it is said goes out in search of game nearly every good day.

It is due Miss Delia Gash and ourselves to say that the letter that appeared in the ADVOCATE two weeks ago over her signature was published through mistake. It was a private communication, but in some way got in the hands of the printer. This we regret.—EDITOR.

Under date of Oct 29, 1900, Rev. A. S. Raper writes from Amantha, N. C.: I have closed an excellent meeting at Henson's Chapel, Watauga circuit. It lasted 18 days with 20 conversions and 12 accessions. The church is greatly revived. Our report will be in advance of last year. Hope to see you soon at Greensboro.

We hope our readers will take special pains to read the advertisement in this issue of the Southern Stock-Mutual Insurance Company and Underwriters of Greensboro, N. C. We shall be glad for all persons attending our Conference to visit their offices. Next week we will have a special column filled with tempting offers from our Greensboro business houses.

The returns from Tuesday's election up to Wednesday morning indicate that Mr. McKinley has been elected by a good majority. Nearly all the doubtful states gave him their electoral votes. All the Southern States, with possibly the exception of West Virginia, have gone for Bryan.

Hon. F. M. Simmons, it is claimed, has been elected United States Senator by a large majority over Gen. Julian S. Carr.

It is also believed that six Democratic Congressmen have been certainly elected, but it is thought the seventh and eighth districts have gone Republican.

The meeting at Our Chapel near the Normal and Industrial College, Greensboro, has been in progress for more than two weeks. Rev. H. B. Holcomb has done most of the preaching and it has been well done. We have not been in a meeting for many years that has been conducted more to our notion. There have been no objectional features in it and nothing said or done of a rash or sensational character. Plain scriptural preaching. Earnest appeals and fervent prayer for the Spirit's power, have been relied upon to lead men to repentance. A great many have professed conversion and many have been reclaimed and all church members who attended have been built up. Bro. Holcomb will spend a week in a meeting at Proximity with Rev. V. L. Marsh, and after that he will be open to engagements for work. We warmly commend him to any of our preachers. He will render you valuable assistance and do your people good.

We wish to call the attention of our readers, especially those who are interested in education—and all Methodists are interested in education—to the notice of our Teachers' Agency, or Bureau, which appears in another part of our issue. Let our teachers, and those employing teachers, keep constantly before them this truth—that an education which is not saturated with the principles of Christianity is not an education in its highest, truest sense. The Methodist Church was born in a univer-ity, and its greatest work has been done by men sent out from colleges and universities, not only to preach but to teach. Recognizing that the strength of the Church, and the strength of the society at large, lies, in the young life, we have, in connection with the work of the Board of Education, established a Teachers' Bureau, the purpose of which is to supply all classes of schools with Christian teachers. It is not proposed to make money, but to advance the interests of the highest education. Is it asking too much that all Methodists, as well as all Christian people, engaged directly, as well as those engaged indirectly, give this enterprise of our Board of Education their hearty support?

Asheville's Epworth Leaguers who compose the League union held their bi-monthly meeting Monday evening at North Asheville Methodist church, and it was one of the very best meetings the union has held. The church was crowded to the doors with young church workers, and the spirit with which they entered into the service was inspiring. The meeting opened with a hearty song service, conducted by Rev. E. K. McLarty, pastor of North Asheville church, with Miss Bessie Johnson as organist. This was followed by prayer by Rev. G W. Crutchfield, pastor of the Biltmo e church. Miss Irene McLoud read a paper on "Suggestions to the Literary Department" that was full of useful hints for the work in this branch of the league. The reading of pure, wholesome literature, and this not confined to the strictly religious publications, was impressed upon the hearers. Miss Fullerton's paper on "Systematic Charity and Help" presented this feature of league work in its strongest phase, pointing out the great field for the workers in this branch. Both these papers were notably good ———The address of the evening was by Rev. Harold Turner of the Hot Springs church. "After the Revival—What?" was discussed by Mr. Turner vigorously, the leaguers being exhorted against the apathy that causes one to become "rusty in harness" and finally takes him out of the ranks of the workers. The address was practical, earnest and helpful. The music program included a well rendered quartette by Rev. E. K. McLarty, C. P. White, J. C. Wallace and Charles Allison. President Z b. F. Curtis' call for nominations for the place of next meeting brought an invitation from Bethel league, and this was accepted by unanimous vote. The service closed with an invocation by Rev. J J. Gray, pastor of Bethel church. The Bethel leaguers attended the meeting in a body, there being 50 or 60 in the party.

Mrs. Ballington Booth has undertaken a great work in the care of discharged prisoners. During six weeks the past summer she addressed twenty-six Chautauquan gatherings, at one of which 15,000 persons were present, in seven different states.

The first Methodist and the first Protestant Church in the Philippine Islands was dedicated at Manila, August 12, by Bishop Frank W. Warne. It is a native church in Pandacan, a district of Manila, and its pastor is a native—Nicolas Zamora.

It is evidence that almost universal sympathy can still be aroused when over one million and a half of dollars have been given by the people of this country for the relief of the sufferers from the Galveston storm. This magnificent contribution is largely from the Christian people of the land and is a clear demonstration that the religion of this country is not a mere sentiment.

A Berlin review figures out that the people of the world now write about 12,000,000,000 letters a year, 8,000,000,000 of which are in English, 1,200,000,000 in German, and 1,000,000,000 in French. The rest are divided among other European countries. The reviewer doesn't seem to have taken into account the letter writers of Asia and other countries on that side of the globe.

The cost to England of the South African war is piling up at a fearful rate. From present estimates, the total cost will not be under $400,000,000, or about $15,000 for the subjugation of each Boer in South Africa.

In 1880, the United States imported five times as much iron and steel products as it exported. In 1898, the exports were five and a half times as great as the imports. In eighteen years the situation was entirely reversed.

A New York clothing merchant advertised extensively and regularly in the newspapers during the first year of his business career; and then having succeeded in winning a satisfactory trade, adopted the plan of advertising occasionally. Business did not continue to satisfy the merchant, and after eighteen months he found it was necessary to do all his first work over again. "It cost more to re-establish myself," he said to an advertising agent, "than it would if I had continued to take a reasonable amount of space in the newspapers every day the year 'round; but the lesson has been worth its cost."

DEAR ADVOCATE:—We are in the third day of a meeting at Mt. Pleasant. Bros. Stimpson and Long began Sunday and are doing most of the preaching. The Holy Ghost is with us in power. Yesterday was a Pentecostal day. Our meeting will likely continue through the greater part of the week. Our local preachers are an efficient factor in our work. These two here are preaching with very gratifying results. Next week we hold at Prospect.

A. J. BURRUS.

Bishop Morrison on Dr. Brooks' Book.

Last fall Bishop Morrison, in writing to the Nashville Advocate, had the following to say of Dr. Brooks' book: "I wish to add my testimony to the value of "Scriptural Sanctification," a late book from the pen of Rev. J. R. Brooks, D. D., of North Carolina.

"I have read nothing on this subject more commendable. The strong scriptural putting, the perfect fairness, and the kindly spirit of the book combine to constitute its excellence. It will do much toward stopping the controversy so often harsh and harmful on this subject. One cannot read the work without benefit. And should you fail to agree with the author on any point, you can but fall in love with his spirit.

"I commend it to those seeking light and help to a higher religious life. 'He hath a good work.'"

Later, in a letter to the author, the Bishop says: "I was wiser and better after reading it."

For sale by the author at Reidsville, and will be for sale at the Conference in Greensboro. Price $1 00, postpaid.

Turner's Almanac For Next Year Issued.

The first copies of Turner's North Carolina Almanac for 1901 were issued from the press Nov. 5th. It is up to its usual high standard, and contains much that is of interest and value to all classes and conditions of people. It is a standard and reliable State Annual.

This is the 64th year of the publication of this almanac, and is the first number of its twelfth volume. Henry D. Turner, founder of Turner's N. C. Almanac, was born May 21, 1791, at Plymouth Hollow, Conn. He came to Raleigh in 1830 and established the famous North Carolina Book Store. In 1838 he began the publication of Turner's North Carolina Almanac.

He died in Raleigh November 6, 1866. James H. Enniss, the successor of Mr. Turner, was born in Petersburg, Va., September 19, 1823. He came to Raleigh in 1867, having purchased the North Carolina Book Store. He continued the publication of the almanac, in honor of the former publisher, repeatedly enlarging and improving it. He died in Raleigh May 22, 1900. After his death this popular almanac passed into the hands of its present owners and publishers, the Enniss Publishing Company.

Trustee Meeting.

The members of the Board of Trustees are requested to meet at Rutherford College on Tuesday, the 15th inst. There are important matters that must be arranged before the meeting of Conference and we hope there will be a full attendance.

J. W. JONES, Chm'n.

Notice.

The class of the third year will meet the committee on Tuesday, Nov. 20th, at 10 o'clock at place designated in Conference Directory. Examinations to be written.

J. A. B. FRY.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON

Lesson for November 11, 1900

THE RICH MAN AND LAZARUS.
Luke 16: 19-31.

TIME —Winter, A. D. 29-30
PLACE —In Perea.
GOLDEN TEXT.—Lay up for yourselves treasures in heaven —Matt. 6: 20

Order of Events.

For a moment the Hand that holds the keys of death and hades lifts the veil of the unseen world. As we look let us learn well the lesson. The rich man and Lazarus are representative; their like is to be found in all ages and in every community—the one an object of envy, the other of pity or aversion to those who see only the present. The parable is a reinforcement of the teaching of our last lesson. What are true riches? How are they won, or lost?

The rich man's sin was not in possessing wealth God gave him power to get it. His sin was the misuse of what God had given. He lived a sensual, selfish life, with no thought of any one's welfare or comfort except his own, and with no recognition of the Giver of his good things. He broke the great law of love to God and love to man, which is the law of heaven, and was subject only to the law of that other world which is the antipodes of heaven. "They change their skies, but not their souls, who cross the seas." They also change their surroundings, but not themselves, who pass from the world which is seen to the unseen.

The contrast between these two men was great—ease, hosts of friends, mirth, luxury every day for one; hunger, pain, loneliness for the other. But there was a greater contrast not seen by the passer-by. The soul of one was shrinking narrower, more unloving, farther from God every day. The soul of the other, patiently enduring, accepted with loving trust life as life was given, was growing broader, richer, stretching Godward as the months went by Each was tending, in natural course, as streams flow to the sea, toward its destiny. We cannot evade or explain this parable to suit our theories. Plainly as human speech can do so, Jesus reveals facts of the unseen world. The joy of heaven and the pain of hell are equally real; both are beyond all that eye hath seen, ear heard, or the heart of man conceived. Rest and comfort in Abraham's bosom stand for bliss words cannot express, as when Paul was caught up to heaven, and say things which could not be told. Torment in flame is the struggle of language to tell of anguish far worse than torture of material fire Remember: An eternity of remorse and sorrow in a word! How dreadful to remember the sin, the selfishness, the wrong to oneself and to others, the lost opportunities, the slighted love, the awful consciousness of what might have been haunting the soul forever; when forgotten things will not be forgotten, but a man is compelled to repeat to himself things he desires to be silent about, and to listen to what he does not wish to hear, * * * yielding to that mysterious power which says to him, Think. One can no more prevent the mind from returning to an idea than the sea returning to a shore. With the sailor this is called the tide; with the guilty it is called remorse. God upheaves the soul as well as the ocean, as Victor Hugo strongly says.

Memory lived with Lazarus too. He did not forget the days he lay at the rich man's gate, poor, hungry, and sick, when the passers-by saw only the dogs licking his sores, while he had visions of angels comforting him. He remembered, too, that when men said, "The beggar is dead," he was soaring far past sun and star with the angels to a home of peace, plenty, and health forever.

Yes, it is all real. The parables of Jesus teach essential truth Conduct is the expression of character; character determines destiny. What you are decides what you will be. The happiness or anguish of eternity depends upon our choice here The great gulf is forming in the character we are daily building To the latest hour of earthly life it is bridged by the redeeming love and power of Jesus, and any soul may pass over to the safe and happy side. No heavenly messenger will come to warn us except those which speak to us in the word of God through the blessed Holy Spirit. Let us hear them; for this loving Savior assures us that there is a time when that gulf of separation becomes fixed, and none can pass either way.

Reflections.

1. Remember that the lesson is not given to teach details about the life after death, but to emphasize a time of reckoning and accountability for the use or abuse of opportunity.

2. Jesus does not condemn wealth as such It is the selfish use of wealth for the idle purposes of pleasure and personal gratification.

3. As there is no virtue in wealth by itself, so there is no virtue in poverty by itself. These are of use to us only as they bring us nearer to God, and God nearer to us.

4. Change of place does not necessarily involve a change of character. The selfish man before death is not going to be changed into an unselfish man by the article of death Such a change must take place through the only agency which can effect it—the surrender of the will to the will of God in the day of opportunity.

5 There is light enough in Christendom for the salvation of all The man who is looking for more light would not, by reason of his temper, be aware of it if it came What is wanted is not more evidences of Christianity, but a more frank and reasonable consideration of the evidences already existing.

6 "The scene brought before us is like one of the pictures of Dante's 'Commedia'—steep rocks and a deep gorge; on one side the flames that burn and do not consume, and on the other the fair garden of Paradise and the kingly palace, and the banquet at which Abraham presides. And those that are bearing the penalty or reaping the reward of their life are within sight and hearing of each other, and hold conversation and debate It is obvious that no single detail of such a descriptian can be pressed as a literal representation of the unseen world What was wanted for the purpose of the parable was the dramatic and pictorial vividness which impresses itself on the minds and hearts of men, and this could not otherwise be gained."—Plumptre.

7. "The parable has two points: one is in regard to the right use of wealth; the other is brought out in the rest of the conversation, and sets forth the sufficiency of God's revelation to men. The witness of Moses and the prophets, to which now we may add that of Christ and His apostles, is enough to warn men against wrong living and to show them the necessity of holiness."—M. C. Hazard.

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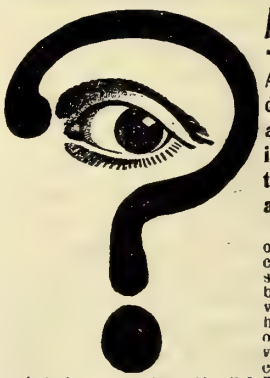
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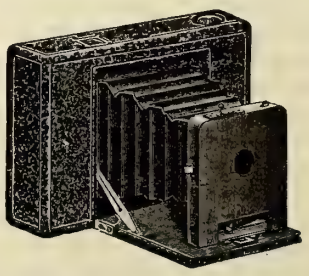
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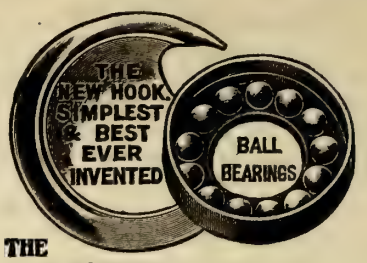
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for November 11, 1900.

DECISION FOR CHRIST.
Luke 14: 25-33.

1. A CAREFUL DECISION. No question more important ever confronts us than that of our relations with Christ. Jesus would have the multitudes remember its seriousness. When they decide to be His disciples they should be mindful of the far-reaching character of that decision. They should count the cost, to see if they are able and willing to pay it. They should study the requirements, to see if they have strength of purpose to fulfill them. Christ desires no one to choose His service with a gay and careless heart. So important a matter demands solemn seriousness and a careful weighing of the conditions involved in it, that, having once chosen Christ, we may never regret the choice nor turn back from following Him.

2. ITS COMPLETENESS Those who decide to be Christ's disciples are reminded that the decision must be absolute. No offer nor invitation is given us from the Lord which does not involve an absolute surrender on our part. When some came to Christ offering to be His disciples, but still hoping to hold on to a part of the old life, He always began to magnify the sacrifices which discipleship required. Do not think that for you there can be any compromise. Christ demands of you what He demanded of the rich young man—the surrender of everything. Are you willing to give it?

3 Its meaning. The decision to be Christ's disciple involves great sacrifices. "If any man will come after me, let him deny himself, and take up his cross, and follow me" Self-renunciation, cross-bearing, and obedient following of Jesus are required from His disciples But there is the law of compensation as well as the law of self-denial. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold in this present time, and in the world to come life everlasting."

Bright Endeavors

The announcement comes from Korea of the organization of a second Christian Endeavor Society—a Senior. The pledge, printed in the native language, accompanied the announcement.

The Boston Y. M C. A. has inaugurated a new thing—a weekly training-class for the leaders of young people's meetings. The design is to teach them the things they ought to know in order to lead spiritual, helpful meetings.—Ex.

A Little Hindoo Boy's Prayer.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night when he was six years old, she said to him. "Now, pray a little prayer of your own." And what do you think Shadi's prayer was? It was a good prayer for any little child to make, for it was this: "Dear Jesus, make me like what you were when you were six years old." —Child's Gem.

A schoolmaster once asked his class, "What is an octopus?" Little Boy (who had just commenced learning Latin)—"Please, sir, an octopus is an eight-sided cat." (Latin: octo—eight; pus—cat.)

Henry Clay's Debt Was Paid.

Henry Clay was at one time considerably distressed by a large debt due to the bank. Some of his friends heard of this, and quietly raised the money and paid off the debt without notifying Mr. Clay. In utter ignorance of what had been going on, he went to the bank one day, and, addressing the cashier, said, "I have called to see you in reference to that debt of mine to the bank."

"You don't owe us anything," was the reply.

Mr. Clay looked inquiringly and said: "You don't understand me. I came to see you about that debt which I am owing the bank"

"You don't owe us anything"

"Why! How am I to understand you?"

"A number of your friends have contributed and paid off that debt, and you do not owe this bank one dollar."

The tears rushed to Mr. Clay's eyes, and, unable to speak, he turned and walked out of the bank.

This is a faint image of what Jesus Christ has done for us.—Ram's Horn.

The Christian's Strength.

I crossed the ocean in a powerful steamship, which weighed more than twenty thousand tons, and pushed her way against wind and wave at the rate of over twenty knots an hour. I could not see the propelling force; that was hidden deep down in the glowing furnaces, helped constantly with fresh coal. That illustrates the spiritual life of every strong, healthy growing Christian; his strength is measured by the inward supply of divine grace. The spiritual force and progress of a growing Christian prove that his life is hid with Jesus Christ Happy are you if your neighbors, who can see you every day, can know by your outward conduct that your inner life is fed by an unseen Christ.—Rev. T. L Cuyler, D. D.

Sorry He Was Ashamed.

Willie was ashamed. He hung his head and blushed. A rude boy had laughed at him, and said, "Oh, you're a church-member!" At night Willie's mother told him some stories about Paul, and he said, "I like him; he was brave" Then his mother opened the Bible and read what Paul wrote about not being ashamed of the gospel. "I am sorry I was ashamed," said Willie. 'I will hold up my head next time as bravely as Paul did"—Unidentified.

Quiddities.

"Tommy," said his mother one day, "slip upstairs quietly and see if papa is asleep" Tommy soon returned and said: "Yes, mamma, he's all asleep but his nose."

The Author—"I wish I had time enough to write a good book" His Friend—"Why not take it?" The Author—"Can't afford to I am too busy writing successful ones"—Life.

A Sunday-school teacher was hearing her class read the description of the Promised Land as "a land flowing with milk and honey," when one little girl, looking up, exclaimed: 'Laws! teacher, what a mess the streets would be in!"

First Delegate—"That was a fine prayer with which the Convention opened." Second Delegate—"I don't know It struck me the statistics were not presented in a way to give the Lord a clear idea of the political situation."—Detroit Journal.

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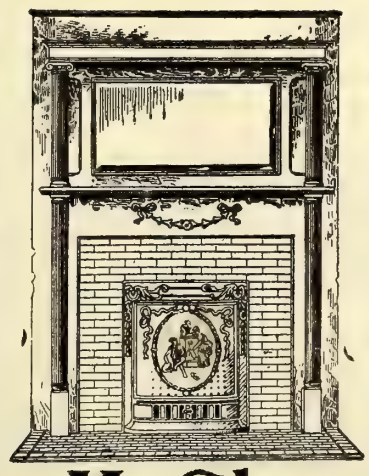
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Trinity College Notes.

The Literary Societies have elected officers as follows: Hesperian Society: President D D. Peele, Gibson; Vice president, B W Stephens, Roxboro; critic, W. A. Lambeth, Thomasville; Secretary, G A March, Montgomery, Ala; Treasurer, H. B Asbury, Charlotte. Columbian Society: President, F. S. Carden, W. Va.; Vice president, S G. Winstead, Roxboro; secretary, B. F. Dixon, Shelby; treasurer, W. H. Brown, Warrenton.

Dr W. I. Cranford, who was seriously ill for several weeks, has resumed his work. He received a warm welcome from the student body the first morning he attended chapel exercises. This is the first spell of sickness Dr. Cranford has ever had, and since he entered college in 1887 he had never missed an engagement either as a student or instructor until his recent sickness.

Prof. P T Durham, has returned from Wilmington where he went to serve as one of the attendents at the marriage of Mr. E. N Farrior, of Charlotte, to Miss McKay, of Wilmington Prof. Durham and Mr. Farrior were Lieutenants in the same company in the Spanish war

Rev. and Mrs. J. R Scroggs, of High Point, Rev. J. H. Hall, of Wilmington, Messrs. L. H. Asbury, of Charlotte, F. W. Ayers, of Washington, H. C. Yearby, of Tarboro, have been visitors at the Park during the last week. Mr. Asbury, who graduated last year, is located at Charlotte as an architect. The Charlotte Observer says that he has had plans accepted for twelve dwellings and one hotel since his graduation. Mr. Ayers was a member of last year's graduating class, and is engaged in business with his father at Washington, N. C. Mr. Yearby, of last year's graduating class, is pastor of the Methodist church at Tarboro, N. C. Mr. J. E. Holden, class 1900, was married to Miss Matsie Angel, Martinsville, Va., last Tuesday evening Mr. Holden is pastor of the Methodist church in Fair field, N. C. He is the first member of his class to marry.

Prof. Jerome Dowd is in Charlotte on a visit to relatives.

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Attention---Twentieth Century Fund.

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Your brother,
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QUARTERLY MEETINGS.

CHARLOTTE DIST.—4th Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit, Hebron	Sep	22 23
Charlotte, Calvary	"	23
Derita circuit, Derita	"	23
Monroe station	"	28 30
Monroe circuit, Trinity	"	29 30
Clear Creek circuit, Mill Grove	Oct	13 14
Matthews station	"	14
Ansonville circuit, Wightman	"	20 21
Polkton circuit, Poplar Hill	"	27
Wadesboro station	"	28
Morven circuit, Bethel	"	29
Lilesville circuit	"	30
Belmont circuit, Belmont	Nov.	3
Charlotte, Tryon Street	"	4
Charlotte, Brevard Street	"	4
Epworth and Seversville, Epworth	"	7
Weddington circuit, Wesley Chapel	"	10 11
Waxhaw circuit, Waxhaw	"	11 12
Charlotte, Trinity	"	13
Charlotte, Dilworth	"	14

GREENSBORO DISTRICT---4th Round.

FRANK H. WOOD, D.D, P. E., Greensboro, N C

Wentworth circuit, Mt. Carmel	Oct.	6 7
Ruffin circuit Ware's Chapel	"	13 14
Reidsville station (morning)	"	14
Ramseur circuit, Franklinsville	"	20 21
Liberty circuit	"	27 28
West Randolph ct.	Nov	3 4
Pleasant Garden ct., Friday	"	9
Randolph circuit	"	10 11
High Point station (at night)	"	11
Greensboro circuit	"	17 18
Centenary (at night)	"	18

FRANKLIN DISTRICT - 4th Round

C. M. Campbell, P. E, Franklin, N. C.

Whittier circuit, Olivet	Sep.	1 2
Bryson City station	"	9 10
Bushnell circuit, Maple Springs	"	15 16
Highland circuit, Asbury	"	22 23
Andrews circuit, Andrews	"	29 30
Haysville circuit, Sweetwater	Oct.	6 7
Murphy station	"	13 14
Hiwassee circuit, Notla	"	20 21
Macon circuit Mount Zion	"	27 28
Glenville circuit, Cashiers Valley	Nov.	3 4
Robbinsville circuit, Robbinsville	"	10 11
Franklin circuit, Iotla	"	17 18
Franklin station, night	"	18

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During the last four years certain properties of mine have been insured in the Southern Stock-Mutual and Underwriters Insurance Companies, of Greensboro, N C, and I have received from them dividends amounting to $97 83, which represents the amount of money saved by insuring with these Companies I consider their Policies as perfect protection as is offered by any company.
R J. REYNOLDS.

GREENSBORO, N C, January 23, 1900

We are carrying insurance in both the Southern Stock Mutual and the Underwriters of Greensboro and are receiving dividends annually from each Company We patronize these Companies because we believe them to be safe and because they save us money.
ODELL HARDWARE COMPANY,
By J. A Odell, President
11 7 tf [Signed]

ASHEVILLE DISTRICT---4th Round.

D Atkins, P. E., Weaverville, N

North Asheville	Sept.	1 2
Bethel	"	1 2
Hot Springs ct. Paint Rock	"	8 9
Marshal ct Jewell Hill	"	15 16
Ivy, Beech Glen	"	22 23
Bald Creek ct., Bald Creek	"	29 3
Burnsville ct Shoal Creek	Oct	6 7
Swannanoa, Biltmore	"	13 14
Saluda ct Moore's Grove	"	20 21
Hendersonville	"	21 22
Cane Creek ct., Sharon	"	27 8
Old Fort ct, Bethlehem	Nov	3 4
Weaverville ct, Weaverville	"	10 11
Central	"	17 18
Haywood Street	"	17 18

MORGANTON DISTRICT 4th Round

C G Little, P E, Marion, N. C

Marion station, Marion	Aug	19
McDowell circuit, Trinity	"	25 26
Table Rock circuit, Oak Hill	Sept	1 2
East Rutherford circuit, Salem	"	8 9
Silver Creek circuit, Missionary Ridge	"	15 16
Morganton circuit, Zion	"	22 23
Forest City station Pleasant Grove	"	29 30
Henrietta station, Henrietta	Oct.	6 7
Rutherfordton circuit Centennial	"	13 14
Bakersville circuit Bakers Ile	"	20 21
Elk Park circuit, Thompson's Chapel	"	21 22
Estatoe circuit Pine Grove	"	21 22
Broad River circuit, Gray's Chapel	"	27 28
Green River circuit, Lebanon	Nov	3 4
Morganton station	"	11 12
Connelly Springs circuit	"	17 18

MOUNT AIRY DISTRICT--4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Aug	12
Stokes circuit at Rural Hall	Sept.	1 2
Sparta circuit at Shiloh	"	8 9
Healing Springs ct at Greenwood	"	15 16
Jefferson circuit at Jefferson	"	22 23
Boone circuit at Blackburn's Chapel	"	29 30
Watauga circuit at Union	Oct	6 7
Creston circuit at Creston	"	13 14
Elkin station	"	20 21
Wilkesboro circuit at Wilkesboro	"	27 28
North Wilkesboro ct at N. Wilkesboro	Nov.	3 4
East Bend circuit at Prospect	"	10 11
Rockford circuit at Siloam	"	11 12
Mt. Airy circuit at Oak Grove	"	17 18
Pilot Mountain circuit at Ebenezer	"	18 19

WINSTON DISTRICT. 4th Round.

P. J. CARRAWAY, P. E., Greensboro, N. C.

Kernersville circuit, Zion	Sep.	29 30
Thomasville station, night	"	30
Madison circuit Bethesda	Oct	6 7
Mocksville circuit, Hardison	"	13 14
Mocksville station night	"	14
Winston circuit, Sharon	"	20 21
Forsythe circuit Lewisville, p. m.	"	20
Winston, Burkhead, night	"	21
Farmington circuit. Bethlehem	"	27 28
Walkertown station Bethlehem	Nov.	2
Winston, Centenary	"	4
Winston, Grace Church, night	"	4
Davidson circuit, Mt Olivet	"	10 11
Lanbury circuit, Davis Chapel	"	15
Summerfield circuit, Stokesdale	"	16
Jamestown circuit, Muir's Chapel	"	17 18

STATESVILLE DIST.—4th Round.

J. E. THOMPSON, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf	Sept	1 2
Iredell circuit, Snow Creek	"	8 9
Turnersburg circuit, Turnersburg	"	9 10
Mooresville circuit, McKendree	"	15 16
Mount Zion station	"	16 17
Taylorsville circuit, Rocky Spring	"	22 23
Stony Point circuit, Stony Point	"	29 30
Statesville station	Sep 30 Oct	1
West End	Sep 30	1
Hickory station	"	6 7
Troutman circuit, Vanderberg	"	13 14
Mooresville station	"	14 15
Newton circuit, Friendship	"	20 21
Maiden circuit, Maiden	"	21 22
Lenoir circuit Littlejohns	"	27 28
Lenoir station	"	28 29
Catawba circuit, Bethlehem	Nov	3 4
Caldwell circuit, Grace	"	10 11
Granite Falls station	"	11 12
Statesville circuit, Salem	"	17 18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P E., Salisbury, N C

Salisbury ct., Tabor	Sep.	1 2
Salisbury, Main St	"	2
Concord ct, Center	"	8 9
Concord Epworth	"	9
Concord, Central	"	15 16
Concord Forest Hill	"	15 16
China Grove ct., Bethpage	"	22 23
Lexington station	"	29 30
Gold Hill circuit, Liberty	Oct.	6 7
Ninwood ct, Wesley Chapel	"	13 14
Norwood circuit	"	20 21
Salem circuit, Salem	"	27 28
Ybemarle ct Bethel	Nov.	3 4
Ybemarle station	"	3 4
Mount Pleasant circuit	"	10 11
Salisbury, Church St	"	17 18
East Salisbury station	"	17 18
Spencer station	"	17 18

SHELBY DISTRICT 4th Round.

W. R. Ware, P E, Shelby, N C.

King's Mountain & Elbethel, Elbethel	Sept	1 2
Shelby circuit Sharon	"	8 9
Shelby station	"	9 10
Cherryville circuit, Pleasant Grove	"	15 16
Lincolnton circuit, McKendree	"	22 23
Polkville circuit, Clover Hill	"	29 30
Stanly Creek circuit, Dallas	Oct	6 7
McAdensville station	"	13 14
N Cleveland circuit, Casar	"	20 21
Lowesville circuit, Moore's Chapel	"	27 28
Mountain Island	"	28 29
Rock Springs circuit, Rehoboth	Nov	3 4
South Fork circuit	"	10 11
Lowesville circuit	"	17 18

WAYNESVILLE DIST--4th Round

F. L. TOWNSEND, P. E., Canton N. C

Clyde circuit, Long's Chapel	Sept.	1 2
French Broad circuit, River View	"	8 9
Hills River circuit Shaw's Creek	"	15 16
Transylvania ct East Fork	"	22 23
Brevard station, Brevard	"	29 30
Spring Creek circuit	Oct	6 7
Leicester circuit, Camp Academy	"	13 14
Sulphur Springs circuit	"	20 21
Haywood circuit	"	27 28
West Haywood circuit	Nov.	3 4
Waynesville station	"	10 11
Canton circuit, Canton	"	17 18

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

A Word From the Coresponding Secretary

These early November days remind us that the third quarter is drawing to a close. During the summer months few societies did more than hold together and pay dues in part. In response to the circular letter sent to each auxiliary in September, we know that some have tried to rally their forces, and have gone earnest ly to work. We trust that this is the case with all. We beg that no corresponding secretary fail to send her report to her district secretary by December 1st. We are all looking anxiously to these re ports, hoping they will tell of great things accomplished.

THE FOREIGN FIELD

After a long season of suspense and anxiety the good news comes that the prospects in China are more favorable. Clopton, Trinity and McTyeire are open with indications of increased prosperity. Our missionaries who took refuge in Ja pan have returned and are at work in Shanghai, not being able as yet to go into the interior. It is great cause for rejoicing and gratitude that while other Boards have suffered the loss of property none of ours has been destroyed, and that work may be resumed without the delay and embarrassment of rebuilding. In a recent letter Dr. Allen writes that peace negotiations are about to begin, and that the restoration of peace is promised on the basis of liberal, progressive government. He says: "There never was anythifig like it in the history of missions and would that I could multiply myself a hundred fold to meet the demands of the occasion. The only way possible, that I see, whereby the church, our church, may do its duty at this ho ir, and in some sense commensurately with the opportunity, is to stand by its pro jected enterprises." Would that the church might meet this unparalleled opportunity with a thousand Young J. Allens and a thousand Lochie Rankins! Not only from China but from every mission station the call comes for more laborers to enter and reap the fields white unto the harvest.

WHAT IS THE MATTER?

To keep pace at all with the growth of the foreign work we must be constantly growing at home by organizing new societies and adding new members. Since our Annual Meeting only one auxiliary and two Light Bearer bands have been organized, and the second quarter's report indicates a falling off rather than an increase in membership. Would that we might multiply by eleven the one secretary who has held a district meeting! We have just read that in the North Georgia Conference Society a profitable meeting has been held during the summer in every district. We no longer wonder how it is that North Georgia stands always in the lead. These are not pleasant facts; we state them only in the hope that they may prove a stimulus to slackened interest and dormant energies.

There are still copies of our minutes on hand, also a few Laura Haygood leaflets which we shall be glad to send to any applicant. We have also ten copies of the corresponding secretary's book just issued by the Board. We commend this book and will send it on application. The price is 12 cts.

A letter recently received from dear sister S S Park, Cor. Sec. of the Texas Conference, makes us realize as never before how highly favored we are as a Conference Society. Briefly she dwells on her own terrible losses, her daughter-in-law and two grand daughters, her home and all that she possessed, bearing these overwhelming afflictions with beautiful acquiescence in the divine will; it is her missionary work that is on her heart. "South Texas," she says, "is almost ruined. In the Houston District, in which I lived, fourteen churches were destroyed and eleven badly wrecked. I know of five officers of different societies in Galveston that were swept away. I am doing my best to bring the ragged edges together, to put some heart in them but I don't know what will be the result. God put it in the heart of one sister to give me $40.00 on our Pledge. God bless her all the time. May you be successful in your work and make up for some that the Texas Conference will fall short in." May a new sense of God's abounding mercies quicken us to deeper consecration and larger service.

THE WEEK OF PRAYER.

The Week of Prayer embraces Thanksgiving Day, Nov. 29. We scarcely need urge its observance as all must see that its results mean more to us than usual this year. We need to get very close to God, so close as to lay hold on His Almighty power that He may accomplish through us the great plans He has put into our hearts to project for His cause. Let us wait before Him daily in deep humility and a burning desire to renew our spiritual strength and to receive a special anointing for the service we would render. A program for each day has been prepared by the editor of leaflets, though they will need to be adapted to varying conditions. Arrangements should be made early in the month and a Thank-offering envelope put in each member's hand. This offering, as we know, goes to the Pledge, as do our mite box offerings and life-memberships. This pledge, next to our dues, should be first in our thought, for, as we all understand, if it should fall short, the general work must suffer.

Miss Howell writes that she is enjoying the life and work of the Training School. She seems highly appreciative of the privilege of being there and very grateful to the good women whose generosity makes it possible. We find that her expenses will be greater than we at first calculated. We hope no one will fail to contribute her share to the Missionary Candidate Fund—indeed that that those who are able will give more than the twenty cents asked of each member. The Conference expense fund, too, should not be neglected. Every bit of the twenty-five cents from every member is badly needed.

THE TWENTIETH CENTURY THANK OFFERING.

Every mission field is looking with hope to the day when the Twentieth Century Thank Offering shall no longer be a mere wish and intention in the hearts and minds of the home workers, but when the money itself shall be placed in the hands of those eager to put it where there is such urgent need, and where it will so greatly facilitate the expansion of the work. The Laura Haygood Home and School will be begun just as soon as the stock is taken and paid for. In Corea, the work at Song-do is restricted for lack of the new school promised. The site for the Mary Keener School in Mexico City has been purchased but this is but a beginning. We are paying high rents in Havanna, Cuba, and will have to do so until the Eliza Bowman School is established, while the demand for the Isabella Hendrix School in Brazil is equally urgent. Surely not one cent of the $100,000 pledged will be held back when the Master so clearly says to each one of us, "Help to carry forward the conquests of my kingdom by building these schools to the honor and glory of my name."

THE LAURA HAYGOOD HOME AND SCHOOL.

Whenever we think of it, and we do think and pray about it daily, there is a little ache in our inmost soul at the very thought of failure to secure our 300 shares in this school. At our annual meeting a deep sense of obligation, strong faith in God and confidence in the love and loyalty of our individual membership inspired this great undertaking. Our faith and confidence abide. But the time for seed-sowing is well-nigh past; what shall the harvest be? We often wonder what has become of the 2,000 Laura Haygood leaflets scattered among our societies. Has each one been read and passed on to some one else with a prayer? We wonder if there are many who say, "I must have a share at any cost." We wonder, too, if there are any who say, "I have already done my whole duty," forgetting that it is when we go out of our way and do more than our duty that we have the sweetest peace and the Master's highest approval.

Some encouraging things have come to our ear. One good woman said to another recently, "Why don't you paint that gloomy looking house of yours?" "Ah," she replied, "how can I afford to paint my own house when the Laura Haygood Memorial is unbuilt?" Said our "Saint Courageous" not long ago, "I have paid my ten dollars to the Twentieth Century Fund, but I shall continue to work and sacrifice till I have a share in the Laura Haygood School." A sister who has a zeal for Chrysanthemums, has two hundred plants this year. She charges five cents to see them, and has promised the proceeds to the Memorial. Another came the other day and asked for six more leaflets as she had that many parties in view whom she hoped to reach through them. Ah, if we could only know that there were 1200 such "faithful," courageous, self-sacrificing workers, there would be no doubt about our coming up to the close of the year rejoicing, bringing our sheaves with us. Shall we do it?

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

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Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. W. A. GRIFFITH.
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed. N D. COLEMAN
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBHARD.
No. 1515 Jefferson St., Louisville, Ky.

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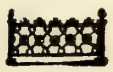
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Moore County: "I have been reading and am profited by your letters, and want to ask a few questions 1. Have you discovered a remedy for the disease which is working on the cabbage? It begins on the root or shank. The leaves turn yellow on the affected side and the plant dies. If you know of a remedy, please let us have it through the paper. 2. Why will watermelons not grow and do as well on the same piece of land the second year as they will the first? What properties of the soil are exhausted and what will supply the loss? I have been raising melons quite extensively for market, and having to change my field every year I soon run over my entire farm if I cannot raise them on the same ground but once." I am sorry to say that we know of no preventive or cure for the disease known as yellow side, which is doing so much damage to the cabbages in the eastern part of the state. The Department at Washington is helping us study the matter, and sent a man here the past summer. We have found that the disease is caused by a fungus, one of the Fusariums similar to the Fusarium which causes the cotton wilt in some places and the watermelon wilt too. The only thing we can suggest is a rotation of crops and not to grow cabbages twice in succession on the same land, and to use lime on the land before planting the cabbages. Your second question shows how the old planting idea still adheres to our people. Why should you want to grow watermelons or any other crop twice in succession on the same land? You should sow peas among your melons and thus get the land in shape for some other crops while helping the melons. Melons do not refuse to grow on the land because of an exhaustion of food, but because the soil gets infested with the germs of the fungus disease we have just been writing about. You need a rotation of crops and improving crops between sale crops in trucking just as well as you need them in general farming, and the fact that melons do not succeed twice in succession on the same ground does not mean that they will not succeed there again if the ground is worked in rotation of crops and the melons come back on it when the soil is clear of disease and ready to grow them again. But the old habit of having a piece of land we call melon land or cabbage land or cotton land still sticks with many of our farmers, or rather with many men who are working the soil and imagine they are farmers. You say I have helped you by these letters. Then let me help you further to understand that rotation in cropping is one of the first principles in agricultural advancement, and the man who keeps a piece of land for a certain crop year after year is simply planting, but not farming.

From Wake county: "How late can Crimson clover be sown, when the main object is to improve the soil? Would it pay to sow this clover now or later (letter dated Oct. 18) on sandy and rather poor upland that has been turned out for two or three years after long cultivation? How much and what kind of fertilizers should be used? When could the clover be mowed, in time for a crop of sweet potatoes? I have just come into possession of about three acres of land such as I have described, and am anxious to do what I can to improve it at once." The present fall has been a bad one for the sowing of crimson clover. As a rule we do not think it does well sown after the last of September. But the continuous dry weather has prevented any sowing at the right time. If the winter should be a normally mild one it might do to sow it yet, but it would be in the nature of experiment. I think the best thing you can now do will be to sow Rye and Hairy Vetch on the land. The Vetch is inclined to tumble about and the rye will help keep it up. It will come off in full time for setting sweet potatoes and will make a good preparation for the crop, for the potatoes need not be set before May, and the hay should come off in April. I have a piece of land sown in this way which I expect to plant in sweet potatoes in the spring. Though the legumes do not need nitrogen particularly, it will be better for the rye at least to use a little cotton seed meal in the fertilizer, and a mixture of 250 pounds of acid phosphate, 100 pounds of cotton seed meal and 50 pounds of muriate of potash per acre will give you a good hay crop and a fine preparation for the potatoes.

From Pender county: "Is fish scraps a good fertilizer for strawberries, or had I better mix it with cotton seed meal and potash." Fish scrap is a good source for nitrogen, but you need a complete fertilizer for strawberries. I have never used fish scrap on them, and not knowing its effect I would prefer to use cotton seed meal as the source for nitrogen. The meal has also some phosphoric acid and potash in it. But to make a complete fertilizer for strawberries I would mix 900 lbs. cotton seed meal and 300 lbs. muriate of potash. I would prefer the high grade sulphate of potash for the berries, but it is more expensive and harder to get, and so far as appearance and carrying qualities are concerned the muriate will do as well, though where flavor and sweetness is the object the sulphate is best. Of the above formula you can use as large a portion as you choose up to 1000 lbs. or more per acre.

From Buncombe county: "What is the best time to set an orchard here, of apples, peaches, plums and grapes? Would it be best to dig a hole and fill up with good dirt or use commercial fertilizers? If you can give me some hints as to the best varieties to plant I will appreciate it." In this section of the state the fall up to Christmas is the only true time to set out fruit trees, but in your colder section it may be better to defer the peaches and plums till spring. But the apples should go in this fall. You can get all the trees and vines this fall and heel in the peaches, plums and grapes in a sheltered place till spring so as to have them ready to plant in the first opening of spring weather. This is done by laying them with their roots in a trench and the tops inclined at an angle of 45 degrees and bank the earth well over the roots. Put them in a dry and well drained sheltered spot. Of apples I would suggest Winesap, York Imperial, McCuller's winter, Fall Pippin, Grimes Golden, and for early use Harvest, Red June and Red Astrakan. Of peaches, Early Tillotson, Early York, Mountain Rose, Reeves Favorite, Oldmixon Free, Lady Ingold, Elberta and Smock. Plums, Abundance, Wild Goose, Red June. Of Grapes, Diamond, Concord, Niagara, Perkins, Delaware, Lutie. Never put any manure or fertilizer about the roots of a tree or vine. Do not make a hole any deeper than the land is plowed, for if dug deeper into the hard subsoil it will be simply a reservoir for water to rot the roots Simply put the top soil in the bottom of the hole and work it in well among the roots and then ram it as tight as though setting a post Never pour water into the hole about the roots, for this will cause the earth to shrink in drying and form cracks to let the dry air to the roots. A good ramming of soil moderately dry is the best. Then in the spring after the trees have started you can apply whatever fertilizers or manure you wish on top the soil. Always remember in manuring a tree that the feeding roots will be found out a little ahead of the top branches, and the space between the spread of the tops is the place to manure and cultivate.

From Anson county: "About four months ago I had a calf 12 months old which had a swelling under the throat extending to the chin. It lingered eight or ten weeks and finally I had it killed. Since then two calves about 8 month old are affected in the same way, and one of my neighbors has a milch cow in the same way. Please name the disease and the remedy?' Your calves doubtless have Actinomycosis or Lumpy Jaw. The inflammation is frequently caused by getting sharp beards of wheat or rye or barley in the throat. The disease is curable in its early stages. Some think it may become contagious, but such is not the opinion of most veterinarians. But if I had an animal affected, and I have had them, I would isolate her from others as a safeguard This disease may obtain entrance by its germs during the shedding of the milk teeth. Iodide of potash is the remedy commonly considered a specific for this disease. Average sized cattle are given 2 drams of the drug daily for two weeks dissolved in half a pint of water. As soon as there is a tendency to weeping about the eyes and an increase of the urine, stop the drug for a few days. The best thing is to seek the advice of a competent Veterinarian. If the disease has gone far it will be best to slaughter the animal, and the rest of the flesh will be good food if the disease has not become general.

From Mecklenburg county: "I am thinking of sowing my cotton land in rye and turn it next spring for manure. Will it pay me or not?" Here is the same old story. Cotton land. Is the land not good for anything but cotton? Could you not grow more cotton if you farmed that land in a regular rotation of crops and let it be corn land, wheat land, pea land or any crop land at times? Of course it will pay you to have something green on the land all winter to prevent the leaching away of fertility; but it will pay you still better to turn the rye under and sow the land in peas next summer and give the peas a liberal dressing of acid phosphate and potash, and get a good crop of hay to feed stock and make manure; and then you can get a better crop of cotton or corn or anything else on the land. It certainly does not pay to leave cotton land or any other land bare in winter, for it will lose fertility faster than in the cropping in summer. Always have some green crop on it in winter. Rye is better than nothing, but clover or vetch or burr clover would be better.

From Rockingham county: "I have been reading your letters with profit, and they would be of great benefit to the farmers, but I am sorry to say that most of them think they know it all, and go along in the old ruts But there is some improvement in this section. I see you advocate rotation in crops. I have some land which I have sown in wheat and clover for 15 to 20 years Sometimes it is in clover one year and sometimes two. I average 20 bushels of wheat per acre by using 200 lbs. of acid phosphate. But it does not make clover as it did. Will it help the land to work it in corn?" There is no doubt that the continual growing of clover has gotten the soil into an acid condition, and antagonistic to the microbes that help the clover. Better plow the land next spring for corn and just before planting give it a dressing of 15 bushels of freshly water-slaked lime per acre, and after the corn return to the wheat and you will find you can grow clover again. Then make a three year rotation of corn, wheat and clover and every time the land comes in clover give the clover the second spring a light dressing of lime. You will get more wheat, more clover and more corn. Some letters must go over as I have exceeded my limit

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SOUTHBOUND.

		No. 403.	No. 41.
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 06 a m
Lv. Portsmouth,	S. A. L.	*8 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
ar. Monroe,	S. A. L.	*5 52 a m	*9 12 p m
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L.	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*3 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 02 a m	*9 00 a m
Ar. Raleigh	3 03 a m	11 1a a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

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H. W. B. Glover, Traffic Manager.
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General Offices, Portsmouth, Va

MARRIAGES.

ELAM—CARTER —At the residence of Rev. W. S. Hales, Reidsville, N. C., Sept. 25, 1900, Mr Claude M. Elam and Miss Katie Carter, both of Greensboro, N C , were united in marriage, Rev. E. J. Poe officiating.

HALL—MAYO.—By the same, Sept. 30th, in Reidsville, Mr Lyndon T. Hall and Miss Annie J. Mayo, both of Greensboro, N. C., were united in matrimony.

PEEBLES—HUNT.—At the residence of the bride's father Oct. 18th, Miss Bessie, daughter of Capt. N. A. Peebles, of Davie county, and Mr. John C. Hunt, of Lexington, N. C., were united in matrimony, Rev. M. H Vestal officiating.

HIPPS—SMATHERS.—At the bride's father, in Canton, N. C., on the 3rd of October, 1000, Mr R E Hipps to Miss Sallie Smathers, Rev. F L Townsend officiating.

OUR DEAD.

COLTRANE — Wyatt L Coltrane, aged 22 years, died at his father's, J. L. Coltrane, near Ebenezer church, on the 28th day of Oct 1900 He was converted and joined the church when about 14 years old, and lived a consistent Christian life until the day of his death. He was greatly loved by relatives and friends. A large concourse of people attended his burial services. He will be missed in church and Sunday-school. His parents and little brother are sorely grieved and will miss him in the home. But it is comforting to them to know that he was a good boy and that he left dying testimony that he was going to rest. May the grace of God sustain them in this trying hour.

JNO M PRICE.

HUBBARD.—George W. Hubbard, son of D. N. and Mary E. Hubbard, died on the 24th of Oct., 1900, in the twentieth year of his age, just as he was blooming into manhood.

He was received into the Mt Pleasant Methodist church by Bro. W. S Hales on the 7th of August, 1896, and was buried there in the presence of a large congregation, many of whom showed their sympathy and love by literally covering his grave with flowers. His funeral was preached by his pastor from Isaiah 40: 1, "Comfort ye, comfort ye my people, saith your God."

R S WEBB.

KNIGHTEN. — Fred A Knighten, the infant son of Jas. W. and Belle M. Knighten, was born June 19th, 1899, and died July 23rd, 1900, aged 1 year, 1 month and 4 days. This was the second, and only child that had been taken from them, and it was a very sore bereavement, but they have both gone to Him who said, "Suffer the children to come unto me, for of such is the kingdom of heaven." May the Lord bless the bereaved parents and enable them to realize that while their children cannot return to them, that they may go to them.

G. W. CRUTCHFIELD.

MERRELL —Lanie Emerline, an infant daughter of S. A. and M E. Merrell, was born in Transylvania county, N. C., Feb. 23rd, 1899, and died July 9, 1900, at Spartanburg, S. C., and was laid to rest in the old Shaws Creek graveyard July the 11th. Little Lanie was the first and only child of this young couple. She was unusually bright, and her father and mother were indeed proud of her. But when the call came for her, they had to give her up, to Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Oh! may the parents, grand parents, and all the sorrowing ones have that child like fitness for death and heaven when the death angel calls for them If so, they will see little Lanie in the "sweet by and by," where she will have lost none of her sweetness, but will shine with angel brightness

J A SRONCE, P. C.

Mills River, N C., Oct 3, 1900

ROZZELLE—Mrs Elizabeth Rozzelle, nee Kistler, was born in Lincolnton, N C , March the 2nd, 1824, and died at her home, Rozzelle's Ferry, Mecklenburg county, N. C., August 24th, 1900

On the 19th day of December, 1839, she was happily married to Richard A. Rozzelle, and to them were born ten children, five of whom preceded her to the spirit land, the others mourn the loss of a devoted and fond mother.

When quite young sister Rozzelle professed religion and joined the Methodist church, and lived in its communion a beautiful and consistent Christian life until summoned to join the church triumphant

At the ferry on the Catawba, kept by this elect lady and her husband, many a preacher has been put across the river free of charge to bear his gospel message to his congregation assembling on the other side. When she came down to the mystic river of death, she was ready, and found the ferryman waiting to carry her over to that land "where congregations ne'er break up and Sabbaths have no end" It was the pleasure of this writer to visit sister Rozzelle during the past summer in her last illness. She was patient and resigned. River Bend church has lost one of its most faithful members, but we believe heaven has gained a blood washed saint.

Sister Rozzelle's father was sheriff of Lincoln county for a number of years, and her brother, Rev. Paul F. Kistler, is an honored member of the South Carolina Conference.

May the remaining children, the 39 grand children, brother and kindred, cherish the sacred memory of the departed, emulate her Christian character, trust in her Savior and meet her in heaven.

W. R. WARE.

Resolutions of Respect.

Whereas, It hath pleased our heavenly Father, in his unerring providence, to remove from our church and official board of stewards of the Maiden circuit, Statesville District, Western North Carolina Conference, our esteemed friend and devoted brother, W. P. Mauney; therefore, be it

Resolved 1st. That while we deeply mourn the loss of our brother and coworker in the Master's vineyard, we bow in humble submission to the will of Him who doeth all things well, and pray our heavenly Father that we may emulate his noble Christian example, and like him, when we are called away, may be found at our post.

Resolved 2nd That a copy of these resolutions be spread upon our quarterly conference minutes, a copy be sent to the North Carolina Christian Advocate, a copy sent to the Newton Enterprise, also a copy be sent to the bereaved family. Signed:

J. W Ingle, P. C ,
G P Drun,
D C K Wilkinson,
T. J Drun,
J M. Ballard,
A. B. Murry.

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It is bad for your digestion, as every sufferer from chills and fever knows.

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sep 19 tf



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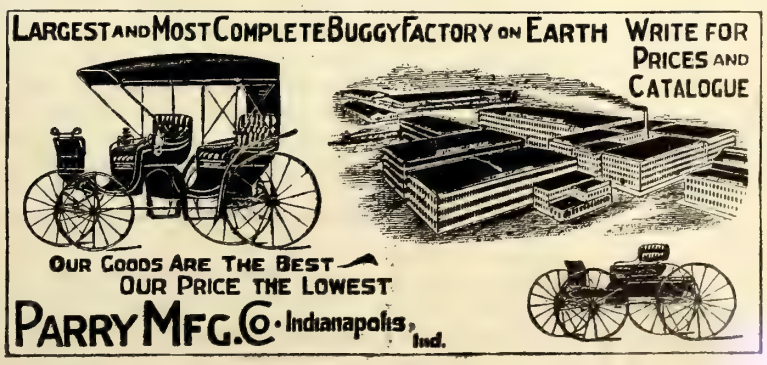
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NEWS OF THE WEEK.

Wednesday, Oct. 31 —Alvord the defaulter will be turned over to the United States authorities———The Lipton corner on pork in Chicago runs that commody up to $20 a barrel———Lord Landsdowne's appointment as foreign minister causes great dissatisfaction in England ——— Chairman Jones says democrats on election day will see to it that no frauds are perpetuated ——The French courts appoint George Gould trustee of the estate of his sister, the countess of Castellane———The union of the Free and the United Presbyterian churches of Scotland has been consummated———Eight steamships cleared from New Orleans yesterday, with 81,-688 bales of cotton and other cargo; one vessel carried 26 000 bales of cotton—— The president, the assistant manager, and an employe of The Wall Street Press are held in bail on the charge of blackmailing C. W. Morgan, a stock broker ——Mr. Bryan, by letter, answers the two questions put to him by the Republican Club of Princeton, one as to enforcing the financial laws and the other as to the North Carolina constitutional amendment———No bodies have yet been found in the ruins of Tarrant & Co's building, and on account of the intense heat of the explosion and fire it is thought none will be found; what were supposed to be parts of bodies turned out to be lumps of gumarabic and rubber.

Thursday, Nov. 1.—Mr. Rockhill is appointed as consul to Minister Conger in the Chinese negotiations———Roosevelt tries to get around the harsh criticisms of Quakers in his "Life of Thomas H. Benton"———Col. A. B. Andrews celebrates the twenty fifth anniversary of his connection with the Southern railway———At Ocala, Fla., a juror in a capital case mysteriously disappears after the case has been given to the jury ———What were supposed to be earthquake shocks at Jacksonville, proved to be blasting on St. John's river———J. S. Carr spoke at Winston last night; the audience was so large the meeting had to be held out doors———The Alamance cotton mills notify the union operatives that they must vacate the companies' dwelling houses in ten days———Jones, the valet of the late W. M. Rice, makes a confession, indirectly charging Patrick with the poisoning of Mr. Rice ——A speech of Senator Hawley, republican, of Connecticut, shows that Bryan is right in saying republicans want a large standing army, to quarter soldiers near large cities for use in strikes———The freight rates in the south as given in the new classification schedule will be tested in the courts by the New York Merchant's Association.

Friday, Nov 2nd —Ex-Mayor Strong, of New York, dies suddenly———A man convicted in Maryland of manslaughter is fined $500 ———The Boers revival of hostilities is more serious than at first supposed———The state supreme court will not call Seventh district appeals until Wednesday———Fort Wayne, Ind., gives Stevenson the greatest ovation ever seen in that city———A United States district judge in Hawaii decides that the constitution does not follow the flag———The bank defaulter, Alvord, is discharged by the magistrate and immediately arrested by a federal marshal ———Mrs Mackey, wife of Judge Mackey, of South Carolina, has again been put in an insane asylum in Washington———Roosevelt in his campaign tour just closed breaks the record of all previous candidates for president or vice president ———The sheriff of Alamance county is serving notice on union mill operatives that they must vacate mill company houses———In some districts in New York, on account of the heavy registration, additional election booths have to be erected———Assistant District Attorney Osborne thinks there are others besides Patrick and Jones in the conspiracy to get the Rice money——— Among the people reported as missing since the Tarrant fire in New York is a clerk of the firm who the police think is in hiding———The grand jury at Paterson, N. J., find true billss against the four men for the murder of Jennie Bosschieter and for criminal assault——— The second assistant postmaster general makes his annual report showing the cost of the mail service and increase in mail matter———The Gould estate has nearly doubled since the death of Jay Gould. The family will pay off the debts of Count Castellane, ammounting to $4,-700,000———The provincial judge, the military commandant and two other officers at Pao Ting have been condemned to death on account of outrages to missionaries.

Saturday, Nov. 3rd—William J. Bryan closes his campaign today———The State Treasurer sues Wake county for $5,573. Judge Robinson decided against the State. The latter took a non-suit and appealed———In Elberton, Va., an altercation takes place between James E. Hammond and D. J. Wall, brothers-in-law, in which the latter was killed, the two wives being the sole witnesses——— The weekly statement of averages of the associated banks shows: Loans $792,-330,300, decreases $1,054,300; deposits $841,775,200, decreases $1,616,300; circulation $30,717,800, increased $157,800; legal tenders $58 351,100, increased $405,100; specie $158,043,100, decreases $890,600; total reserve $216,394,200, decreases $485,500; reserve required $210,-445,800, decreased $404,075; surplus reserved $5,950,400, decreased $81,425 ———The state department today sent to the Emperor of Japan, through United States Minister Buck at Tokio, a message of congratulation upon the occasion of that ruler's 49th birthday anniversary. The event was observed with appropriate ceremonies at the Japanese legation in Washington, D. C.

Diamonds..

GOLD WATCHES, . . .
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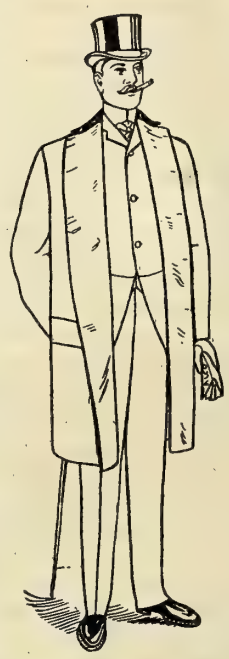
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., NOVEMBER 14, 1900. VOL. XLV., NO. 46.

SELF-MASTERY.

By thine own soul's law learn to live
And if men thwart thee take no heed,
And if men hate thee have no care;
Sing thou thy song, and do thy deed,
Hope thou thy hope, and pray thy prayer,
And claim no crown they will not give,
Nor bays they grudge thee for thy hair.

Keep thou thy soul-sworn steadfast oath,
And to thy heart be true thy heart;
What thy soul teaches learn to know,
And play out thine appointed part;
And thou shalt reap and thou shalt sow,
Nor help nor hindered in thy growth,
To thy full statue thou shalt grow.

Fix in the future's goal thy face,
And let thy feet be lured to stray
Nowhither, but be swift to run,
And nowhere tarry by the way,
Until at last the end is won,
And thou mayst look back from thy place.
And see thy long day's journey done.

—Pakenham Beatty.

ONLY six more weeks till the close of the nineteenth century; only six more weeks to make preparation for the twentieth. Shall its dawn find us ready to enter upon it with a clean conscience and a steadfast purpose towards higher thinking, truer living and nobler service for God?

LONGFELLOW once gave to a young friend this advice as to how to be happy: "See some good picture—in nature, if possible, or on canvass—hear a page of the best music, or read a great poem every day. You will always find a free half hour for one or the other, and at the end of the year your mind will shine with such an accumulation of jewels as will astonish even yourself." To this good counsel another with greater wisdom adds: "Take into your heart every day some cheering word of God. Listen to some heavenly song of hope and joy. Let your eye dwell upon some beautiful vision of divine love. Thus your very soul will become a fountain of light and joy, and gladness will become more and more the dominant mood of your life."

SO MANY references are made to the widow's mite entirely out of keeping with the true spirit of that gift, it is refreshing to read the following incident given in the Christian Life of London:

"An old lady, humbly dressed, came to the Mansion House, and patiently waited until the officials had time to grant her an interview. 'What do you want?' she was asked. 'I want,' said the lady, 'to contribute my humble mite to my poor suffering brethren in India.' And she handed in a small packet, was thanked, and withdrew. The secretary to the lord mayor thought it enclosed a few shillings carefully wrapped up—as is often done—and he threw the packet across the table to his assistants. They opened it, and saw a scroll of paper with the following text: 'Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me.' This scroll accompanied notes to the value of £1,000. The secretary was thunderstruck at this munificence from a timid, modest, humble woman, who would not give her name. He reported it to the lord mayor, and men were immediately sent after the unknown donor. But the lady had disappeared as mysteriously as she came."

IT WOULD doubtless be very beneficial if preachers could occasionally look at the pulpit from the standpoint of the pew. A minister to whom an illness of a year gave this opportunity, on being asked how he liked a certain Dr. ———, whom he had been to hear, replied: "Oh, don't ask me! He bored me dreadfully. Why, it was only words, words—no fresh ideas, no stimulating thought, just platitudes strung together, and emphasized by gestures. The people listened so wearily! And I wondered—oh, how I did wonder—if I ever was such a bore when I was preaching."

THERE are few churches that do not have to deplore the fact that the evening service is poorly attended An exchange tells now a certain church worked to remedy it with fine results The same kind of work would certainly bring about the same results in any church:

The evening services in a certain parish was poorly attended. People thought they could not come out.

The vestrymen talked the matter over. Their talk resulted in a pledge to each other that they would never absent themselves willingly from the evening service, and they would urge every one they saw to plan for a second attendance.

The parents talked it over. They found that their children were not in the habit of spending their evenings religiously or profitably, and they determined to set them the example of an earnest devotion to spiritual concerns. They began going

The young men talked it over. They concluded that it was their duty to attend services, and to bring at least one young man apiece with them.

The young ladies talked it over. They thought that if they could go to a concert or a party at night, it could not do them any harm to be at church after sunset. They decided that they would all go regularly, and each take a young friend with them.

The minister did not know what to make of it. He began to flatter himself that he was a latent Spurgeon. The attendance was increasing every week. Strangers, seeing the direction of the crowd, followed. It became the most popular church in the city.

IT WAS a most impressive scene, and one to make glad the heart of every Christian present, when, on a recent Sunday morning in West Market Street Church, Greensboro, eighteen young people ranging from eight to eighteen years, came forward and stood around the altar to be received as members of that church. We are more and more convinced that while it is a great thing to win a soul far gone in sin from the powers of darkness. the result of revival efforts most potent for present and future good is this bringing of the children of the church to take the decisive step of definitely giving their hearts to God and connecting themselves with His church. For many reasons this is true. It is much easier for them to do this at an early age than it will ever be again. They are then very impressible, they yield readily to the influence of the Holy Spirit and are naturally full of the simple faith essential to salvation; the older they grow the harder it is to win them. Again, if possible, they should never be allowed to fall under the power and hurt of sin, so that the long life before them may be given to the service of God and the development of Christian character, even unto perfection. Again, they need the nurture, the means of grace, the restraining power, the fertilizing, stimulating instruction and influence which the church can and will supply if she knows and does her duty.

The danger point, however, lies right here. It is a sad fact to admit, but the church more often than otherwise fails to recognize and do her duty. After a child or youth has joined the church, comes the most critical period of life. Upon the start they make depends largely their future spiritual welfare and growth, and for this start older members are in a measure responsible. Every one should at least give to them that warmth of recognition and welcome, that frequent expression of sympathy and kindly interest that will draw them close to the great throbbing heart of the church. But special responsibility rests upon the Sunday-school teacher, the pastor, and, above all, the parents. From all these sources they should be made to understand that joining the church is but the definite beginning of the new life, the first step in a course that is ever to be onward and upward; hence they must diligently study the Bible, they must watch and pray, attend faithfully upon church services, try to do something for God's cause, and cultivate in daily life the Christian graces and virtues.

Even pious Christian parents talk too little with their children about Christian experience. These children think, but they often have queer and erroneous ideas about religion A little fellow of our acquaintance, whose mother made it her duty to read and talk to him a little while daily, astonished her one morning by gravely remarking, "Mother, you needn't take the trouble to teach me any more, I've done learned how to be good now" A Sunday-school pupil of fourteen years, the son of a preacher and a godly mother, recently told his teacher with all the seriousness of deep conviction, in response to questioning on the subject, that he did not believe that God answered prayer now, that he believed he did answer the prayers in the Bible, but He didn't answer prayers now.

In every Christian home religion should be a frequent, natural, easy topic of conversation. On this, the subject of most vital importance to the child's present and eternal well-being, no wrong views should be allowed to take hold, and certainly the child should be made to profit, as far as possible, by the knowledge and experience of both father and mother. When the home, the Sunday-school, and the church shall fully measure up to their duty to the lambs of the flock, then may we expect the church of the future to be made up of strong, stalwart, spiritual, aggressive Christian men and women.

AS WE look into our own lives and those of many professing Christians we are obliged to confess that they reflect little credit upon ourselves and less upon Him whose power is pledged to us for the asking and the using. We find this bit of stimulating thought in the Christian Endeavor World and pass it on:

"It is not the life we live, but the life we give, that enriches the world. The life that just barely lives can hardly be counted an asset in the church, any more than hospital patients could be counted an asset in citizenship.

Jesus does not want us to live for Him in our "poor, weak way," as we sometimes put it. He does not mean that we shall go limping, and stumbling, and gasping, and apologizing through life. He wants us to live in His strong, masterful way. He means us to be overcomers, and He is ready to pour into us the overcoming power.

A river is called a river when its dry bottom is a witness of its impotence. But the river is really the river when it has more than enough water to hide the stones; when it is bank-full, watering and fertilizing the valley and carrying the commerce of the land.

Lord, make us full rivers for Thee. Help us to do more than course our way feebly on; to have an overflow of conviction, of enthusiasm, of righteous purposes that will help others as we pass."

CONTRIBUTIONS.

The Fate of the Tree.

BY REV. HUGH MACMILLAN, D D , LL.D

There has been a terrible storm lately in this romantic locality, where I am spending my holidays The pine and fir trees on all the heights have been laid low, and their trunks strew the ground, with large masses of soil adhering to their upturned roots. They all lie in one uniform direction, and indicate that the wind that destroyed them came from from the northeast. This is a most unusual quarter for such a storm in this neighborhood; and as it was contrary to the direction of the prevailing wind, which is from the southwest, to which the growth of the trees had adapted itself, it came upon them, as it were, by surprise, struck them on the weakest side, and snapped them asunder like reeds, or leveled them to the ground This terrible catastrophe, besides despoiling the scenery of much of its beauty and causing great pecuniary loss, filled the mind with melancholy reflection. It forcibly reminded me of the sentiment of the sacred Preacher, "If the tree fall toward the south, or toward the north in the place where the tree falleth, there it shall lie."

It is a touching sight to see the sudden ruin of what has taken the slow work of many ages to build, which is so grand and beautiful in itself, and which seemed a striking memorial of nature's triumphs over difficulties, and an unchanging monument amid all the changes of nature, enduring while all else around it was passing away. And the Preacher bids us consider it attentively and moralize over it, and see for ourselves that, however the tree might have developed its branches and foliage in this or that direction while it was alive and growing, it can now only lie passively on the ground in the place and in the direction in which it fell. The law of gravitation which it formerly resisted and overcame when, in defiance of its downward bearing force, it reared its huge trunk and lofty dome of branches and foliage aloft into the air, has now the complete victory over it, and keeps it prone on the bosom of the earth until the lower powers of nature, which its previous full possession of life kept at bay, attack it in its death and helplessness, and ere long reduce it to a heap of touch wood, finally to crumble away into the soil.

Science teaches us that, while nothing seems more capricious and accidental than the falling of a tree, yet a fixed, unalterable law regulates the time and the method of its fall. The direction of its fall, for one thing, is mechanically determined by its mode of growth Few trees grow perfectly even all around. Some circumstance or other makes the development lopsided. If you examine the rings in the wood of a tree you will rarely find them forming a series of perfect concentric circles. They are irregular in their shape, bulging out towards one side or another Normally a tree grows towards the light, and develops most wood and foliage in the direction where there is most air and light. It is thus weighted for its fall by its inclination to the light.

And the moral which this interesting circumstance teaches us is, that what determines the direction of the fall of our tree of life is that towards which the bent of our living is inclined Our fall, like that of the tree, will be no mere thing of chance, but will be fore-ordained by our mode of growth, by the way in which we have lived. If the bent of our being is towards the world, our nature will be developed on the worldly side, and on that side it will be weighted for its fall, and great will be the fall thereof But if, on the other hand, it is towards God and holiness, we shall form on that side a blessed growth that shall make our fall, when it comes in due season, to be across the threshold of heaven

One who has studied trees very closely must have noticed that the branches of a great many of them has a tendency to obey some unknown force which inclines them to the east, or rather in the direction of the magnetic meridian Some trees show this inclination more plainly than others. The most prominent for this peculiarity is the cherry tree, and the least prominent is the oak. The cherry bends its branches towards the east from head to foot; and you can almost determine the cardinal points by looking at the direction of its branches. And I have observed that the isolated sycamores that grow about the place where I am writing this exhibit the same peculiarity of growth It is not caused, as we might imagine, by the prevailing winds, for trees sheltered from the western winds by high walls and houses show this curious orientation. Country people know by experience, often dearly bought, that transplanted trees do not always succeed, especially if of a certain age. Cherry trees, especially, are extremely sensitive to changes of transplantation, and will often fall when transplanted apple trees and oak trees will flourish; and in all likelihood the reason of the failure is that the cherry tree is often set in a position contrary to that which it occupied, its branches being turned to the west instead of in their natural direction to the east.

And is not the moral lesson obvious? God made men upright; but man himself sought out man inventions. The inclination of this being was originally towards the Sun of Righteousness, rising with healing in his wings God placed our first parents in a garden eastward in Eden. We were made for the light, and to hate the unfruitful works of darkness. But, expelled from Eden, transplanted into the ungenial soil of the wilderness, we grow now against our original nature. and the bent of our being is towards the sunset of death. No wonder that our life is so withering and unfruitful. Let us henceforth, then, turn to the light and walk in it. Let us not be as stubborn as the oak in growing in our own self-willed direction—living for time and not for eternity, for the world and not for heaven. Let us be as sensitive to the Sun of Righteousness as the cherry is to the magnetic influence of the east. And so we shall grow luxuriantly on that side; we shall not need to do violence to our being by forcing it towards God and heaven, for it will incline naturally in that direction, and bring forth the fruit that is unto holiness and whose end is everlasting life. And when at last we fall death will set the seal of immortality on our heavenly growth, and we shall find ourselves in the original home of our race—in the Paradise Restored.

"As the tree falls, so must it lie;
As the man lives, so will he die;
As the man dies, such must he be
All through the days of eternity."

Greenock, Scotland.

The Evils of a Liquor Saloon.

BY M A. TUCKER.

This beautiful autumn day prompts me in writing to your grand paper.

Thinking that I might save some poor fellow from a drunkard's grave, or that I might save one from an eternal burning hell, I take for my subject "The Evils of a Liquor Saloon." It is getting so now days that a young man thinks he is "out of sorts" if he hasn't got a bottle of liquor in his pocket, a cigar in his mouth and cards in his hand I know some few young men that are just that way exactly. Young man, if that is your idea, you are badly out of order.

You are as far off the track as the east is from the west, or I might say, as far as heaven is from hell. The world is not looking for the boy with the liquor or other trashy stuff. If you were to wish a perfect type of manhood you would not choose the young man that stoops to degrading positions, but you would choose the man that is on a higher plane of living than the above mentioned. Young man, if you want to be successful in this life, and the life to come, you must abstain from all evils. I mean everything that tends to degradation and shame. You must turn your back upon the saloon once for all.

Cast those cigars and cards from you, and by that declare yourself above such things that have a tendency to drag you down to hell. Next we will notice the young man as a social dram drinker, as he calls it, and statistics go to prove that nine tenths of the drunkards are caused by this so called social dram drinking, and yet there are thousands who encourage social drinking. You needn't tell me that there is no harm in it. You may as well tell me that the blackness of night will dim and degrade the stars of heaven or that the limpid stream will corrupt the mighty deep, as to tell me there is no harm in a social dram. There is harm in it because it is a growing habit—one drink calling for another. Another harm is that it has a tendency to drag souls down to an endless hell and if that is no harm I will ask the reader to please tell what harm is.

The bar-keeper is responsible for a large number of crimes that are being committed today. It is a crime to sell that which produces criminals "Cursed is he that putteth the bottle to his neighbors mouth and maketh him drunk." Dear young man, don't be classed with those that use the destructive stuff The world knows you by your company, and if you keep company with a drinker, you will be classed with them.

Then let me beg you, as a friend, to let your light shine. Young men, the future management of this republic government rests upon our shoulders and let us not go before the world in a condition that we will be called a whiskey barrel. This world is what we make it. Then let us, if possible, drive the wheels of civilization to a higher plane of living than the social dram-drinking.

And now a word to parents in regard to keeping their children away from these degrading places. Parents, how many children are there that are growing up to become drundards? About 200,000. Each one must bear through life the stigma of being the drunkard's child. They are reduced to poverty, want and beggary. They live in ignorance and vice. Some of the children are mourning with hunger and some are shivering with cold; for they have not enough rags to keep them warm. Many of them are idiots, made such by drunken fathers. Worse than all the rest, many of them have inherited a love for liquor and are growing up to take the places and do the deeds of their fathers They will fill up the ranks of the awful army that moves to death I cannot picture to you the awful army that moves to death. I cannot picture to you the wretched squalor of a drunkards home. I cannot tell you how many unkind and cruel words strong drink has caused. Neither can I tell you how many heavy blows have fallen from the drunkard's hand. I cannot tell you how many white hairs have gone down in sorrow to the grave mourning over drunken children. I cannot tell you how many hard battles the drunkard has fought with the terrible appetite.

Finally, we cannot search the records of the other world and tell how many souls have been shut out from that holy place, where no drunkards enter, and banished to the regions of eternal despair by the demon of drink. I could write numbers of pages on this subject, but time and space forbid it. Young man, I have talked to you the best I could, and hope you have obtained some good from what I have written. And now in conclusion, let me beg you to lay down the habit once for all and prepare yourself to face the stern realities of life. Young man, or older man, don't let the terrible stuff drag you down to hell. Be a man among men.

Parents, I know you would rather take your children out some bright sunny day and lay them peacefully to rest beneath the turf, where flowers will bloom over their grave, sweet prophecies of resurrection! than for them to become captives of the habit.

God has a balm for such a wound; but what flower of comfort ever grew on the blasted mound of a drunkard's grave?

Efirds Mills, N. C.

Constitution and By-Laws of the Church Protective Association of the Western North Carolina Conference.

I. This Association shall be called the Church Protective Association of the Western North Carolina Conference.

II. The object of the Association shall be to afford to the houses of worship of the churches composing the association protection from loss by fire, lightning, tornado, or other disaster.

III. Membership in the association shall be open to any church of the Western North Carolina Conference that shall by vote of church conference, agree and subscribe to the Constitution and By-Laws of the Association, and shall pay to the secretary and treasurer an initiation fee of 50 cents.

IV. The officers of the Association shall consist of a president, a vice-president, and a secretary and treasurer, who may employ an assistant.

V. Every church belonging to this Association shall be entitled to elect one member, who may vote in person or by proxy, in all meetings of the association.

VI. The annual meeting of the Association shall be held during the session and at the seat of the Western North Carolina Conference. Notice of the annual meeting shall be given at least one day beforehand, by the president, or some one authorized by him; and it shall not be lawful to change any part of the Constitution and By Laws except at the regular Annual Meeting of the Association.

VII. The amount of Benefit to be paid for the loss of a church shall be as follows: For churches of the first class, $1,500; for those of the second class, $1,200; for those of the third class, $900; for the fourth, $600; and for those of the fifth, $300, or such a part thereof as may in each case be paid in upon a call made

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CONSUMPTION

by the Association through the Secretary and Treasurer.

VIII. Notice of Assessment shall be issued by the secretary and treasurer as soon as he shall receive notice of the loss of a church building. Said loss shall be duly ascertained and certified by the pastor of the charge, the trustees of the church, and the presiding elder of the district in which the church is located.

IX. On receiving notice of the loss of a church building, each church shall forward to the Secretary and Treasurer an amount equal to 50 cents on the hundred dollars of benefit allowed to churches of its class; and any church failing to pay its assessment within sixty days of the date of notice, shall forfeit its membership in the Association and all claim upon its fund, provided that at the annual meeting of the Association such a church, if in the same condition or a better than when its membership was allowed to lapse, may by a vote of the Association be restored to membership upon payment of all arrearages to date of the annual meeting.

X. No benefit greater than above stated shall be paid to any church. Should there be on any assessment a surplus after paying expense of collector and the benefit as stated, the said surplus shall remain in the treasury of the Association until it shall amount to ten per cent. of the benefit for churches of the first class. It shall then be deducted pro rata from the amount next called out from the churches

BY-LAWS

1. In the absence of the president and vice-presidents, the secretary of the Association shall call the Association to order, and a president pro tempere shall be elected, who shall preside until the annual election of officers.

2. All officers of the Association shall be elected for one year only, and shall serve without salary, provided that the secretary and treasurer may employ and pay for, at a reasonable rate, such clerical assistance as he may need in sending out assessments and keeping the books of the Association.

3. The funds of the Association shall be deposited in some bank of good standing in the name of the Association, and checks and nrafts shall be signed by the secretary and treasurer as such.

4. Each acsessment shall pay its own expenses out of the proceeds of the call. The membership fee shall be used only for incidental expenses, and for stationery and pay of clerical help

5. Every church desiring membership in the Association shall have, prepared and signed, the following:

"This is to certify that———— church of————, charge of ————District, Western North Carolina Conference has voted to apply for membership in the Church Protective Association of the Western North Carolina Conference, and has elected brother ————to be its representative in the annnal and other meetings of the Association, and has agreed to the Constitution and By-Laws of the Association."

————

[Signed]

————

Trustees.

———— ——Pastor.

————Sec'y and Treas.

Upon receipt of the above form duly signed, with the membership fee, the secretary and treasurer shall issue to the said church a certificate as follows:

"This is to certify that———— church of————, charge of ————District, Western North Carolina Conference, has been admitted to membership in the Church Protective Association of the Western North Carolina Conference, and has paid the membership fee of 50 cents, as provided for churches of the————class, and is entitled to the benefit accorded to churches of that class under the Constitution of the Association."

6. Should the member elected to represent a church in the Association die, or in any way vacate his office, the church conference shall at once elect a successor, and shall forward a certificate of the fact to the secretary and treasurer, duly signed by the president and secretary of the church conference; and the secretary and treasurer shall then enroll his name accordingly.

7. The pastor of a charge may be elected by the church conference to represent any or all of the churches on his charge, or he may act as proxy on request of any duly elected member, provided the said member shall so request in writing.

Temperance.

MR. EDITOR: Please allow me space in your columns to expound a few thoughts on "Temperance," which I take as my subject. It has been my desire to write to your valuable paper for some time, but have not attempted before

Our men and boys, abstain from strong drink, or it will be your ruin, sooner or later. It seems to me one of the most horrible things in this life to fill a drunkard's grave. Boys, do not take the drunkard's first step, or you might take the second, the third and on, until great would be your ruin in this world possibly, and the world to come. Touch not, taste not, why? At the last it biteth like a serpent and stingeth like an adder. It would be a grand thing if every girl in this land would tell their beaux firmly:

"They must give up the liquor and forever the wine,
For the lips that touch liquor shall never touch mine."

Young men, vow to your mother, sister, father, brother, sweetheart or some one to whom you pay your earthly devotions, that by the help of the Almighty hand I will not touch any more of that poisonous drink.

I am a member of the M. E. Church and have been for three year's and I want to speak for temperance. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20:1. Now, men and boys, take a boy's advice, I will not ask the ladies, for ladies will not touch that poisonous drink, before the Christmas holidays come in, when "Satan's temptational toddies" come around, tell them "no" at once. "If sinners entice thee consent thou not."

I remain your constant reader,

S. E. TUCKER.

Wharf, N. C.

Letter From Rev. Thos. W. Mansfield.

May we speak a word as to a few thoughts we have had.

1st. In regard to the Mitchell letter, as to the people in the mountains of Western North Carolina, and his work for the American Bible Society.

Who is Mitchell, where is he from, what is he doing, and where is he going?

Allow us to say that we have spent several years on Missions in that part of the State, had from eight to twenty monthly appointments, visited usually every family on a charge, but never found the ignorance or destitution of which his letter speaks.

We can but think there are few and small communities such as his letter describes. We read it, and for one, we never saw such a one.

2nd Now a word, please, as to our Minutes Fund. Can we not secure and keep intact, as at first it was intended, (in the W. N. C. Conference) a fund to pay expenses of the Conference Journal, and thus make it self sustaining, since preachers must pay for their pro rata quota, sell them to the people at about cost, (we have sold and could often sell fifty or more on a poor circuit, and never more than made them pay for themselves,) and thus cease to have a Minute Fund collection every year? At least, we so understood it, voted for it, and acted upon it, that when once raised it was permanent.

3rd. I see much said recently in all the Advocates and last Sunday school Magazine (and none too much) on "Paying the Preacher," 'Stewards to see it Done," "Stewards Responsible," etc.

Well, allow me to say that we do not, cannot hold stewards strictly and only responsible. While the Discipline describes the man for steward, and makes his duty plain, I venture there are many who perhaps never read in the Discipline or Bible all that pertains to the steward and his duties.

Yet, we assume to say that Presiding Elders can assist and promote to a large extent, the securing of pastor's salary, and every individual member has his and her part to do in this matter of paying the preacher, both by Bible, Discipline and common sense, to say nothing of Christianity; and honest debts should always be paid by honest people or at least never denied, since one sin is bad, two are worse, and we can never cancel sin by committing sin.

Furthermore, there is no class of men more desiring of their support, nor who earn it, and whose necessary expense and service entitle them to it. If some people treated their field hands, cooks and washer women as they do their preachers, oftentimes they would have the hand or help but one week, months, or year at most in most of cases. On the other hand they have a preacher year after year and the annual reports at Conference show the same line pursued in the main towards their preacher through the years. More than this, we have Scripture, law and common sense to back up the position, to demand and enforce the proper support of all the stewards of the church. When the church, one and all know, observe, practice and enforce what we have and should teach, then the question "Support of Ministry," will be met and the obligation discharged.

And in conclusion I want to say by all means, let us have the committee of which Dr. Crawford recently spoke, as looking into the reason why the "Preachers did not receive support." And since a man can be appointed at Conference on from one to six committees then we have say 100 or more from which to make a committee to do the work Dr. Crawford has suggested, and which might be well to have and let them sift the sand and tell all the causes.

For one we presume to say that if the light is turned on and the truth is told, we will find that sometimes we may have almost a Congregational church, while we prefer to have our itinerant ministry. Sometimes too, an inequality in the proportioning of the collection, and often a sad want of proper knowledge of Discipline, Bible, and Obligations of Membership, and with this a general want and a crying need of the exercise and enforcement of Discipline.

What do we have a General Conference for? What is the use of a Discipline? Why should preachers promise "To keep our rules, not mind them?" Why have any chapter in Discipline on trial of members or preachers? When is any one licensed to ignore or violate with impunity the Discipline or their church obligations?

Why not as a Church, and upon the whole, one and all, observe, practice and enforce the Discipline step by step and in the prescribed manner, "Doing nothing by partiality," being no respector of persons, 'render to all their dues," "defraud no man," etc.

We repeat, let such committees be found and act But let us suggest that no man, preacher nor layman who does not hold to and fully concur with Mr. Wesley when he said, "Three things we must contend for, experimental religion, doctrine and discipline," be on the committee. Such men as the above are the only ones calculated to help the cause. Such matters need no whitewashing nor sugar coating by policy men or time servers.

5th Just here let me ask why we condemn preachers for their arrears, (perhaps almost if not an impossibility for them to meet and cancel, be their will ever so good and their economy ever so rigid,) while from year to year many members do nothing, or little of nothing, as per their ability financially? Just here we want to say that we think as much of any dilinquent member as of any one who winks at their inconsistencies knowingly.

Oftentimes some prominent member, an official perhaps, may perhaps ignore

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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his vows and duties, remain in the church for years and in official capacity to handicap preachers, manipulate congregations and charges, and dictate to presiding elders

And all members who prompt and post their preacher should stand ready to aid, sustain and assist him to exercise disciplinary and Scriptural rules to correct the erring and insubordinate members.

6th. What shall we say of any who propose or endeavor to come between the pastor and his people, supplant him, and more or less curtail his support both financially and morally?

Christ said, "Woe be unto that man by whom the offence cometh," etc.

7th. Finally I want to say in regard to Bro. McLaurin's recent letter, that we do not need unconverted people in the church, nor do we need to discard the mourners' bench, deep and pungent convictions for sin, conscience pardon and the witness of the Spirit crying "Abba Father," (the method and experience of our fathers) for the modern clap trap, stand up, shake hands, etc, with no evidence of repentance, no experience of the prodigal, nor Peter and David, and many others. Let me ask him where are our fast days, class meetings and love feasts?

Ships may sail the seas, but seas in the ship will sink them. The world in the church (unconverted) will do the cause no good, neither help the church or save the world.

Yours in the faith,

THOMAS W. MANSFIELD.

Letter From Rutherford College.

DEAR ADVOCATE:—Since our last letter Epicorus has been our visitor upon several occasions, and we have responded to three of his kind invitations, and as many times we have been his willing disciples.

Wednesday evening, the thirty-first, Mrs. Paris Milton Rutherford gave a Halloween party at her home in the village. In the front yard jack-o lanterns were making ugly and weary faces in the dark; within chestnuts were hidden here and there and yonder; games were played and enjoyed; and good music was listened to; choice and dainty delicacies were served, and all the "spooks" were frightened away by the memories of that pleasant evening.

Monday last, the students and faculty were invited to a corn husking at the home of Mr. A L. Lefever. Mr. Lefever owns a good farm on the Catawba river, and into his large yard was gathered a portion of his crop—a huge embankment of corn, a fort however that was soon destroyed by the vigorous assaults of the enemy. In the early afternoon about three dozen boys began the conflict. Old time songs were the martialed music, and jokes and laughter made the noise of battle. In the early evening the big round moon looked upon the battle field—it was covered with thousands of white faces and here and there were the stains of blood. It was a war for liberty and freedom. The corn liberated from its narrow and crowded surroundings was ready for greater usefulness and service.

And then came the supper, or rather the dinner, for there was pork and chicken and beef, cabbage and turnips and salad, potatoes and corn and peas, and pies and pies and pies, served in antebellum style, but eaten in post-bellum manner.

The first of October the hotel at Connelly Springs, which was conducted so successfully during the past season by Mr. B. B Abernethy, was closed, but last evening it was again aglow with life and lights and decoration, and its long halls and roomy parlors resounded with the noise of merry laughter and song. Miss Sallie Abernethy invited the students and faculty to a "candy pulling" in the spacious dining hall of the famed hostelry and, assisted by Miss Fannie Abernethy, Mrs C H Salmon and Mrs. L M. Hull and Mr. B. B. Abernethy, she made the evening a pleasant and most enjoyable one. With game and music and refreshments we were highly entertained, and then with greasy fingers we pulled and pulled the hot sticky liquid into a pure white, firm and solid candy. It was quite a treat and much appreciated and enjoyed by all.

The saw and hammer is singing the song of progress and industry in our village now. Mr. T. C. Franklin is building a large and commodious residence. Mr. Glass is erecting, around the long standing chimneys on the Gunter property a house that will add much to the village. Mr. Peele is remodeling his house and expects to be with us soon with his family, and Prof. Jones is enlarging his home

On Thanksgiving evening the two Literary Societies will have a public debate. The representation will be as follows: Newtonian—W. O Goode and H. L Powell, debaters; J. M. Tate, declaimer. Platonic—W. B. Love and Maurice Bowman, debaters. Hurley Goode, declaimer.

Friday morning last it was a grand scene to see the first snow quietly sleeping on the distant mountains, and the wind that came from the same was a strong reminder of what we may expect this winter.

Dr. Weaver will represent us at Conference, and we hope to make our first report a good, healthy and encouraging one.

L. W. CRAWFORD, JR.

Rutherford College, N. C., Nov. 11th.

A Suggestion for Thanksgiving Day.

The Church has responded to the appeals for the rebuilding of the wrecked churches in the storm-swept region of Texas, so that all the buildings outside of Galveston will be replaced by Dec. 5th, when the Conference meets.

We have now to secure funds for the Galveston Church. The work of restoring the city is going forward rapidly. We shall need a church there which will cost not far from $25,000 00. Of this amount we have secured several thousand dollars. The sale of former locations will more than pay for the new location.

But beyond this amount, the Galveston people can do little for themselves. They will do well to maintain their pastor during the next year.

Let me, therefore, beg the whole Church to come to their help. It has been suggested that our people direct their offerings on Thanksgiving Day to this purpose. This is a wise and beautiful suggestion, and I trust it will be adopted by every congregation in the connection.

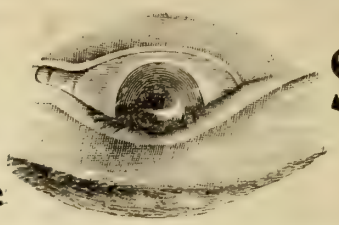
Thanksgiving Day this year in Galveston must be a sad one. Vacant chairs in homes which withstood the storm, and other cases where even the homes are gone, will bring keen pangs to many hearts We cannot restore the sacred objects of their memory and love, but we can give them a church in which to worship God and to find heavenly consolation.

It should be such a house as will be a speaking reminder to the generations to come of how our great church came to the help of our afflicted brethren in their hour of sore distress. It should be worthy of us, and it should be such as will adequately express our love to our bereaved people in Galveston.

Send all offerings to Rev. O. T. Hotchkiss, Houston, Texas

W. A CANDLER.

PREACHERS



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NEED THE BEST PROTECTION.

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FROM THEIR REGULAR PRICES OF GLASSES.

If your eyes feel at all uncomfortable when reading or at work at night you need rightly adjusted glasses. The Doctors have a reputation for fair dealing, and their work gives satisfaction.

GREENSBORO, N C., Nov. 11, 1899.

It gives me great pleasure to say that Dr. R. L. Moore is a gentleman of high standing and worthy of public confidence. His work done for me four years ago was, and is altogether satisfactory.

J. C. ROWE, D. D., Pastor West Market M. E Church.

You will be gladly received at their office whether you need glasses or not.

112 E. Market St, : : : Greensboro, N. C

From Rutherfordton.

DEAR EDITOR ADVOCATE:—We have just closed an excellent revival of one week at Rutherfordton. The church was wonderfully blessed, eleven were received into the church and others to be received. R. H. Parker and J. W. Jones were with us part of the time and did some telling preaching It was brother Parker's first visit to our town. Our people were more than delighted with him as a man and as a preacher.

He also preached the 11 o'clock sermon at the dedication of our new church at Thermal City October 28th. We were sorry that our energetic and good presiding elder could not be with us at the dedication service, but Bro. Parker and J. W Jones did the work well, and our little class and the citizens there deserve much credit for their faithfulness and unstinted charity. Methodism is growing in this part of the country. New churches, new Sunday-schools, better financial plans, and this year shows fine work in revivals and a liberal subscription to the Twentieth Century Thank Offering. My circuit has subscribed to date nearly $800 and no especially local interest. Other works are doing well.

Our Epworth League here has pledged one hundred dollars to go to the Brevard Epworth School.

Now, doctor, I think I have given you some of the leading facts and you will hear the rest when we come to "break bread" with you at Greensboro.

Yours in love,

J. H. BRENDLE.

Rutherfordton, N C., Nov. 6, 1900.

Notice to the Preachers.

DEAR BROTHER: It is with pleasure I announce that I shall attend your Annual Conference to represent the Sales Department of the Publishing House. I will have with me a good supply of our late publications, including "Skilled Labor for the Master," by Bishop Hendrix; "Christus Auctor," by Bishop Candler; "Experience: The Crowning Evidence," by Bishop Granbery; "The Son of Man," by Dr. Alexander; "Spiritual Development of St. Paul," by Matheson; "The Tora of Moses," by Dr. Martin; and "A Short History of Methodism" (just out), by Dr. J. W. Boswell. Besides, a full supply of books in the Course of Study, Annual Conference Blanks, etc. These books I expect to sell to the members of the Conference at the usual 25 per cent. discount, delivered, thus saving them the cost of transportation.

Besides our own publications, I will have books from other first class publishing houses, including "The Biblical Illustrator" (in 28 volumes); "The Expositor's Bible" (complete in 25 volumes, and sold on easy terms); also the Linear Parallel Edition of the "Comparative Self-Pronouncing Bible." I shall be pleased to have you examine these books while I am at your Conference.

I am, truly and fraternally, yours to command, HENRY SPENCE.

Wentworth Circuit.

DEAR ADVOCATE:—We are on the "home run" for Conference. We moved into our new parsonage in August, which, though not finished, is so far completed that we can make our home in it We have raised $500 on it, and expect to complete it early next year. When complete it will be worth from $900 to $1,000. It is well located on Matlock street, in Reidsville. The good women have made us three nice quilts and we hear of another in process of construction. Many substantial donations have been made us. The finances are behind owing to failure in tobacco crop. We expect to return next year. E. J. POE.

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No Trouble to Answer Questions.

Frank S. Gannon, 3d V. P. & Gen Man. J. M. Culp Traf Man. W. A. Turk, WASHINGTON D. C.

A Short Letter From Newton.

We are winding up our second year at this work. All the collections and salaries will be paid in full, and, if like last year, running over.

Two years ago Newton was a monthly appointment, getting also the third Sunday night after the pastor had already preached twice and travelled sixteen miles. Last year three churches were cut off from Maiden circuit. Next year this end of the work will pay something like a hundred dollars more than the whole work paid before the division. At the church in Newton, 121 members have been taken in during the past two years.

The parsonage has been changed The old parsonage was near the jail and livery stable; the present parsonage is on the church lot. We now own half a block, the church facing one street and the parsonage on the other. The parsonage has been renovated and greatly improved, newly furnished and painted The good ladies of the charge anticipate our wishes and are ready all the time, adding comfort to our home.

The Newton charge is one of the best in the Conference. Newton is a college town of about 1 800 population. Our church here is centrally located, in the heart of the growing town, of brick, heated with furnace and lighted with electricity. We have preaching in town five times a month, and the three country churches near get monthly services.

Our two years' stay here has been most pleasant. The people have rallied to their pastor. The Sunday school and the prayer meeting have been largely attended. If we are sent back we will serve a kind people If some one takes our place, he will be with a good people.

C F. SHERRILL.

The Book Concern Scandal.

EDITOR OF ADVOCATE:—Many members of our church in the W. N. C Conference have been mortified and grieved at the failure of the Conference heretofore to condemn in decisive terms the misconduct of our Book Agents at Nashville in resorting to deception and falsehood to procure the passage by Congress of the Act directing the payment of the $228,000 for damages to our Southern Methodist Book Concern during the Civil War.

Even if it be true that the General Conference alone can punish those officials for that offence and order the return of that money, it is obvious to all persons of common sense that the General Conference, composed as it is of delegates from the several Annual Conferences, will content itself by expressing and acting out the sentiments of its constituent Conferences and will rise to no higher ideal Hence the vital importance of earnest and emphatic action by the Annual Conferences on this matter so that a sound public opinion upon it may be insured throughout the Church. The partisans and apologists of the offending officials spare no pains to cultivate a sentiment in their favor and have seemed to find freer access to the ear of the Church than those who are on the other side.

The undersigned makes this one more appeal to the members of the Western N. C Conference at their coming session to take vigorous and decisive action on this important and painful subject.

WM M. ROBBINS.

Statesville, N C., Nov 6, 1900.

Large spiritual life means nearness to God.

TWO LITTLE BEAUTIES SAVED FROM DEATH BY PERUNA.



MRS. H. H. OVERMANN'S TWO LITTLE GIRLS.

"Enclosed find a picture of my two little girls who couldn't be without their Peruna. They have both had the measles since I last wrote to you, but even through the sickness I gave them the Peruna.

We have used Peruna constantly for the past two years with our children and have received the most satisfactory results. We would not be without it. The youngest one, Elsie, is the one that had bronchial trouble, and had it not been for your medicine she would have chocked to death. It has done wonders for her. Positively we couldn't keep house without Peruna. Yours gratefully,

Mrs. H. H. Overmann,
2815 Winslow Ave., Cincinnati, O."

Mr. L. G. Vandegriff, Carrollton, Ga., have had two physicians to treat her writes: "I endorse your Peruna. I have little girl afflicted with catarrh and found no relief. After using two bottles of your Peruna she is sound and well. I am now giving it to my other children."

Mr. Joseph Kirchensteiner, 87 Croton street, Cleveland, O., says: "We have used Peruna for eight years as our family medicine. During the whole of that time we have not had to employ a physician.

Our famly consists of seven, and we also use it for the thousand and one ailments to which mankind is liable. We have used it in cases of scarlet fever, measles and diphtheria. Whenever one of the family feels in the least ill, mother always says: 'Take Peruna and you will be well,' or if we do not happen to have any, 'We will have to get more Peruna.' Peruna is always satisfactory in colds and coughs."

Children are especially liable to acute catarrh. Indeed, most of the affections of childhood are catarrh. All forms of sore throat, quinsy, croup, hoarseness, and laryngitis are but different phases of catarrh.

These affections, in the acute form, may pass away without treatment, but they leave a foundation for chronic catarrh in later years. Even a slight cold is acute catarrh, and renders the mucous membrane of the head and throat more liable to chronic catarrh afterwards. The child is constantly asailed winter and summer, with catarrh.

Affections of the stomach and bowels, colic and diarrhœa, are due to catarrhal derangements of these organs.

A great many families are learning by bitter experience that these affections must be promptly treated or the child's health is permanently injured.

Peruna is the remedy. No family should be without it. As soon as the symptoms of cold, cough or any other affection of the throat or stomach is noticed, Peruna should be given according to directions. A vast multitude of families are relying entirely upon Peruna for safety in this direction.

There are no substitutes. Peruna is the only systemic catarrh remedy known to the medical profession.

That Peruna can be relied upon is evidenced by the great number of testimonials which Dr. Hartman is receiving daily. Only a very few of these can be published. Only one in a thousand.

Every household should be provided with Dr. Hartman's free book on catarrh; also "Facts and Faces," a book of testimonials concerning Peruna sent free by The Peruna Medicine Co., Columbus, O.

Atlantic Coast Line R. R. Co.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH

Dated July 22, 1900	No. 28 Daily.	No. 35 Daily.	No. 103, Daily ex Sunda	No. 41, ally.	No. 49, Daily
	A M.	P M	P M	A M	P M
Leave Weldon.	11 50	8 58			
Ar. Rocky Mount	1 00	9 52			...
	P M				
Leave Tarboro	12 21		6 10		
Lv. Rocky Mount	1 05	9 52	6 37	5 55	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma...	2 55	11 10			
Lv. Fayetteville.	4 30	12 22			.....
Ar. Florence..	7 25	2 24			..
	P. M.	A M.			
Ar. Goldsboro			7 55		
Lv. Goldsboro	...			6 45	3 10
Lv. Magnolia....				7 51	4 35
Ar. Wilmington..				9 30	6 00
			P.M	A. M	P M

TRAINS GOING NORTH

	No 78, Daily.	No. 402, Daily ex. Sunday.	No. 32, Daily	No. 40 Daily.	No. 48 Daily.
	A. M		P M.		
Lv. Florence.....	9 50		7 35		.....
Lv. Fayetteville...	12 20		9 41		.....
Leave Selma.....	1 50		10 14		....
Arrive Wilson.....	2 35		11 33		.....
		A M		P. M.	A. M.
Lv. Wilmington...				7 00	9 35
Lv. Magnolia ...				8 30	11 10
Lv. Goldsboro.....	....	4 50		9 3	12 26
	P. M.		A M.	P.M.	P. M.
Leave Wilson.....	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 53
					....
Arrive Tarboro....		6 46			...
Leave Tarboro....	12 21	.....			....
Lv. Rocky Mount.	3 30		12 07	..	.....
Arrive Weldon....	4 33	..	1 10	..	.....
	P.M.		A. M.	P. M	

Wilmington and Weldon railroad. Yadkin Division Main line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 2 05 p m leaves Fayetteville 12 25 p m arrives Sanford 1 45 p m Returning leaves Sanford 2 40 p m arrive Fayetteville 3 4 p m leave Fayetteville 3 8 p m arrives Wilmington 6 40 p m

Wilmington and Union railroad Bennetts Creek Branch—Train leaves Bennettsville 8 15 a m arrives Fayetteville 4 05 p m Returning leaves Fayetteville 4 40 p m arrives Bennettsville 7 40 p m

Connections at Fayetteville with train No 78, etc Mail too with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch leaves Weldon 3 55 p m arrives Kinston 7 55 p m. returning leaves Kinston 7 50 a m., arrives Weldon 11 35 a m daily except Sunday

Trains on Washington Branch leave Washington 8 15 a m. and 3 30 p m. arrive Parmele 9 0 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 4 00 p m arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N C., daily except Sunday 5 0 p m Sunday 4 15 p m., arrives Plymouth 7 40 p m 6 10 p m. Returning leaves Plymouth daily except Sunday 7 40 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m, arriving Smithfield 6 40 a m returning leaves Smithfield 7 25 a m., arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 05 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:56 p m Nashville 1:45 a m, 5 25 p m arrive at Rocky Mount 12 10 a m. 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11 40 a m and 4:25 p m returning leaves Clinton at 6:45 a m and 2:5[illegible] p m.

Train No 78 makes close connection at Weldon for all points North daily all rail via Richmond

B. M EMERSON
General Passenger Agent.

J R KENLY General Manager
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AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it, write for a specimen copy (free) to REV. GEO G. SMITH, Macon, Ga.

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GREENSBORO, N. C.

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THE CHRISTIAN LIFE.

Power for Victory.

Waiting for him in the darkness,
  Watching for him in the light;
Listening to catch his orders
  In the very midst of the fight.
Seeing his slightest signal
  Across the heads of the throng;
Hearing his fainest whisper
  Above earth's loudest song.
Dwelling beneath his shadow
  In the burden and heat of the day;
Looking for his appearing,
  As the hours wear fast away,
Shining—to give him glory;
  Working—to praise his name;
Bearing with him the suffering;
  Bearing for him the shame.

Christ is Master.

Christ is God's power to master sin. Sin is what ails the world. This world is fair enough to live in forever, if sin could be banished. Sin is the night mare which makes life terrible. Sin it is makes history a tragedy. Sin is not quiescent but restless like Napoleon and planning off an expanded empire And sin has might. What truthful heart does not know this? Sin is here. It thrusts us sore. It menaces our very step Paul was accurate when he framed this phrase, "Where sin abounded" His characterization is just Sin has slain men and civilizations. Not a nation died of ignorance, but every nation was assassinated by sin—Babylon, Nineveh, Persia, Rome died in their largest intellectuality. Sin was alike their shame and death. Let every nation beware! Sin is an audacious peril No profound philosophy dare ignore sin as a potent fact of human experience. It is silly to shut eyes and say we do not see In other days the question may have been, what would sin do to us? But assuredly since Christ came, the question is what will we do with sin? Our case is in our own hands Christ is "the power of God" to the destroying sin. Heart, take courage and be glad! Sin assailed lives need power, and God knows that, and living power he gives. He sent Christ. Christ ran to come, crying, "Thy help is near, and power is come" The word in the text rendered power, is "dunamis," and a literal reading is "Christ, the Dynamite of God." How great and consolatory a truth is here! Conceive sin to be a prison, God's Dynamite can splinter its walls. Christ in this prison makes exit possible. "Where sin abounded,"—true, Paul, such is our experience. This is our woe. "Sin abounded,"—but listen, let him conclude: "Where sin abounded, grace did much more abound." This is indeed a "Glorious gospel." Help for the helpless! Deliverance for the captives! Heredity may leave a fettered spirit, and environment may breed disease, but Christ, God's power, is mightier than ancestry or rearing. Christ is competent for the cure of sin. Christ came to seek and to save because He was able. "God's Dynamite" can break my prison and set me free Thank God! On the streets of St Joseph, Missouri, one night the Salvation Army gathered and with drum and tamborine and cornet made effort to bring men's thoughts up to God. The music was not classical, I grant, and to a cultured musician's ear was full of discord, but God's angels listened and thought it sweet. The music or the word which helps the gospel to a hearing is sweeter to the ear of God than angels' songs, and the music done a man began to speak He was huge of head and form and might have sat for a picture of Hercules. You would not have wished to meet him in the dark, or when his wrath waxed hot. And as he began to speak, tears were in his voice, and soon tears began to gather in the eyes of many. His story was this: "A time ago I was a drunkard, huge in body as you see, and gifted with strength. I was a walking danger. No two policemen but would give me wide room. I was a brute. My children ran and hid like scared birds when I came home. My wife was pale and dressed in rags. Scant bread was on our table. My house was a hovel and no home. One night, half drunk or more I came along this street and heard these instruments going. I stopped. A man rose and talked something about 'Salvation.' He told how God could make a drunkard a man. I listened in a poor way with my addled brain, but said at my heart, 'That's what I need,' and the man closed, saying, 'All you who want to hear more about Sal-vation come down to the barracks.' And I went, sat in a back seat, heard about Christ, sought Him, and found Him. Neighbors, I knew then what Sal-vation was. Friends, come down and see me now. I've got a home now, and a tidily dressed wife and my children do not run from their father any more but run to meet him and kiss him, and my wife has color in her cheeks and laughter in her eyes, and my daughter has an organ now and plays gospel hymns, and all you come up to my house and see what Sal vation did for me' Brothers, Christ is the power of God to save from sin"—Central Christian Advocate

God's Bereavement

GEORGE MATHESON, D. D.

This my son was dead.—Luke 15:24

The prodigal son had not been dead physically. We draw up our list of obituaries on a totally different principle from that on which they are drawn up in heaven. We record the death of the man; God records the death of the ideal. There are funeral obsequies which make the angels very sad; but these are generally attended only by the angels. We never call a man dead till the life has left his body; God calls him dead when the life has left his soul. There is such a thing as a divine bereavement. We shall never understand its sadness until we know what it is to lose an ideal. There is no path more excruciating than the sense of an ideal lost. We speak of the separations through physical death; and they are sad enough. But have you ever thought that there may be a more effectual separation than either physical death or physical locomotion can bring? When you go away from me either to earthly lands or to the silent land, I still keep you pictured in my heart But what if your picture is taken out of my heart? What if it is your picture, and not yourself, that is to be buried? What if the beautiful painting of you, which I kept in my soul and for whose sake I loved you, has become ghastly and grim—so ghastly and grim that I have to bury it out of my sight? Will any sense of separation equal that? It will be all the sadder because it will be unshared. Nobody will attend the funeral but me. There will be no record in the newspapers There will be no mourning put on by others. There will be no condolence cards of kind sympathy. There will be no understanding why I do not still laugh and dance and play. I shall have to bear the funeral obsequies alone.

Thou Christ of love, may I never cause Thee this pain! Twice do I read of Thy tears. They were both weeping in bereavement—but in different kinds of bereavement. The one was for the physically dead—Lazarus; the other was for the death of an ideal—Jerusalem. But I think the latter weeping was the sorer. The dead Lazarus brought Thy tears, but not Thy words; the dead Jerusalem gave language to Thy cry. At that funeral of Jerusalem Thou alone wert present; none but Thyself saw that she was dead. They were all speaking of her glitter and her glory when Thou wert weeping over her grave. It was her ideal than was dead—her picture in Thy heart. I often ask Thee to comfort my hours of bereavement; do I ever try to comfort Thine? I often cry for the raising of my dead; do I ever seek to raise Thine? Help me to try, O Lord! I should like to give Thee back one prodigal child. I should like to restore one buried picture. I should like to revive one dead ideal. I should like to plant again in Thy heart one flower of former hope. There will be music and dancing in the Father's house when man shall give Thee back Thy dead!



I HEAR THEM SINGING.

A complete and fully illustrated history of a remarkable invention for the permanent cure of DEAFNESS, head noises stopped-up-feeling in the ears and nose, dizziness, headache, hoarseness and dryness of the throat, short breathing, cough and lung affections, sent free on request. Positive results. Thousands testify.

"I am happy to state that after two weeks use of youz discovery, my hearing has been entirely restored." W. L CLARK, Rice, Va.

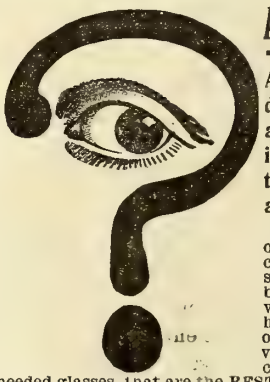
Dear Doctor: I am still having the finest success with your invention. I could hardly practice medicine without it"
W. E JENNINGS, M. D., Burnett, Tex.

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J. H. MOORE, M. D.,
Cincinnati, O.

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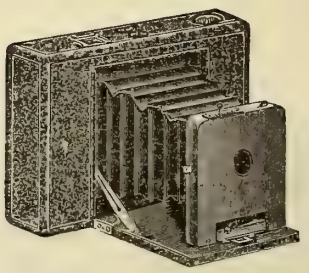


A Question

As to the Remedy for that disagreeable aching sensation in the temples and around y'r eyes.

A big per centage of headaches are caused by eye-strain. This may be your trouble, as well as the aching heads of the little ones. You get advice without charge, and if needed glasses, that are the BEST. Childrens eyes neglected means SERIOUS TROUBLE in after years. Why neglect them? Call on

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OFFICE WITH
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112 E. Market St., Greensboro, N. C.



Best Make Cameras $2.98 for one take—12 Pictures. Supplies at manufacturers prices. 60c. for Best Typewriter Ribbons First-class Carbon Paper 35c. to 50c. dozen. Hear the machine—laughs, sings and plays.

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40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed, try it At Druggists. 50c and $1 00 bottles.

Pyny-Pectoral
A QUICK CURE FOR
COUGHS AND COLDS
Very valuable Remedy in all affections of the
THROAT or LUNGS
Large Bottles, 25c.
DAVIS & LAWRENCE CO., Limited,
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It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

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THE HOME.

A Song of Autumn

Ho! for the bending sheaves,
Ho! for the crimson leaves
Flaming in splendor!
Season of ripened gold,
Plenty in crib and fold,
Skies with depth untold,
Liquid and tender.

Far, like the smile of God,
See how the golden rod
Ripples and tosses!
Yonder, a crimson vine
Trails from a bearded pine,
Thin as a thread of wine
Staining the mosses

Bright 'neath the morning blue
Sparkles the frosted dew,
Gem-like and starry.
Hark, how the partridge cock
Pipes to his scattered flock,
Mindful how swift the hawk
Darts on his quarry!

Autumn is here again—
Banners on hill and plain
Blazing and flying.
Hail to the amber morn,
Hail to the heaped-up corn,
Hail to the hunter's horn,
Swelling and dying!

—From "The Heart of Life," by James Buckham.

Helping Some Other Mother's Child.

EUGENIE L BECKWITH.

Mothers never realize so fully the fact that they preach too much as when some slight word or hint from a person outside of the family accomplishes what the mothers themselves have failed to bring about by most earnest and persistent exhortations.

This is a strong argument for being instant in season in giving just the necessary lift to some other mother's child The following incidents have recently come to my knowledge, and I pass the word along, hoping that it may meet the attention of the occasional visitor in a home, who makes so deep an impression upon the children there.

An elegant lady sat at table in a hotel pension, and her glance rested frequently upon a young boy opposite It was a look of approval, else the boy's mother, who sat beside him would have felt troubled lest something in his behaviour was amiss Later, the lady said to the boy's mother:

"I could not help observing to day how immaculately clean and delicately kept are Claude's hands. It is so very unusual in a boy."

Moving on to her own apartment, the mother reported to her son the compliment paid him. With a deep flush born of mingled emotions, Claude burst out with:

"Mother, I hope you didn't tell her how you have to keep at me all the time to make me have clean hands at table."

But the word of praise wrought wonders, and never since has that mother had to reprove her boy for that fault

A certain pastor's wife has never had children of her own, but she has the mother heart and mother tact to a most wonderful degree. She is the earnest teacher of a large Sunday-school class composed of young men and boys. One Monday very recently the mother of one of the youngest boys came to the pastor's wife, saying:

"I must thank you for telling my boy to black the heels of his boots."

"I'm sure I never noticed but that he did black them," exclaimed the astonished teacher. "And, at any rate, I know I never told him to do it."

Then the mother went on to explain that she had literally nagged her son about not blacking his boots. The day before she came upon him unawares, and he was red in the face and puffing from his exertions to reach and polish his heels. Seeing his mother, he stretched out his foot for her inspection, with, "Do you suppose that will suit Mrs. G——?"

"Suit Mrs. G——! Why not me?" queried the mother to herself. But aloud she only said: "Why are you so anxious to please Mrs. G——?"

"Well, it's this way. In class last Sunday, Mrs G—— brought it somehow into the lesson about people and things being honest all the way through, without any outside sham or make believe. And she said there were folks who had marble fronts to their houses, and brick backs. Some had their front hair beautifully brushed, while the back was all towsled and rough; and some had the toes of their boots all shined up, while the heels looked as if they hadn't been touched, and she said 'twasn't honest."

"And now," concluded the mother, to the astonishment of the teacher, "I wish you could somehow work it into the lesson about brushing teeth!"—Sunday-school Times.

When Knighthood is in Flower.

BY IDA T. THURSTON

It was on one of the busiest streets of Washington at an hour when many ladies were shopping. A young man, evidently on his way to the railroad station—for he carried satchel and overcoat—was passing rapidly down the street, when a woman stepped in front of him. She was old and wrinkled and shabby On her arm was a big basket of flowers, and she held up a bunch of violets, silently begging him to buy. He did not stop, but as he hurried on he lifted his hat to the old woman as courteously as if she had been the prettiest girl of his acquaintance. Unmindful of the jostling throng of passers by, the woman stood still and looked after him, a strangely happy smile hovering about her mouth. Perhaps that unexpected bit of courtesy gladdened her old heart more than a dozen purchases would have done.

And then it was in a crowded street-car in New York. Every place was occupied when a pretty girl entered the car, and instantly a young man sprang up and offered her his seat. A lady opposite smiled, and said to herself, "If she hadn't been young and pretty— —"

Then somebody got out, and the young man dropped into the vacant seat. The next time the car stopped, a big, rough-handed Irish woman entered.

"Now we'll see!" said the cynical lady opposite. She did see, for without a moment's hesitation that young man was up again, lifting his hat as he touched the Irish woman's shoulder, saying, "Here's a seat, madam," and, when without a word of acknowledgment she plumped heavily down into the narrow space, the lady opposite looked at that young man with the frankest admiration in her eyes.

"When knighthood is in flower!" she said to herself.

And perhaps—for who can tell how far-reaching is the influence of example?—perhaps it was the memory of the young man's courtesy that made the same lady see an opportunity and give her bit of help a little later. She was walking then, and just before her was a workman with his hands full of gas fittings. An awkward load it was, filling both his hands Suddenly one piece slipped out of his grasp and dropped to the ground He stopped and looked at it perplexedly. He could not pick it up without dropping the big, clumsy collection that he carried in each hand.

The lady stepped forward and picked up the piece, and slipped it in among the rest, while the man looked at her with eyes so full of surprise that she laughed softly.

"Aren't we here to help one another?" she said as she passed on.

A Perfect Home.

HELEN HUNT JACKSON.

The most perfect little home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother and three children. But the mother was the creator of the home; her relations with the children were the most beautiful I have ever seen; every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rang clear She always has been and always will be my ideal of a mother, wife, and home-maker. If to her quick brain, loving heart, and exquisite face had been added the appliances of wealth and enlargements of wide culture, hers would have been absolutely the ideal home. As it was, it was the best I have ever seen.

How to Live.

LILIAN WHITING.

The great problem is, after all, how shall we grow in sympathy and tenderness and generosity and consideration? How shall he feed on high thoughts and noble aims? How shall he be swift to discern and to avail himself of those opportunities for usefulness to others which are the best channels of his own growth? How shall he hold clear a close relation with the Divine energy?

"Be one of the conquerors!" said Balzac. "The universe belongs to him who wills and loves and prays; but he must will, he must love, he must pray!" In a word, he must possess wisdom, force and faith!

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La
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Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
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Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
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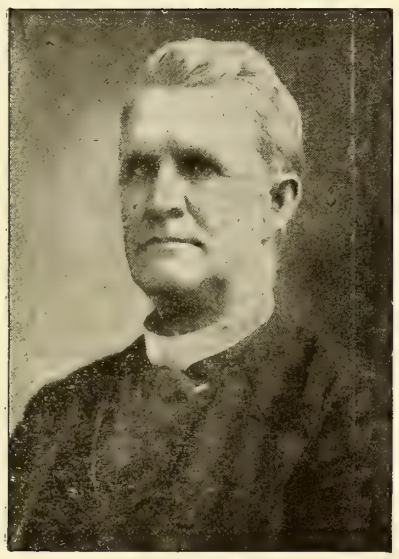
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All letters should be addressed and all checks and money orders made payable to the CHRISTIAN ADVOCATE.

OUR PRESIDING BISHOP.

The eleventh session of the Western North Carolina Conference meets in West Market Street Church in this city on next Wednesday, Nov. 21st.

We present below a good photograph of the president of the Conference and also give a brief sketch of his life.



BISHOP H C. MORRISON.

Bishop Henry Clay Morrison, D. D., is a native of Tennessee, but most of his ministerial life, which extended over a period of about thirty-four years, was spent in the Louisville Conference. For four years he was a member of the North Georgia Conference, and was, during that period, pastor of the First Methodist Church in Atlanta. By the General Conference, which was held in May 1890, he was elected one of the missionary secretaries of our church. This position he filled with marked ability and success. During the last two years of his secretaryship he was largely instrumental in raising sufficient money to pay off a debt of over one hundred thousand dollars which had been contracted by the Board in enlarging and better supplying the foreign work.

In May 1898, at the session of the General Conference held in Baltimore, he was elected a bishop of the Methodist Episcopal Church, South He has since been abundant in Episcopal labors, and has filled with marked ability this exalted and responsible position. He is a man of fine personal appearance, of engaging manners, of a kindly but firm spirit, and in the cabinet, on the platform and in the pulpit brings to bear that wisdom that comes from deep thought, large experience and wide research.

Bishop Morrison is not a stranger to many of our preachers and people. During his missionary secretaryship he made a number of visits to our State and attended several sessions of our Annual Conference, but he has not been among us since his election to the Episcopacy. We can assure him of a most cordial welcome by the people of Greensboro, and by the brethren, both lay and clerical, of the Western North Carolina Conference. His presence with us is regarded as an event of great importance and we expect from his presidency the best results to the whole church in our bounds.

We know personally nearly every clerical member of the body and a large number of the lay delegates, and we feel safe in saying to the Bishop that there are no truer or more loyal men in Southern Methodism than those who compose the membership of the Western North Carolina Conference.

In few cases will the final outcome of the year's work prove satisfactory to the pastors As a whole they have labored steadily, intelligently and zealously all the year through, and while the reports, as a whole, will be creditable, they will, in most cases, fall far below the high water mark desired and expected for a time. During the year we have had, in the State, two heated political campaigns, followed by important elections. During the District Conference period political excitement was at white heat and it was impossible to rally the people to these mid-summer gatherings, and create that enthusiasm so necessary in many of our Districts in order to the achievement of the highest results. The lack of this enthusiasm will be felt in the closing up of the year's work.

The unusual drought last summer, which prevailed in all parts of our Conference, will materially lessen the receipts in many charges. The high price of cotton will to some extent compensate for the shortness of the crop, but not fully—but there is nothing to relieve the financial loss caused by the falling off in the crops of corn and tobacco. If the pastors and stewards will give the whole of this week to the work of collecting, a large amount of the present deficit can be overcome, but unless there is great effort made beforehand, and next Sunday proves a fair day throughout our territory, many financial reports will be very much behind.

Let all those who are in arrears in their payments take such steps, immediately, as will enable them to pay up before Sunday, and let all work diligently together to close up well the finances of the several charges for the current year. Do not let your pastor leave home for Conference until he has received every dollar of his salary.

THE POSSIBILITIES OF AN ANNUAL CONFERENCE.

An eclectic is always in search of truth. The truly wise man seeks to get good out of everything.

Methodism is a unique organization. So far as we are informed there is nothing like it Its spirit, its policy, its methods are all peculiar to itself. The session of an Annual Conference is unlike the meeting of any other religious body, and there are possibilities of good in it to each individual member, that are far-reaching and invaluable. The question of interest to us is how may each one get the largest benefit from it.

First. Be present at the opening and attend punctually the exercises every day. We have noticed for years that brethren who are late getting to Conference and then irregular in their attendance on the sessions, do not get much out of the meeting; somehow they lose their place, and fall behind. We advise all young men to make it a point to be present at the first roll call and attend, thereafter, every session of the Conference, every anniversary exercise, and also hear as many sermons as possible.

Second. Take an active interest in the routine business of the Conference. Sometimes this may seem dull and uninteresting, but it is nevertheless important and instructive. It gives one a fine opportunity to study the practical working of the machinery of the church, also to become familiar with the different Districts and pastoral charges, and to study men in the light of their work. If appointed to serve on any Board or Committee, acquaint yourself with the duties involved, attend regularly all the meetings and take and note carefully all that is said and done.

Third. Enter fully into the social life of the occasion. Meet the brethren cordially and warmly, shake hands and mingle freely with them. Renew old friendships and form new ones. Get acquainted, as far as possible, with the people of the community and the visitors present. Be agreeable to every one, and try to make friends. Rejoice with any who do rejoice and extend sympathy to those who are anxious and troubled. Around the fireside, on the streets, in the Conference room, speak a kind word to the young men just entering, show respect and veneration to the fathers in Israel and minister in every possible way to the cheer and social life of the people.

Fourth. Interest yourself in all the important matters and measures that come before the body. Listen attentively to the discussions, hear what all the speakers have to say and note carefully the utterances of the ablest debaters. Study the practical workings of parlimentary law, learn how to write and read papers, make motions, hasten or delay action and to submit questions of different kinds.

Fifth. Try to contribute something to the spiritual life of the brethren. Be much in secret prayer, read daily a lesson from God's Word, and meditate upon it, talk about spiritual things and experimental religion. Many of those you may converse with have been long walking with God, some have passed through deep waters, some have been among the lions, others have agonized in Gethsemane and some have rejoiced on the Mount of Transfiguration; many are girded for conflict, others are equipped for service and some are waiting to be translated. What a precious privilege to be in touch with these men for many days

Our coming session of Conference has in store vast possibilities for good for all who will, in the right spirit, avail themselves of them. Let each member come to contribute his part to the business, social and spiritual, success and life of the Conference, and in the measure he gives in the same measure will he receive in return.

DO NOT HURTFULLY RUSH CONFERENCE BUSINESS.

We are living in a fast age of the world. Steam and electricity move with great speed Men think and speak and act with marvelous rapidity. This is all right where the way is clear and the risks are small, but in large deliberative bodies it is not always wise.

We have noticed for several years a tendency in our Conference to rush things—to prevent or suppress discussion, to cut off general debate, and to hasten measures through. When unimportant routine business is before the body that method of disposing of it is all right, but where great interests are involved there should be ample time given for discussion.

Sometimes a proposition is made that does not strike the body favorably at first mention, and yet it may be a wise suggestion. A discussion will open it up and bring to light its important features.

Then a most striking and plausible motion may be offered, yet it may be a dangerous one. The searchlight of discussion brought to bear, by considering it from every point of view, may reveal hidden dangers. Looking backward we are impressed that in the past we have not been always as careful in our Conference actions as we ought to have been.

Our Conference is yet in its childhood. It is now only eleven years old. It is strong and vigorous, but it has ample room for growth and development. In territory it covers one of the fairest portions of our Southland; in material resources it is almost unlimited; in health conditions it is unsurpassed, and it is settled with a thrifty, energetic and prosperous people.

We have 205 itinerant preachers, 196 local preachers, 71,000 church members, 695 churches valued at $857,424.67, 127 parsonages valued at $143,000, with good school property and inviting fields on every hand. With wise Conference action and judicious cabinet appointments we have a future before us bright with promise.

NOTICE.

We hope all our subscribers who are in arrears for the ADVOCATE will send what they owe, at once, to the office by check, registered letter or postoffice money order. If any cannot do this be sure and hand the money to your pastor before he leaves for Conference. Remember all new subscribers will get the paper until Jan. 1, 1902 for $1.50.

THOUGHTS AFTER THE ELECTION.

Our country has just passed through a trying ordeal. Political excitement has been at flood tide The nation has been stirred from center to circumference. The minds of the people have been swept by a mighty force. But the storm has passed. Quiet and calm now prevail. It is a good time for reflection; for serious, sober thought.

The Nation has spoken at the ballot box and the administration has been sustained by a large majority of the voters This, of course, is most gratifying to the friends of Mr McKinley. The past four years will always be a memorable period in our history. Great issues had to be settled, perplexing problems had to be solved, and the best statesmanship was needed. War with Spain and the Filipinos was regarded as unavoidable. Heroic action and bold adventure were needed. A cool head and steady nerves were essential in the chief executive. But the votes of the people say Mr. McKinley possessed these and they applauded him.

EDITORIAL NOTES.

We are requested to say that it is desirable for the Presiding Elders to meet in Greensboro on next Tuesday afternoon.

Rev. V. L Marsh is having an interesting meeting at Proximity. He is being assisted by Rev. H. B. Holcomb. Quite a number have professed conversion and the work still goes on.

So far as we can learn everything is in readiness for the coming of the Conference. We assure the brethren that Greensboro will extend a cordial welcome and dispense to those who come a generous hospitality.

Now all good citizens will bow to the will of the majority and use their influence to uphold the president and support the government. Let all unite to build up and carry forward everything that tends to promote peace, unity and prosperity.

The President of the United States and the Governor of North Carolina have set apart Thursday, Nov. 29, as a day of Thanksgiving and have requested that all churches be open for Divine services on that day and appropriate exercises be held.

The many friends of General Julian S. Carr greatly regret his defeat in the primary for the United States Senatorship. Hon. F. M. Simmons, the successful candidate, is a man of ability and he has made a reputation for devotion to the principles of the Democratic party and the best interests of the State.

Bishop Candler, elsewhere in this issue, requests that all our pastors take a collection on Thanksgiving Day for the relief of our people who lost their houses of worship by the storm that recently swept over Galveston and a large part of Texas. We hope all will respond to this appeal.

Greensboro has unusually large boarding facilities for a town of its size Three large hotels, a cafe, an excellent railroad eating house and a number of boarding houses We think all visitors can find comfortable quarters. Bishop Morrison will be entertained at Hotel Guilford, formerly the Benbow House. The McAdoo Hotel, a popular house, will give special rates to all Conference visitors who will sleep two in a bed or occupy rooms in company with others.

The Preacher's Magazine for November is a "Thanksgiving Number." It is a rare issue, full of able and interesting articles The Rev. Wm. Paterson Bruce discourses upon "Thanksgiving" in a pleasing manner. The Rev. Frederick M. Davenport presents live and "up-to-date" thoughts upon "The Attitude of the Pulpit toward some Social Questions." Both of these themes will be sought after for their pertinency and timeliness. Mr. Davenport's thoughts ought to be frequently brought to the attention of the preachers of the land. Excellent likenesses accompany the words of these eminent divines, secured by the effort of the publisher. Thanksgiving Thoughts bring a variety of interesting items to our attention. "A Good Medicine," by Wayland Hoyt, D. D, among them A Soldier's Prayer, by Major Ketcham, is good. The Children's Sermon, entitled "Bed Time," by James Wells, D. D, is full of happy lessons The departments of "Preachers and Preaching," "Counsels to Teachers," "Notes and Illustrations," are of real worth. Published monthly at $1 50 per year, single copies 15 cents. Wilbur B.Ketcham, Publisher, 7 and 9 West Eighteenth Street, New York.

Let Us Give Thanks.

By the President of the United States of America—A Proclamation:

It has pleased Almighty God to bring our nation in safety and honor through another year. The works of religion and charity have everywhere been manifested Our country, through all its extent, has been blessed with abundant harvests. Labor and the great industries of the people have prospered beyond all precedent Our commerce has spread over the world. Our power and influence in the cause of freedom and enlightenment have extended over distant seas and lands The lives of our official representatives and many of our people in China have been marvelously preserved. We have been generally exempt from pestilence and other great calamities, and even the tragic visitation which overwhelmed the city of Galveston made evident the sentiments of sympathy and Christian charity by virtue of which we are one united people.

Now, therefore, I, Wm. McKinley, President of the United States, do hereby appoint and set apart Thursday, the 29th of November next, to be observed by all the people of the United States, at home or abroad, as a day of thanksgiving and praise to Him who holds the nations in the hollow of His hand. I recommend that they gather in their several places of worship and devoutly give Him thanks for the prosperity wherewith He has endowed us, for seedtime and harvest, for the valor, devotion and humanity of our armies and navies and for all His benefits to us as individuals and as a nation; and that they humbly pray for the continuance of His divine favor for concord and amity with other nations for righteousness and peace in all our ways. In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 29th day of October, in the year of our Lord one thousand nine hundred and of the independence of the United States the one hundred and twenty-fifth.

WM McKINLEY.

By the President—John Hay, Secretary of State.

Class of the Second Year.

The class of the second year will please meet at 10 a m. on Tuesday, Nov. 20th, at the place designated in the Conference Directory. The examination will be written. C. F. SHERRILL.

Trustee Meeting.

The members of the Board of Trustees are requested to meet at Rutherford College on Thursday, the 15th inst There are important matters that must be arranged before the meeting of Conference and we hope there will be a full attendance. J. W. JONES, Chm'n.

Conference Notice.

The candidates for admission on trial will meet the committee at West Market Street Church, Greensboro, on Tuesday, Nov. 20th, at 10 a. m, prepared for written examination.

H. M. BLAIR,
for Committee.

Notice.

DEAR BRO. CRAWFORD:—Please call the attention of the undergraduates to the fact that they must be on hand on Tuesday morning, Nov. 20th, or forfeit the right of examination.

T. F MARR.

Winston, N. C., Nov. 8, 1900.

Notice.

The class of the first year will please meet the committee at 10 a. m., Nov. 20th at the place designated in Conference Directory. The members of the class will please have all their sermons ready to hand in for examination early in the day.

B. A. YORK,
Ch'm'n. Com.

Kernersville, N. C., Nov. 7, 1900.

Notice.

Please say in next issue that application has been made for the usual reduced rates on the railroads for those who desire to attend Conference and it is hoped that they will be granted.

I made application for same some time ago and should have had definite information before now.

Yours fraternally,
W. L. SHERRILL

Conference Notice.

Some of our preachers took my books for sale on consignment, while others bought them outright. If any of the former class have still on hand books which they think they cannot sell next year, I ask that they bring them to Conference at Greensboro I prefer, however, that they shall keep them if they think they can sell them at all.

JNO. R. BROOKS.

Candidates for Examination.

BRO CRAWFORD: Allow me space in the ADVOCATE to call the attention of the undergraduates to a resolution passed at our last Annual Conference. Three things are set forth in this resolution: 1 There must be a written examination. 2 None can pass on a study on which he fails to make 50. 3 The undergraduates must meet their committee on Tuesday before Conference at 10 a. m. or forfeit their right to examination at that Conference. This resolution is on page 18 of Conference Journal.

C. F SHERRILL.

Notice.

The class of the third year will meet the committee on Tuesday, Nov. 20th, at 10 o'clock at place designated in Conference Directory. Examinations to be written. J. A. B. FRY.

Murphy Station.

DEAR ADVOCATE:—Our church is moving to the front. The reports are all good The Lord is with us in power. Our Twentieth Century Thank Offering is about $1 50 per capita. Rev. J. E. Abernethy, our most beloved and popular pastor, has been a great blessing to our town. He is truly a well-rounded man of God, a classic scholar, a persistent student and a faithful pastor. Among the foremost preachers of the day he stands pre-eminently a pulpit orator.

The ADVOCATE has accomplished much good in our midst.

J. L. SMATHERS.

Murphy, N. C., May 6, 1900.

Our Greensboro Advertisers.

We wish all our readers would take the trouble to examine carefully the Greensboro advertisements that appear in this issue. You can buy almost anything you need from our patrons, and in all cases you will find them clever, reliable persons.

Dr. J. S. Betts is a fine dentist.

Drs. R. L and E. H Moore are up to-date oculists.

C. M. Vanstory & Co, Rankin, Chisholm, Stroud and Rees, and Merritt, Brower & Co., are large clothing dealers.

J M. Hendrix & Co., carry a fine stock of dry goods, ladies dress goods and a large line of shoes.

John A. Young, two miles east and J. Van Lindley, two and a half miles west, at Pomona, will supply you with all kinds of fruit trees, flowers and pot plants.

C C. Townsend will show you a fine lot of buggies, carriages and harness.

Gaston W. Ward will furnish anything kept in a retail drug store, and the L. Richardson Drug Co. will sell you all kinds of drugs at wholesale prices.

McClamroch Bros. will be glad to sell you a parlor mantel for your new house that will greatly delight you. Catalogue No. 11 will tell you what they carry.

J. W. Scott & Co. will sell you anything you want in groceries and dry goods.

John B Wright will show you a lot of fine pianos and organs.

The City National Bank will lend you all the money you need.

Harry Poezolt, the merchant tailor, will take your measures and now or later furnish you a tailor made suit of clothes.

Murray Bros., Insurance, will issue you an insurance policy in first class companies.

The Southern Loan and Trust Company, of Greensboro, is an organization composed of North Carolina capitalists. It has made a remarkable record since it has been doing business. It is now carrying a large amount of insurance and its policy holders have great confidence in its integrity, financial ability and in its methods of business. Its large offices are on East Market Street, next door from the postoffice. Mr. E P. Whorton, the energetic president of the company, and Mr. A. McAlister, the accomplished secretary, will be glad to see any members of the Conference or visitors who will call at their building.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON

Lesson for November 18, 1900.

THE TEN LEPERS CLEANSED.
Luke 17: 11-19.

TIME.—Early in A. D. 30.

PLACE.—On the borders of Galilee and Samaria.

GOLDEN TEXT.—Be ye thankful.

Order of Events.

Ten miserable men made well and happy, and only one of them thanking the Healer. We are ashamed for them. We think they deserve to have their blessings taken from them. But, after all, isn't this the usual proportion of gratitude in the human heart and in the world generally? Nine tenths forget; only one-tenth give to God grateful worship in return for all his mercies. And is the proportion very different in our own hearts? "With my whole heart will I praise thee," the Psalmist says when he thinks of the goodness of God. "Bless the Lord, O my soul, and all that is within me bless his holy name," is the song not of one-tenth, but of ten-tenths, of a truly grateful heart.

There was a beautiful, serene old lady who was asked the secret of her sunny content. "My dear," she said, "I keep a Pleasure Book, and in it I put such things as these: 'I saw a beautiful lily growing in a window.' 'I received today a kind letter from a dear friend.' 'I enjoyed a glorious sunset.' 'I read a word in my Bible today which gave me sweet comfort.' 'I had an opportunity to cheer up a friend who was very sad.' They seem very trifling things to write in a book, but I thank God for every one, and the thankfulness keeps my mind sweet and my heart content."

Oliver Wendell Holmes has beautifully said: "If one should give me a dish of sand and tell me there are particles of iron in it I might be unable to detect them with my eyes or with my fingers. But let me take a magnet and sweep through it, how it would draw the most invisible particles by the power of attraction! The unthinking heart, like my fingers in the sand, discovers no mercies; but let the thankful heart sweep through the days, and as the magnet finds the iron, so it will find in every hour some heavenly blessing; only the iron in God's sand is gold."

"It isn't so hard to be content with the things we have; it's being content with the things we haven't that's so trying," said a forlorn woman, dolefully. "I don't know about that," said another. "When we begin to pick out the things our neighbors have and we haven't, we always pick out the things we want. We say, 'They live in a nice house, they have an easy time; we have to work.' We never say, 'They had the typhoid fever, but it did not come to us; they have a great sorrow, but we never had one like it.' You see, when we begin to call Providence to account for the things that don't come to us, it's only fair to take into account all kinds of things." True, indeed. Many times we would be deeply grateful for the ships that pass us in the night without stopping to leave with us their freight of sorrow and pain. When especially good things befall us, or in great deliverances from trouble, we do remember to thank our heavenly Father; but what about the mercies of every day? For these we should cultivate a thankful spirit; we should have a constant attitude of cheerful application of all life's blessings. The habit of discontent is belittling. Cheerful gratitude opens wide the soul's windows, lets in the sunshine, and gives a broad, bright outlook.

"How do you do? You look better than when I last saw you," one said as he greeted his friend. "I am better," he answered. "I've moved. I live in a more healthy place." "Is that so? Where are you now?" "Well, I used to live in Grumble Alley, but I've moved to Thanksgiving Street, and the change agrees with me." Let us move, too, this very week, if we have been living in a bad neighborhood of discontent; let us breathe the pure air of gratitude and praise to God for all his mercies, and let us persuade all our friends to be neighbors with us in this improved location.—Sel.

Reflection and Suggestion.

1. One reminder of the lesson is the need of all for divine compassion. The analogy between physical and spiritual leprosy has often been insisted upon. Both are unclean and defiling, both are deadly in their nature and outcome, and both are incurable by human device or skill. If God will not have pity upon the sinner, then, indeed, his case is desperate.

2 Another reminder is that divine compassion for the sinner is assured. The Son of man came on purpose to seek and to save that which is lost; and no higher proof of this assurance can be given than that while we were yet sinners Christ died for the ungodly. The compassion of Christ upon the lepers was but a further illustration of the truth he sought to inculcate in the parables of the lost sheep, the lost coin, and the prodigal son.

3. But salvation in its highest and fullest sense can only be conferred upon a nature which in some way responds to God's offer of Himself. He could do something for the unthankful lepers; he could give them the blessing of physical well-being. But the higher blessing of mutual fellowship and companionship with himself, that He could not give, since that is available only for those whose hearts meet Him upon the plane of adoring love and gratitude. Only the like-minded can commune with each other in close fellowship. In spirit the Samaritan, ignorant of and separate as he may have been from any adequate knowledge of the true God, was more like God in his gratitude than the best informed of the Jews without it.

4 Spurgeon suggests that "many a physician has gained practice by one patient telling others of his cure. Tell your neighbors that you have been to the hospital of Jesus and have been restored. Let us not be like the nine lepers who received the blessing and gave him no praise."

Our Job Office Department.

We have frequent inquiries from our preachers and others about doing job printing. Heretofore we have not been prepared to fill such orders. But being desirous of furnishing the best printing service for our preachers and others, we have arranged with a first class job office to have all printing done, promptly, and in the best style at the lowest possible rates for good work.

Letter and bill heads, circulars, pamphlets, visiting cards, catalogues, conference minutes and all kinds of plain and fancy work will be promptly done.

Write to the ADVOCATE office for prices and give us your orders. We are prepared to give satisfaction.

In writing to advertisers please mention this paper.



NOT ALWAYS SAVED.

THE cheapest is not the best, but the best is the cheapest, and the best Buggy is none too good. Then why practice economy at the wrong end? For a dollar or so more you get as good as can be made, and you might as well reap the benefit as not. Did it ever occur to you in that way?

See our Agent or write direct **ROCK HILL BUGGY CO.** ROCK HILL, S. C.

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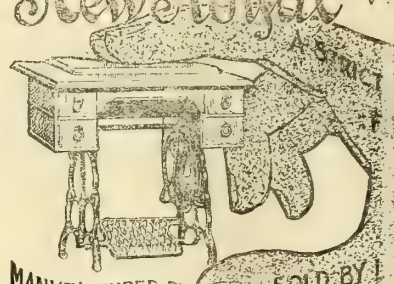
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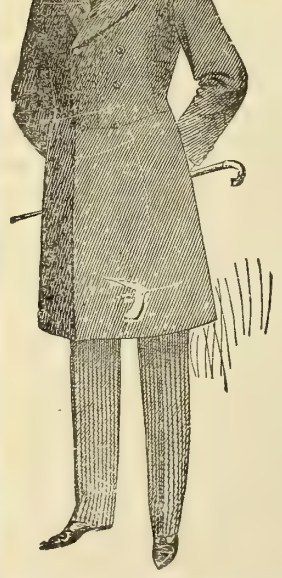
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SOLD BY LEADING DEALERS EVERYWHERE

TO OUR

Conference . . . Friends.



In anticipation of your visit to Greensboro, N. C, and in view of the fact that you all wear Clothes, we have made special effort in our collection of Prince Albert and Clerical Cut Suits, and want you to come to us and see just what we have for you, and at prices that we will guarantee can't be any lower.

We carry all kinds of clothing, and if you should need a Sack Suit, we have them ranging from $7.50 to $22 50 in price

Prince Alberts from $10 to $20.

The CHRISTIAN ADVOCATE will tell you who we are and just how we do business.

Rankin, Chisholm, Stroud & Rees,

300 South Elm St., GREENSBORO, N. C.

TO CONFERENCE MEMBERS AND VISITORS:

In addition to our large and varied stock of Men's Clothing, we have gone to considerable expense in preparing to supply the wants of ministers, delegates and others who may attend the conference in Greensboro. We are in a position to furnish you with the best of anything in the clothing line at special conference prices. Remember to come and see us, whether you wish to purchase anything or not.

We will have a big line of clergymen's suits and Prince Alberts in stock for this special occasion.

MERRITT, BROWER & CO.

Oct. 17 tf — 308 S. ELM STREET, OPPOSITE McADOO HOUSE.

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for November 18, 1900.

WHAT INTEMPERANCE COSTS OUR NATION. Prov. 23:1-7, 15-21.

Daily Readings.—Monday—The value of men. Heb. 2:6 9.

Tuesday—My relation to others. Rom. 14:1 7.

Wednesday — Evil and the future. Rom. 13:11 14.

Thursday—Destroying righteousness. Isa. 5:22, 23.

Friday—Carelessness induced. Amos. 6:1 6.

Saturday—National life involved. Dan. 5:1 5, 17-31.

There is intemperance in eating, in pleasure, in play, in study, in work, and indeed, in anythieg which may engage our attention and the exercise of our powers. The subject of this meeting, however, does not particularly relate to them, but to the great curse of strong drink.

There was a time when the word "temperance" referred only to the moderate use of intoxicants, and the word "intemperance" to the immoderate or excessive use of them. But now "intemperance" is used to describe the custom, or habit, of drinking strong drink, whether to excess or not. Hence our topic presents the question of cost for strong drink, whether taken moderately or excessively.

$ $ $ $ $ $ $ $

$'s come first. Not that this is the most important item, but because this is the point from which men so often weigh and consider.

What is the actual cost of strong drink to our nation? Who knows? No one to the very dollar. The sum is enormous. The difficulty lies in determining the part which strong drink has in the building, or maintenance, or both, of

1. Jails, penitentiaries, reformatories;
2. Hospitals and schools for the blind, deaf, dumb and insane;
3 Infirmaries, orphan homes, and other places of charity;
4. In the maintenance of a police force, police court and other judiciary.

And besides, there are lists of casualities of all kinds; Railway collisions, steamboat disasters, accidents, wounds, murders, etc.

"Old Figures" has not been able to even approximately get at the dollars of the cost. How could he? It certainly foots up into

BILLIONS

Then there is a cost side of a different hue from silver and gold, but whose values are superior and higher than they. It is to cost to

1. Morals. It corrupts the morals of the people.
2. Reason. Dethrones it.
3. Manhood. Lowers it to "brutehood."
4. Womanhood. Degrades it.
5. The church. Her greatest opposing force.
6. Character. Tells upon that for all eternity.

POINTED ARROWS.

Where temperance reigns crime wanes.

Chicago has six hundred churches and six thousand saloons.

Drink revenue is with tears and stained with blood.

When liquor dealers are busy, the devil is glad.

The most prolific source of strife is the wine glass.

The drink devil is still a potent factor in politics.

The saloon is an incubus upon all industry.

Men are drunkards because boys are tempted to drink.

The way to prevent drunkenness is to destroy the cause.

The saloon is a legalized drunkard factory.—The Evangelical Herald.

Little Things

Little words of kindness:
How they cheer the heart!
What a world of gladness
Will a smile impart!
How a gentle accent
Calms the troubled soul
When the waves of passion
O'er it wildly roll!

Little acts of kindness:
Nothing do they cost;
Yet when they are wanting
Life's best charm is lost.
Little acts of kindness,
Richest gems of earth,
Though they seem but trifles,
Priceless is their worth.

Speak Well of Others.

An old lady, who was never known to speak an unkind word of anyone, was exhorting her grandchildren, when one of them said:

"But, grandma, dear, you could never say a good word about the devil."

The old lady thought a minute and replied: "If we were only half as industrious as he, it would be well for us."

Let's often talk of noble deeds—
More rarely of the bad ones;
And sing about our happy days—
Not groan about our sad ones.
We were not made to groan and sigh,
And when grief sleeps to wake it,
Bright happiness is standing by—
Our life is what we make it.

Doing Our Best.

A lady once crossed a street where a little boy was busily sweeping the crossing; she noticed with pleasure the care with which he did his work, and smiled as she said to him, "Yours is the cleanest crossing I pass." He lifted his cap with a gallant air and quickly said, "I am doing my best."

All day the words rang in her ears, and for many days afterward, and when a friend, a rich, influential man, inquired for a boy to do errands and general work for him, she told him of the little fellow at the crossing. "A boy who would do his best at a street crossing is worth a trial with me," said the man; and he found the boy, engaged him for a month and at the end of that time was so pleased with him that he sent him to school and fitted him for a high position, which he filled with honor. "Doing my best at the street crossing made a successful man of me," he was wont to say in after years.

Tried Friends Best.

For thirty years Tutt's Pills have proven a blessing to the invalid. Are truly the sick man's friend.

A Known Fact

For bilious headache, dyspepsia sour stomach, malaria, constipation and all kindred diseases

TUTT'S Liver PILLS

AN ABSOLUTE CURE.

POSITION WANTED.

A lady graduate of Dement's Shorthand School Chicago, and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.

Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N C. 1e 27tf

ARMSTRONG & McKELVY Pittsburgh.
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SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
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DOES the difficulty of getting a tint or shade induce you to buy prepared paint whose composition is a mystery?

Our Pure White Lead Tinting Colors make it easy to obtain any desired shade of Pure White Lead Paint, *proved* by the experience of over 600 years to be the most durable. The brands in margin are genuine "old Dutch process" White Lead.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

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TO STAY CURED.

All Druggists. Price $1.

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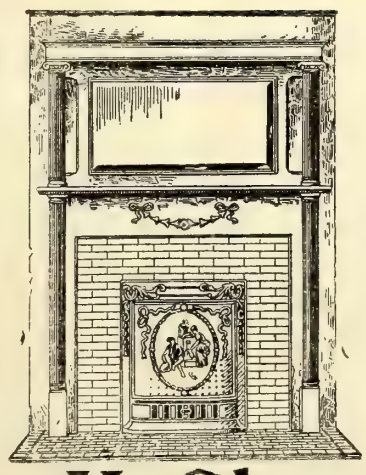
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"THE HOME FURNISHERS" —CHARLOTTE, N. C.



THE MANTEL BUSINESS. . . .

Is no side issue with us, but gets our exclusive time and thought. Selling you we sell your friends. This accounts for the extraordinary price that we can afford to give. Give us a trial.—If you are interested send for Catalogue No. 11.

McClamroch Bros.,

218 S. Elm St., Greensboro, N. C.

In writing mention North Carolina Christian Advocate.

Trinity College Notes.

The North Carolina section of the National Chemical Association will meet in the Crowell Science Hall Friday evening. The Association has a large membership and it is expected that all the institutions in the state will be represented. President, B. W. Kilgore, state chemist; vice president, Dr. W. J. Martin, Davidson College; secretary and treasurer, C. B. Williams, assistant state chemist.

Rev. J. E. Gay, of Charlotte, has donated to the library a collection of valuable books. Mr. Gay's interest in the growth of the library is very highly appreciated.

Hon. F. M. Simmons, who was nominated for United States Senator in the primaries, is a graduate of Trinity, class '73 He has been for several years an honored member of the Board of Trustees, and has also been a patron of the College Hon J H. Small, who was re-elected to Congress, is also an Alumnus of the College. The institution has a pardonable pride when her alumni are called to fill positions of honor and trust.

Free Blood Cure---An Offer Proving Faith.

If you have tried sarsaparilla, patent medicines and doctored, and still have old, persistent sores, pimples, distressing eruptions of the skin, painful sores on the arm or leg, itching sensation, irritating skin trouble, eczema, scales, scabs, scrofula, ulcers, eating, bleeding sores, blood poison, fever sores, deep seated rheumatism, catarrh, boils, face covered with little sores, carbuncles, cancer or blood taint, then give B. B. B. a trial, because B. B. B.—Botanic Blood Balm is made for just such cases, and it cures to stay cured, those stubborn, persistent, deep-seated blood diseases that other builder medicines fail even to benefit. All above named troubles are evidence of Poison and Humor in the blood, and Botanic Blood Balm cures because it cleans all the poison or impurity or blood humors out of the body, bones and entire system. And all the sores heal, aches and pains vanish and a permanent cure is made.

Botanic Blood Balm (B. B. B.) is an old, well tried remedy. People cured by B B B. 15 or 20 years ago are well today, and free from all blood impurities. If you are satisfied that Blood Balm is what you need, large bottles for sale by druggists for $1. Trial treatment of B. B. B. sent free and prepaid by addressing Blood Balm Co., 42 Mitchell St., Atlanta, Ga. Describe your trouble and we will include free medical advice. Write today—don't delay.

Successful Consumption Cure.

The remarkable success of the Dr. Stevens' East India Consumption Cure—the Cannabis Sativa Remedy—and the constantly increasing volume of business, has made it necessary to secure larger and more commodious quarters, with increased facilities for caring for patients. An entire suite of rooms is now occupied in the Powers Block in Rochester, where the physicians in charge are better able to treat and advise patients personally as well as by mail. The recipe which has been so widely advertised for the past twenty years, may still be had free of charge by all who write to W. A. Noyes, 847 Powers Block, Rochester, N. Y.

TAR HEEL Cough Syrup, it cures. 25c.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Southern Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

QUARTERLY MEETINGS.

CHARLOTTE DIST.—4th Round

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit, Hebron	Sep.	22 23
Charlotte, Calvary	"	23
Derita circuit, Derita	"	23
Monroe station	"	28 30
Monroe circuit, Trinity	"	29 30
Clear Creek circuit, Mill Grove	Oct.	13 14
Matthews station	"	14
Ansonville circuit, Wightman	"	20 21
Polkton circuit, Poplar Hill	"	27
Wadesboro station	"	28
Morven circuit, Bethel	"	29
Lilesville circuit	"	30
Belmont circuit, Belmont	Nov.	3
Charlotte, Tryon street	"	4
Charlotte, Brevard Street	"	4
Epworth and Seversville, Epworth	"	7
Weddington circuit, Wesley Chapel	"	10 11
Waxhaw circuit, Waxhaw	"	11 12
Charlotte, Trinity	"	13
Charlotte, Dilworth	"	14

GREENSBORO DISTRICT---4th Round.

Frank H. Wood, D.D., P. E., Greensboro, N. C

Wentworth circuit, Mt. Carmel	Oct.	6 7
Ruffin circuit, Ware's Chapel	"	13 14
Reidsville station (morning)	"	14
Ramseur circuit, Franklinsville	"	20 21
Liberty circuit	"	27 28
West Randolph ct.	Nov	3 4
Pleasant Garden ct, Friday	"	9
Randolph circuit	"	10 11
High Point station (at night)	"	11
Greensboro circuit	"	17 18
Centenary (at night)	"	18

FRANKLIN DISTRICT—4th Round

C. M. Campbell, P. E., Franklin, N. C.

Haysville circuit, Sweetwater	Oct	6 7
Murphy station	"	13 14
Hiwassee circuit, Notla	"	20 21
Macon circuit, Mount Zion	"	27 28
Glenville circuit, Cashiers Valley	Nov.	3 4
Robbinsville circuit, Robbinsville	"	10 11
Franklin circuit, Iotla	"	17 18
Franklin station, night	"	18

Southern Stock-Mutual Ins. Co.

AND

Underwriters of Greensboro . . .

OFFICE IN SOUTHERN LOAN & TRUST COMPANY BUILDING,

GREENSBORO, N C.

Combined Assets. : : : $254,818 87
Dividends to Policy-holders since organization, : : : : 29,782 06
No Liability to Assessment.

A Thousand Testimonials like the following can be furnished:

WINSTON, N. C., January 13, 1900.

During the last four years certain properties of mine have been insured in the Southern Stock-Mutual and Underwriters Insurance Companies, of Greensboro, N C, and I have received from them dividends amounting to $97 83, which represents the amount of money saved by insuring with these Companies. I consider their Policies as perfect protection as is offered by any company. R J. REYNOLDS.

GREENSBORO, N. C, January 23, 1900

We are carrying insurance in both the Southern Stock Mutual and the Underwriters of Greensboro and are receiving dividends annually from each Company. We patronize these Companies because we believe them to be safe and because they save us money. ODELL HARDWARE COMPANY,
11 7 tf [Signed] By J. A. Odell, President.

ASHEVILLE DISTRICT---4th Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville	Sept.	1 2
Bethel	"	1 2
Hot Springs ct. Paint Rock	"	8 9
Marshall ct Jewell Hill	"	15 16
Ivy, Beech Glen	"	22 2
Bald Creek ct., Bald Creek	"	29 3
Burnsville ct, Shoal Creek	Oct.	6 7
Swannanoa, Biltmore	"	13 14
Sandy ct Moore's Grove	"	20 21
Hendersonville	"	21 2
Cane Creek ct., Sharon	"	27 28
Old Fort ct, Bethlehem	Nov	3 4
Weaverville ct, Weaverville	"	10 11
Central	"	17 18
Haywood Street	"	17 18

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion, N. C

Marion station, Marion	Aug	19
McDowell circuit, Trinity	"	25 26
Table Rock circuit, Oak Hill.	Sept.	1 2
East Rutherford circuit, Salem	"	8 9
Silver Creek circuit, Missionary Ridge.	"	15 16
Morganton circuit, Zion	"	22 23
Forest City station, Pleasant Grove	"	29 30
Henrietta station, Henrietta.	Oct.	6 7
Rutherfordton circuit. Centennial.	"	13 14
Bakersville circuit Bakers Il e.	"	20 21
Elk Park circuit, Thompson's Chapel	"	21 22
Estatoe circuit, Pine Grove	"	21 22
Broad River circuit, Gray's Chapel	"	27 28
Green River circuit, Lebanon	Nov	3 4
Morganton station	"	11 12
Connelly Springs circuit	"	17 18

MOUNT AIRY DISTRICT--4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Aug	12
Stokes circuit at Rural Hall	Sept.	1 2
Sparta circuit at Shiloh	"	8 9
Healing Springs ct at Greenwood	"	15 16
Jefferson circuit at Jefferson	"	22 23
Boone circuit at Blackburn's Chapel	"	29 30
Watauga circuit at Union	Oct	6 7
Creston circuit at Creston	"	13 14
Elkin station	"	20 21
Wilkesboro circuit at Wilkesboro	"	27 28
North Wilkesboro ct at N. Wilkesboro	Nov.	3 4
East Bend circuit at Prospect	"	10 11
Rockford circuit at Siloam	"	11 12
Mt. Airy circuit at Oak Grove	"	17 18
Pilot Mountain circuit at Ebenezer	"	18 19

WINSTON DISTRICT.—4th Round.

P. J. Carraway, P. E., Greensboro, N. C.

Kernersville circuit, Zion	Sep.	29 30
Thomasville station, night	"	30
Madison circuit Bethesda	Oct	6 7
Mocksville circuit, Hardison	"	13 14
Mocksville station night	"	14
Winston circuit, Sharon	"	20 21
Forsythe circuit Lewisville, p. m.	"	20
Winston, Burkhead, night	"	21
Farmington circuit. Bethlehem	"	27 28
Walkertown station, Bethlehem	Nov.	2
Winston, Centenary	"	4
Winston, Grace Church, night	"	4
Davidson circuit, Mt Olivet	"	10 11
Lanbury circuit, Davis Chapel	"	15
Summerfield circuit, Stokesdale	"	16
Jamestown circuit, Muir's Chapel	"	17 18

STATESVILLE DIST.—4th Round.

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf	Sept.	1 2
Iredell circuit. Snow Creek	"	8 9
Turnersburg circuit, Turnersburg	"	9 10
Mooresville circuit, McKendree	"	15 16
Mount Zion station	"	16 17
Taylorsville circuit, Rocky Spring	"	22 23
Stony Point circuit, Stony Point	"	29 30
Statesville station	Sep 30.. Oct.	1
West End	Sep 30.. "	1
Hickory station	"	6 7
Troutman circuit, Vanderberg	"	13 14
Mooresville station	"	14 15
Newton circuit, Friendship	"	20 21
Maiden circuit, Maiden	"	21 22
Lenoir circuit Littlejohns	"	27 28
Lenoir station	"	28 29
Catawba circuit, Bethlehem	Nov	3 4
Caldwell circuit, Grace	"	10 11
Granite Falls station	"	11 12
Statesville circuit, Salem	"	17 18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Sep.	1 2
Salisbury, Main St	"	2
Concord ct, Center	"	8 9
Concord, Epworth	"	9
Concord, Central	"	15 16
Concord, Forest Hill	"	15 16
China Grove ct., Bethpage	"	22 23
Lexington station	"	29 30
Gold Hill circuit, Liberty	Oct.	6 7
Ninwood ct, Wesley Chapel	"	13 14
Norwood circuit	"	20 21
Salem circuit, Salem	"	27 28
Albemarle ct Bethel	Nov.	3 4
Albemarle station	"	3 4
Mount Pleasant circuit	"	10 11
Salisbury, Church St	"	17 18
East Salisbury station	"	17 18
Spencer station	"	17 18

SHELBY DISTRICT—4th Round

W. R. Ware, P. E, Shelby, N. C.

King's Mountain & Elbethel, Elbethel	Sept	1 2
Shelby circuit, Sharon	"	8 9
Shelby station	"	9 10
Cherryville circuit, Pleasant Grove	"	15 16
Lincolnton circuit, McKendre	"	22 23
Polkville circuit, Clover Hill	"	29 30
Stanly Creek circuit, Dallas	Oct	6 7
McAdensville station	"	13 14
New Cleveland circuit, Casar	"	20 21
Lowesville circuit, Moore's Chapel	"	27 28
Mountain Island	"	28 29
Rock Springs circuit, Beboboth	Nov	3 4
South Fork circuit	"	10 11
Lowesville circuit	"	17 18

WAYNESVILLE DIST--4th Round

F. L Townsend, P. E., Canton, N. C

Clyde circuit, Long's Chapel	Sept	1 2
French Broad circuit, River View	"	8 9
Mills River circuit, Shaw's Creek	"	15 16
Transylvania ct East Fork	"	22 23
Brevard station, Brevard	"	29 30
Spring Creek circuit	Oct	6 7
Leicester circuit, Camp Academy	"	13 14
Sulphur Springs circuit	"	20 21
Haywood circuit	"	27 28
West Haywood circuit	Nov.	3 4
Waynesville station	"	10 11
Canton circuit, Canton	"	17 18

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Serena's Offering.

BY MARGARET E SANGSTER.

Serena Lathrop was not a poor woman. All her life she had been very comfortably provided for, and the recent deaths of an aunt and a cousin who had left her generous legacies had made her very well to do indeed. But unfortunately Serena was at heart a pauper.

She hated to give a cent away. When the collector for the Woman's Board of Foreign Missions went on her annual round through the church she always left the call on Miss Lathrop to the last. She dreaded the icy greeting she was sure to receive, the chill demeanor of the lady and the remarks, never omitted, on the waste in carrying out missionary effort. Latterly Miss Serena had been heard to say that she believed the trouble in the Far East was wholly due to the missionaries and their mistakes and that she should hereafter cut down her subscription. It had never exceeded a dollar a year, so that fifty cents was all that Miss Jennie Raeburn, who was collector, had any reason to expect

"I believe," said Miss Jennie, faltering on Miss Serena's door-step, "that I'll just add fifty cents to my own collection and not go to Miss Serena at all" Then another thought came over her mind. "What right have I, on the Lord's own errand, to be faint hearted and feeble? I am behaving like a coward. I am ashamed of myself for being so timorous when the Lord has sent me forth."

She rang the door bell and was ushered into Miss Serena's stately, stiff and formal drawing-room. The carpet was rich and thick with huge medallions of flowers on a crimson background at regular intervals. Sofa and chairs were upholstered in green rep, after a bygone fashion. Every chair was covered with a large crochetted tidy and on the sofa were three. A round table, marble-topped, stood in the center of the room and on the mantel were a French clock and two large china vases holding bouquets of pampus plumes. The walls were ornamented with ancestral portraits and the whole room was eloquent of order and cleanliness, a very temple of conservatism.

"My dear Jennie," said Miss Serena, coming forward most graciously, "how very glad I am to see you! I have been watching for you all the week Of course you have as usual come to represent the Woman's auxiliary. I have belonged ten years and I've given only ten dollars in that time. I have been considering the matter and feel that I have made a great mistake. I owe the society a good deal by way of back debt. Here is my offering." And into the hand of astounded Jennie she slipped ten shining gold pieces, fifty dollars in all.

"Why, Miss Serena!" said Jennie in sheer incredulity and amazed delight.

"I may as well tell you all about it dear. I've had a change of heart," said Miss Serena. "Come to my room and have a cup of tea and I'll explain "

"You see, Jennie," she went on a little later as she poured the boiling water over the fragrant Ceylon tea, "I have never been enthusiastic over church work and missions have not appealed to me. I have been honest, but nothing more. Now, of late I have been convinced that they were a mistake, that good money was thrown away in sending missionaries to the barbarians in China and the strange, queer people in India, and I've been saying that what I gave I'd give right here in my own town where I could see it spent. But the other day I was reading of the missionaries who had been martyred this summer, men, women, even children, and though I felt they'd brought it on themselves going off among such desperate, bigoted and superstitious folks, I couldn't get away from the thought of them. The more I tried, the more I couldn't Against my judgment and against my will something said to me, 'Serena Lathrop, you are a mean, selfish thing. You could never have done it. They've broke an alabaster box. You've never given the price of a tin box of perfume to the Lord, let alone alabaster.'

"I kept a musing and a musing and I went to bed and fell asleep. And, Jennie, on my bed I dreamed a dream."

Jennie said nothing, but her big blue eyes never moved from Miss Serena's excited face. That face usually immobile was strangely stirred The checks were flushed. The eyes shone. Miss Serena looked twenty years younger.

"I dreamed that I was a child again and that my mother had sent me on an errand and I had lost my way. I wandered up and down, but I could not find the path. By and bye I seemed to be in a boat floating across a lonely sea. I still know that I wanted to find my home, but I could not. On sea or land I was just a lost child. At last the boat grated on a strange shore and I stepped out on a grassy plain, all smooth and flowery and there were shining forms moving softly about and in the distance I heard sweet music, singing and the tinkling of harps.

"The shining ones were not all grown up people. Some were children like me, and one, a dear, small, brown-eyed maiden came and said: 'I am Okara San. Don't you know me? You used to send me letters to Japan from your Sunday-school. Come with me and I will take you to our Lord.'

"Okara San was a little girl Miss Suydam's class supported years ago. She died when she was fourteen

"We went a little way and I did not seem now to be a child; you know how the scenes change in a dream. I seemed a young lady, twenty years old or thereabouts. The wee Japanese floated away and in her place there appeared a tall and graceful Hindu woman in a white and gleaming robe.

" 'Come with me, Serena,' she said, 'and I will guide you to our Lord.'

"She had a wreath of flowers on her head and flowers in her hands. She glided quickly by me and when I said, 'Have I ever known you?' she answered: 'Friends of yours have known me well. I believe you did not care for the Hindus, in the land where some people ever walk with blind eyes and beggard souls.'

"I dropped my head in shame. I remembered my cold disdain of the Hindus and my niggardly gifts But I walked on. Presently my conductor left me and a group of lovely persons came gently around me. Again I was neither child nor young girl. I was myself, an elderly woman with gray hair and stub born ideas that were like a rock But all the while, under it all, I knew that I was a lost child and that I wanted to find my mother.

" 'Shall we take her to our dear Lord Christ?' said one to another.

"Their eyes were like stars. Their faces were beautiful They were like those who had gained the victory and were safe forever more And, Jennie, I knew them, for some of them I had met and some I had heard speak in missionary meetings and a still and solemn voice whispered in my spirit: 'These are they which have come out of great tribulation and have washed their robes and made them white in the blood of the lamb.' They were martyrs of the cross. I stood before them with empty hands, ashamed and silent.

"From somewhere out of the golden mist which hung over a walk of blooming roses and lilies, suddenly my mother appeared She looked very wistful and remote, as if she were much displeased.

" 'Ah, Serena!' she said 'Is it you? But you are not fit to be here. Nay, friends, do not take her yet to our Lord. She does not care to help him find his sheep that are lost.'

"And all around me the air grew more and more chilly and the flowers faded and the faces of the saints disappeared. And I heard a voice far away saying: 'Other sheep I have. Them also I must bring, that there may be one flock and one shepherd' And then, Jennie, I awoke "

Miss Serena's dream wrought in her a steadfast repentance. She was not one to do anything by halves. It seemed to her that she must make up for lost time, so she began to read and study, she attended the meetings, she ceased to discriminate between God's wanderers in America and in the lands across the sea In a vision of the night her Savior had spoken to her and she was obedient to his commandment

Jennie, too, had learned a lesson of trust that was not in vain.—Selected

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Northbound	Passenger. No 10.	Mixed. No 60	Mixed. No 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	....

20 minutes for supper at Gastonia.
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

It is rather funny, after the many years I have spent in trying to encourage the growth of cow peas in the South, to note that some one who is afraid of his name, and merely signs himself "F. B" from Buncombe county, writes to the "Country Gentleman" intimating that I do not know anything about the Southern pea, because I do not agree with the aforesaid gentleman that it is necessary to sow two or three bushels per acre. This F. B. goes on to say that if I was better acquainted with the farmers of my own state I would find that they sow two or three bushels of peas per acre. The chances are that I know and am known by a hundred farmers in North Carolina to every one this F. B. knows. After a man has for eleven years been writing thousands of letters annually to the farmers of the state, traveling in every county in the state and lecturing to the farmers and talking with them by the thousands, it is exceedingly amusing to be told by a man up in the mountain country, who evidently came there from the North, that I am not acquainted with North Carolina farmers, and do not know how to sow peas. Now if there is any one in the state who wishes to sow two or three bushels of peas per acre he has a perfect right to do it, but when a man states in an agricultural paper for the information of inexperienced men that it is necessary to sow that amount per acre, it is a very different matter. One bushel per acre is commonly enough, except on very strong land where they are intended as they should be for hay, it would be better to sow a bushel on a half acre to prevent the stems getting too large and hard to cure. F. B. also wonders why I do not recommend the Black Eye pea as a forage plant, for he thinks its bushy habit an advantage. It is an advantage in cutting it, but if F. B. prefers a pea that will make a ton per acre of hay to one that will make three or four tons he has a perfect right to use it. But every farmer in N. C. except F. B (if he is a farmer) knows that the Black Eye pea is not sown for forage, but planted as a table vegetable and is admirable for this purpose, but when we grow forage, we want the heaviest yield of vines, and the Unknown, or Wonderful as it is now called, will make three times as much hay per acre as the Black Eye will. But the Unknown is a late pea and will not ripen up in Buncombe, and so F B does not know it F. B. is the second Northern man in the mountain country who has undertaken to enlighten the farmers of the state in regard to the pea, and what they do not know about it would bear an enormous proportion to what they do know.

But the farmers of North Carolina know me now too well to pay much attention to scribblers who dodge in ambush behind a set of initials, and we do not think that many of them will be inclined to waste seed peas at the suggestion of F B. or any other anonymous scribbler We believe in peas and a plenty of them, but we do not believe in extravagance on the farm or elsewhere. But fortunately there are some people in North Carolina who, unlike F. B., of Buncombe, do not know it all yet, and therefore thinking that I may know a few things, come to me for help

From Iredell county comes an inquiry in regard to the culture of broom corn. The writer wants to know all about it, and whether it will grow well in Iredell, and on good bottom land will make a good crop. There is no mystery about growing it, for any one who can grow sorghum can grow broom corn. But the trouble comes in the preparation for harvesting, the harvesting, curing, and baling for shipment, and if a man has not had experience in these, and has not the needed buildings for the purpose, he had better let broom corn alone unless he wants merely to grow enough for home use, for the chances are that the present high price of broom corn will be temporary, and by the time he gets fixed up for handling the crop the price will be down so low that he will wish for five cent cotton to take its place

From Catawba county comes an inquiry as to the proper method of using nitrate of soda on strawberries. Nitrate of soda furnishes but a single form of plant food, nitrogen, and this in such a readily available form that it should never be applied except when the plants are in a growing state. If applied during the dormant season of winter, the nitrate will be all washed out of the soil before the plants can get it. Nitrate of soda is a good application to strawberries which have had a complete fertilizer in the fall, for the purpose of starting them off vigorously. But it should not be applied too heavily, as it will have a tendency to make the fruit soft, and if it is to be shipped, this will be a detriment. Just as growth begins in the spring, a dressing of 50 pounds per acre will help the crop very much. It should be sprinkled alongside the rows, and care must be taken not to let it touch the leaves when wet with dew, as it will scorch them.

A Surry county lady writes that she is a constant reader of the letters I write for the NORTH CAROLINA CHRISTIAN ADVOCATE, and finds them helpful. She says they were very successful this season with sweet potatoes. The ground was plowed very deep, and the plants were set on the level in rows three feet apart and twelve inches in the row. The land had been covered with barn yard litter the year before, and a heavy crop of wheat grown on it with the aid of fertilizers. "We find this method of growing potatoes much superior to the old way, and will make no more ridges. We have one very rich bottom. By means of a dyke and dam across the creek we overflow about half of it during the winter and spring floods. Do you think we could grow rice on part of this land? Have never tried rice so near the mountain and know nothing about its culture." We fear that you would be wasting time and effort to try to grow rice up near the foot of the Blue Ridge. Your nights are too cool in late summer, and the crop would hardly ripen at all. But you could grow magnificent crops of celery on that land, and that would pay better than rice pays in any part of the state. Last year a grower in Buncombe wrote to me that he had raised a fine crop of celery, but the Asheville markets seemed stocked, and wanted to know if he could sell it in Raleigh. I gave him the address of a dealer here, who easily sold his crop at a good price, for the celery was really finer than that which is shipped here in large quantities from Michigan. Now if the people near the mountains would use their land for such crops as they are especially adapted to, they will do better than by trying the crops only suited to the warmest parts of the state. The upper country can grow better celery than the Michigan product, and if the Michigan people can make money in shipping celery all over the South, why cannot our own people do better, when their soil will produce a better product? On suitable land in your section, where you have the facilities for irrigating the crop, there is no crop that can be more profitable, if well grown and properly handled, in winter than celery. At the prices at which it retails here in Raleigh the returns from an acre of good celery would be so great that I would hesitate to name figures. But it is a crop that takes a great deal of labor, and is not suited to lazy people at all No matter how rich the land, it will pay to manure it for celery, and if dry enough in the early part of the season an early crop can be grown before it is necessary to set the celery, for August will be early enough for that, and the manuring should be done for the early crop so as to have the manure well mixed in the soil for the celery. A crop of early potatoes for instance could be gotten off in plenty of time for the celery.

A Mecklenburg correspondent sends a sample of muriate of potash he bought in Charlotte and wants to know if it is pure. No one can tell this without a chemical analysis We have handed the sample to the State Chemist at the Agricultural Department. Whether he will be warranted in making an analysis at an expense of $15 or $20 we cannot say. But farmers should understand that no chemist can tell him the quality of an article by simply looking at it, and a chemical analysis costs a good deal of money, far more than most people think.

From Rockingham county: "What grass is this?" Enclosed was a sample of Johnson grass, Andropogon Halapense. If this grass is still rare with you the best thing you can do is to wage war on it at once, for it will take your whole farm in a little while if you allow bunches to seed on the land. Grub out every shoot you see and keep grubbing it out as long as it shows a head. That is what we have to do here. It is a great pity that the grass is so aggressive, for it is really a good hay grass and a heavy cropper, but it gets to be such a nuisance in cultivated lands that every means should be taken to exterminate it on its first appearance.

From Bladen county: "I send pods of what is called 'mole bean' by the negroes. Please tell me what it is?" The plant is Cassia Occidentalis. It is one of the great family of leguminosae. Whether it has any value or not I am unable to say. It is not properly speaking a bean at all, as all true beans be long to different genera.

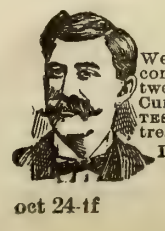
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SOUTHBOUND.

	No. 37	No. 41.
Lv. New York, P. R. R.	*11 00 a m	*9 00 p m
Lv. Washington, "	5 00 p m	4 30 a m
" Richmond, A. C. L.	9 00 p m	9 05 a m
Lv. Portsmouth, S. A. L.	*4 30 p m	*7 20 a m
Ar. Weldon	11 10 p m	11 43 a m
Ar. Henderson	12 56 a m	1 35 p m
Ar. Raleigh	2 23 a m	3 36 p m
Ar. Southern Pines	4 27	6 10 "
Ar. Hamlet	5 14 "	7 00 "
Lv. Wilmington, S. A. L.		*3 05 p m
Ar. Monroe, S. A. L.	*8 50 a m	*9 12 p m
Ar. Charlotte, S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester, S. A. L.	*8 13 a m	*10 55 p m
Ar. Greenwood	10 45 a m	1 12 a m
Ar. Athens	1 24 p m	3 48 a m
Ar. Atlanta	3 50 p m	6 15 a m
Lv		

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 20 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar. Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar. Southern Pines, S. A. L.	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 15 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*5 15 a m	*7 20 p m
Ar. Washington, Penn. R. R.	12 31 p m	11 20 p m
Ar. New York	3 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

Nos. 403 and 402.—"The Atlanta Special," Solid Vestibuled Train of Pullman Sleepers and Coaches between Washington and Atlanta, also Pullman Sleepers between Portsmouth and Charlotte, N. C.

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L. S. Allen, Gen. Pass'r Agent.

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OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

ABERNETHY —For over fifty years it was my privilege to be intimately acquainted with Catherine, wife of Logan Abernethy.

In all the relations of life she was faithful, kind and patient. During the war of the Rebellion, amid grinding poverty, she was brave and uncomplaining. When death invaded her home she murmured not, but bowed in meek submission to the will of God. She loved her home, and there consecrated her life to Christ. For the last six years of her life she was blind and almost helpless, but never complained. Never did I know her faith to fail, her courage to falter, her kindness to slacken or her charity to cease And when on August 12th, 1900, Jesus said, "It is enough, come up higher," she died without a struggle, as though going to sleep, went up the shining way, to meet her three dear children waiting for her.

R. L. ABERNETHY.

JONES.—Mrs. Lovie B. Jones was translated out of life and suffering here into life and peace in heaven October 28th, 1900.

Her husband, Wesley Jones, a good man, died last April. Having no living children, she was left very lonely. In early life she professed religion and joined the Methodist church at Bethlehem, Guilford county, N. C. She was devoted to her church and lived a consistent member till her death.

She has been a constant subscriber to her church paper since 1865

She was the aunt of Rev. B. C. Allred of the N. C. Conference.

For several years prior to the death of these two aged Christians, on account of the infirmity of old age, they were dependent upon others for the necessaries of life. Mr. W. C. Russell, superintendent of the Franklinsville Manufacturing Company, generously furnished them a good home and everything necessary for their comfort while they lived, free of charge. Such generosity is worthy of commendation and imitation.

A short while before her death, she told me that she was so feeble, lonely and dependent, that she longed to die and go to her home in heaven.

She spoke feelingly of the kindness of those who provided for her in her old age, and prayed God's blessing upon them.

She was in her 83rd year when she died, a ripe sheaf for the heavenly garner.

In the absence of her pastor the funeral services were conducted by the Rev. James Jordan of the Baptist church.

J. F. ENGLAND.

☞Raleigh Christian Advocate please publish.

WHITE —Thomas White was born July 6, 1813, and died Oct. 21, 1900. He was a native of Randolph county, in which he spent nearly the entire span of his long life and became a distinguished figure and shining light in the midst of a large circle of relatives and friends. In his youth he gave his heart and life to God and joined the Methodist church, of which he remained a consistent member until the summons came to join the church triumphant.

In 1833 he married Miss Susan Wall, of Randolph county. God blessed the union with nearly sixty years of domestic happiness and a large number of interesting children, who have grown up in our midst to honorable and useful manhood and womanhood

Brother White was a man of quiet demeanor, of cheerful and hopeful temperament, and of unalloyed Christian character. His conversation was remarkably pure, wholesome and stimulating, and always displayed a mind well informed, robust and discriminating, and a heart full of the spirit that was in Christ. In the ordinary sense of the term he was not an ambitious man, seeking not the honors of the world, and ever content to act his part in an unofficial capacity; and yet his life was projected upon an exalted plane, and his aspirations were of a high and holy order. He aspired to found and maintain a Christian home and to bring up his children in the nurture and admonition of the Lord. He made his home the preacher's home, and with the pastor's influence he endeavored to combine and conserve all other influence that make for righteousness. He aspired also to educate his children in the best institutions accessible; and the catalogues of Greensboro Female College, Trinity College, and other institutions, show how well he succeeded in this worthy purpose. In the highest sense he lived for others, and, as husband and father, neighbor and citizen, he proved the greatness of his Christian character and social worth by his cheerful self sacrifice and cordial service. And when, under the weight of fourscore years, he was compelled to cease his labors, how beautifully he passed into the deepening shadows of life's evening time, and cheerfully submitted again to be guided and cared for by others. For the last six years his home was with his daughter, Mrs. E. V. Carr, who, during much of this period, resided in the College Inn. Brother White, being domiciled near the College Chapel, became quite regular in his presence at morning prayers, and was evidently a devout and happy worshiper He often spoke of the great privilege he enjoyed in being thus brought into such close contact with college life, and with characteristic humor conceded that he had "entered college at the wrong end of life, but better late than never."

Two weeks before his death, in speaking to friends in regard to his early connection with the church, he said, "In those days it was regarded as quite an ornament to be qualified for church membership."

As he had lived, so he died, at peace with man and God. His body was taken to his late home, Trinity, and buried by the grave of his sainted wife

W. H PEGRAM.

Durham, N. C , Nov. 2, 1900.

In Memoriam.

Martha Ellen Bruton was reared in a Christian home near Onville, N. C. She was the daughter of William and Caroline Bruton, deceased. She was a faithful member of the Methodist E. Church, South In her girlhood her uncle, Rev D. R Bruton, of the North Carolina Conference, now deceased, gave her a nice Testament. At her request we placed it in her hand when she was laid in the tomb

September 11th 1900, as the sun was dawning in the western hills, at 5:10 o'clock, angels hovered around this home and took sister Martha's happy spirit on snowy wings to that heavenly home.

Two sisters, Emma and Virginia, are left in the home gazing heavenward, weeping. She bade us not to shed a tear for her. She leaves four sisters and three brothers to weep. Heaven is her gain. It was hard to tell our sister good bye, but as we beheld her sweet face we knew she was too pure for this world.

Farewell, dear Martha, 'tis hard to say;
But Jesus calls, you must obey;
And tho' on earth we meet no more,
We'll meet again on that blest shore.

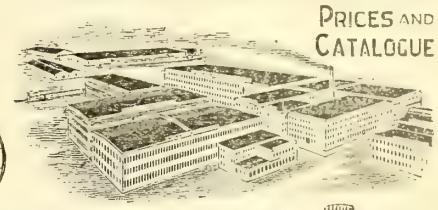
Her sisters,

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Dr. J. S. Betts,
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NEWS OF THE WEEK.

Wednesday, Nov. 7—Bryan's majority in Georgia is about 40,000 ——The Kentucky governorship was still in doubt last night———Three Boxer chiefs are captured, tried and shot by British soldiers———German government circles are delighted at the reelection of McKinley———Ex-Governor Stone, of Missouri, expresses his views on the results of the election———The fusionists in Nebraska probably have a majority on joint ballot in the legislature———Croker says he is surprised at Bryan's defeat; that the free silver issue defeated him———In Kentucky towns Tuesday night five men were killed in election and gambling rows———Bryan carries Colorado by from 25,000 to 40,000. The defeat of Senator Wolcott is assured———Members of the different exchanges of New York have a parade in honor of McKinley's election———Bryan carries Montana by 15,000. The legislature is Democratic on joint ballot and will elect two senators———The Democrats carry Texas by 175,000 majority. She has not a single Republican congressman or legislator———General J S. Carr telegraphs his congratulations to F. M. Simmons and pledges continuance of loyal support to the Democratic party———The next Federal senate will show: Forty-nine Republicans, twenty-seven Democrats and nine independents, with legislatures in doubt in three states which are to elect five senators.

Thursday, Nov. 8th.—Presidential candidates for 1904 are already being discussed———Fowler's majority in Sampson county was 1,189, McKinley's 745 ———Republicans claim that they have carried both Kentucky and Nebraska ———Jerry Lynch, the last survivor of the crew of the Alabama, dies in Atlanta ———The mountains in the Roanoke (Va) section were covered with snow last night ———Our government agrees to pay Spain $1,000,000 for two more Philippine islands———Fusionists elect their candidates in the Fourth and Fifth congressional districts of Nebraska———Russia gives formal notice of annexation of Chinese teritory across the river from Tien Tsin———The union cotton mill operatives in Alamance county are moving out of the companies' houses———Quay says the stalwarts will control the Pennsylvania legislature and he will be elected United States senator by 150 votes——— Henry Watterson says if free silver was not killed in 1896, it is certainly dead now, but the Democratic party can find plenty of live issues

Friday, Nov. 9th —The Republicans carried Porto Rico by a big majority ———Indiana Republicans will urge H. S. New for secretary of war———Lord Roberts reports heavy fighting in which the Boers are defeated———The striking street car motormen of Pensacola win and the strike is ended———Forty-five thousand dollars is offered for a seat on the New York stock exchange ———Bryan's majority in Georgia was about 46-000. The Bryan-McKinley vote was a tie in one county———Biloxi, Miss., is swept by fire. The loss is estimated at $300,000. Many poor people lost all they had———Since the election Chicago fresh meat dealers have put up the price of meat from 3 to 5 cents a pound——— Republican Chairman Combs says his party lost Kentucky through Democratic frauds and that they will contest the election———Four of the leading officials of Pao Ting Fu are executed, one a provincial viceroy, under sentence of the tribunal of the allies———The cabinet discusses fully the foreign situation and endorses the entire course of the state department in Chinese matters.

Saturday, Nov. 10th.—The Standard Oil Company has paid in dividends this year $47,800,000 ——Harvard defeated Brown University at foot ball ——Monitor Arkansas launched at Newport News ———In the guerrilla war in the Philippines 268 Americans have been killed, 750 wounded and 55 captured; Gen. MacArthur says that for many years to come the necessity of a large American military and naval force in the islands is too apparent to admit of discussion——— One man killed and two men fatally wounded in a fight in a saloon at Birmingham, Ala.———W. J. Bryan has declined an editorial position on a Denver paper at a salary of $10,000 a year ———Steamer City of Montevillo foundered off the coast of Nova Scotia; forty lives were lost———Negro preacher at Middletown, Conn , is arrested for obtaining money under false pretences ———Negotiations of the foreign ministers in Pekin are likely to be greatly protracted before anything is ready to present to the Chinese plenipotentiaries ———Russia's seizure of territory is regarded as a temporary war measure; Belgium also has annexed land for a foreign settlement in China———The Chinese Emperor declines to accede to demand for punishment of Tung Fu Hsiang.

Tetter and Eczema.

"What will you charge me for a dozen boxes Tetterine? I know it to be a splendid remedy for the cure of Tetter and Eczema. I would like to keep it for sale. Mrs. Emma Plummer, Waynesboro, Miss." If your druggist don't keep it, send 50c to J. T. Shuptrine, Dept. D, Savannah, Ga , for a box.

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jan 24-1y.

Big Clothing Sale.



We have commenced our big sale of Men's and Boys' Fall and Winter Suits, Overcoats, Hats, Shirts and Underwear. We have the largest and best assortment in North Carolina. Can fit all sizes and shapes. We sell at ONE PRICE and CASH to all. All wool suits from $5.00 to $20 00. Underwear 50c. to $8.00 per suit. Everything NEW and UP-TO-DATE.

It wont cost you a penny to look through our big stock. You will not be urged to buy—your judgment will tell you what to do. We sell

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Directors:—T. L McLean, J. Van Lindley, Jno. R. Cutchin. oct 10-2m.

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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED [illegible] GREENSBORO, N. C., NOVEMBER 21, 1900. VOL. XLV., NO. 47.

Mrs Ella Peacock 1900

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true;
Then give to the world the best you have,
  And the best will come back to you.

Give love, and love to your life will flow,
  And strength in your utmost needs;
Have faith, and a score of hearts will show
  Their faith in your work and deeds.

Give truth and your gifts will be paid in kind,
  And song a song will meet:
And the smile which is sweet will surely find
  A smile that is just as sweet.

Give pity and sorrow to those who mourn,
  You will gather in flowers again
The scattered seeds from your thought outborne,
  Though the sowing seemed in vain.

For life is the mirror of king and slave,
  'Tis just what we are and do;
Then give to the world the best you have,
  And the best will come back to you

—Madeline S. Brigham.

AMONG the loveliest of all graces may be classed the grace of Christian hospitality. Throughout the Bible, from the day when Abraham entertained "angels unawares" to apostolic days when St. John wrote to "the well beloved Gaius" who had brought the brethren on their way "after a godly sort," we find this grace strongly commended and beautifully exemplified.

Perhaps in these days there is no occasion that calls forth a larger or more genuine Christian hospitality than does an Annual Conference. Surely the spirit of the gracious Shunamite woman of old, who, seeing that the man of God passed by continually, persuaded her less thoughtful husband, saying, "let us make a little chamber, I pray thee, in the wall, and let us set for him there a bed, and a table, and a stool, and a candle-stick: and it shall be when he cometh to us he shall turn in thither," has descended upon the people called Methodists. From the time that the invitation has been extended and accepted the coming Conference is uppermost in the thought of the people. All during the year all household arrangements are planned with reference to having everything in perfect readiness for that event, and its actual coming is held in most joyful anticipation. There is something peculiarly fitting, not to say touching, in all this, for from the time the pastor leaves his charge till his appointment is read by the Bishop, he is virtually homeless, and grateful indeed to his heart is the warmth of welcome so graciously extended by loving friends around some Christian fireside Long may the people retain that love and veneration for the preacher that make them consider the very best the home can afford hardly good enough to be set for his comfort and pleasure, and never may our preachers be less to the people than the "holy man of God," who, though he may not have the power of an Elisha, surely has the opportunity to bring with him all the brightness and good cheer of a deep religious experience and to leave behind him lasting spiritual impressions and sweet benedictions of love and peace.

All that can possibly be expressed in that good old word "welcome," ah, and even more, in the name of the members of West Market Street Church, and the good people of Greensboro, we would extend in all sincerity to each member of the Western North Carolina Conference.

THE THING of supreme importance to be desired in an Annual Conference is the presence of the Holy Spirit in power. It should be a time when every servant of God should feel impelled by deep pervasive spiritual influences to re-dedicate himself and to seek with the whole heart a fresh anointing for service. This state of things may be effected, not so much by praying for the presence of the Spirit, for God is perfectly willing, if conditions be right, to give His Spirit, but by each individual praying that the all-searching eye may look through his own heart and reveal and take away every hindering thing. There must be no taint of sin, no selfishness, no self-seeking, but a supreme desire that God's will may be done, that the best interest of His church may be subserved at any cost to self, and a willingness to receive Pentecostal blessings for Pentecostal purposes. There must be oneness of heart and purpose, brotherly love, and a perfect surrender to God to be used of Him where the greatest good may be accomplished. May the present session of the Conference be memorable for its unity, its peace, its spirituality and the deep religious impressions made upon the community.

AS THE Conference sessions approach it is not uncommon here and there to find a brother who assumes to know more than others about things that are yet to transpire. He makes it his business to figure out the changes that will be made and to indicate the preachers who will be stationed in the leading charges. He often goes so far as to point out the men who will be taken out of district work and the new ones who will be promoted to these vacancies. In short, he imagines that he knows the mind of the presiding bishop far in advance, and he talks with wonderful volubility as to the way that many revolutions will occur in the distribution of workers and the work. But it amounts to nothing in fact. No man knows about the changes that will occur at the Conference sessions, except in the case of those brethren whose pastoral terms will have been completed. Even the bishop himself does not know as to these matters. . . . And we suggest that every other man in the Church has just about as much work as he can manage wisely without expressing himself too freely as to what will be done at our Conference sessions —Texas Advocate.

A GREAT deal has been said recently concerning the falling off in church attendance and the decrease in church membership. In most instances the blame is laid upon ministers, the common complaint being that they are out of touch with the people, that they preach what they do not believe, that they fail to interpret the mind of God or to reveal the extent and direction of the deeper currents of human life. While much of the criticism is harsh and unjust, it is well for the minister to examine himself in the light thereof. A writer in the Boston Transcript says, "I cannot blame scholarly men nor thoughtful professional men for not caring to hear the average sermon, which is utterly void of enthusiasm, depth of thought and spirituality. The fire, energy, practicalness and lofty spirituality of the Christ spirit are conspicuous by their absence in the average sermon. So thoughtful men stay away rather than be 'bored to death by pedantic essays,' as I have heard so many say. I have pondered this subject for some years; questioned many men; I have traveled in this country and abroad, and attended church services of every faith and denomination, and have used my opportunities for close observation to the fullest extent; so I am ready to stand by all that I have said.

"It is the Gospel, the Bread of Life, that men want, not literary productions. They want intellectual, spiritual and moral feeding and they stay away from the churches because when they go they are given stones instead of food. An inspired and inspiring preacher who is great of heart and mind, who puts all his logic and all his soul into his sermons, never yet has failed to draw crowds of men to hear him."

NEXT Thursday, Nov. 29th, is our national Thanksgiving. As most of our preachers will have gone to their work by that time, it is hoped that fitting services may be held in all our churches We have no fault to find with family reunions and the groaning tables spread for feasting on a day that should be characterized by joy and gladness, but let the voice of praise be heard in the sanctuary also, and grateful thanksgiving be made to the Giver of all good.

A GOOD prayer to make daily: "O God, who alone canst transform the nature of man, change the ingenuity wherewith I invent worries into a skill at discoverings joys! Make strong my memory for pleasure, and weaken it for pain. Give me a genius for gratitude!"

WE MAY get and take the good medicine of a merry heart by counting mercies. "It ain't so hard to be contented with the things we have," said the old woman, dolefully; "it's being contented with the things we haven't that's so tryin' " "I don't know about that," said Uncle Silas; "when we begin to look at the things our neighbors have and we haven't we always pick out just the things we want They live in a nice house, we say, and we have only a little one. They have money and we need to count every penny. They have an easy time and we have to work. We never say: 'They had the typhoid fever, but it did not come near us. They have a son in the insane asylum, but our brains are sound. Staggering feet go into their grand door, but nothing worse than tired ones come home to ours at night.'

A GOOD meditation for Thanksgiving day: "How much I have to praise Thee for, O my God! My troubles are but foam floating in the ocean of my blessings. Far as I can see, they extend, wave upon wave of kindness, behind and before Thy goodness gleams in the sunshine of Thy mercy. It bears me up as a flood. I rest in its moving arms. There is no end to it, there is no sounding of its depths It mounts to the heavens, it covers the whole earth And I do not deserve the least of all these benefits. Even now I am ungrateful; and because I do not at once find some fancied joy, I doubt it all. I hide my heart from the sunshine, I close my eyes to the sea. Wilt Thou send sorrow, that I may come to understand Thy blessings? Wilt Thou teach me what indeed is affliction? Thou hast been most kind to me even in this, that Thou hast not punished my ingratitude. Continue Thy forbearance, dearest Lord; for I am striving to learn my lesson, and to praise Thee as I should."

Just for today may I not sing
  For gratitude alone,
Nor interrupt my praise to bring
  Petitions to Thy throne?
I would be frugal of request
  Till I have poured for Him
A full thanksgiving cup down pressed
  And running o'er the brim.

WE call to mind with deep gratitude the fact that during the past year our ministerial ranks have not been broken by death. For the first time in many years there will be no memorial service during the Conference session.

CONTRIBUTIONS.

A Plea For Thanksgiving Day.

BY REV THEODORE L CUYLER, D. D.

While there has been, in recent years, a multiplication of legal holidays, there are two special days that are peculiarly American, and ought to preserve a foremost place in our national calendar. One of them is the Fourth of July; the other is Thanksgiving Day. The one commemorates independence from a foreign yoke; the other recognizes our dependence upon the Almighty Giver of all good and perfect gifts. Both of these days ought to be perpetually observed, and in the right spirit.

Thanksgiving Day is an American festival, and came down to us from our Puritan forefathers. Nowhere did it take such deep and enduring root as in New England I now recall its enthusiastic observanee, during my early boyhood, in a community in Western New York that came mostly from Berkshire county, Massachusetts. It was a more jubilant festival than Christmas; it was, in fact, the king day of the calendar. "Afar its coming shone." We boys counted the time until its arrival. The night before was a sad night in all the barnyards and turkey cotes and chicken-roosts; for the slaughter was terrible and the cry of the feathered tribes was like "the mourning of Hadadrimmon." For that Thanksgiving service the village pastor made elaborate preparation, and the choir rehearsed their finest "fugues" and their most resonant anthems For that Thanksgiving dinner every housewife tasked her culinary skill; it was the feast of fat things at which the most rigid Puritanism ate, drank and was merry

One of the chief features of that annual festival was the reunion of scattered households Children and grandchildren, kith and kindred, gathered once more in the old homestead. As in the times of David at Bethlehem, "there was a yearly sacrifice there for all the family." This is one of the many good reasons for perpetuating Thanksgiving Days, and for observing them in the old-fashioned enthusiasm. We are a migratory people From nearly every farmhouse and rural home some of the sons, and often some of the daughters, have gone into the cities to seek their livelihood One boy may be off at college, and one daughter may be at a boarding school. The Thanksgiving Day bell ought to ring all the scattered members of the flock into the family fold again; and in these times of rapid railway facilities a journey of hundreds of miles might be well undergone in order to give a kiss to dear mother, and to see a good old grandsire in his arm chair. Steam-pipes and furnace flues have not much romance in them; but when household love is to be rekindled, let it be around a rousing wood fire roaring on the hearth and sending over the whole circle its ruddy glow.

It is a lamentable fact that of late the Thanksgiving Day has been losing somewhat of its ancient authority and its religious character. Its sacred unction is departing; it is suffering a desecration very familiar to the growing desecration of God's holy Sabbath Some people do not observe the Thanksgiving day at all. Multitudes make it only a holiday for boisterous frolics and jovial conviviality. It has been a grievous scandal that a day set apart for honoring God has been dishonored by contending college clubs, who have gathered vast crowds to witness foot-ball games, with attendant betting and gambling, and too often a carnival of drunkenness. All college authorities should sternly forbid such disgraceful desecrations of the day. There are many innocent and wholesome recreations that the overworked classes may indulge in that have no "redness of eyes" or remorse of conscience.

The serious blow that has been dealt to Thanksgiving Day by too many good people has been the neglect to "assemble themselves in houses of worship, and render thanks to Almighty God" for a year of mercies and unnumbered blessings Except when some unusual topic is announced by some eloquent pulpiteer, the congregations are slender, and the service too often is perfunctory and lifeless. Ministers frequently fail to give a right direction to the service. One man devotes the day to a political harangue; another one relieves himself of some pent up thoughts on some secular topic that he would be afraid to drag into his pulpit on the Sabbath; another one shuts up his church and takes a holiday. Unless Christ's ministers honor the day as it ought to be, it will soon fall into general dishonor and contempt.

Why should any pastor fail to find congenial themes to kindle his own soul, and to attract, and arouse, and edify his congregation? Surely on one day in three hundred and sixty five he should be able to attune his heart to the melodies of praise. Let him open his Psalter and note how many hundreds of its verses have the same jubilant refrain: "Praise ye the Lord;" "It is a good thing to give thanks unto the Lord;" "Forget not all his benefits;" "Whoso offereth the sacrifice of thanksgiving, glorifieth me." Let him recall the many incidents of the past twelve month that demand heartfelt gratitude. We do not praise God enough, either in the sanctuary or in our own homes. The Apostle's injunction is, "in everything give thanks" That is the true pitch for a rousing, warming, soul-lifting sermon to all sorts and conditions of people. Some have had a year of trials and bereavements; they need to be cheered up. Others are perplexed by mysterious providences; they need to be reminded that behind the clouds still reigns and shines the infinite LOVE. If the year has brought to some full barns and large bank deposits, it is a good time to exhort to large consecrations of "tithes for God's storehouse." Why should not every pulpit ring a loud peal of gratitude on one day in every year, and every sanctuary resound with a strong and full chorus of happy voices? Nor should any grosperous family sit down to a feast of fat turkeys unless they have made some poor man's house warm, and his table to smoke with bounties.

Follow Christians! let us make the last Thanksgiving day of the departing century a day of devout jubilation, and send heaven-ward a glorious chorus of hallelujahs and harping symphonies! "Let everything that hath breath praise the Lord."

Borough of Brooklyn, N. Y.

How God Deals With Men.---No. 3.

This world was not quite sixteen hundred years old when God found it necessary for the safety of future generations, to "destroy man * * * from the face of the earth; both man and beast, and the creeping things, and the fowl of the air," etc. God saw that the wickedness of man was great * * * and it repented the Lord that he had made man on the earth, and it grieved him at his heart Gen 6, 5 8 "But Noah found grace in the eyes of the Lord;" and through him the world was repeopled. He "prepared an ark to the saving of his house." Heb. 11, 7. God commanded him to preach to the people, while building the ark; and for a hundred and twenty years, he offered them the conditions of salvation; and they refused, to their everlasting overthrow. If they had repented, turned from their wickedness to serve God at any time during this period they might have lived But they sinned out their day of grace, and, without violence to their moral nature, destruction was inevitable As it was in the days of Christ, God himself was powerless to save the antidiluvian world. That is one thing God cannot do, save a sinner in his sins. The stubborn, incorrigible sinner must be forever damned. Jesus Christ did all he colud do to save Jerusalem. And when he had done all that could be done, He wept, saying, "O, Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee, how often would I have gathered my children together as a hen gathereth her chickens under her wings, and ye would not Behold your house is left unto you desolate." Matt. 23 : 37, 38 In all of God's dealings with men, he has manifested his love, his long suffering, his unwillingness to cause any one to suffer, and his readiness to forgive the wickedness of the sinner, when he turns to "God with a penitent heart; and all things are naked and open to the eyes of him with whom we have to do." Heb. 4 : 13. There are no accidents with God. He never sleeps. He does not leave home on a journey. And whatever events are allowed to transpire are for the best interests of the world. If adverse providences come, either to an individual, a town, city or a nation, it is intended for good; either as a corrective or retribution or both; or it may be a reminder of the fact that God reigns in the earth, and must be obeyed. Possibly it may be for the manifestation of the glory of God, as in the case of the man who was born blind, whose eyes Christ opened. In any event, God's wisdom and power and glory are most wonderfully set forth It becomes us to look into the disastrous providences befalling us in these latter days. I think that I have fully shown that God has no pleasure in these afflictive visitations. I am not posted just now as to how many towns and cities have been visited by fierce disasters, floods, fires, winds, pestilences, etc., but the most terrific destruction of modern times is that of Galveston. It is truly heartrending and sickening to read the descriptions as presented on paper by different parties, but what must it have been to see it as it really was? We parse and reverently reflect amid the shrieks of the suffering and dying, the cries and agonies of bereaved loved ones, and the silent awe of such a vast multitude over whom the dark pall of death spread its sombre shades. But the darkest and most hideous of all pictures I ever beheld, is taken of a man (?) or is he a demon just from the bottomless pit? in the midst of these scenes, he removes the rubbish from the front of a former saloon, and opens a grog shop right in the face of grief and death, defying the very judgments of God, and mocking the long procession of mourners silently marching to the tomb.

The question may be asked, why such visitations are allowed to come. The pessimist might answer, Because of the fact that everything is tending to ruin. Antinomianism would perhaps say, That it was so arranged from all eternity, and could not be otherwise. Others say that was a mere accident, a mere freak in nature, and Galveston happened to be in the line with the accident. Still others might contend that Galveston was so extremely wicked that providence had singled her out among many other cities as the most deserving of such a disaster. But when we ask the question, Was Galveston more wicked than many other cities that still exists unhurt, it might be said, "I tell you nay, but except ye repent ye shall all likewise perish." In Luke 13 : 1-4, Christ did not intend to teach the doctrine, that those parties who were destroyed were not deserving to be punished, but it was the invidious distinctions that were made that he objected to. Others deserved death as badly as they did; and they shall be destroyed as these were, except they repent of their sins. This is what I understand Christ to teach in that lesson. That there was very great wickedness in Galveston, none of those who lived there will deny, and that it was winked at and encouraged by many of their citizens, will not be denied. That the officers of the town were as vigilant as they might have been none will contend. That the citizens of the city publicly protested against the sins of the town as strongly as they should have done, none will affirm that know the facts in the case. Our municipal sins, the sins of corporate towns, sins that we know to exist among us, become our personal sin unless we do what we can to arrest them. We must denounce them or be guilty ourselves. We cannot truthfully affirm that as private citizens it is none of our business to look after these things. It is our business.

But let us return to Galveston for a little while. I have already intimated that Galveston was no more wicked than many other cities. And, according to the Bible, many other cities are liable to the same fate unless they repent of their sins and turn in good faith from their wickedness to serve the living and true God. All national, municipal and other public bodies, must be punished in the capacity in which they commit their sins. Hence the overthrow and destruction of so many nations, towns, etc., all over the world. And we may expect the ruin of many more, except they turn to God. We have the promise of God, that if we repent of our sins, he is faithful to forgive and save. He had determined to destroy Nineveh, and sent Jonah to announce the fact, but they repented in sackcloth and ashes, from the king down, and he forgave their sins, and turned from the fierceness of his wrath. So he blessed them on account thereof.

I might mention numbers of instances in which God's people sinned wickedly and were threatened with severe penalties; but in every instance where they repented, God forgave their sins, and where they refused to repent, they were severely punished I mention this to show that there is absolutely no danger, no necessity, of any such disasters as that at Johnstown, Galveston, Jerusalem, Sodom, etc. If they will sincerely turn the thoughts of their hearts to Him who has the power to control the elements and to Him who so loved the world as to give His only begotten Son to die for us. He will also with Him freely give us all things, if we will sincerely put our trust in Him through Christ Jesus C. M. ANDERSON.

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Some Truths About the Missionaries.

BY JOHN BARRETT

Late United States Minister to Siam.

Since the recent troubles in China the American papers have been full of discussions about the missionaries and their work There has been a tendency to criticise them unfavorably rather than to give them credit for the good they are accomplishing. I shall not undertake in this article any special defense of the missionaries, because they do not require it, but I will endeavor to bring forward some truths about them and their labors which are not generally understood and appreciated at home. While there are many defects in the present system, there is no reason for holding the sixpence of unkind criticism so near the eye that we cannot see the good beyond.

For a period of four years there were over one hundred missionaries under my jurisdiction in Siam. They were stationed at widely distributed points, and operated under varying conditions. Their forces were both made up of men and women, so that the opportunity of studying the real value of their work was unusually extended. Moreover, it was my privilege to see much missionary undertakings in China, Japan, Korea, and other countries of Asia. Going out to the Far East with a slight prejudice against missionaries, developed by much superficial talk against them which I encountered here and there, I came away convinced beyond question that if the results of their efforts through long years could be carefully weighed in the balance of public opinion, a large majority of our people would earnestly espouse the continuance of missionary effort everywhere in Asia.

Those who travel along the Asiatic coast must not be led by the superficial talk of the treaty ports. There is a plain tendency in the clubs, and in many of the social circles to which the traveler is admitted, to speak unkindly and even sneeringly of what the missionaries are doing for the good of the Asiatics. One case of failure is held up so that a score of successes are not noted. The misguided zeal of one missionary discredits the tactful work of a dozen others. If a small coterie of missionaries, by act, resolution, sermon, or pamphlet, arouse a feeling against the missionaries as a whole, among both natives and foreigners, the large majority of other missionaries who have not sympathized with the propaganda of this small coterie are made to suffer the blame.

It is, therefore, necessary to go behind the scenes, as it were, and study the real operation of the missionary institutions. It is not untrue to say the masses of the Asiatics are friendly towards the missionaries, and welcome their presence among them wherever they are not misled by unscrupulous officials, or where they have not come in too close contact with the vicious influences which emanate from foreign commercial centers. The further back one gets, usually, from the large cities where foreign materialism is predominant, the more good the missionaries seem to accomplish. Therefore, when the merchant criticises the missionary, he should perhaps remove the beam from his own eye before demanding that the missionary shall remove the mote.

Looking frankly at the situation, it is well to note what are the failings in the missionary field. In the first place, too many men and women are sent out to Asia who are not qualified in mind or body for missionary work. They should never have been allowed to leave Europe or America. Too many who cannot succeed as ordinary missionaries or teachers in the church at home are sent to the Far East in the expectancy that they can convert the heathen, if they cannot convert their own people. This is a cardinal error. It takes a brighter, more tactful, and more devoted man to be successful in evangelical labor in China, Japan, and Siam than it does in the United States or in England. The man or woman of ordinary ability who cannot merit a call from a home church or be successful in home missions should never be sent across the Pacific There should be as much care in selecting missionaries as there is in selecting the agents of business houses.

In Siam the missionaries, on the whole, were a remarkably capable and earnest body of men and women. Very few of them were inefficient, but those few were the occasion of all the complaints among the foreigners and among the Siamese against the others. I would not have it understood by this observation, however, that there was much complaint. There was very little, and the general impression was that the missionaries were accomplishing much good throughout that interesting kingdom. All the time it must be borne in mind that their results were greater back in the interior and away from the busy commercial and political capital of Bangkok than they were within its limits, where the natives could see continually the vices as well as the virtues of foreign presence.

The King of Siam, who is one of the ablest monarchs in the world, not infrequently complimented the missionaries and showed himself much interested in their undertakings He often subscribed money for the encouragement of their plans, or gave them land on which they could erect their buildings for schools and hospitals He put no obstacles in their way, but, on the other hand, removed many that troubled them. His instructions to his officials throughout the length and breadth of the kingdom were to assist and co operate with the missionaries in every way consistent with their position. In all the years I was there, no complaint was filed by the missionaries against the attitude of the government as a government, although at times some governors of interior provinces were guilty of acts which annoyed them. Likewise, the Siamese government never complained to me of any unfortunate influences growing out of missionary zeal, although there were occasions when one or two individual missionaries, in their private capacity, were involved in matters that were not entirely pleasing to the government.

Summing up my experience as a United States Minister, I would say that I had far more trouble with tactless and selfish business agents and promoters than I had with all the missionaries under my jurisdiction.

It is not my intention to do any "white-washing," or to say anything to gain favor with the missionaries. My desire is to tell only the truth. Some of my experiences with individual missionaries were both amusing and disappointing, but I would be the last to blame all of the missionaries of their course on account of these disagreeable incidents. There were in the missionary colony in Bankok one or two men and women who refused to come to the American Legation on one Fourth of July, because I had had erected a large pavilion for dancing, and a ball was to be one of the principal features of the occasion; but the majority of the missionaries came, and enjoyed the celebration as much as I. This gave, however, an opportunity for other foreigners to speak of the bigotry of missionaries in general—a characteristic which was as unfounded as it was untrue. At another time a smoking concert was given at the club, the proceeds of which were divided between the Protestant and Catholic missionary institutions. One American missionary undertook to return the contribution because it represented the proceeds of a "smoking" concert, but his action was not supported by ninety per cent of the others; and yet that instance is cited everywhere in the Far East an an illustration of missionary intolerance

Too many people lay stress on the question of conversions alone. While I would contend that the missionaries are meeting greater success in converting Asiatics than is generally supposed, still I would lay especial emphasis on the results of their educational and medical work. Everywhere the excellence of the schools and hospitals of the missionaries is acknowledged The good influences, moreover, that radiate from them tend to make better men and women among the natives. It is no exaggeration to say that the missionaries are solely responsible for preventing the spread of smallpox all over China, Japan and Siam They alone were successful in introducing vaccination and in convincing the people that it was both harmless and valuable. In Siam particularly they accomplished wonderful results in this way. The King more than once referred to the fact that the missionaries were responsible for the elimination of smallpox as a plague in his land. The disease of course prevails there all the time to a considerable extent, but not to any such degree as formerly One eminent American missionary, whose name will never be forgotten in that part of the world, Dr. Bradley, is accredited with having vaccinated fifty thousand Siamese in the course of his many years' residence in that country, making in that way an effectual barrier throughout the kingdom to the propagation of the disease.

Another prominent American medical missionary who came later and went into northern Siam, Dr M. A. Cheek, accomplished so much good in a general way that he was loved and respected by princes and paupers throughout an extent of country as large as New England. He treated as many as eighteen thousand people in one year. They came to him in crowds from all over the country, and he never turned any of them away, whether they could pay or not for his services. His simplest surgical operations were new to them, and made thousands of men and women whole and happy who would otherwise have been cripples all their lives. Likewise, in the heart of China, Japan and Korea, American missionary doctors have proved the advantages of Christian civilization by object lessons of medical and surgical work where never before were the benefits of these agencies understood.

There is another point to be continually borne in mind The missionaries everywhere teach patriotism. In their schools and in their churches they bring up the boys and girls to love their own country. The real meaning of patriotism in Japan was brought home to the people first by the teachings of the American missionaries. In Siam the love of their country and of their king is paramount in all the teachings of the missionaries. The children and the grown people learn patriotic songs composed either by the teachers or themselves; they recite patriotic pieces in their own language, and they are taught the history of their own country in a way to develop their love for it Throughout China the policy of the missionaries everywhere has been to develop a patriotic spirit, and not a hostile feeling to the government, as is often portrayed. There may be exceptions to this statement, but they are few.

The missionary schools have educated the majority of the native boys and young men who are now employed in the large foreign business houses They may not remain Christians, or they may never have been converted in the first place, but they are developed into an earnest, energetic and ambitious body of men who want to see their own country advance along lines of modern civilization. If these young men who were educated in the missionary schools learn bad habits and sometimes go to the bad, such results are due to the foreign material surroundings than to the methods of their education. When we hear of boys in Asia going wrong who were graduates of the missionary schools, we must remember that this likewise happens in the case of our own schools, and does not prove in China any more than it does in America that Christian schools are harmful If one boy goes wrong, the whole school is blamed—it is the same old story.

When I first went to the Far East, I heard it stated that the schools for girls were nothing more than preparatory experiences in which they learned in due time to become the mistresses of the foreigners This assertion is as untrue as it is cruel, and is combated by the most reliable statistics in the possession of the missionaries in all Asiatic countries If it is reported at the club or in the gossip of foreign social circles that a bright, pretty girl, who graduated from a missionary school, has become the mistress of a foreigner, every person says knowingly, "I told you so," as if it were a common circumstance. While one girl, however follows this unfortunate life, 95 per cent. of the others make good wives of the native young men, or become employed as teachers or in some other pro-

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fession, leading virtuous and good lives. The world does not seem to be interested in knowing how many native young men and girls lead straightforward lives, but only in those who fall by the wayside.

Let us, therefore, be fair in all this discussion of the missionaries. It is well to note that nearly every Minister or Consul of the United States who has lived many years in Asia, and therefore has been brought in the closest contact with the missionaries and their work where he could study all the details of it, comes home more favorably disposed towards them than he was when he began his duties He recognizes and admits their faults and weaknesses, but he would not have the world overlook their virtues and their strong points. In China, for instance, there would never have been an outbreak of Boxers on account of missionary influences alone. Had it not been for the unwarranted seizures of Chinese territory by foreign nations and their arbitrary course inspired by a commercial spirit, we might not have had this outbreak against the foreigners, the cause of which is laid at the door of the missionary. Moreover, the recent Boxer troubles had their promptings largely in the conditions accompanying the very serious famine which characterized the northern provinces of Chili, Shantung, and Shansi When the rivers and wells became dry, unscrupulous officials, who were angry with the missionaries, because they had educated the natives to distinguish between right and wrong and between justice and injustice, told the people that the sources of water supply had been dried up by the gods, who were angered by the missionaries' teachings and methods, and wanted the people to punish them They also claimed that the wells were poisoned by the foreign devils, and would not therefore, flow and quench their thirst without also bringing death.

The real cause of anti-missionary feeling among the native Chinese is not due to the teachings of the missionaries, as a whole, or to the presence of the missionaries among them, but to fear and hatred inspired by dishonest local officials all over the Empire. The missionaries, naturally, have taught the people to appreciate when they are treated fairly as law-abiding citizens. They learn, therefore, to distinguish between the honest and the corrupt official, and when they do not get justice they complain to a higher authority, with the result that the under official is reprimanded by the higher one; in turn, he lays the blame upon the missionaries, and never loses an opportunity to encourage anti-missionary feeling among the people, hoping thereby to drive the foreigners from the country and allow himself an unlimited field for his evil practices. It is not true that the average missionary interferes in purely Chinese matters. Only when he himself is mis-treated does he report the matter to the foreign consul, who, in turn, invokes the aid of the Minister at Peking, and then the matter comes back through the viceroy or governor. Of course this chain of action exerts its influence, and the dishonest local official is angered, and vents his feeling on the missionary.

We cannot think of withdrawing our missionaries from the Far East unless we are willing to withdraw our merchants. Our ministers of the Gospel must remain as long as our ministers of diplomacy. Let us bend our energies to correct and improve the missionary system in the same way that we would labor to correct and improve our diplomatic, consular, and commercial systems. Thus there will be an advancement all along the line of foreign influence, and not only Asia but Europe and America will be alike benefited

From Bethel Church.

DEAR ADVOCATE:—I am glad to say we are in a prosperous condition at Bethel. We tried in the spring to have a revival, but with apparently little result, though the preaching was faithfully done by Bro Mallonee and Bro. W. A. Israel of the Baptist church.

At the beginning of the year there was a debt of five hundred dollars on the parsonage. Two hundred dollars of it has been settled and a small amount is on hand as a beginning on the next payment. Forty dollars has been paid on the furnace.

We aimed to have a protracted meeting in the fall, and about three months ago a few young men began to meet in a private house to seek a higher life, and to pray for a revival. They reported some gracious meetings and their number increased.

One night at prayer-meeting, without any thought of continuing the meetings, we held a class-meeting, and a great many talked; the rest were all spoken to, penitents were then called, and two came forward. We decided to hold a similar meeting next evening. After reading a lesson from the Acts of the Apostles and talking on the Holy Ghost, the meeting was opened for testimonies, and at its close a number of penitents came forward and five were converted. From evening to evening lessons were read, usually from the Acts of the Apostles, and talks made on the Holy Ghost, testimonies were given, and penitents called. There were conversions at every service.

Sunday morning was set apart for an evangelistic service among the children. It was led by our superintendent, L. B. Alexander, he read a touching story, and appealed to them very feelingly. He asked them to give him their hands who wanted to accept Christ and all, as far as I know, responded. All hearts were stirred. Then they were asked to kneel at the altar, and nearly every unconverted scholar knelt, the Christians kneeling around them. The Holy Ghost was there in mighty power. Quite a number was converted, some were received into the church at that service, and others later. It was indeed a Pentecost

That afternoon we held a love-feast, and the Holy Ghost was manifestly present. Some remained to pray till League service. The people had gathered by League time and the service consisted of an exhortation to sinners followed by an altar service in which there were several conversions. It was to me a unique League service.

The meetings were of the same character through the week, but with increased power. One unusual thing about the meetings was that a penitent was seldom left at the altar. I attribute it to the unusual measure of spiritual power among the people. Another was that no "sermon" was preached during the meeting, but a wide range of gospel truth was covered in the talks and exhortations. All the services were held in the Sunday-school room except two. I never saw such faithful workers. Sometimes when we had expected to close, some one would bring a sinner forward and he would be saved.

We had the clearest answers to prayer I ever knew. We prayed for sinners and they were convicted, we labored with them and they came to the altar. Then a season of earnest prayer would begin, and one after another would be converted till the altar was cleared. The people learned to expect this. Songs, prayers and shouts were often mingled.

The meeting resulted in one hundred and fourteen conversions and reclamations, and the deepening of the spiritual life of us all.

Some of these belonged to our church, others to the other churches. About six presented themselves for membership in the Baptist church, and twenty-nine have joined our church, but a few of these by certificate. A few others, I hope, will join. I regret that several others did not join. We had twelve accessions to the League, and quite a number of the old members of the League were converted.

A personal Workers' Band has been organized among the young men and a Prayer Band among the ladies. Each band meets twice a week. They are doing a good work. We have at least 20 men in the church who will lead in prayer and talk in public, also more than a dozen ladies.

We are having evangelistic services at evening. They have resulted in five conversions since the meeting closed.

We are coming to Conference with a clean sheet, and an extra amount on the collections.

One hopeful thing about our revival is that we had no outside help. Bro. J. J. Welch, a local preacher in our church, rendered very valuable assistance. He was the first to suggest the prayer-meeting at the private house before the meeting began. He has a very strong influence among the young people. I know of no one who could have filled his place during the meeting. I commend him to any people among whom he may labor. He purposes to give his life to the work of saving souls. The laymen took a very active part in the meeting.

I saw the solution of the evangelist problem: Let local preachers and laymen be filled with the Holy Ghost, and you will have evangelists without sending for them.

Miss Edwinah White, a girl of fourteen years, who was converted at the revival, died praising the Lord. She said she was going home to be with Jesus. Dr. Weaver received her into the church during her illness at her own request.

J. J. GRAY.

Asheville, N. C., Nov. 10, 1900.

From South Fork Circuit.

Not having asked for much of your space this year I come now desiring space enough to sum up a few items of work completed in these hills and vales.

The spiritual state of the church is good. But when it comes to co-operation in Christian work and effort there is great backwardness on the part of many. There has been improvement, however. The finances will exceed any report made in the last five years, but will not be in full.

Good revivals have been held at all of the churches in which 38 souls were saved. There has been added to the church 43 persons on profession and otherwise. There has been a loss by certificate and otherwise of 13; leaving a net increase of 30 this year.

There has been baptized 29 infants and nine adults.

The Sunday-schools, some of them, have been doing fine work, and are continuing. Others have discontinued. The pastor has visited 110 families on the work in which he has read the Scripture and prayed, left missionary literature and good books and baptized the children.

I have preached 135 times, besides the Sunday-school and prayer-meeting work done.

I have been received kindly and supported well by my people

I have never but one year before been as well supported, viz, the year 1896, on the Caldwell circuit.

The leaders in church work at Zion have had their church insured for $500.

The ladies at Plateau, under the leadership of the pastor's wife, have secured money enough to buy an organ which we will have installed ready for the watch-night service. The ladies of Zion, Palm Tree, Plateau and Wesley's Chapel have added various furnishings to the amount of $10 00 to the parsonage. Our Twentieth Century Offering, notwithstanding we had three Rally Days, at one of which Rev. C. F. Sherrill addressed us and at another our able Presiding Elder, and notwithstanding literature was freely distributed, has been below the mark.

Hoping that the first year of the new century will witness far greater things for the Lord on this work and the wide world over, and that in our approaching Conference we may all be blessed, and powerfully equipped for the work, I close.

ALBERT SHERRILL.

MOZLEY'S LEMON ELIXIR

A Pleasant Lemon Tonic

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration heart failure. and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. W. A. GRIFFITH.
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed. N. D. COLEMAN.
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBHARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heatt disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

C. H. BALDWIN.
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GREENSBORO, N. C.

nov 15-tf.

Franklin District.

November the first I left Franklin for Cashier's Valley, thirty miles away. This was the beginning of a horse-back ride that was to continue until the 14th, making two hundred and forty miles. On this ride I held two quarterly meetings and visited for a final settlement seven other pastoral charges, riding through the six extreme western counties of the State Now I am prepared to give a few items from the district.

Bro. J. C. Keever, on the Glenville Mission, has proved himself to be a wise and safe leader, this field has enjoyed several good meetings, and will show advance on all lines this year.

Bro. J. J Edwards, on the Cullowhee circuit, is finishing his second year. Nearly every class on the work has had a revival this year. I think the work will show advance over last year

Bro. Howie, on the Webster and Dillsboro work, is finishing his first year. He has done a good year's work. He is firm, faithful and painstaking. Some advance has been made

Bro. E. Myers, on Whittier circuit, has enjoyed some good meetings with about one hundred and ten conversions during the year He is in great favor with his people. Go to this w rk when you may you will find this faithful man hard at work.

Bro. W. L. Nicholson, Bryson City station, is one of the best business men on the district; his books are kept up daily, nothing gets behind with him, but for a sick wife this charge no doubt would have done one of the best year's work in the history of it. He has a wife that is the Lord's salt. May the Lord deal gently with this patient sufferer.

A. P. Foster on the Bushnell Mission, is in fact bringing this work up. This is a new charge. We have not made any mistake in forming it. The number of conversions will nearly reach one hundred during the year.

Z. V. Cordell, on Robbinsville Mission has done the best year's work that has been done for years, he has been much hindered by sickness in his family, he is in great favor with his people. Solid advance has been made in this work during the year. Some good meetings.

J. H. Bradley is closing his third year on the Andrew circuit He has done one of the best year's work of his life. Some excellent meetings held on this charge during the year. His people all love him and are wanting his return.

J. A. J Farrington, on the Hiwassee Mission, is just closing his first year. No man on the district has had more revivals than he. This work has done well under this consecrated man of God. He is in great favor with his people.

Bro. J. E Abernethy, Murphy station, is finishing his third year. This work still grows under his leadership.

E. N. Crowder, on Haysville circuit, is sweet-spirited, faithful, painstaking and uncompromising. This charge has experienced the best year for many. Advance has been made on all lines of church work. Of course the people all love Crowder.

T. F. Glenn, on Macon circuit, has been faithful to duty. I think he will have a good report at Conference.

Ira Erwin, on Franklin station; if this work does not make advance it will not be the lack of energy and faithful labor of the true pastor. I am sure this charge will make some advance in its offering this year.

Franklin Methodism is of the true and loyal type.

T. E. Weaver, on Franklin circuit, served this charge but three quarters of the year. He transferred to the Holston Conference.

I am closing my second year in the District. I have not missed a single appointment in two years. I have been caught in the mountains ten or twelve times in hard rains and got wet as many times; yet in the two years of change, exposure and hard work I have not had a "bad cold" This is a wonderful country; its advance on all lines are wonderful; the time is not far distant when this part of the Conference will be sought, instead of shunned. The ignorance and destitution is not so great as designing men would have some to believe. This is a great country, a kind, intelligent people. We, as a church, would do well to keep our eyes on this field, and spare no men, money or opportunity to go up and possess the land May the Lord God give it to us, and may we, in all instances, be faithful to the trust.

G d bless the coming Conference.

C. M. CAMPBELL.

Franklin, N C, Nov. 14th, 1900

Ansonville Circuit.

In this last meeting of the official board of the Ansonville circuit with the Rev. Geo. D. Herman, who has been our pastor for the last four years, we, as the representatives of the circuit, desire to give some expression of our appreciation of his services while among us; therefore

Resolved 1st. That Brother Herman has been a faithful pastor, abundant in labors, full of zeal for the Master's cause, and has directed his noble energies to the upbuilding of the material and spiritual interests of his charge.

2nd That his sermons have been convincing and instructive—sermons based on the cardinal doctrines of the Bible, "good to the use of edification."

3 d That in all the amenities of social life he and his helpful wife have exerted a lasting influence for good, both by their exemplary walk and by their untiring labors among our young people and by the good literature they have circulated in our homes.

4th. That we bespeak for them a kindly, cordial reception wherever they may be sent, and will ever pray God's blessings upon them and their labors.

5th. That these resolutions be copied upon our record and sent to the N. C. CHRISTIAN ADVOCATE and the Messenger and Intelligencer for publication.

(Signed:) R B CLARKE,
J T. GADDY,
D R DUNLAP,
F A CLARKE,
M. W. HYATT,
R J MILLS,
J. D. HYATT,
J F. GADDY,
J. A BURNS,
JAS M DUNLAP,
J H HENDLEY,
GEO. S. LEDBETTER.

Weddington Circuit.

DEAR ADVOCATE:—I have just closed two very successful meetings on the Weddington circuit—one at Weddington church in which there were about a hundred professions of faith, the other at Wesley chapel, with about thirty professions. There will be 50 or more additions from these meetings. Bro. J. W. Leak, of Rockingham, did the preaching, and did it well. He is a most earnest, consecrated and successful worker, and the Lord is blessing his labors.

The salary will be paid in full this year, and nearly all the Conference collections. Also $1,553 33 on the Twentieth Century offering, all of which goes to Weddington Academy.

D. F. CARVER.

Nov. 16, 1900

A Knight Templar Praises Peruna

And Says: "I am Better Than I Have Been for Twenty Years."

Colonel T. P. Moody, a prominent Knight Templar, is well known in every city in the United States west of Buffalo, N. Y., as a Jeweler's Auctioneer. In the city of Chicago as a prominent lodge man, being a member of the K. T.'s and also of the Masons. The cut shows Colonel Moody in the costume of the Oriental Consistory Masons, 32d degree.

In a recent letter from 5900 Michigan avenue, Chicago, Ill., Mr. Moody says the following:

"For over twenty-five years I suffered from catarrh, and for over ten years I suffered from catarrh of the stomach terribly.

"I have taken all kinds of medicines and have been treated by all kinds of doctors, as thousands of my acquaintances are aware in different parts of the United States, where I have traveled, but my relief was only temporary, until a little over a year ago I started to take Peruna, and at the present time I am better than I have been for twenty years.

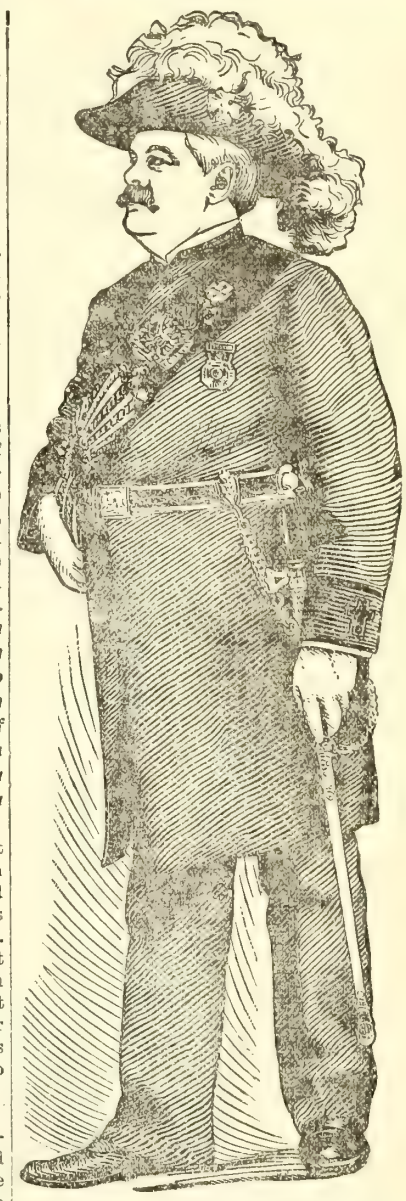
"The soreness has left my stomach entirely and I am free from indigestion and dyspepsia and will say to all who are troubled with catarrh or stomach trouble of any kind, don't put it off and suffer, but begin to take Peruna right away, and keep it up until you are cured, as you surely will be if you persevere.

"My wife, as many in the southwest can say, was troubled with a bad cough and bronchial trouble, and doctors all over the country gave her up to die, as they could do nothing more for her. She began taking Peruna with the result that she is better now than she has been in years, and her cough has almost left her entirely. The soreness has left her lungs and she is as well as she ever was in her life, with thanks, as she says, to Peruna. Yours very truly,

T. P. Moody.

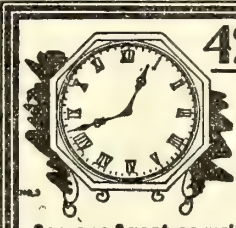
Catarrh assumes many forms and attacks many organs. Colonel Moody had catarrh of the stomach, while his wife had catarrh of the lungs. Both were cured by Peruna, simply because catarrh is catarrh, wherever located. It may attack one organ or another. It may be chronic or acute. It may cause one a slight inconvenience or great suffering. Diseases that catarrh sets up are called by various names but they are all in reality catarrh. Peruna cures catarrh wherever located.

Address The Peruna Medicine Co., Columbus, O., for a free book on catarrh.



Colonel T. P. Moody, of Chicago.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH Macon, Ga.

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June 13-tf

THE CHRISTIAN LIFE.

One Day.

CHRISTIANA G. ROSSETTI.

We know not when, we know not where,
We know not what that world will be,
But this we know; it will be fair
To see.

With heart athirst and thirsty face,
We know and know not what shall be—
Christ Jesus brings us of his grace
To see.

Christ Jesus brings us of his grace
Beyond all prayers our hopes can pray,
One day to see him face to face—
One day.

The Golden Sunset of Human Life.

JOHN REID SHANNON, D. D.

There is something more beautiful than the little child in the cradle, sweet and attractive as it is:—it is old age when found in the path of righteousness. Babyhood is sunrise; old age is sunset; and the splendor of the sunset surpasses the beauty of the sunrise. The sun, in setting, has the calmness of one who has run his race and reached the goal; he has the glory of one who has fought his battle and won the victory; dying like a king upon a couch of gold, he has about him a royalty and magnificence that do not invest the rising sun. Old age creeps on unawares; it comes as come the autumn days; we know that they are here because the leaves are changing their color and the boughs of the trees are growing thin.

The years that bring one into old age pass as the summer clouds. Year follows year as wave follows wave, until seventy years and more have gone, they disappear like the shadows; they vanish like the drops of dew upon the summer grass; as they pass they leave upon the head the snows that never melt.

Old age has been called the autumn of human life. There are no days more beautiful than the autumnal days. Then nature puts on no signs of mourning, no habiliments of black Then nature puts on garments that glow with scarlet and yellow, with russet and crimson, with colors golden and brilliant—as tho' her wedding day was drawing nigh.

We look upon old age as upon a tree that is to have a second growth, a transplanting into richer soil, into sweeter climes, and beneath diviner skies, there to thrill with new life and bud with new blossoms and bear a fruitage such as this world knows not of.

The shaking hand, and trembling steps, the dimming eye, the whitening hair, are as harbingers that the time of transplanting is drawing nigh, even as the birds in the air and the tree branches on the wave were to Columbus heralds of the fact that he was approaching the shores of a new continent.

"The hoary head is a crown of glory when found in the ways of righteousness" Such an old age is full of tender eloquence; it is quiet with the holy peace of a good conscience. Blessed are they who, sitting beneath the yellow foliage of life's trees, can say: "I have not neglected the education of my soul; I have spent my life in the pursuits of divine wisdom and in the love of spiritual understanding;" such are rich with treasures that never waste away. Of such the Bible says, "And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning."

Freely translated, those words mean that the Christian, tho' four score his years, is still young as the whitening and glorious morning. Old age has to do only with the body; one may be very old as to his body, but as to his real spirit self, he is a young being. It is only in a physical sense that one grows old. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season," is true only as it has to do with the body of the tottering pilgrim; he himself is still a young being and is growing youthward and summerward. He will find himself young when unclothed of the earthly house and clothed with the house which is from heaven.

The New Testament describes the angel of the Lord that rolls away the stone from the door of Christ's sepulcher as a young man. There are no old people in heaven. Old age is an accident of earth and time; it has to do only with the body. All in the great household of heaven are young—young with the youth of immortality, young with a youth upon which the ages of eternity can write no wrinkles.

Why should the aged want to linger on this earth when the time has come to depart? When the summer is over and the time is at hand for the birds to spread their wings and fly away to their sunny homes in the southland, shall they want to stay here amid the cold and the snows of winter and cling to the boughs of the leafless trees, unwilling to go to the summer climes where the flowers bloom and the sun shines with such brightness? That would represent old age, when the time has come to depart, clinging to the boughs of this world, shivering here amid the frosts and snows of time, unwilling to go to the eternal summerland of heaven.

The Grace of God.

I think we are inclined, perhaps far too commonly inclined, to regard grace as a kind of pleasant sentiment, a sofa disposition, a welcome feeling of cozy favor entertained toward us by our God. My brethren, the interpretation is greatly ineffective; it maims the life in which it prevails. Grace is infinitely more than a smile of good nature. Grace is more than the shimmering surface of an illumined lake; it is the sunlit majesty of an advancing sea. Grace is unspeakable and transcendent energy; it is the mighty power of the redeeming personality of God flowing against and washing against the unclean shores of the world's need. But how meanly and narrowly we think about these spiritual ministries; how we belittle and impoverish their dominion! Why, we think much more largely concerning the ministries and powers that prevail in the material world. How spaciously we think of the power of electricity, the subtle fluid that annihilates space! But as soon as we turn our thoughts upon the more subtle ministries of the Spirit, then our thought becomes narrowed and circumscribed in its range. Now, whatever grace may mean or may not mean, it means thought, it means purpose, it means love, it means goodwill, it means mercy; and if we only regard it as a kind of perfumed sentiment or a kind of favorable inclination we maim it; and therefore we impoverish ourselves; and therefore I want to proclaim with all the energy of my mind and soul that grace is energy, tremendously real, operating, working, advancing like a flood from the redeeming personality of God.

My Hand in His.

D. L MOODY.

It makes a good deal of difference whether you take hold of God or God takes hold of you. Said a father: "My little girl today refused to let me take hold of her hand when we were walking together. She thought she could go alone. But when we came to a place which was slippery, she took hold, first of my little finger, and then, as it grew more icy, of my whole hand. As we went on and it was growing worse, she let go entirely and said, 'Papa, take hold of me'. She knew I was strong and that she could not fall unless I fell. Now," said he, "I have been slipping, slipping for the last eleven years, and the reason is that I have not put my hand into the hand of God. I have been trying to take hold of him, but not asking him to take hold of me. As long as he has hold of my hand I can't fall. He would have to be dethroned first. If our hands are placed in his whose throne is in heaven, we never can fall down into hell."



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Greensboro Nurseries,
JOHN A. YOUNG, Proprietor.

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N. C.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10, northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, make close connection at all junction points.

L. C. NICHOLS, Gen Man. E. F. REID Audit. Chester, S. C.

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THE HOME.

Her Gladness.

My darling went
Unto the seaside long ago. Content
I stayed at home, for oh! I was so glad
Of all the little outing that she had.
I knew she needed rest. I loved to stay
At home awhile that she might go away
"How beautiful the sea! How she enjoys
The music of the waves! No care annoy
Her pleasure," thought I. "Oh! it is so
good
That she can rest awhile. I wish she
could
Stay till the autumn leaves are turning
red."
"Stay longer, sister," all my letters said.
"If you are growing stronger every day,
I am so very glad to have you stay."

My darling went
To heaven long ago. Am I content
To stay at home? Why can I not be glad
Of all the glories that she there has had?
She needed change Why am I loth to
stay
And do her work, and let her go away?
The land is lovely where her feet have
been;
Why do I not rejoice that she has seen
Its beauties first? That she will show to
me
The City Beautiful? Is it so hard to be
Happy that she is happy? Hard to know
She learns so much each day that helps
her so?
Why can I not each night and morning
say,
"I am so glad that she is glad today."

—Julia Harris May, in Advance.

Putting on the Beauty.

Katharine's new sewing machine was whirring merrily enough. Katharine's face was anything but merry. When the door-bell added its jolly jingle to the song of the machine she pushed aside her work with a big frown and a bigger sigh. The frown changed to a broad smile and the sign turned into notes of welcome when she saw her caller

"Come right in, you 'streak of sunshine!'" she said, emphasizing her words by a vigorous hug. "I need chirking up"

"Well, here I am, for whatever is needed," answered the caller, brightly. "I've come to sew—see!" holding out a small parcel

After a while they were "settled" for the afternoon, Katharine at her machine and her friend busy with a bit of Battenberg.

"What are you doing, Katy?"

"Oh, hemming and tucking. Tads has to have a graduating dress and tucks are all the rage, but it is dreadful work!"

"'Dreadful?' With your new machine? Why, I think tucking is just pure delight. Let me do it for you. This piece of idleness can wait as well as not," and ever quick to put herself aside for her friends, Julia Robinson folded up the Battenberg and gently displaced her friend.

"Why, Katy, child, I don't wonder you call it dreadful work. Where is your tucker?'

"Tucker? I don't know. What's a tucker?'

"The tucking attachment—here—yes, I thought so,' pulling a box out of the machine drawer with the speed and deftness of one entirely at home with the machine "Has no one showed you how to use these attachments?"

"No," answered Katharine, shaking her head "They showed me how to manage the thread and the bobbins and things, and said the book of instructions would show me the rest. I looked in that box and thought those—fixin's!—were to replace broken parts I never bothered my head to read up. What are they all for?"

"Hemming, tucking, ruffling, shirring, quilting—everything I'll show you how. There! Just watch those tucks run off, Katy did!"

"Katy-didn't you mean. Well, serves me right for not being more investigating. Let me do some of your Battenberg. I understand that at any rate, and it will rest me"

As the work progressed tongues flew and confidences were exchanged.

"I wish I could take life as you do, Julia," said Katharine wistfully, the frown and sigh coming back.

"Why dear?"

"Oh, everything gets so humdrum, and you are all shine and sparkle and loveliness."

"Hush! don't praise me, dear Only tell me what I can do to help you."

"I don't know—I can't prescribe for myself Every one is good to me, but somehow nothing goes right Husband says I work too hard and get nervous I know better Why, it's like that work on Tad's dress—it ought to be easy, and it's hard I wonder"— Her voice broke off in a wistful sigh.

"What do you wonder, dear?" asked her friend, gently

"I was wondering if there's not a 'tucker' somewhere that would make the work easier"

Julia left the machine and ran to her friend's side with outstretched hands and glowing face "Oh, my dear!" she exclaimed in a voice vibrating with emotion, "you have said it exactly. There is 'a tucker somewhere.' You are a dear, faithful, patient, splendid little woman, but—you have never read your Book of Instructions."

Katharine flushed. "You mean—"

"I mean the Bible, dear. You try to do all the work in your own strength—try to get the complicated tucking and shirring even and smooth without help Instead of pleasure following your feet as they tread in duty's path, it is all hard. Katharine! Katy did! You are a Christian theoretically—be one practically. Take Christ for your all Read the Book of Instructions Then, why then, what beautiful work this machine, this wonderful body He has given you, will turn out. You will revel in the beauty of holiness. Tad's dress can be made exquisite in half the time you would have taken over a very simple affair indeed. And when Christ is your teacher all the humdrum will be changed to delight"

"I will think about it," said Katharine, quietly.

And she did. On her knees she studied the Christian's Guide-Book. There she found the secret of the beauty of life, the joy, the peace, the sunshine, the ease of doing complicated things well, the secret of overcoming accomplishment.—Ada Melville Shaw, in Michigan Christian Advocate.

The Character of a Gentleman.

JOHN HENRY NEWMAN

It is almost the definition of a gentleman to say he is one who never gives pain. He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast. All clashing of opinion or collision of feeling, all restraint or suspicion or gloom or resentment; his great object being to make every one at ease and at home He has his eyes on all his company; he is tender toward the bashful, gentle toward the distant and merciful toward the absurd; he can recollect to whom he is speaking; he guards against unreasonable allusions or topics that may irritate; he is seldom prominent in conversation and never wearisome. He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes an unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. He has too much sense to be affronted at insult; he is too busy to remember injuries, and too indolent to bear malice. If he engages in controversy of any kind his disciplined intellect preserves him from the blundering discourtesy of better tho' less educated minds, who, like blunt weapons, tear and hack instead of cutting clean. He may be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candor, consideration, and indulgence. He throws himself into the minds of his opponents, he accounts for their mistakes. He knows the weakness of human nature as well as its strength, its province, and its limits

Directory----Bishops.

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NORTH CAROLINA

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A CORDIAL GREETING AND A WARM WELCOME.

The eleventh annual session of the Western North Carolina Conference met in West Market Street church in this city this morning. The body is composed of 207 traveling preachers, and 44 lay delegates, besides about the same number of laymen, who are members of the various Boards and who attend the sessions, but are not entitled to vote or take part in the proceedings on the floor.

The territory covered by this Conference takes in all the counties in North Carolina west of Caswell, Alamance, Moore, Montgomery and Richmond. The distance from Greensboro to Murphy, the two extreme points, is 310 miles by railroad. It takes in the Piedmont section, the Land of the Sky and the Saphire C untry,and the section that stretches along the border of South Carolina, Georgia, Tennessee and Virginia.

The Conference is divided into eleven presiding elders' districts, and has in it 185 pastoral charges, 695 houses of worship, valued at $857,424 67 and 814 organized societies with an aggregate membership of 71,-874. The growth of the Conference has been steady and rapid since its independent existence eleven years ago, and it has before it a wide and inviting field for future growth and usefulness.

We have been in nearly all the Districts, and in touch with many of the brethren during the year, and know something of their labors, their anxieties, their burdens and their achievements. To many we are indebted for great personal kindness, to a large number for hearty co-operation and much valuable assistance in the conduct of the ADVOCATE, and to all for patient and constant work for the upbuilding of the Church.

To one and all the ADVOCATE has tried to be an efficient helper, a true friend. It has gone, each week, to their charges with kind words, wholesome truths, inspiring utterances and with valuable suggestions, gathered from many difference sources. It has tried to say nothing to harm or discourage any one, but always to be a messenger of comfort, of truth and of inspiration. Its chief regret has been that it could not do more to lighten the burdens and lessen the sorrows of its many readers and especially our ministerial brethren.

The toils of the year are now ended and you have met in your annual re-union. We greet you as brethren, we welcome you as honored guests to Greensboro and to our homes. We rejoice to have you in our midst and shall be glad, in any way possible, to minister to your comfort and happiness.

Greensboro has few historic places and not so many attractions as larger cities, but there are a number of interesting points that it will be profitable to visit. On west Market Street will be found the campus and buildings of Greensboro Female College. This is our oldest school. It has a history that gives it a large place in the affection of North Carolina Methodists. Dr. Dred Peacock, the president of the institution we are sure, will be glad to show any members of the Conference, or visitors, through this noted school.

The State Normal and Industrial College is located on Spring Garden Street, in the western part of the city. It is yet a young institution, but has a marvelous record so far. Dr. C. D. McIver, its president, we are sure, will take great pleasure in showing any visitors through the large buildings and grounds.

The colored State Agricultural and Mechanical college is located in the eastern part of the city. It is doing a fine work for the negroes of the State, and its president will welcome any persons who would like to make him a visit.

The ADVOCATE office at No. 120 West Market Street, will be open all the week. The Conference postoffice will be in it, the books from the Publishing House will be sold there, and all business with the editor and office will be transacted there. A cordial invitation is extended to all to make such use of it as they desire.

Guilford Battle Ground is five miles north of Greensboro. It is a historic point of much importance. It will pay all who have never visited the place to do so.

Pomona Nursery and the Terra Cotta Works are three miles west and are most interesting places to visit, and we advise all who can to drive out to see them while here. John A. Young's celebrated nurseries are two miles south-east and we are sure the proprietor will be glad to have many visitors during the Conference session.

To one and all we extend a cordial welcome and wish for each a pleasant stay in our midst.

METHODISM IN THE GATE CITY.

We are not in possession of the facts in regard to the introduction of Methodism into Greensboro. In 1783 Guilford circuit was established and it is highly probable that one of the pastors' regular appointments was in the county seat. In the minutes of the Conference of 1834 Greensboro station appears with Samuel S Bryant as pastor.

Since that time Methodism has steadily grown and has kept pace with the progress of the town, and today is one of the most influential churches in the city.

West Market Street Church is the mother Methodist church of Greensboro. It is centrally located, is one of the best church edifices in the South, has a membership of nearly seven hundred persons and stands as a monument to the fidelity and zeal of the noble men and women who have lived and labored here through the years of the past.

Rev. J. C. Rowe, D. D , the present pastor, has had a very successful year and will present to the Conference a very fine report. He has been abundant in labors, has had the co-operation of a strong membership, and their work has greatly prospered.

Centenary Church is located in South Greensboro on Arlington Street. A lot was purchased in 1884, and during the following year a very substantial brick edifice was erected. About forty members was transferred from West Market Street Church and they were set off into a separate charge. This congregation has steadily grown and now has a membership of over three hundred persons.

Rev. T. E. Wagg, the present pastor, has done a faithful year's work. Though for many months he had great family affliction, resulting finally in the death of sister Wagg, he labored on and the church has a good report to present to the Conference. This is a very desirable charge and it has before it a future of large possibilities.

In 1898 a movement was set on foot looking to the building of a church at Proximity, just north of Greensboro. Rev. G. T. Rowe, then the pastor, led the work, and through the assistance of West Market Street church congregation and other liberal citizens, erected a church at a cost of one thousand dollars. It now has a membership of nearly 100 and is steadily growing. Rev. V. L. Marsh is the present pastor. He is a young man of sterling qualities, is an earnest worker, and, under many difficulties, has gone forward successfully.

Under the leadership of Rev. J. H. Weaver, D. D., a movement was perfected in 1898 to erect a church in the western part of the city near the State Normal and Industrial College. Some months later a very desirable lot was secured on the corner of Spring Garden and Lithia Streets and a very comfortable chapel erected.

It was opened for worship in 1899 and a very good congregation has been drawn together. This chapel is now a part of West Market Street church, but will ask the Conference now in session to make it a separate charge.

It will be seen from this brief sketch that Methodism is well established in Greensboro and is one of the powerful forces for good. There is nowhere to be found a higher type of Methodists and we doubt if in any city in the State we have a more intelligent, loyal or spiritual membership. We expect great results from the Conference and hope that fresh inspiration and new zeal will be kindled by the presence and prayers and labors of so many consecrated men.

A PLEA FOR THE DESTITUTE.

Thanksgiving day comes this year on the 29th of this month. All our preachers will, by that time, have returned from Conference to their former charges and we urge all to respect the request of the President of the United States and the Governor of North Carolina and open their churches and gather their congregations for worship. It is both meet and right that all the people should recognize the good hand of God in the preservation and prosperity of our common country.

When we recall the way he has led us, the innumerable ills he has spared us, the multiplied mercies and blessings he has vouch-safed to us as a people, surely every grateful heart will cry out, "What shall we render unto the Lord for all his benefits to us?"

We hope our congregations, whether divine services are held in their churches on Thanksgiving day or not, will remember the unfortunate and destitute.

In every community there are those who are without the necessaries of life Some of these persons are invalids, some are weighed down with age and infirmities, some have had protracted afflictions, and some have no means of making a support. From your bountiful table, or well-fillled purse, send them a contribution in the way of money or supplies. How grateful they will be and how pleasant will be the memory of it in after days to you.

Then remember the sufferers from the recent storm in Texas. Bishop Candler is pleading earnestly and eloquently for money to rebuild the Methodist churches that were swept away. Hundreds of our people can send him one or two dollars as a Thanksgiving offering. Enclose it in an envelope and direct it to The Texas Christian Advocate, Dallas, Texas.

Also remember the fatherless and motherless children at the Oxford Orphan Asylum. The care and training of these destitute and homeless children is paramount in importance and rich in results. The cause appeals to all. Can we make an offering more acceptable to God, more beneficial to dependent humanity, than a contribution to maintain these homes for homeless boys and girls?

If our pastors throughout the bounds of the Western North Carolina Conference will observe Thanksgiving day and urge their people to contribute in kind or in money to help the destitute, the needy will be supplied, humanity helped and God glorified.

THE CONFERENCE WORK BEGUN.

Bishop H. C. Morrison spent last Sunday in Charlotte. He preached at eleven o'clock at Trinity church and in Tryon Street Church at night. He had large congregations on both occasions. The Charlotte Observer speaks in high praise of his sermons.

The Bishop went to Salisbury on Monday and spoke there on missions Monday night. He arrived in Greensboro on Tuesday at noon and met the Presiding Elders at 3 o'clock and mapped out the work.

The Examining Committees met at nine o'clock on Tuesday morning and spent the day with the undergraduates. If the weather proves favorable everything indicates a pleasant session of the Conference.

MANY BRETHREN PROMPTLY PRESENT.

Quite a number of the undergraduates, the applicants for admission on trial, and the examining com-

mittees reached Greensboro on Monday night. Bishop Morrison, the Presiding Elders and a large number of the preachers came in on the noon train.

Many called promptly at the ADVOCATE office to shake hands and say a kind word. For this we are grateful.

Rev. H. M Blair, formerly editor of the ADVOCATE, was among the callers. He seems to suit any work. Since leaving the tripod he has served most successfully in the office of Presiding Elder. Now he is on the Shelby station and has had a good year.

Rev. N. H. D. Wilson, of the North Carolina Conference, also brightened our office. He is attending the Conference and also visiting relatives. He is the same sweet-sprited brother that he was when one of us and feels an abiding interest in Greensboro.

EDITORIAL NOTES.

The birth-rate in Prussia, as in France, is alarmingly decreasing.

The Virginia Female College, at Roanoke, was destroyed by fire last week.

The price of foundry iron has been been advanced $1 per ton since the election.

A proposition is on foot for a commercial treaty between this country and Brazil.

Much concern is felt on account of the illness of Czar Nicholas II, who has typhoid fever.

The late Edward Austin, of Boston, left a bequest of $26,500 to Roanoke College, at Salem, Va.

Gen. Weyler, in an interview in Madrid, says the British treatment of the Boers surpasses his cruelties in Cuba.

In the new Cuban constitution, now being framed, an effort is being made to insert a provision against monopolies.

The recent census shows the population of Hawaii to be 154,000, an increase of 41 2 per cent. in four years.

Andrew Carnegie has offered to build a technical school at Pittsburgh, Pa., and endow the institution with $1,000,000.

A severe blizzard was reported from the northern part of New York the latter part of last week. Snowstorms also raged in Pennsylvania and Ohio.

The censorship at Manila has been removed, though correspondents are still required to submit copies of press dispatches to Gen MacArthur.

Secretary Hay has taken steps opening the way for a treaty by which the United States will secure the right to build a canal across Nicaragua

Attorney General Griggs has announced that it will be impossible for him to remain in President McKinley's cabinet during the next administration.

A company to manufacture chairs at Thomasville has been organized with a capital stock of $30,000. A large number of persons will be employed.

There are said to be more blockade whiskey distilleries in Georgia than in any other state. Many people have an idea that North Carolina leads in this matter.

The pavement in front of William H. Vanderbilt's residence in New York City cost over $40,000. Yet the poorest tramp has the privilege of expectorating on it if he chooses.

The joint caucus of the Democratic members of the two houses of the Alabama legislature have unanimously renominated Hon. John T. Morgan for reelection to the United States senate.

A German vessel which has arrived in port at San Francisco brings news of the murder of 16 cannibals and the capture of 2 others in the South Sea islands. The cannibals had butchered a number of Germans.

Miss Clara Barton, of the Red Cross Society, who has been looking after the relief of Galveston sufferers, has returned to Washington. She says the people of Galveston now have everything they need except shelter.

In our last week's issue, on pages three and four, we published the Constitution and By Laws of the Church Protective Association of the Western North Carolina Conference. We hope all our preachers will carefully read them.

Rev. J. R. Brooks, D. D., wrote a communication for the ADVOCATE explaining the Constitution, etc., but by some mishap it was not published and cannot now be found. If any have not read the said Constitution we hope they will look up the paper and do so.

Rev. F. H. Wood, D. D., Presiding Elder of the Greensboro District, closed his work on Monday night, by holding his last Quarterly Conference at Centenary church, Greensboro. Dr. Wood has had fine health during the year, has missed very few if any appointments, has worked hard and preached with ability. The reports from the different charges will show that the district has made progress.

Many leading Southern cotton manufacturers have petitioned Secretary of State Hay to take such action as may be in his power, to prevent the interference by any European power which might close the foreign markets to the manufacturers of the United States, as well as injuring many other American interests. The petitioners declare they have lost part of their trade since the Boxer uprising.

A French experimenter, says an exchange, has succeeded in melting wood. He places it in a closed vessel, from which the gases are not permitted to escape, and after undergoing a process of dry distillation the wood is reduced to a molten condition. When cooled the new substance is hard, may be shaped and polished; is impervious to water and acids, and is a perfect electrical nonconductor.

The United States Civil Service Commission announces that on December 15, 1900, an examination will be held in this city for the positions of clerk and carrier in the post-office service. An examination was recently held which failed to result in a sufficient number of eligibles to meet the needs of the service; consequently it is necessary to hold another examination All persons who have been examined for the position of clerk or carrier within the past year and failed to pass may be re-examined upon filing new applications in due time. Applications must be on file with the secretary of the local board before the hour of closing business on December 7, 1900.

DEAR BRO CRAWFORD:—Will you please say in the ADVOCATE that I will have on hand at Conference a good line of religious books and Bibles for sale. My Conference collections will be paid in full. Yours very truly,

L. P. BOGLE.

North Wilkesboro, N. C., Nov. 8, 1900.

From Proximity.

DEAR ADVOCATE:—As you have had no account from us in your columns this year, we will now at the close say a few words concerning ourselves.

The year just passed has in many respects been a good one. Notwithstanding the fact that several hindering causes over which we had no control had to be overcome, yet we can say it has been a good year to us. The small-pox in the beginning of the year was hurtful to the cause, but when the disease passed away the accustomed worshippers were at their place again in the sanctuary.

We held a meeting of several days duration in April. This meeting resulted in good to the church, and some were converted.

The fourth Sunday in October we commenced a meeting which continued for almost three weeks, services being held only at night. Rev. Walter B Holcomb was with us the last week and did the preaching. Sinners were awakened by his earnest appeals and quite a number sought pardon and a goodly number professed conversion.

As a result of this meeting fifteen connected themselves with our church, some going to the Presbyterian and Baptist churches. We praise the Lord for what he has done for us.

The work of this church is very important and will no doubt accomplish much good.

We paid off the indebtedness on our church building last April. The first Sunday in April the church was dedicated by Rev. G. T. Rowe, the first pastor of the congregation and builder of the church. Sincerely,

V. L. MARSH.

Resolutions.

Whereas, Our pastor, Rev. J. F. England, has so faithfully and ably for two years, and consequently so very much beloved by all; and whereas, we learn that it is uncertain whether he will return to this charge; therefore, be it

Resolved 1st. That this gives us deep regret.

2nd. That we have had no better minister; and want none better.

If all our ministers were endowed with the business tact of Rev. J. F. England, our Presiding Elders would find time at our district conferences for more devotional services—at least one prayer-meeting and one more sermon a day—and thus we would have a feast of the soul which we all so much need, and without which we will starve to death—sooner or later.

Most humbly submitted,

T. B. TYSON,
L. O. SUGG,
C. FRANK SILER,
Committee.

Erect, N. C.

Sunday-School Work.

As Field Secretary of the North Carolina Sunday-school Association, I will visit the following places, the Lord willing, on the dates named, for the purpose of holding meetings in the interest of the Sunday-school work.

Pastors and superintendents are especially requested to confer together and arrange places of meeting, and make any other necessary arrangements, and make thorough local announcement at all church and Sunday-school services and through the newspapers.

High Point, Wednesday, Nov. 28.
Thomasville, Thursday, Nov. 29.
Lexington, Friday, Nov. 30.
Salisbury, Sunday, Dec. 2.
Taylorsville, Monday, Dec. 3.
Statesville, Tuesday, Dec. 4.
Mocksville, Wednesday, Dec. 5.
Winston, Thursday, Dec. 6.
Wilkesboro, Friday, Dec. 7.
Elkin, Sunday, Dec. 9.
Yadkinville, Monday, Dec. 10.
Mt. Airy, Wednesday, Dec. 12.
Walnut Cove, Thursday, Dec. 13.
Madison, Friday, Dec. 14.
Wentworth, Saturday, Dec. 15th.
Reidsville, Sunday, Dec. 16.
Greensboro, Monday, Dec. 17.
Graham, Tuesday, Dec. 18.
Hillsboro, Wednesday, Dec. 19.

J. W. BRYAN,
Field Sec'y. N. C. S. S. Asso.

A Correction.

DEAR ADVOCATE:—My pen, your printers, or type, (possibly both,) made me to say a few quite odd, inaccurate and ludicrous things in last week's ADVOCATE, from the Danbury circuit. 1st paragraph, sixth line, and 3rd paragraph, 10th line, should be Paris instead of Parrish. 1st paragraph 8th and 10th lines should be, "and in the organization of a church with 29 members," instead of ten or more.

In 2nd paragraph, 3rd line, should read: I have often, etc., instead of how I often, etc. In the 3rd paragraph ex-pastors should be exhorters.

We are now in a meeting at Danbury and hope for good results.

Truly yours,

W. H. PERRY.

From Ansonville.

The Ansonville charge, this year, besides paying in full pastor's salary and general collections, presented Bro. and Mrs. Herman with a purse of $25.00 for which they most heartily thank all their friends, too numerous to be mentioned here by name, as an expression of appreciation. Also a new church has been built and paid for at Wightman, and nearly $500 00 on thank offering fund. The charge gave liberally to the India famine suffers and the Oxford Orphanage.

J. H. HENDLEY.

Conference Notice.

Some of our preachers took my books for sale on consignment, while others bought them outright. If any of the former class have still on hand books which they think they cannot sell next year, I ask that they bring them to Conference at Greensboro. I prefer, however, that they shall keep them if they think they can sell them at all.

JNO. R. BROOKS.

The Piano House of N. C. is on South Elm St, 212, Greensboro, N. C.



THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for November 25, 1900.

SOBER LIVING.
Titus 2: 1–15.

TIME.—A. D. 67.

PLACE.—Written from Rome to Crete.

GOLDEN TEXT.—We should live soberly, righteously, and godly, in this present world.—Titus 2: 15.

Home Readings.

Monday—Sober Living, Titus 2.

Tuesday—Temperance in all things, 1 Cor. 9: 19 27.

Wednesday—In the light, Rom. 13: 7-17.

Thursday—Be sober and watch, 1 Pet. 4: 1 8.

Friday—Right and wrong doing, Prov. 20: 1-11.

Saturday—Fruits of the Spirit, Gal. 5: 16-26.

Sunday—The high calling, Phil. 3: 13-21.

Introductory.

Keeping in mind the relation of life here with the "afterhere," as Jesus has revealed it in the parables we have been studying, surely we are ready to hear with attention the earnest words of our lesson today.

"Rejoice; be glad; the oil of joy for mourning, the garment of praise for the spirit of heaviness," is the master-tone of heaven's message to earth. The music of the gospel is set to the key of good will and peace. There is nothing to rob us of lightheartedness in the religion of Jesus Christ, but everything to give us the best of cheer. Of all beings in the universe, we, who know we have been redeemed by the grace of God, and who, if we choose, may inherit all things in joint heirship with Christ, have the best right to go through the world with singing hearts. And yet, we, too, of all others should live soberly—that is, wisely and thoughtfully—and not throw away our inheritance for things which in the end grow worse than useless. I wish indeed you all might see the beauty and joy of sober, righteous, and godly—which means Godlike—living.

Consider carefully the home readings for this week, and see what an ideal of character they present—ideal, yet possible, and to a healthy mind in alluring contrast with the rapid, frivolous ways some people call "seeing life," and "having a good time," but which is rather seeing death, and having finally a very bad time. To be thoughtful, earnest, kind-hearted, true; to be and to do something which will enter into the world's real wealth in happiness and hope and be remembered in the eternal ages—is not that attractive to you? It is quite consistent with the wholesome merriment natural to both young and old people who have a sound mind in a sound body, and which of all things I would never wish to suppress. Good, honest fun is needed for an antidote to overmuch work and worry. "It doeth good like medicine." But this is very different from the silly, frivolous, wicked waste of days and nights in "amusements" which break down the mind's fiber and the body's strength, and destroy the soul's capacity to lay up any treasure for that long stretch of being beyond the brief present.

I am glad to believe that many persons are getting a more intelligent, rational, and correct view of Christian living. I wish it were more generally so. Asceticism, which goes about with a long face, thinking bright and happy must be wicked because it is pleasant and attractive to the natural eye and heart, is surely not Christian. Neither, on the other hand, is it Christian to seek pleasure in anything which hurts the body or hinders the soul from getting the best which God intends it to have.—Sel.

Instruction.

1. This lesson is appointed for a temperance lesson; the keyword of the whole chapter is "self-control"

2. All virtues reinforce each other. The man who is a total abstainer for conscience sake will have a quick conscience for other excellencies which will enrich and ennoble the life.

3. The reasonableness of total abstinence is obvious: it secures one against excess; it gives the force of good example to the weak; it promotes the economic welfare of the community; and it conduces to the happiness and security of home life.

4. For the young there is an added reason: total abstinence is coming to be a requirement for successful competition in the commercial and industrial world. "The Advance" tells us that "the National Bureau of Labor sent out inquiries to 7,000 employers asking whether or not they discriminated against employees who used intoxicating liquors. Of the number 4,400 replied in the affirmative, 2,000 saying that they forbade their employees to use liquor at all. Of the replies received from officers of transportation companies ninety seven per cent. declared against drinking employees. It is well known that the majority of the leading railroad companies of this country have strict orders against the use of liquor by their trainmen. In this respect the progress of invention is rendering valuable assistance to temperance workers. Boys who learn to drink are not on the path of success in the search for employment."

The Farmer.

There is a farmer who is yy
Enough to take his ee,
And study nature with his ii
And think of what he cc.

He hears the chatter of the jj
As they each other tt,
And sees that when a tree dkk
It makes a home for bb.

A yoke of oxen he will uu
With many haws an egg,
And their mistakes he will xqq
When plowing for his pp.

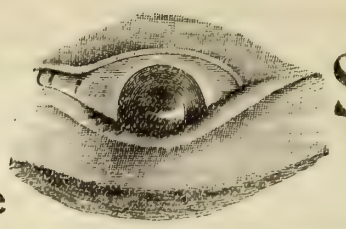
He little buys, but much he sells,
And therefore little oo;
And when he hoes his soil by spells
He also soils his hose. —Ex.

Look into these details of daily duty—these difficulties, these self-denials—and you will find that every one of these lesser crosses, if faithfully "endured," faithfully taken up and carried, not only helps to bring the crown of life, but itself changes insensibly from a cross to a crown —Brooke Herford.

Great spiritual awakenings await the hour when the church becomes seized and consumed with the conviction that the Word can convert thousands as readily today as when it fell in its simplicity and power from the lips of Peter. —Zion's Outlook.

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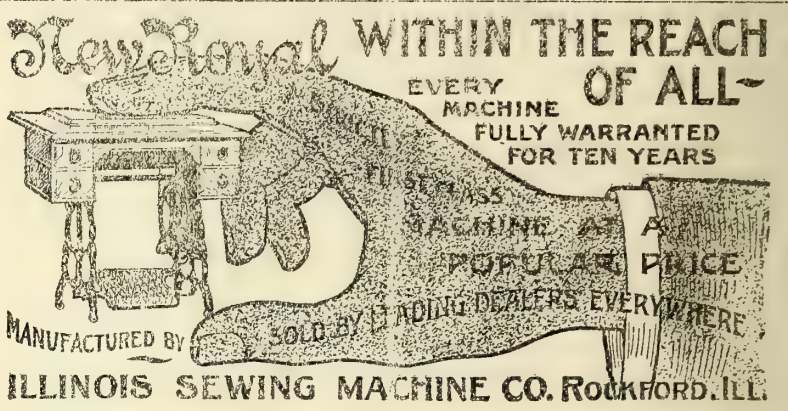
GREENSBORO, N C., Nov. 11. 1899

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for November 25, 1900.

PRAISE THE LORD.
Psalm 147, 1 28

This psalm declares that "it is good to sing praises unto our God," and that "praise is comely." It would be well for us if we considered oftener the advantages and obligations of divine praise. It is "comely," because of the marvelous goodness which God manifests toward us. He is a churl who will not thank a fellow-man for a favor; and the same spirit of thanklessness toward God is equally repulsive. Praise is good because a thankful heart thereby expands toward God. It follows its right and natural impulses, and enters into sympathy with that divine joyousness which is manifested by God's gifts to us. Praise is also good because it opens the way for God to bestow upon us still larger mercies. The unthankful soul has no room for God's best gifts.

Let us mark some things for which we ought to give God praise:

1. Material Benefits. The season has closed, and the fruits of the earth have been harvested. We ought not to forget from whose hand we have received these bounties. The abounding prosperity of our land thrills and rejoices onr hearts. Do we always remember how dependent upon God we are for all earthly good? While we keep the Thanksgiving feast let us sanctify its joys with praise to our God, who has so graciously remembered us.

2. Social and Civil Blessings. God's goodness is manifested to us by blessings which are nobler than those which spring from the earth. "He maketh peace in thy borders." From Him we have received our social order and stability, our personal freedom, and those ideals of national life which so clearly distinguish us as a people. It is these that stir our deepest patriotism, and for which we would offer devout thanksgiving.

2. Spiritual Mercies. We shall sing praises to God with the most exultant note when we have reviewed the spiritual good that we have received from His hands. He has healed our broken hearts, He has sent forth His word to bring salvation to us. These blessings are not measured by visible harvests. No accident of drought or blight can make them less. No earthly poverty stands in the way of him who seeks to find reasons for praising God. "His mercy endureth forever."

Break Into Song.

Break into song, O morning!
A song of that dawning day
That the nations need, where the nobler creed
Of God and His peace may sway!

Break into song, O noontime!
The song of the rip'ning years
Of the rounded man of the Father's plan,
That groweth despite our fears!

Break into song, O night-time!
For fullness of all things good,
When the day is done and the crown is won
Of our human brotherhood!

—E S. L Thompson, in the "Western Christian Advocate."

Be Greater Than Your Position.

Barton M Barch, in "[illegible]," gives the following sound advice to young men:

"A distinguished theological professor once said, 'If I had a sermon should tell him many times a day to make himself as big a man on the inside as possible.'

"Young men too often want to be big men on the outside; to occupy positions which fit them as a turtle's shell fits a clam."

"Never mind your position, young man. Whatever it may be, try to fill it. The duties which you have to perform may seem trivial; but because it is a small position is no reason why you should be a small man. You may be big inside, you know, if you are small outside.

"The young man who applies himself to internal growth, as it were, is bound in time to find a place where he will be able to use every power he possesses.

"At any rate, better be a big man in a small place than the opposite. A pinch of powder in a small cartridge can make a good deal of noise and drive a bullet a long way. What can it do in a Krupp gun?"

Wise Hints for Young People.

You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule. No debt—cash or nothing.

Make few promises. Religiously observe the small promise. A man who means to keep his promise cannot afford to make many.

Be scrupulously careful in all statements. Aim at accuracy and perfect frankness, no guess work—either nothing or absolute truth.

When working for others, sink yourself out of sight; seek their interest. Make yourself necessary to those who employ you, by industry, fidelity, and scrupulous integrity. Selfishness is fatal.

Hold yourself responsible for a higher standard than anybody expects of you. Keep your own standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.

Concentrate your force on your own business; do not turn off. Be constant, steadfast and persevering.

The art of making one's fortune is to spend nothing; in this country any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste; be patient.

Do not speculate or gamble. Steady, patient industry is both the surest and safest way. Greediness and haste are two devils that destroy thousands every year.

Lastly, do not forget your father's and your mother's God. Read often the Proverbs, the precepts, and duties enjoined in the New Testament.—Success

F. B Meyer says: "If you have taken the fatal step, and marred your life by some sad and disastrous sin, dare to believe that there is forgiveness for you with God. Men may not forgive, but God will As far as the East is from the West, so far will He remove our transgressions from us. Pehaps you can never again take up public Christian work; but you may walk humbly and prayerfully with God, sure that you are accepted of Him, and forgiven, though you can hardly forgive yourself."

TO THE DEAF.

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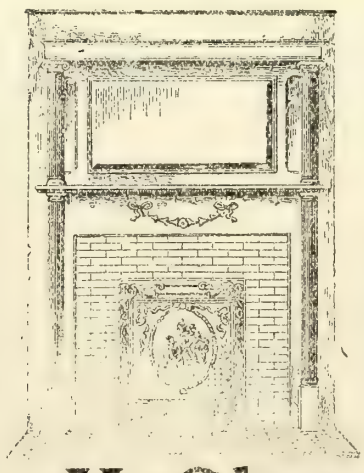
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Trinity College Notes.

Representatives from a majority of the colleges in the state met in the Physical Laboratory at Trinity College November 10, and organized the Physicists Club of North Carolina. The following officers were elected: President, Prof. J. L. Gore, University of N. C.; Secretary, Prof. C. W. Edwards, Trinity College.

The Science Club held its regular meeting Saturday evening, Nov. 10. Dr. J. I. Hamaker delivered a lecture on "Malaria and the Mosquito." Mr. L. A. Rone, of the senior class, read a paper on "The New Determinations of the Astronomical United of Distance."

The next lecture in the Faculty series will be delivered Saturday evening by Prof. A. H. Merritt, of the chair of Greek, the subject being "Greek Archiology."

Prof. Jerome Dowd, of the department of Political Economy, is arranging to take members of the classes in his department to Washington and New York.

Mr. L. P. Howard, of Montgomery, Ala., has entered college. He was a former student of Southwestern University at Greensboro, Ala.

The classes of '02 and '03 have class caps which are worn as a mark of their class rank. They are of very pretty designs.

A recent number of the Outlook has an interesting article on Vanderbilt University written by Prof. Edwin Mims, who is an alumnus of that institution.

RHEUMATISM----CATARRH, ARE BLOOD DISEASES.

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The tomato growers controlling the product of Ohio, Indiana and Kentucky have raised the price of the vegetable 30 per cent. over last year.

S. A. L. FAST FREIGHT SERVICE.

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The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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QUARTERLY MEETINGS.

CHARLOTTE DIST.—4th Round.

S. B. Turrentine, P. E., Charlotte, N. C.

Pineville circuit, Hebron	Sep.	22	23
Charlotte, Calvary	"		23
Derita circuit, Derita	"		23
Monroe station	"	28	30
Monroe circuit, Trinity	"	29	30
Clear Creek circuit, Mill Grove	Oct.	13	14
Matthews station	"		14
Ansonville circuit, Wightman	"	20	21
Polkton circuit, Poplar Hill	"		27
Wadesboro station	"		28
Morven circuit, Bethel	"		29
Lilesville circuit	"		30
Belmont circuit, Belmont	Nov.		3
Charlotte, Tryon street	"		4
Charlotte, Brevard street	"		4
Epworth and Seversville, Epworth	"		7
Weddington circuit, Wesley Chapel	"	10	11
Waxhaw circuit, Waxhaw	"	11	12
Charlotte, Trinity	"		13
Charlotte, Dilworth	"		14

GREENSBORO DISTRICT---4th Round.

Frank H. Wood, D.D., P. E., Greensboro, N. C.

Wentworth circuit, Mt. Carmel	Oct.	6	7
Ruffin circuit, Ware's Chapel	"	13	14
Reidsville station (morning)	"		14
Ramseur circuit, Franklinsville	"	20	21
Liberty circuit	"	27	28
West Randolph ct.	Nov	3	4
Pleasant Garden ct., Friday	"		9
Randolph circuit	"	10	11
High Point station (at night)	"		11
Greensboro circuit	"	17	18
Centenary (at night)	"		18

FRANKLIN DISTRICT—4th Round.

C. M. Campbell, P. E., Franklin, N. C.

Haysville circuit, Sweetwater	Oct	6	7
Murphy station	"	13	14
Hiwassee circuit, Notla	"	20	21
Macon circuit, Mount Zion	"	27	28
Glenville circuit, Cashiers Valley	Nov	3	4
Robbinsville circuit, Robbinsville	"	10	11
Franklin circuit, Iotla	"	17	18
Franklin station, night	"		18

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By J. A. Odell, President.

11-7-tf [Signed]

ASHEVILLE DISTRICT---4th Round.

D Atkins, P. E., Weaverville, N. C.

North Asheville	Sept.	1	2
Bethel	"	1	2
Hot Springs ct. Paint Rock	"	8	9
Marshall ct Jewell Hill	"	15	16
Ivy, Beech Glen	"	22	23
Bald Creek ct., Bald Creek	"	29	3
Burnsville ct, Shoal Creek	Oct.	6	7
Swannanoa, Biltmore	"	13	14
Sandy ct Moore's Grove	"	20	21
Hendersonville	"	21	22
Cane Creek ct., Sharon	"	27	28
Old Fort ct, Bethlehem	Nov	3	4
Weaverville ct., Weaverville	"	10	11
Central	"	17	18
Haywood Street	"	17	18

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion, N. C

Marion station, Marion	Aug	19	
McDowell circuit, Trinity	"	25	26
Table Rock circuit, Oak Hill	Sept.	1	2
East Rutherford circuit, Salem	"	8	9
Silver Creek circuit, Missionary Ridge	"	15	16
Morganton circuit, Zion	"	22	23
Forest City station, Pleasant Grove	"	29	30
Henrietta station, Henrietta	Oct.	6	7
Rutherfordton circuit. Centennial	"	13	14
Bakersville circuit Bakers Il e	"	20	21
Elk Park circuit, Thompson's Chapel	"	21	22
Estatoe circuit Pine Grove	"	21	22
Broad River circuit, Gray's Chapel	"	27	28
Green River circuit, Lebanon	Nov	3	4
Morganton station	"	11	12
Connelly Springs circuit	"	17	18

MOUNT AIRY DISTRICT--4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Aug		12
Stokes circuit at Rural Hall	Sept.	1	2
Sparta circuit at Shiloh	"	8	9
Healing Springs ct at Greenwood	"	15	16
Jefferson circuit at Jefferson	"	22	23
Boone circuit at Blackburn's Chapel	"	29	30
Watauga circuit at Union	Oct	6	7
Creston circuit at Creston	"	13	14
Elkin station	"	20	21
Wilkesboro circuit at Wilkesboro	"	27	28
North Wilkesboro ct at N. Wilkesboro	Nov.	3	4
East Bend circuit at Prospect	"	10	11
Rockford circuit at Siloam	"	11	12
Mt. Airy circuit at Oak Grove	"	17	18
Pilot Mountain circuit at Ebenezer	"	18	19

WINSTON DISTRICT.—4th Round.

P. J. Carraway, P. E., Greensboro, N. C.

Kernersville circuit, Zion	Sep.	29	30
Thomasville station, night	"		30
Madison circuit Bethesda	Oct	6	7
Mocksville circuit, Hardison	"	13	14
Mocksville station night	"		14
Winston circuit, Sharon	"	20	21
Forsythe circuit Lewisville, p. m	"		20
Winston, Burkhead, night	"		21
Farmington circuit. Bethlehem	"	27	28
Walkertown station, Bethlehem	Nov.		2
Winston, Centenary	"		4
Winston, Grace Church, night	"		4
Davidson circuit, at Olivet	"	10	11
Lanbury circuit, Davis Chapel	"		15
Summerfield circuit, Stokesdale	"		16
Jamestown circuit, Muir's Chapel	"	17	18

STATESVILLE DIST.—4th Round.

J. E. Thompson, P. E., Statesville, N. C.

Woodleaf circuit, Woodleaf	Sept.	1	2
Iredell circuit, Snow Creek	"	8	9
Turnersburg circuit, Turnersburg	"	9	10
Mooresville circuit, McKendree	"	15	16
Mount Zion station	"	16	17
Taylorsville circuit, Rocky Spring	"	22	23
Stony Point circuit, Stony Point	"	29	30
Statesville station	Sep 30.	Oct.	1
West End	Sep. 30.	"	1
Hickory station		"	6 7
Troutman circuit, Vanderberg		"	13 14
Mooresville station		"	14 15
Newton circuit, Friendship		"	20 21
Malden circuit, Malden		"	21 22
Lenoir circuit Littlejohns		"	27 28
Lenoir station		"	28 29
Catawba circuit, Bethlehem		Nov	3 4
Caldwell circuit, Grace		"	10 11
Granite Falls station		"	11 12
Statesville circuit, Salem		"	17 18

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Sep.	1	2
Salisbury, Main St	"		2
Concord ct., Center	"	8	9
Concord, Epworth	"		9
Concord, Central	"	15	16
Concord Forest Hill	"	15	16
China Grove ct., Bethpage	"	22	23
Lexington station	"	29	30
Gold Hill circuit, Liberty	Oct.	6	7
Ninwood ct, Wesley Chapel	"	13	14
Lorwood circuit	"	20	21
Salem circuit, Salem	"	27	28
Rybemarle ct Bethel	Nov.	3	4
Rybemarle station	"	3	4
Mount Pleasant circuit	"	10	11
Salisbury, Church St	"	17	18
East Salisbury station	"	17	18
Spencer station	"	17	18

SHELBY DISTRICT—4th Round.

W. R. Ware, P E, Shelby, N. C.

King's Mountain & Elbethel, Elbethel	Sept.	1	2
Shelby circuit, Sharon	"	8	9
Shelby station	"	9	10
Cherryville circuit, Pleasant Grove	"	15	16
Lincolnton circuit, McKendre	"	22	23
Polkville circuit, Clover Hill	"	29	30
Stanly Creek circuit, Dallas	Oct	6	7
McAdensville station	"	13	14
N Cleveland circuit, Casar	"	20	21
Lowesville circuit, Moore's Chapel	"	27	28
Mountain Island	"	28	29
Rock Springs circuit, Rehoboth	Nov	3	4
South Fork circuit	"	10	11
Lowesville circuit	"	17	18

WAYNESVILLE DIST--4th Round.

F. L Townsend, P. E., Canton, N. C.

Clyde circuit, Long's Chapel	Sept.	1	2
French Broad circuit, River View	"	8	9
Mills River circuit, Shaw's Creek	"	15	16
Transylvania ct, East Fork	"	22	23
Brevard station, Brevard	"	29	30
Spring Creek circuit	Oct	6	7
Leicester circuit, Camp Academy	"	13	14
Sulphur Springs circuit	"	20	21
Haywood circuit	"	27	28
West Haywood circuit	Nov.	3	4
Waynesville station	"	10	11
Canton circuit, Canton	"	17	18

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

As Ye Would.

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of home and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day—
How could I dare,
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down in sweet content.

—Edith V. Bradt, in Nashville Christian Advocate.

A NEW WOMAN.

The Story of "Sooboo."

BY LOUISE MANNING HODGINS,
Editor of The Heathen Woman's Friend.

She holds no college degree, never played golf or rode a bicycle, to my knowledge, nor is she a leader of any woman's club. Her name is varied as she goes her widening way. Sometimes it is Ramabai, again Hu King Eng, M. D., or Esther Pak, M. D., according as she was born in India, China, or Corea. The new woman of whom we now write has yet another name, Sooboonagam Ammal, and her home is in Madras. Just now she is making her first long journey on this entertaining planet, and is seeking America.

Three or four years ago she said of herself: "For the sake of salvation I made five vows: 1. That I would burn a million lights in three months. 2. That I would place a lac of flowers, with prayers, on the picture of Subiramaney within fourteen days. 3. That I would give a lac of saffron to poor Brahman women. 4. That I would feed poor Brahman men and women once in fourteen days. 5. That during these days I would fast, taking nothing but milk. After all this, my mother thought that I was like a god's wife, and she called me 'Million Lights.' But I want to tell you that inside of me there was no happiness or brightness."

Today this is what she says of herself: "With my own name, my native dress, and my bare feet I want to go about among my heathen sisters and tell them about Christ."

This is what lies between her two lives. Born of the highest Brahman caste, petted and praised in her heathen home, surrounded with every Oriental luxury, Sooboo would learn Tamil that she might more successfully perform some new rite to the gods. Only a Christian teacher could she find, and that a despised Bible-woman. The reading of the gospel, with God's Spirit, did the rest; and one day, at a great festival of the gods in her elegant home, urged against her changing will to perform idol-worship, she prayed heaven in some way, in any way, to set her free. As she crossed the threshold at the priest's bidding, the petition on her lips, lo, a scorpion stung her, and frenzied with pain, she was borne away before she had worshipped.

Then came a night of decision, and the girl who had never seen herself but in silks and jewels, casting them all behind, in her plainest garment, with a strain of heart they only know who have loved home, mother, sisters, friends, and possessions, sped out under the quiet stars, alone, unfriended, stopping but once in that breathless flight to the Methodist Episcopal Mission School of Madras.

"It was to me a long journey," she says. "I did not know what was the end. I was so frightened I would not stop to take breath. At the gate I did stop, and told God I might be dragged back and endure trial and hardship, but I would be faithful to Him."

Then, rushing past the amazed watchman, who knew her high caste, and up the stairway to the teacher's study, where she had once before gone, like Nicodemus, to inquire the way of truth, she threw down the metal box that held the sacred sign of her religious caste, and cried, "I am come! I am come! I am God's Christian gift to you!"

A few weeks later, her heathen friends, after vainly trying to dissuade her from her new faith, held a solemn funeral over her effigy of reeds, while bells tolled her requiem. The prominent Brahmans of the city gathered in a mass-meeting to discuss "How shall we prevent our high-caste girls from embracing Christianity?"

Meanwhile Sooboo lived for the first time in her eager life.

Seeing a lighthouse one day on the Madras shore, she said reverently, "If God would only make me like that for lost souls!"

Do you know any woman newer in heart and life than Sooboonagam Ammal?

Why I Should be Interested in Missions.

Because missions "pay."

Because "go" does not mean "stay."

Because "ye" does not mean "somebody else."

Because "All the world" does not mean "America only."

Because "Our Father" surely means "everybody's Father."

Because our having the gospel obligates us to pass it on.

Because the world is open to the gospel as it never was before.

Because the gospel is adequate to meet the spiritual needs of the whole world.

Because steam and electricity have made the whole world accessible as never before.

Because the Christianity of the Anglo-Saxon race is the result of foreign-mission effort.

Because Christianity is world-wide by nature, and must become so in fact if it is to continue.

Because experience has shown that the greater the interest is in missions, the greater is the interest in the work at home.

Because if we recognize the need of a Saviour, we have no right to deny that the need of every other human being is as great as ours.

Because the church or the individual Christian that is not missionary in spirit and in activity is sure to lose in power and effectiveness.

Because commerce and trade insist on being world-wide, and unless Christianity insists on being the same, heathenism will be brought to our doors, instead of Christianity being carried to the heathen. —Epworth Herald.

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— CONDENSED SCHEDULE. —

TRAINS GOING SOUTH.

Dated July 22, 1900.	No. 48 Daily.	No. 35 Daily.	No. 108, Daily ex. Sunda'y	No. 41, Daily.	No. 49, Daily.
	A M.	P.M	P M.	A.M	P M
Leave Weldon..	11 50	8 58	.....	....	....
Ar. Rocky Mount	1 00	9 52	.....	....	....
	P M				
Leave Tarboro....	12 21		6 00		
Lv. Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma.....	2 55	11 10			.....
Lv. Fayetteville...	4 30	12 22			.....
Ar. Florence..	7 25	2 24			....
	P. M	A M.			
Ar. Goldsboro			7 55		....
Lv. Goldsboro.	..		...	6 45	3 20
Lv. Magnolia.....				7 51	4 35
Ar. Wilmington...			...	9 20	6 0
			P.M	A.M	P M

TRAINS GOING NORTH.

	No 78. Daily	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40. Daily.	No. 48. Daily.
	A. M		P. M		
Lv. Florence.....	9 5		7 35	.....	.....
Lv. Fayetteville...	12 20		9 41	.....	.....
Leave Selma.....	1 50		10 54	.....	.....
Arrive Wilson.....	2 35		11 33	.....	.....
		A.M.		P.M	A.M.
Lv. Wilmington...				7 00	9 3
Lv. Magnolia				8 30	11 1
Lv. Goldsboro		4 50		9 3	12 2
	P. M.		A M.	P.M.	P. M
Leave Wilson...	2 35	5 33	11 33	10 45	1 1
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 5
					....
Arrive Tarboro		6 46		.....	.....
Leave Tarboro	12 21	.....		...	.....
Lv. Rocky Mount.	3 30		12 07	.....	.....
Arrive Weldon....	4 32		1 00	..	.....
	P.M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 35 p m. arrives Sanford 1 45 p m Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m , leave Fayetteville 3 46 p m. arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 4 00 p m. arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m.. 6 10 p m. Returning. leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m , arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

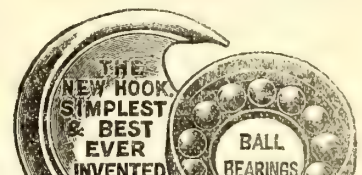
Trains on Nashville Branch leave Rocky Mount 9:00 a m , 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:56 p m Nashville 11:45 a m , 5 25 p m . arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday. 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

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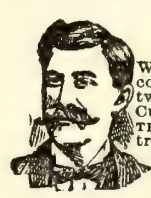


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THE FARM.

Items For The Farm

BY W. F. MASSEY.

From Rockingham county: "I send you today a part of an apple tree, with a worm in it, or I think there is one, as it is just like another in which I found a worm. The worm was white, about one inch long, with a flat head. What is it and what shall I do to save my young orchard, set last fall and now a year old? Would like to know what to do to kill the worms. Will it kill the tree to pour hot water on it, and will hot water kill the worms and not the tree? Was the egg in the tree when it came from the nursery? The trees are living and growing, but I fear they will be killed before they get into bearing. You can write to me or answer in the ADVOCATE." An examination of the stem sent showed that the injury is entirely on one side, and it is probable that that was the Southwest side, and that the greater part of the harm has come from sun scald in this hot summer. We did not find any worm in the stem sent. From the description you give the larva you found was one of the flat head apple tree borers, which sometimes do a great deal of harm. There have been various remedies proposed, but the only effectual one is to cut the borer out or punch a wire into the hole he makes and so kill him But in your case the sun scald is doing vastly more harm than the borers. Much of this damage comes from the common practice among farmers of heading their trees too high from the ground. They tell me, when I advise low headed trees, that they want them high enough to work under with a team. Even this is not an advantage, for there is no need for working under a tree. The place where the tree needs cultivation is out at and beyond the spread of the branches; for the feeding roots are out there and not up around the trunk. If a tree is cultivated and manured up to the outer extremity of the limbs, that is all that is needed. Piling manure around the stem of a tree is of no use whatever except in the earliest years of the tree's life in the orchard. A tall trunk is exposed to the scorching effects of our hot suns, the wind has a greater leverage on it and is more apt to blow it over, the fruit is up out of reach and when it falls from the tree it is bruised worse than from a low tree Most of the tall stemmed orchard trees are so from the habit people have of buying trees from the nursery that have been there two or three years. A good one year tree is the kind to plant. This is but a single switch and the stem is full of perfect buds, and can be cut back to form the head at any height The older trees that are usually planted, have been headed back in the nursery rows, and not headed back far, for the Nurseryman knows that most of his customers want a tall tree. The head formed in the nursery is seldom a symmetrical one and is rarely cut back as much as it should be in planting, and the result is trees in the orchard with heads started at various heights If our correspondent will come to our Experiment Station we will show him a young orchard planted a year ago, which has been treated as we advise. The young stems were cut back to within twenty inches of the ground, and the head formed on the three or four young shoots that started near the top. These shoots will be shortened back this winter to cause them to branch and form a round open headed tree with a top that spreads so as to protect the stem of the tree from the sun. With a tree having but twenty inches of exposed stem you can protect it from the sun while young by setting a shingle on the south-west side where the injury usually takes place. In a year or more the top itself will protect it, while in the tall stems six feet or more high, it is many years before the top shades the stem, and sun scald is common all over the state on young trees. If an apple tree is started right and is properly prunned for a few years it will need little pruning thereafter, except to rub out in early summer the rank shoots that start in the centre and which will make what are called "water sprouts" if allowed to remain. It is far better to not allow these to grow than to have to cut them out in the fall Look sharp after the borers and punch them to death through their holes.

From Jackson county: "I am a beginner in farming, and having read your letters come for information. My farm is a clay loam with a good clay subsoil, quite steep, and has been worn to a great extent before coming in to my hands. I have sown peas and plowed them under this fall; and the land is now in wheat and rye. I have intended to sow clover on the wheat and rye next spring, as is commonly done here, but would prefer to sow the clover next fall alone or mixed with orchard grass, but do not know that it would do well without some protective crop while young Will the clover do all right sown along in September, or could I protect it by scattering straw thinly over it? I intend to make an apple farm and want to bring up the land. My reason for not sowing till fall is that I want to dig the holes for the apple trees during summer and fill with rich earth from the woods, and think it would injure the stand of the clover to haul over it and dig the holes while it is young. Please advise me How would it do to sow clover and cow peas in July? Would the peas shade the clover all right?" There will be no difficulty in sowing the clover in September alone, provided the weather is seasonable for the start. But you will be making a great mistake to plant young trees in a clover sod. During the early years of an orchard the trees need careful cultivation up to July. Then cultivation should stop, and the orchard sown in crimson or annual clover or cow peas, or rather perhaps in both. That is, sow the peas, and in the fall when the leaves are falling, sow the crimson clover all among them, and plow the whole under for the benefit of the trees in the spring. You can never make a first class orchard by setting trees in sod. It may be done, where the land is too steep and rocky for cultivation, but is strong and fertile. I once had an apple orchard in the mountains of Virginia, which was planted on a mountain side too rocky to plow. But it had just been cleared from the forest and had never been cropped. This orchard did very well. But on land that has been reduced by cultivation, the trees should during their earlier years at least be well worked during their earlier years. at least be well worked during the early part of summer. But after July the cultivation should stop so that the wood may have time to ripen up before winter In regard to the planting and pruning of the young orchard read what we have said above. The holes for the trees should be no deeper than the land is plowed, and it is best to merely put the surface soil in the bottom, and set the tree and ram the earth as tight to the roots as though setting a post. Whatever of rich soil or manure you apply spread it on top around the tree and not in the holes. If you were to sow clover and cow peas in July on the same land the peas would in all probability smother the clover out entirely. A thin cover of straw will do no harm to the young clover, but as we have said we do not think the sod is what you need.

From Polk county: "If you have any publications on hot house forcing of vegetables in winter I would like to have them, as I am building a green house and want to know about preparing the soil, etc" We have published one bulletin on the winter forcing of the tomato, and if you will visit the College during the winter we will be glad to show you our ripe tomatoes. By writing to the Macmillan Company, New York, you can get a copy of "The Forcing Book" by Prof. Baily of Cornell. I think the price is $1 00 This will give you about all the information you need, and it would take a number of letters for me to give it in detail.

Several want to know how to get rid of wild onions. So do we. There is no particular difficulty in getting rid of them in cultivated lands if the farm is properly farmed. But in permanent pastures and on lawns the problem is a very serious one. They are a great nuisance with us on our lawns, and no amount of mowing seems to check them We will doubtless be finally obliged to break and cultivate the lawns. In the lands under cultivation onions and other weeds are simply signs of bad farming. If the lands when not in cultivated crops are kept in smothering crops of peas and small grains the weeds will soon disappear. Thousands of farmers seem to think that it is necessary to have a rank growth of rag weeds on a wheat stubble where clover is sown, while the fact is that rag weeds can be almost entirely banished from the farm if the stubble is regularly mown as soon as they are well started, and the clover will be benefited too. These annual weeds come from seed and the soil has been allowed to get full of the seed. Then the way to get rid of them is never to let them seed. In the case of wild onions a crop of winter oats sown after corn thickly, and as soon as the oats are cut a crop of peas is sown on the land, and then when the peas are cut turn the land again and sow in oats or rye again to be plowed under in the spring for some hoed crop and you will find few onions left.



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SOUTHBOUND.

	No. 403	No. 41.
Lv. New York, P.R.R.	*11 00 a m	*2 30 p m
Lv. Washington, "	5 00 p m	8 30 a m
" Richm'nd, A.C.L.	9 05 p m	12 45 a m
Lv. Portsmouth, S. A. L.	*6 45 p m	*6 20 a m
Ar. Weldon	11 10 p m	11 45 a m
Ar. Henderson	12 56 a m	1 36 p m
Ar. Raleigh	2 22 a m	3 36 p m
Ar. Southern Pines	4 37 "	6 00 "
Ar Hamlet	5 34 "	7 00 "
Lv. Wilmington, S. A. L.		*3 05 p m
Ar. Monroe, S. A. L.	*8 52 a m	*9 12 p m
Ar. Charlotte, S. A. L.	*9 00 a m	*9 20 p m
Ar. Chester, S. A. L.	*8 18 a m	*10 55 p m
Ar. Greenwood	10 45 a m	1 12 a m
Ar. Athens	1 24 p m	3 48 a m
Ar. Atlanta	3 50 p m	6 15 a m
Lv	.....	.....
.....	.....	.....
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NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 55 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar Wilmington		*12 05 p m
Ar Southern Pines, S. A. L.	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 18 a m
Ar. Henderson	3 20 a m	12 45 p m
Ar. Weldon	4 55 a m	2 30 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn. R.R.	12 31 p m	11 30 p m
Ar New York	5 23 p m	6 58 a m
Lv	.....	.....
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*Daily. †Daily except Sunday.

Nos. 403 and 402.—"The Atlanta Special," Solid Vestibuled Train of Pullman Sleepers and Coaches between Washington and Atlanta, also Pullman Sleepers between Portsmouth and Charlotte, N. C.

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MARRIAGES.

McDONALD—CHASE —At the home of the bride's mother, Marion, N. C., Nov. 1st, 1900, Mr. John T. McDonald and Miss Ada B. Chase were united in marriage, Rev. R. D. Sherrill officiating.

GOODNIGHT—BOGGS —At Plateau, at the home of the bride, Mr. Walter Goodnight, of Henry, N. C., and Miss Nora Boggs, by Rev. Albert Sherrill.

ICARD—BASS —On Sunday morning, Nov. 11th, at the home of the bride, by the same, Mr. Robert Icard, of Granite Falls, and Miss Minnie Bass, of Henry, N. C.

BOOTH—WEAVER —In the Methodist church at Weaverville, N. C., Nov. 14th, 1900, Mr. James T. Booth, of Crossville, Tennessee, and Miss Frances E. Weaver, daughter of the post master of Weaverville, by Dr. J A. Reagan, assisted by Dr. D. Atkins. They left on the evening east-bound train.

WHITTINGTON — WOOTERS. — On the 14th of Nov., 1900, at the residence of the bride's father, C. H. Wooters, by Rev. R. S. Webb, Robert L. Whittington to Miss Bessie D. Wooters, all of Guilford county, N. C.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.
The above applies also to Tributes of Respect.

GREEN.—Sister Percidia Green passed away peacefully Nov. 1, 1900. She was born May 1, 1815, and was 85 years and 5 months of age. Hers was a serene, quiet, peaceful death. She "fell on sleep" in Christ.

For forty years she had been a member of the Methodist church. She was the daughter of Elias and Elizabeth Smyre, and was married to Bro. O. C. Green. She was the mother of eleven children, five of whom remain behind and six have gone on before. Death had no fears for her. Her religion was triumphant in the trying hour. She expressed her willingness to depart and be with Christ. May great grace abide with the remaining members of the family. C. F. SHERRILL.

LONG.—We are sorry to give up one of our best women, Mrs. Mattie Long, wife of Charley Long, and daughter of E P. Allen of precious memory. Her father was Sunday-school superintendent at Centennial for years, her grand father class leader, and she had some of the faith inherited from them.

Her death was beautiful. I never saw such resignation before. She said "there is not a fear or regret except, of course, I do not want to leave my family." She had them to read the Bible to her for days before she died. Gave directions concerning her little children, and the preaching of her funeral, and where she should be buried. All this was done as quietly as one leaving on a pleasant journey. It is wonderful how religion helps people to die. May we all die the death of the righteous, and may our last end be like his.

J. H. BRENDLE.
Rutherfordton, N. C., Nov. 6, 1900.

BIGGERSTAFF.—Benjamin Biggerstaff, one of the oldest citizens and members of the Centennial Methodist church, died Oct. 28th, 1900 He was 93 years and nearly 4 months old. He has eight children who survive him There are 41 grand children and 16 great grand children; most of them were present at a reunion at which the writer preached a little over one year ago.

He could give the history of this country from memory for nearly a century, as well as much of the other countries in detail Religiously he had kept the faith, and there is for him a crown. He professed religion when young, while going from Pisgah church to his father's. He seemed a remarkable man for his vigorous mind and healthy body, his love to his relatives and gratitude for a kindness shown. I have wondered how a man who so much appreciates a favor here will enjoy the boundless goodness of God in heaven.

HIS PASTOR.

Resolutions of Respect.

At a call meeting of Kadesh Earnest Workers, held Nov. 11, 1900, the following preamble and resolutions were unanimously adopted:

Whereas, In the order of Divine Providence Bro. J. H. Nowlin has been removed from our midst by the hand of death, and our hearts have been deeply moved thereby; therefore,

Resolved 1. That in his death our Society has lost one of its most faithful and efficient members; a man of true and honest purpose, of pure mind, of sound judgment, prompt in action, faithful in matters of trust, and an earnest Christian worker.

2. That we treasure the memory of his blameless Christian life and his zeal for the cause of Christ.

3 That from the manner of his life among us, and from the positive character of his Christian experience, we are fully persuaded that our loss is his eternal gain.

4. That we deeply sympathize with the widow and children, and that we earnestly beseech the Father in heaven to grant them the consolation they so much need, and which He alone can give.

5. That a copy of these resolutions be tendered to the family of the deceased, that they be published in the North Carolina Christian Advocate, and recorded on the minutes of our Society.

B. A. BABER,
O. V. WOOSLEY,
GEO. A. HOPLE,
Committee.

Our Job Office Department.

We have frequent inquiries from our preachers and others about doing job printing. Heretofore we have not been prepared to fill such orders. But being desirous of furnishing the best printing service for our preachers and others, we have arranged with a first class job office to have all printing done, promptly, and in the best style at the lowest possible rates for good work.

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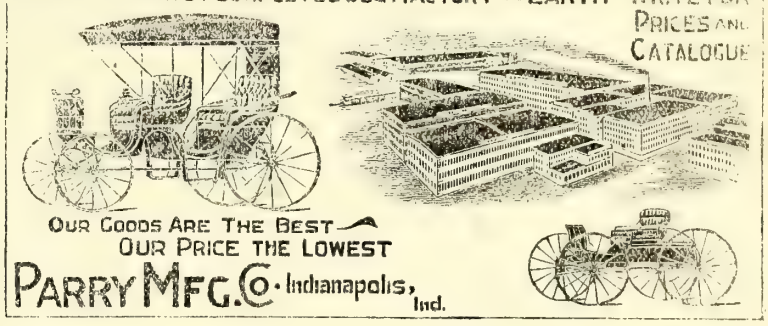
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june 20 8m.

NEWS OF THE WEEK.

Wednesday, Nov. 14.—Conflict between rival labor organizations at Tampa causes the closing of many cigar factories———The New York grand jury returns true bills against the New York fraudulent divorce conspirators——— The seventh annual session of the United Daughters of the Confederacy is in session in Montgomery———Rev. Father John F. Barry, of Concord, N. H., is run over and killed by a cable car in New York city———Captain Myers, commandant of the American marine guard at Pekin, was wounded by a Chinese spear———The corporation commission takes up the complaints of Wilmington and other cities against the railroads———Carnegie will found and endow a school of practical mechanics and industrial sciences in Pittsburg, at a cost of $3,000,000———A passenger train on the Southern is wrecked at Burlington. A passenger and the fireman are injured, but not seriously———The people of Alabama are in doubt as to who will be their next governor in case Governor-elect Samford dies before December 1st———In Porto Rico public schools there are 800 teachers and 38,000 scholars enrolled. There are 300,000 children who do not attend schools——— A British marine court of inquiry decides that J. Roberts, colored fireman on a British steamship, must go to England for trial for murder at sea———The female college at Roanoke, Va., was burned late yesterday morning. All of the 150 young ladies escaped without injury, most of them in bed room costumes———Admiral Bradford of the naval bureau of equipment recommends the establishment of a naval station at Gaum and the establishment of several coal depots. He reports successful survey of a trans-Pacific cable.

Thursday, Nov. 15—The official count shows the Nebraska legislature to be republican———Alabama's coal production for the present year is estimated at 8,500,000———It is generally thought the czar's condition is worse than reported to be———The widow of Charles J. Guiteau is to marry her third husband in Chicago———Senator Morgan will get every vote of the Alabama legislature on re-election———Herbert L. Satterlee and Miss Louisa Morgan, daughter of J. Pierpont Morgan, are married———Miss Clara Barton leaves Galveston. She says the sufferers from the storm have all they need except shelter———In the convention of the Daughters of the Confederacy yesterday President Weed delivered her annual address——— The Nicaraguan minister, just arrived in Washington, brings very encouraging news as to the prospects of the Nicaraguan canal———The negro in jail at Denver for the murdering of a white girl in Lincoln county, will not be taken back at present for fear of lynching ———The chief of the bureau of ordnance makes his report. It shows the disagreements of his bureau with the board of ordnance and fortifications—— The state Presbyterian synod will meet next year in Charlotte. It considers the question of raising and dividing the Twentieth century educational fund—— Ed. Chambers Smith, at Raleigh, gives a banquet to fifty alumni of Davidson college attending the Presbyterian synod.

Friday, Nov. 16—The fertilizer trust buys the plant at Rome, Ga.———The population of Hawaii is 154,001 as against 109,020 in 1896———Dr. Spilman of Raleigh, receives a call to a Baptist church in Baltimore———Seven hundred bales of cotton are burned and damaged in a compress at Montgomery——— The Cuban Cigar Company, at Tampa, Fla., wants federal aid to protect its men against strikers———Attorney General Griggs notifies the president that he cannot remain in the cabinet after March 4th———The next annual meeting of the United Daughters of the Confederacy will be held in Wilmington, N. C. ———The Tennessee Coal and Iron Company has advanced the price of iron $1.00 a ton since the election———For political reasons the president opposes congress taking any action in regard to the suffrage question at the south——— Secretary Gage estimates a surplus of government revenues for the present year of $80,000,000 and for next year $30,000,000———Bishop Potter, of New York, writes letters to Mayor VanWyck regarding the reign of vice in the east side and complaining of insults to one of his ministers by officers at police district headquarters.

Saturday, Nov. 17—The new 12 inch naval gun is ahead of anything of the kind so far made in this country or abroad———University of North Carolina defeated University of Georgia in a game of foot ball———An extra session of the Virginia Legislature will be held January 23rd———Another favorable bulletin issued regarding the Czar——— Prince Tuan and other Chinese officials have been arrested———Gov. Candler, of Georgia, has issued a call for a national maritime congress at Brunswick, January 30th———Richard Croker sailed yesterday for England———No inquest was held over the remains of the negro burned at the stake in Colorado; no prosecutions are likely; about 700 people witnessed the lynching; women were a unit for burning———Near Elberton, Ga., Hon. W. F. Mattox was shot and killed by his son-in-law, J. B. Jones———Two freight trains wrecked near Thomasville, Ga., and a negro fireman killed——— Fire at Philippi, W. Va., destroyed a large portion of the business section———An old man was found murdered in his house, near Newton, N. C.———A mammoth consolidation of lumber companies of Virginia and North Carolina is announced; the total value of the various plants is $25,000,000.

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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., NOVEMBER 28, 1900. VOL. XLV., NO. 48.

PROCEEDINGS OF THE WESTERN N. C CONFERENCE.

FIRST DAY.

The eleventh annual session of the Western North Carolina Conference convened November 21st at 9:30 o'clock in West Market Street Methodist Church, Greensboro, Bishop H. C. Morrison, presiding.

The opening devotional exercises were conducted by the Bishop, who began the service by singing "Come Thou Fount," in which the Conference joined heartily. Bishop Morrison read the XIVth chapter of Romans and made brief comments on the first verse, saying as "no man liveth unto himself," multitudes within the bounds of the Western North Carolina Conference are either better or worse for the lives of the members of the Conference. The kingdom of God is not in broad acres and worldly possessions, but his people are all the property he has, and the question may well be asked, "is the Kingdom of God richer now than one year ago through the lives and efforts of the members of the Conference."

The Conference then joined in singing the usual hymn, No. 224, "And are we yet alive;" the Bishop referring to the fact that the hymn was peculiarly appropriate for the occasion, as no member of the body has passed away since the last annual gathering. The roll was called by Rev. W. L. Sherrill, secretary of the last Conference, and 123 out of 178 members responded to their names.

On motion, Rev. W. L. Sherrill was re-elected secretary by a unanimous vote.

The Bishop expressed his pleasure at the hearty manner in which the vote for the secretary was given, and expressed the hope that the Conference would continue to vote in that manner on all questions which might come before the body.

By vote of the Conference, the secretary was allowed to name his assistants, and announced the same as follows:

Assistant Secretary—Rev. J. A. Baldwin.

Statistical Secretary—Rev. R. M. Taylor

Assistants to Statistical Secretary—Revs. H. K. Boyer, R. G. Tuttle, R. M. Courtney, C. A. Wood, R D. Sherrill, W. F. Womble.

On motion the presiding elders were appointed a committee to name the standing committees and the report was read by Rev. J. Ed. Thompson, as follows:

On Books and Periodicals—clerical: J H Weaver, G D Herman, J E Abernethy, J C Rowe, J W Jones, J P Rodgers, J A B Fry, J E Woosley, W P McGhee, G G Harley, H H Jordan.

Lay: R P Walker, L H Horton, J T Patterson, J Parham, J A Lackey, S P Graves, W R Odell, Dr W A Goode, G W Flowers, James Butterick, C B McAnnally.

On Temperance—Clerical: A R Surratt, T F Glenn, W S Hales, J B Carpenter, W M Robbins, R M Hoyle, J W Clegg, P L Terrell, T J Rodgers, W H L McLaurin, G W Crutchfield.

Lay: R B Clark, G H Haighler, Dr. W A Woolen, D B Johnson, Fitch Taylor, A E Conrad, J L Walsh.

On Church Property: Clerical: R S Howie, T E Wagg, J A Bowles, L P Bogle, R G Barrett, S T Barber, W L Dawson, L A Falls, J D Gilmer, W V Honeycutt.

Lay: R L Madison, J A Odell, J W Griffin, J Z Neal, W C Wilson, J D Lineberger, J C Smith, W B Ferguson, B E Swain, F Stikeleather, C W Tillett.

On Bible Cause—Clerical: John R Brooks, J H Brendle, T B Johnson, J S Nelson, J A Cook, J O Shelley, J H Moore, M H Hoyle, R G Tuttle, P Holmes, E Meyers.

Lay: W G Bradshaw, D B Johnson, A J Thompson, M L Parker, S J Durham, D Watt Thompson, A Cannon, J F Griffin, J A Ragan, W H Phifer, R J Rogne.

On District Conference Records—J N Huggins, D F Carver, J H Bradley, J R Scroggs, R D Sherrill, W H Leith, N R Richardson, G T Rowe, W A Cherry, W T Scales, P E Parker.

On Conference Relations: R M Taylor, L E Stacy, Ira Erwin, T S Ellington, R H Parker, A J Burrus, J D Arnold, T T Salyer, J W Bowman, W G Mallonee, W C Wilson.

On Public Worship—F H Wood, J C Rowe, T E Wagg, L W Crawford, V L Marsh, J A Odell, T A Glascock.

No member of the Conference having died the past year, the appointment of a committee on memoirs was unnecessary.

There was some discussion by various members of the Conference as to the method of reporting the Twentieth Century Fund, and it was finally decided to report both time subscriptions as well as those paid in cash.

Dr. L W. Crawford, editor of the N. C. CHRISTIAN ADVOCATE, announced that the Conference post office would be in the Christian Advocate building during the present session of the body.

On motion the Conference decided to assemble at 9 a. m. and adjourn at 1 p. m , except when it should be necessary to hold sessions in the evening.

Rev. Jno. R. Brooks, D D , and several other members of the Conference were granted leave of absence to attend court to which they had been subpoenaed.

Several alternates were substituted in place of lay delegates who were absent.

Rev. W. R. Lambuth, general missionary secretary, was introduced to the Conference and delivered a forcible address on missions, and recounted at length the rapid growth of the church in Korea, Brazil and other fields. In the former country Rev. J A. Moose, late a well-known member of the Western N. C. Conference, is laboring very successfully, having been recently appointed presiding elder of a large district. The church had received in Korea during the past year more than three hundred members, while in Brazil the number is one thousand. Dr. Lambuth discussed the present troubles in China, and called special attention to the fact that the uprising was not anti-missionary, but anti-foreign, and planned as deliberately as the Sepoy rebellion. The missionaries were not responsible for the insurrection, the real cause being a hatred for Western civilization and the innovations concomitant therewith. To show this he cited the fact that railroad building and modern internal improvements were the special objects of hatred to the Boxers who destroyed railroads and killed all whom they could who were connected with such enterprises. In closing Dr. Lambuth made an earnest appeal for liberal contributions to the Twentieth Century Fund which would enable the missionary board to build and equip a high grade college for the education of Chinese youth who are anxious to acquire learning in a Christian institution

Dr. Lambuth said there were certainly killed in China this year 160 missionaries, and perhaps more, but none who are laboring under the auspices of the M E. Church have been murdered, and few were threatened. Most of them have continued in their fields of labor without interruption.

Report of the Southern Methodist Publishing House, made by Barbee & Smith, was read and referred.

Mr. J. W. Spence, from Nashville, was introduced to the Conference and spoke briefly in the interest of the publishing house

Rev. O E. Brown, D D . of Nashville, Secretary of the Board of Education, was introduced and addressed the Conference, making a strong plea for greater patronage for the Biblical department of Vanderbilt University, and requested contributors to the Twentieth Century Fund to remember the institution in making their donations

Report of Rev James Atkins, D D , Sunday school editor, was read by the secretary and Dr. Atkins spoke briefly of the important interests under his supervision

Dr. J A Reagan presented the annual report of the trustees of Weaverville College, and spoke of the excellent work of the college, and its prospects for the future.

Report of Davenport Female College was read and referred

Question 20 was called: "Are all the preachers blameless in their life and official administration?" and the names of the following presiding elders were called, their characters passed, and reports submitted: Revs. Daniel Atkins, C M Campbell, Frank H Wood, C G Little, W W Bays, W R Ware, J Ed Thompson, F L Townsend and P J Carraway.

The Asheville district has experienced many gracious revivals, especially in and around the city of Asheville, there being nearly 800 conversions in all, and the collections were generally in advance of last year.

The Franklin district has made an advance along all lines, about 500 conversions reported

The Greensboro district has made good gains in many ways, and especially large increase in the foreign missionary collections.

Morganton district leads in the largest number of conversions reported, the total number being 1,000. There is also a gain in amount raised for Conference collections.

The Salisbury district has been unfortunate in some respects this year. The territory embraced within the district has suffered more severely from the drouth than any section of the State. The preachers, however, have done a faithful year's work as in the other districts.

The Shelby district reyorted many revivals, four or five commodious new churches have been erected in addition to a handsome edifice at Gastonia.

The Winston district has had good meetings on nearly all the charges and all are in good condition, though there will probably be a small falling off in collections owing to failure in crops

Dr. J. C Rowe spoke of the pleasure it gave the good people of Greensboro to entertain the Conference, and hoped it would result in a great blessing to every home in the city. He announced preaching for tonight in the Conference room by Rev. E. O. Brown, D. D., of Nashville, Tenn. After the committee meetings were announced the Doxology was sung and the Conference adjourned with benediction by Rev. P. J. Carraway

A large congregation assembled at night to hear Rev. J. D. Hammond, D D., who delivered a masterly sermon on the Twentieth Century Educational Movement. Dr. O E Brown, who had been announced to preach, had to leave for Atlanta on the evening train, so his place was filled by Dr. Hammond

The opening devotional exercises were conducted by Rev. T A. Boone, who read the 144th Psalm. The song service was led by Henry Spence, Esq , of Nashville, Tenn. Dr. Hammond's sermon was able and interesting and made a deep impression.

(Continued on fourth page.)

CONTRIBUTIONS.

The Church and Modern Philanthropy.

BY PHILIP S. MOXOM D D

The fundamental idea of the church is not that of an institution, but rather that of a living organism, of which Jesus Christ is at once the head and informing life. This is the idea of St. Paul, as appears from his familiar phrase in his first letter to the Corinthians: "You are the body of Christ." He conceives of the church, not as a formal institution or structure, and certainly not as a mere aggregation of individuals, but as an organic body, animated and guided by Christ. His idea of the individual Christian life, as consisting in union with Christ appears also in his idea of the church.

During the earthly life of Jesus the church was not as yet an objective fact, as Jesus did not use the word "body" to characterize it even as a potential reality; but, according to the Fourth Gospel, he used the vine as a figure of his relation to his disciples. They were branches, unified in himself, "the vine," and vitalized by the life which he supplied. These two figures, "the body" and "the vine," have an essential similarity. The element of vital unity is fundamental in both. In Christ's figure the branches are knit into the vine; they draw their life from it; they cannot exist, much less be fruitful, apart from it. In St. Paul's figure the members cohere in one body, share a common life, and fulfill their various functions under the direction of one head. The apostle's figure, representing a more fully developed thought with reference to the church, is a concrete representation of it as an organic agent in the world.

The question is asked today in a hundred practical ways, with an insistence that will not be denied, "What is the church for? What is it to do?" This question must be answered afresh; and the only answer that can successfully meet the trial to which it is subjected by human experience and needs, as well as the searching criticism of awakened intelligence, is the church's visible embodiment of Christ's spirit and its manifest fulfillment of Christ's purpose among men. He, as the head of the body, must rule and direct the church. As the innermost spring of its life, he must determine its character and work.

It is the function of the church to express the spirit of Christ toward God, that is, the spirit of reverence, worship and trust toward the infinite Goodness and Holiness, through every experience of joy and sorrow; the spirit of obedience to every command, and of resignation under every trial; and the spirit of filial communion, thankfulness and praise.

There is great dramatic force in the figure of the church as the "body" of Christ. As the features and hands of Jesus, as his whole form was obedient to his feeling and thought—now bowed in prayer, now uplifted in adoration—so the church is to express, in its attitude toward God, the indwelling spirit of the Son. If the church is irreverent, wanting in the impulse of worship, so that its prayer and praise are not natural and sincere; if it is distrustful and indocile; if it is indifferent or resistant to the influences of the Holy Spirit, it misrepresents Christ.

The church is to express also the spirit of Christ toward man. It is his face, to show his smile of kindliness, or his look of tender love, or his frown of holy indignation against impudent wrong. It is his eyes to weep tears of pity over human sorrow, his lips to breathe words of comfort and instruction; his ears to hear the complaints of the stricken; his heart to bear the burdens of the oppressed. It is to express in its manner the gentleness and meekness of Christ, his charity toward the fallen, his sympathy with all who suffer, his patience with all who are ignorant and wayward. The fallen and the outcast are to find in its look the compassion and gracious welcome of Christ. 'The woman that was a sinner" is to hear from its lips mercy and not judgment. Little children are to find its arm outstretched to receive them. The church in which there is contention, or coldness, or worldliness, or uncharitableness, or pride, or envy, or greed for position, place and power, or irreverence, or indifference to human need, or devotion to luxury and selfish ease, is guilty of frightful and colossal misrepresentation of Christ.

The church as the body of Christ is to utter his message from God to the world. It is his voice putting into articulate speech his thoughts—his conception of the infinite and eternal Father, his communication of divine mercy, his idea of righteousness, his entire word of truth for the enlightenment and comfort and salvation of men. As the organs of Christ, the church must express truly, not personal opinion, not predilections and prejudices determined by association and habit and inheritance, and not mere dogmas—whatever may be the sanction of councils which they bear—but the very mind of Christ. To preach the gospel is not merely to repeat what has been said in the past. Christ is the contemporary of every age. The living Christ in his living body freshly utters his living message to the minds and hearts of men. That message is not a mere reminiscence or record of something past, but a testimony to the present and dateless love of God, the present grace of salvation; the present power of the cross, the present inspiration of the Holy Spirit, and the present experience of the resurrection and the eternal life. It is only as Christ lives in the church that it is fit or able really to give his message. All its preaching and publishings, its professions and testifyings, are meaningless and powerless unless the indwelling Christ speak in it and through it.

The consciousness of this truth alone gives the church its power when it speaks. It does not put itself in the place of Christ, substituting a tradition or an institution for a living personality, but freely yields itself to him that he may have ever fresh expression through it as his living body

The church as the body of Christ is to do his work in the world. This is the point upon which we need to lay special emphasis. To some extent the church has recognized its mission and obligation to utter the message of Christ. Of this every pulpit and every missionary organization are witnesses. To a less degree, the church has recognized its duty also to express the spirit of Christ in its life. It has not yet fully recognized its function as the executor of Christ's will in carrying on his work. The larger part of its endeavor has been to convince men of the truth of the Gospel—to make them hear, and to persuade them to believe the Christian message—to convert individual men from unbelief to faith; and in doing this work it has often been more anxious to commend its own claims and authority than purely to propagate truth Unfortunately, its main energy has been exerted in this effort. Like the recruiting officer, it has sought to enlist men, company after company, and regiment after regiment, but it has not in any large sense led them to battle against the actual ills of human life. It has not attacked the entrenched evils of vice and poverty and ignorance and selfishness with any such breadth of plan and efficiency of method as it should—as, indeed, it must—attain if it is even fitly to express the indwelling Christ, to say nothing of possessing the world for him.

There are still some, doubtless, who will ask: "Will not this secularize the church?" The effectual answer to this is the question: "Did it secularize Christ to go into the streets and into the homes of men—to pour out his power in ministries of health to the paralytic and the blind? Did it secularize him to furnish wine for a wedding feast and bread for a hungry multitude?" It will not secularize the church to pour out its energies in daily ministries to the ignorant, the unskillful, the needy and the suffering, but it will spiritualize the home, moralize business, sanctify social life and purify politics; and it will react on the church, to make it more like Christ than it ever has been. The "body" of the Lord should be strong and beautiful, and rich with manifold skill. This is the mandate of God to the church, to make its "calling and election sure." Heeding this mandate, the church will grow in that beneficient power which it was meant to possess and wield amidst the life of the world. It will draw men to it as by a celestial gravitation; and its divine message, reinforced by its divine works, will grow clearer, sweeter, more eloquent and more convincing. Its voice will no longer be, as it too often is now, like a solitary cry from the house top—a mere Muezzin-voice calling to prayer the throngs that do not heed. It will be "the salt of the earth," cleansing its foulness, staying its corruption and healing its disease. It will be the poor man's friend, the weak man's support, the oppressed man's helper, the rich man's monitor and the strong man's guide. It will be the nurturing-place of happy children and the resort of exuberant youth. It will be the saviour of society, dispelling strife from its industries and fraud from its commerce, subduing its greed for gold, purifying its politics, developing its virtues, banishing its misery and multiplying its joys. Not less clearly and strongly, but more clearly and convincingly, it will preach its saving gospel of a crucified and risen Lord and Redeemer of men, and in time it will make the world what it was meant to be—the kingdom of God.

Springfield, Mass.

General Missionary Conference.

BY REV. WALTER R. LAMBUTH, D. D.

An Ecumenical Conference on Foreign Missions was held in New York City, April 21–May 1 It was one of the greatest gatherings of Christian workers ever held upon this continent. The Methodist Episcopal Church, South, was represented by 107 of our leading men and women, including Bishops Granbery and Hendrix.

At a meeting of our delegates, presided over by Bishop Granbery, Dr. James Atkins suggested the holding of a similar Conference for the consideration of problems growing out of and relating to the missionary enterprises inaugurated by our Church at home and abroad. The following committee was appointed to present the matter to the Board of Missions at its ensuing annual meeting: Drs. James Atkins, Gilby C Kelly, and J. H. McLean; Mrs. S. C. Trueheart and Mr. John R Pepper.

The Board gave careful consideration to the recommendation of the committee and took favorable action as follows

"Your committee to which was referred the memorial of our delegates to the Ecumenical Conference held in New York City April 21 to May 1, in regard to the holding of a General Missionary Conference, begs to submit the following report:

"It can scarcely be questioned that the recent Ecumenical Conference on Foreign Missions has already impressed the whole of Christendom as no other meeting has ever done. It has enlarged the vision of the Churches as to the needs, possibilities, and fruits of the foreign fields. It has refreshed and strengthened the laborers abroad by such an exhibition of interest in them and their work as has never before been given them. It has stimulated faith in God and in man, and has laid before the inspection of the world so many and such great achievements of divine grace as will compel the world's recognition of the missionary movement as the mightiest movement of modern times. It has produced and revealed such a state of comity among the varying branches of the Protestant church as will lead the world to say of us, as the heathen said of the early Church: 'See how these Christians love.'

"But in order that the influences of this Conference, which was truly ecumenical in its character, may be distributed and reach to the great body of believers, it is necessary that denominational meetings, as catholic in make up and scope within the denominational limits as this was in the world sphere, shall be held at as early a time as practicable This is necessary in order to the opening up of channels for the conveyance of the thought and spirit of the Conference into the membership of the Churches.

"We therefore heartily recommend that the Board of Missions shall provide for a General Missionary Conference of the Methodist Episcopal Church, South to be held for one week, at such time between the middle of April and the middle of May 1901, as the Executive Committee may determine In regard to the nature and scope of the meeting we beg to submit the following suggestions:

"1. That an Executive Committee be appointed by this Board, consisting of the bishops in charge of the foreign mission fields for the ensuing year, including the island of Cuba, the Secretaries of the Board, and one representative each from the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Sunday-school and Epworth League Boards, Board of Education, and Board of Church Extension—these members to be chosen by the Secretaries of this Board.

"2. That this General Conference shall be wholly engaged with the subject of missions, and shall include in its schedule all the branches of missionary work enterprised by our Church—that is, both foreign and home missions—including also the work which our women are doing at home and abroad.

"3. That the place of holding the Conference should be a city of considerable size, with a fairly central location, and one, if possible, which will raise sufficient money to make the meeting thoroughly successful on its local side.

"4. That large attention be given in the programme to the part our young people of the Sunday school and Epworth League are to take in missionary work.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

"5. That the Conference should be a delegated body, thoroughly representative of all classes of our missionary workers, and constituted in whatever way the Executive Committee may devise, provided only that the scheme shall be ample enough to procure the attendance of not less than one thousand delegates.

"6. That the necessary expenses of the Executive Committee shall be paid out of any funds belonging to the Board not otherwise appropriated.

"James Atkins, Chairman,
"E. R. Hendrix,
"Horace Bishop,
"W. B. Palmore,
"W. F. Glenn."

Pursuant upon the action of the Board of Missions we have as the Executive Committee: Bishop A. W. Wilson, in charge of our missions in the East—China, Japan and Korea; Bishop E. R. Hendrix, in charge of the Brazil Mission; Bishop J. S. Key, the Mexico Mission; and Bishop W. A. Candler, the Cuba Mission; Dr. James Atkins, Sunday-school Editor; Dr. P. H. Whisner, Secretary of the Board of Church Extension; Dr. J. D. Hammond, of the Board of Education; Dr. H M DuBose, of the Epworth League Board; Mrs. S. C. Trueheart, of the Womans' Foreign Missionary Society; Mrs. R K Hargrove, of the Womans' Home Mission Society; and the Secretaries of the Board of Missions. The Executive Committee met, organized, and after long and careful consideration of the matters referred to it has reached the following conclusions:

1. The time for holding the General Missionary Conference shall be six days, beginning Wednesday night, April 24, 1901, and continuing until Tuesday night, April 30

2. The city of New Orleans, La , shall be the place where the Conference is to be held.

3. The number of delegates to be 1,091, each Annual Conference being entitled to one clerical delegate for every ten preachers, and one lay delegate for every fifteen preachers. The Womans' Foreign Missionary Society will be entitled to 100, and the Womans' Home Mission Society to 75 delegates. The method of appointment is left to each Annual Conference and to these societies.

4. While every effort will be made to secure the lowest rates, delegates are expected to provide for their own expense of travel and entertainment.

5. The Programme Committee, having about completed its work, will in a short time, publish an outline, giving the subjects to be discussed, in order to more intelligent preparation for participation in the Conference.

6. The Business Committees shall be the Secretaries of the Board of Missions and their office staff. All questions pertaining to the management of the Conference are to be referred to this committee.

The General Missionary Conference provided for in the foregoing action of the Board and of its Executive Committee should create an epoch in the missionary work of the Methodist Episcopal Church, South. It will be the first Conference in her history of the character and scope contemplated in the paper presented by our delegates who were in New York. While the meeting will be held under the auspices of the Board of Missions, aided by the Secretaries of our several Connectional Boards, and while the problems to be considered will bear more especially upon the missionary enterprises we have ourselves inaugurated, yet there is a broader sense in which the body of workers will be called upon to put themselves in vital touch with questions of world-wide significance. The aim of the Conference will not be that of generating enthusiasm—something more permanent is contemplated. The time has come to give the fullest consideration, in a spirit of honest inquiry, to the evangelistic problems which confront the Church. We trust the result will be a more complete occupation of the fields where we have missions, more adequate provision and equipment for work and workers; a wiser policy of administration and self-support, in our domestic missions and in foreign lands, more efficient methods of disseminating missionary information, and the creation of intelligent conviction as to personal responsibility in seeing to it that the gospel is preached to every creature. We are entering upon a new and wonderful era. The world field is white unto harvest. Such a Conference should be approached with earnest supplication for that visitation of the Holy Spirit which will give those who tarry for his coming a vision of the Christ enthroned and of the nations of the earth gathered into his kingdom. Our faith will be the measure of its power.

Death.

DEAR ADVOCATE AND READERS:—I take for my subject "Death." No sex is spared, no age exempt. One short sentence closes the biography of every man, as if in a mockery of the unsubstantial pretensions of human pride. "The days of the years of Methuseleh were nine hundred and sixty-nine years and he died." There is the end of it. "And he died," such as we all must do sooner or later. It is appointed to everybody, no matter what station or honor we hold, we are all subject to death. The world is a huge theatre, or stage, wherein some play the parts of kings, others of bishops, others lords, others knights and others yeomen; but death sends them all alike to the grave and to the judgment. Death comes equally to us all and makes us all equal when it comes. And I beg you, dear reader, if you are not prepared to cross that bridge—death—get ready before it is too late forever. We need but look into the cemeteries and see the upturned faces and the ten thousand breathless bosoms. There was a time when fire flashed through those vacant orbs; when warm ambitions, hopes, joys of the loving life pulsed in those bosoms. Dreams of fame and power once haunted these empty skulls. The little piles of bones that once were feet ran swiftly through twenty, forty, sixty, seventy years of life, but where are the prints they left? He lived, he died, he was buried, is all the headstone tells us. We move among the monuments. We see the sculpturing, but no voice comes to us.

Only a few years do we journey here and we come to that river of death which we all must cross over, by which we all are transported to the road we all have traveled, either virtue, happiness and joy, to a happy paradise of love, or the road of passion, lust and vice which leads to destruction, wretchedness. A Christian's dying day is his enlarging day and his resting day when he shall rest from all care and trouble, his reaping day, when he shall reap the fruit he has sown in tears and faith, his conquering day, when he shall triumph over every enemy and even death itself shall die; the day of his glory and the beginning of his eternal bliss with Christ. Oh! that all may be prepared for that awful change, so that we may not hear that mournful exclamation, "Too late, too late."

Let us all help to bear one anothers burdens and help each other to meet our God in peace. Let us not be "too late" as we often hear from men who come up to the doors of a bank just as the key has turned in the lock; or up to the great gates of a railway terminus just as they swing to and tell the tardy traveler he has lost his train, or up to the postoffice just as the mail has been dispatched; but how should we tremble if our ears could hear the dispairing cry of souls whom the stony gaze of that grim messenger has fixed in sin forever. We, at death, leave one place to go to another; if godly, we depart from earth to heaven, we depart from this valley of tears and go to the mount of joy; we depart from a howling wilderness to a heavenly paradise. Who should be unwilling to change a Sodom for a Zion, an Egypt for a Canaan, misery for glory? What a superlatively grand and consoling idea is that of death! Let us be prepared, on the watch with lamps trimmed and burning, ready to face death as Sir Humphrey Gilbert, when he shouted, "Cheer up my lads, we are as near heaven at sea as on land!" "This is a keen edge and a cure for all diseases," and scores of others. When we've been there ten thousand years, bright, shining as the sun, we have as long to sing God's praise as when we first begun.

Your reader,
S. E. TUCKER.

Wharf, N. C.

Life's Quiet Evening

Last Thursday was the 87th birthday of Mrs. Tempie Sugg.

A bountiful and rich dining was given to her relatives and friends. No one seemed to be more cordially welcomed than Mr. A. B. Leach; both on account of his well stored mind; and his unusual large share of youthful fire beneath the frost of 82 winters.

The devotion of sister Sugg's children, grand-children and friends is more like worship than anything else; and this day was especially a glad and happy one. Nothing to cause even a sigh, except one vacant chair; a dear, doble grand son had been called away, also, a precious child, since they all met a year ago.

The evening was spent in very pleasant conversation, interspered with most excellent music, vocal and instrumental.

All that sister Sugg told us is worthy to be remembered, but some of her remarks should be sounded and resounded, so that all could hear and take heed, and oh! could they read her diary in which, among other important things, she has recorded the texts she has heard used since she was a girl.

Some one expressed a fear that there would not be a full attendance at the election in November, that there was too much carelessness about it; to which Mrs. Suggs replied, that it was to be regretted; but there was another carelessness that troubled her a great deal more than that did. It was the poor attendance at preaching and Sunday school these days. Said when she was a girl, people would walk, if they had no conveyance, five miles to church and Sunday-school, that she attended both regularly, so long as she could walk, and then she rode, so long as she was able. Now let me tell you what it has done for her.

I have been in her beautiful, dear old sweet home for three and a half months. She has presided at her well furnished table nearly every meal and often having dropped in her quiet, but cheerful room, never have I heard her say a word of harm of any human being, or seen a frown upon her brow, or heard a peevish or fretful word fall from her lips. Reader, pause long here, and think seriously: for words without thoughts are dead sounds. Could I have said so much at all of your homes?

God only knows what a help, what a balm in Gilead, what a sweet retreat this Christian home has been to me; for I took refuge here, all bruised, bleeding and crushed in a three and a half years of evil, pain and wrong.

Sister Sugg is the mother of six children; only two, Louis and Taylor, were present Thursday.

Her husband died in '84, two of their children in childhood, one daughter in '76 and one son at Gordonsville during the war. But his remains are here at Mt. Olivet.

Two ladies who contributed very much to the enjoyment of this occasion were sisters Pearce and McKoy, about their four score years. The good Lord only knows who of us will be gone before another such a day, so full of peace and joy, and may He bless us and make us so ready to go when our time comes, as He has made our dear aged sister, Tempie Sugg, and may it please Him to let her remain on here for years yet, and see all her grand-children at least brought to Christ and finally all meet in heaven. The absence of her sister, Bowden, in her 85th year, was regretted.

Sincerely,
C. FRANK SILER

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Safeguards the food against alum.

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Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

Did it ever occur to you that a little Perry Davis' Pain-Killer on the end of the finger applied once or twice to a mosquito bite would counteract the poison and speedily reduce the swelling? Pain-Killer will also cure bites and stings of other poisonous insects as will as reptiles. See directions as to use upon wrapper on each bottle. Avoid substitutes, there is but one Pain Killer, Perry Davis'. Price 25c. and 50c.

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CONFERENCE PROCEEDINGS----Continued.

SECOND DAY.

The Conference assembled Tuesday morning at 9 o'clock. Rev Daniel Atkins, D D, conducted the opening service, reading selections from the third chapter of Ephesians.

Secretary Sherrill called the roll of absentees, and most of the members who were not present yesterday responded

Minutes of yesterday's session were read and approved.

J A Stikeleather was announced as lay delegate in place of G W Flowers. also R B Miller in place of Doctor W A Goode. The said alternates were also substituted as members of committees on which the principals were announced to serve yesterday.

The report of Greensboro Female College board af trustees was read by Rev T A Smoot The report stated that the institution was well patronized, having 113 boarding pupils and 40 from the city of Greensboro. The Conference was invited to an entertainment at the college tomorrow, Friday afternoon, to be given under the auspices of the musical and elocution departments. The report was referred to the committee on education.

A communication was presented from the Prison Reform Association regarding the establishment of a reformatory for youthful criminals, and was referred to a special committee consistings of Revs H F Chrietzberg, T A Boone and W H Leith.

A communication was read from the North Carolina Conference inviting the aid and co operation of the Conference in the orphanage recently established in Raleigh, and same was referred to a special committee as follows: Revs H H Jordan. T F Marr and H M Blair.

Question one was called: "Who are admitted on trial?" but the committee not being ready to report, the matter was passed by for the present.

Question 20 was resumed, and the names of the following superannuated preachers were called, their characters passed, and their names referred to the committee on Conference relations for continuance in the same relation: Chas M Anderson, J W Byrd, W H Cooper, T H Edwards, Solomon H Helsabeck, W B Lyda, L T Mann, R W Pickens, Z Rush, M V Sherrill, J C Thomas, T L Triplett, J W Wheeler, J A Wiggins.

Rev J W Strider, who has been on the supernumerary list for several years, having improved in health, requested to be put on the effective list.

The following on the supernumerary list were also called, their characters passed, and names referred to committee for continuance in the same relation: R S Abernethy, H F Wiley, I F Craven.

Call of question 20 was resumed, and the following preachers' names were called, passed the usual examination of character and made reports:

T F Marr, W C Wilson, W H Willis, J C Mock, C A Wood, Z Paris, B A York, W H Perry, M H Hoyle, P E Parker, H H Jordan, W H L McLaurin, M H Vestal, W M Curtis, E H Pegram, L A Falls, J H Weaver, J N Huggins, J J Gray, R M Taylor, G W Crutchfield, R B Shelton, R G Tuttle, J D Buie, A W Jacobs, J D Gibson, Ira Erwin, R S Howie, T F Glenn, J H Bradley, Z V Cordell, J E Abernethy, J C Rowe, T E Wagg, R S Webb, J R Brooks, E J Poe, W S Hales, R F Bryant, J F England, J B Tabor, A W Plyler, T S Ellington, J P Lanning, J M Price, J R Scroggs, G H Crowell, L W Crawford, T A Smoot, W L Grissom, E L Bain, J F Allred, A P Foster.

The name of M C Fields was referred to the committee on Conference relations for the superannuate relation on account of failing health.

The Bishop took occasion to refer more than once during the session to the large number of excellent reports made not only by station preachers, but by those serving country charges as well.

The churches in Winston have had a very prosperous year, Rev T F Marr reporting an addition of 60 to the membership of Centenary church and the sum of $9,000 raised during the year for all purposes This church has one of the largest Sunday-schools within the bounds of the conference, if not at the head of the list. Rev R H Willis of Grace church, Winston, made one of the best reports submitted at today's session; all collections and assessments raised in full, and the net increase for the year in membership greater than for a half decade past. Rev H H Jordan's report from Mocksville was such as to elicit favorable comment from the Bishop, and so was the report of Rev J E Abernethy of Murphy. Dr J H Weaver of Central church, Asheville, reported large gains in the church membership and substantial gains along all lines, and all the churches in that city have had a prosperous year.

The reports from Greensboro were also very gratifying. Dr J C Rowe, of West Market Street church, reported collections paid six per cent. above the amount assessed. The Bishop asked: "Is there much worldliness among your people?" To which Dr Rowe replied: "Not when I am with them " This caused a ripple of laughter, which swept over the large congregation as the bishop remarked: "You see, he is spoiling to come back," and Dr Rowe replied again, "That's not worldly, Bishop, but human "

Rev T E Wagg, of Centenary church, reported thirty conversions for the year, and four members received by certificate.

Revs J D Hammond and P L Cobb, of Nashville; W D Bradfield, of Galveston; Geo R Stuart, of Atlanta; J F Triplett, of St Louis, and R F Bumpass and W. S Rone, of the North Carolina Conference, were introduced to the conference

Dr Bradfield, who was pastor of St John's M E church in Galveston before it was destroyed in the recent severe storm, addressed the conference at considerable length, giving a graphic account of the disaster in which between 6 000 and 7,000 lives were lost. He recited a number of thrilling incidents and closed by asking for aid to rebuild the churches in Galveston, saying that the city would be rebuilt and in all probability remain a great shipping and commercial center, and that wherever men live and die Methodism must go and remain; the church will never pull down its flag, and that Christendom is more indebted to it than perhaps any other one force. Dr. Bradfield's speech made a deep impression, and at its conclusion a collection was taken up amounting to $433 55.

Rev P J Carraway was granted leave of absence, having been summoned to court. Rev W R Ware offered the following resolution, which was adopted:

"In view of the fact that our Methodist churches in Galveston, Texas, which were destroyed by the great flood which swept over that city during this year, therefore be it resolved:

"That we as a conference request the pastors of the various charges in the bounds of our conference to take a collection in all their churches at as early a date as practicable and forward the same to Dr Whisner to help our brethren there rebuild their houses of worship," signed: "W R Ware, T A Boone, F H Wood."

Rev L W Crawford, D D, editor of the NORTH CAROLINA CHRISTIAN ADVOCATE, made his report, recommending that the conference become owner in whole or part of the church organ. His report was referred to a special committee consisting of Revs. Daniel Atkins, R S Webb, J D Arnold, J W Jones, J H Weaver and Messrs J A Lackey and S P Graves. (For report see 8th page)

Question 1 was called: "Who are admitted on trial?" and the following having been recommended by their several district conferences and passed the required examination before the committee were by vote received into the conference on trial: L. B Abernethy, of the Asheville District, James B. Craven, of the Greensboro district; John W Moore, Wm F Elliott and J W Ingle, of the Shelby district.

When Dr J H Weaver, of Centenary church, Asheville, made his report the bishop made some forcible remarks about pastors exercising the Discipline, saying that "one of the lame points in Southern Methodism is the relegation of the Discipline."

Rev Dr J J Renn also made appropriate remarks on the subject, and expressed the opinion that many preachers make the mistake of calling in an evangelist who will cry long and loud about the inconsistiences of church members, instead of using the Discipline in a gentle but firm manner.

Rev J D Hammond, D D, addressed the conference on the Twentieth Century Thank-offering, saying among other good things, "What the church wants, and is trying hard to secure, is not so much one and a half million dollars as one and a half million supporters. The Church wants the active interest and sympathy of its constituency, the earnest prayers of its people linked with the gift, the treasure and the heart with it."

Rev J W Jones offered a resolution that 3,000 copies of the Conference Journal be printed for distribution, and that the secretary be allowed $50 for his services, and same was adopted. Rev J E Gay of the missionary board presented report No 1, recommending the appointment of a special committee, which was adopted. The following is the committee: C F Sherrill, W R Ware, C H Ireland, W M Curtis.

Announcements were made for preaching this afternoon at 3 o'clock by Rev George R Stewart of Georgia, and for an Epworth League and Sunday-school anniversary service tonight, with addresses by Rev Drs H M DuBose and James Atkins. After benediction by Dr Bradfield the conference at 12:55 adjourned.

The Sunday-school and Epworth League anniversary was held in the conference room Friday night, the largest congregation during the session assembling nearly half an hour before the time for service. The meeting was called to order by Geo L Hackney, Esq., of Asheville. The music was a special feature, and was led by H Spence, Esq, Nashville. Rev J C Troy offered an earnest prayer, after which Rev C F Sherrill, secretary of the Epworth League Conference, read his report, showing that there are within the bounds of the conference 99 Leagues with a membership of 3,027. Rev R H Willis, treasurer, read his report showing that 18 charges contributed $46 57 during the year, of which amount $40 17 has been expended in the interest of the league work.

Mr D B Coltrane, treasurer of the Sunday-school board, read his report, showing $272 72 collected to aid 32 needy schools in the conference. Mr. Coltrane made a plea for greater liberality, saying there were many requests from schools in the mission districts which the board was unable to assist on account of lack of funds. Rev G L Kirby offered a resolution that the members of the conference put forth special effort to hold a children's day service in all the churches, and to stress the collection.

Dr Jas Atkins, of Nashville, was then introduced by President Hackney, and delivered one of the most able addresses ever heard in our city. Dr Atkins spoke for both the League and Sunday-school work as Dr H M DuBose, who had been announced to speak on the former subject, could not be present. Dr Atkins began his remarkably fine address by a beautiful description of the moon going down at sea on a clear night, and then gave a thrilling account of a glorious sunset he witnessed from the Vanderbilt Chateau, near Asheville. Beautiful as these were, Dr Atkins said, there was something much more so, and it was the end of a life well-spent in God's service, and still grander is the end of a generation of good Christian people. The doctor briefly sketched the great improvements of the present century, reciting the marvelous inventions in steam and electricity, and declared that a man is thirty times what he was in a business sense. He said the wonderful uses to which electricity and steam were put was but man's application of God's revelation. Great as all these discoveries were, there is one still greater, and it is the discovery of the Christian child. Dr Atkins then spoke at length of the great work the young people of the Leagues and Sunday-schools are doing, and said if they were given a chance they could, and would do all the work the churches were doing and much more.

(Continued on 8th page.)

MOZLEY'S LEMON ELIXIR

A Pleasant Lemon Tonic

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration heart failure. and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. W. A. GRIFFITH.
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed. N. D. COLEMAN.
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBHARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heatt disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
C. H. BALDWIN.
No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.
25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Are You Itchy?

If so, something is wrong with your skin. Ask your druggist for Tetterine, and you can cure yourself without a doctor for 50 cents Any skin disease, ringworm, eczema, salt rheum, etc. Or send 50 cents in stamps for box prepaid to J. T Shuptrine, Dept. D, Savannah, Ga. Try a box.

WRIGHT will sell you a fine piano right. Call 212 So. Elm St., Greensboro, N. C.

For Emerson Pianos see John B. Wright, 212 South Elm St., Greensboro.

Letter From Rutherford College.

DEAR ADVOCATE: We were glad to have our Presiding Elder, Bro. C. G. Little, with us on Saturday and Sunday the 17th and 18th Saturday morning Bro. Little preached a strong sermon and held the Quarterly Conference in the afternoon Prof. A. C. Reynold's name was added to the Board of Stewards.

Sunday was a dreary, rainy day, but a good congregation assembled in the church at eleven o'clock and as the rain fell without so showers of blessings fell within. Bro Little preached again—an earnest yet plain and practical discourse—from the text: "Seek ye first the kingdom of God" It was a sermon especially for the students, yet all were greatly benefited and strengthened.

Bro. Little was a welcomed guest in our college home and life and we look forward with much pleasure to his visits.

Our campus was never prettier than it has been for the past week. This fall the beauty of the leaves has been almost unparalleled. Looking from the college tower the forests look like the burning bush which Moses saw. All on fire yet not consumed and from the blaze and the beauty and the grandeur the voice of God seems to call as it did to Moses of old A call to lead ourselves as well as others from the bondage of sin and ignorance to a higher and nobler life.

Several of the preachers stopped a little while with us on their way to Conference. Bro. W. G. Mallonee has a son in school and Bro. J P. Reynolds a son and daughter Bro. J. D. Rankin spent Sunday with his father-in-law, Bro. R S. Abernethy. We are always glad to have the brethren with us.

The Literary Societies have elected the following officers for the ensuing quarter: Platonic—President, Harley Goode; vice-president, C. H Wells; secretary, W. B Love. Newtonian—President, J M. Tate; vice president, H. L Powell; secretary, B. M. Nash

The first lecture of the faculty series was delivered by the writer on Saturday evening November 17th. Subject, "The Witnesses to Immortality in Literature."

The Board of Trustees met at the college on Tuesday, November 13th.

Thu sdry the 29th will be observed as a holiday. We expect to have services in the morning and the public debate between the two literary societies will be held at night.

L. W. CRAWFORD, Jr.

Rutherford College, N. C., Nov. 24th, 1900

Trinity College Notes.

Dr. J. D Hammond, Secretary of the Board of Education of the Southern Methodist Church, was the guest of President Kilgo during this week. He delivered an address to the students in the chapel Tuesday evening. The address was one of unusual interest and made a great impression on the college community. This was Dr. Hammond's first visit to the college. He was highly pleased with the work done. Dr. Hammond made many friends who will always be glad to have him visit the college.

Mr F W. Anderson, of Toronto, Canada, is at the college in the interest of the Student Volunteer Movement of Foreign Missions. He is under the auspices of the International Committee of the Y. M C. A. He will spend several days at the college.

The Archive for November is out The table of contents is: A Sermon to Students, Jno. C. Kilgo. A Vision, D. R. Eamer. The last Cruise of the Convoy, F D. Swindell, Jr. Samuel Johnson in Revolutionary Times, T. Murray Allen. The Reward Doubled, E. S. Yarbrough. Karl Ermon, E C. Perrow.

Prof. P. T. Durham is in Greensboro attending the session of the Western North Carolina Conference.

Dr. W. P. Few has returned from South Carolina where he was called on account of illness of his mother

Arrangements are being made to run a special train to Raleigh for the debate on Thanksgiving day. It is probable that a large number will attend

Mr. J. M. Hoyle, of Belwood, has moved his family to the Park and is occupying a house near Trinity Park High School. His son is a student in college.

Biltmore.

BRO. CRAWFORD: Please allow me space in the ADVOCATE to express the appreciation and gratitude of myself and wife for the substantial kindness of the Ladies Aid Society and brethren of the Biltmore church to wit, as follows: A nice dress and hat for my wife, a nice overcoat for her husband and a brand new cooking stove for all of us They deserve a better preacher for another year, and I hope they will have it even if I am sent back. May the Lord reward them according to their doings is the prayer of their unworthy servant.

G. W. CRUTCHFIELD

S. A. L. FAST FREIGHT SERVICE

From Chicago to Charlotte in Four Days Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, vis Pan Handle, and Seaboard Air Line, P R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m, July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

BOOKS FOR SALE.

One set "McClintock & Strong Cyclopædia," 12 vols.
One set "Beacon Lights of History," 10 vols.
One set "Clarke's Commentary," 6 vols.
The above books are mostly new Those wishing to buy will please correspond with me and get prices.

V. L MARSH.
Greensboro, N. C.

$60 PER MONTH AND . . . EXPENSES

can be made by a capable woman Permanent position. Experience unnecessary. Write at once for particulars. CLARK & CO., 234 S. 4th St., Phila., Pa.
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Sohmer and Knabe Piano. Call on John B Wright, Greensboro, N C

In answering advertisements please mention N. C. CHRISTIAN ADVOCATE.

Senator Restored to Health

Peruna as a Nerve and Catarrh Tonic the Talk of the World.



Hon. W. V. Sullivan, U. S. Senator from Mississippi.

Hon. W. V. Sullivan, United States Senator from Mississippi, in a letter recently written to Dr. Hartman, from Oxford, Miss., says the following of Peruna as a catarrh remedy:

"For some time I have been a sufferer from catarrh in its most incipient stage, so much so that I became alarmed as to my general health.

"But, hearing of Peruna as a good remedy, I gave it a fair trial and soon began to improve. Its effects were distinctly beneficial, removing the annoying symptoms, and was particularly good as a tonic.

"I take pleasure in recommending your great national catarrh cure, Peruna, as the best I have ever tried."

Miss Irene Cooper, Assistant Superintendent of the Old People's Home, Chicago, Ills., also has a good word to say for Peruna. In a letter written from 3933 Prairie avenue, Chicago, Ills., she gives in the following words her experience with the national catarrh remedy, Peruna:

"In these days of all kinds of medicine it is a comfort to know of a remedy which may be used with unquestioned beneficial results. I gladly recommend Peruna as a safe, reliable remedy in cases of catarrh of the stomach, helpful in building up the system worn out with overwork or age.

"Several of my friends who have used Peruna have spoken of it in the highest terms, and I congratulate you on its merits."

Mrs. W. E. Grissom, Henry, Ellis Co., Texas, writes:

"I took Peruna faithfully over two months, and the result is a thoroughly renovated system and a strong, buoyant feeling, to say nothing of a cure of the chronic catarrh. Therefore I shall avail myself of every opportunity to speak of Peruna as a catarrh cure."

Mr. Harry M. Stevens, Midland Beach, L. I., New York, proprietor of "The Richmond" Hotel, says of Peruna:

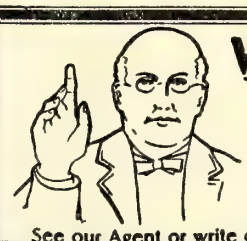
"It gives me pleasure to testify to the value of Peruna. I have used it for years and have found it to be a most excellent family remedy. For colds, catarrh and similar ills, it is unsurpassed." Cordially and gratefully,

H. M. Stevens.

Catarrh is a systemic disease, curable only by systemic treatment. A remedy that cures catarrh must aim directly at the depressed nerve centers. This is what Peruna does. Peruna immediately invigorates the nerve-centers which give vitality to the mucous membranes. Then catarrh disappears. Then catarrh is permanently cured.

Peruna cures catarrh wherever located. Peruna is not a guess nor an experiment—it is an absolute scientific certainty. Peruna has no substitutes—no rivals. Insist upon having Peruna.

A free book written by Dr. Hartman, on the subject of catarrh in its different phases and stages, will be sent by The Peruna Medicine Company, Columbus, Ohio, upon request.



WAIT A MINUTE!

Don't be in too big a hurry? If you can get the best at only a dollar or so more, why not take it? It will be cheaper in the end.

See our Agent or write direct. ROCK HILL BUGGY CO., ROCK HILL, S.C.

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"First class in quality, second class in size." *Nicholas Murray Butler*

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Investigate our plans Steady work. OUR AGENTS MAKE THREE DOLLARS PER DAY. Write at once and take advantage of the Holiday Trade. Address, MANAGER, Box 89, GREENVILLE, S. C.
Oct. 17—1m

AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it, write for a specimen copy. (Foe) to
REV. GEO. G. SMITH,
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AGENTS can make enormous profits by selling our 14-k. gold filled full jewel watches Write for particulars or send Money Order for $3 95 for sample. (retailing at $13.00) with privilege of returning. Guaranteed for 20 years
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With fair education and good character, to learn Telegraphy, Railroad Accounting and Typewriting This is endorsed by all leading railway companies as the only perfect and reliable institution of its kind All our graduates are assisted to positions Ladies also admitted. Write for free catalog.
Fall Term opens August 15th.
GLOBE TELEGRAPH COLLEGE,
June 13-1f Lexington, Ky.

THE CHRISTIAN LIFE.

Why Do We Worry?

SARAH K BOLTON.

Why do we worry about the nest?
We only stay for a day,
Or a month, or a year, at the Lord's behest,
In this habitat of clay.

Why do we worry about the road,
With its hill or deep ravine?
In a dismal path or a heavy load,
We are helped by hands unseen.

Why do we worry about the years
That our feet have not yet trod?
Who labors with courage and trust, nor fears,
Has fellowship with God.

The best will come in the great "To be,"
It is ours to serve and wait;
And the wonderful future we soon shall see,
For death is but the gate.

Breathing-Room for the Soul.

There is something very suggestive in the thanksgiving which David returns to God for bringing him into "a large place." He had been beset by enemies, and had been compelled perhaps to hide away in a cave, and kept in narrow quarters, and so, when his enemies were overthrown and he was permitted to go out at will on the mountain or in the valley, to go freely in the open fields, or in the town, to breathe the air of liberty with none to make him afraid, he would have, because of his past experience, a new sense of appreciation of the largeness of an unfettered, uncramped life.

I saw a man recently who lived for many years in the heart of a city, who had moved out into the suburbs where he had a little ground, about, with chance for a garden and a few apple trees, and I asked him why he liked being out there so much better, and he replied: "Oh, I have a chance to turn round and to breathe."

The soul needs breathing-room as well as body. And to give it a chance to breathe well, we must not crowd it down too close with worldly things that can never furnish an atmosphere for it. The supreme folly of the rich man described by Jesus, whom God named "Fool," was that he undertook to feed his soul on the kind of goods which he could stow away in his barn. Many people are making the same mistake now. They crowd their lives so full of work and pleasure that appeal only to the temporary life that they smother the soul to death.

There are some simple things that help to give breathing-room to the soul. One of them is Bible-reading. The best soul atmosphere in the world is that which clings about the word of God. We have a great deal to say now about condensed foods. And we have exhibitions once in a while showing the marvelous power of liquid air. There is more condensed spiritual atmosphere, if I may so speak, in the word of God than anywhere else in the world. There are breezes stored up in the psalms which a man may feel on the inner brow if he gives himself up to them for but a few moments. The water of life springs fresh and cool and inspiring from many a mountain range of Bible philosophy. A fragrance sweeter than that of wild flowers, and a charm more entrancing than from water lilies may be breathed from the sayings of Jesus, and from the incidents of loving self-sacrifice and transformed living which one finds in the stories of early Christianity in the New Testament. If one will give up a certain amount of time every day to reverent reading of the Bible, the soul will have a chance to breathe.

Prayer is another source of spiritual atmosphere. Quiet contemplation of the divine existence, of God's nearness, of his loving care, the breathing out to him thanksgiving for past mercies and present joys, and the expression of the longings and desires of one's inner self are soul-breathing. Especially is this true of secret prayer. To go alone into the closet and shut to the door, shutting out troublesome thoughts of money and perplexing problems of expediency in daily living, and turning to God, seeking his guidance, opening the heart, and pouring out its confidence in loving trust to the Divine Friend, is for the soul's breathing like going out of some smoky city, where the air hangs low with fumes of oil and the dust of traffic, into the open country, where the breath of the fields and the woods sweetens the clear atmosphere through which the eyes look up to the stars.

Another way through which the soul finds breathing room is in doing good to others. Jesus kept his soul wholesome and sweet during his earthly pilgrimage, not only by much prayer and communion with God, but by going about doing good. Day by day he had the satisfaction of knowing that his deeds were blessing others. And so his soul breathed constantly this atmosphere of helpfulness and blessing.

No man can have a wholesome, healthy happy spiritual nature unless he gives the soul breathing-room in unselfishly doing good deeds to his fellowmen. Many a man who has been selfish and frettul, unhappy, spiritually diseased, has had his life transformed into joyous spiritual health by being led into fellowship with Christ in bringing blessings to others

Dr. Arthur Brooke points out how well Dickens pictures this in his "Christmas Carol." At the beginning of the story we have a portrait of Scroge, a tight-fisted man, hard as a grindstone, sharp as a flint, from which no steel had ever struck out generous fire, secret and self-contained, and solitary as an oyster. Nobody ever stopped him on the street to say, with happy looks: "How are you?" Even the beggar never implored him for alms; no child ever looked up in his face to ask the time of day. He was rich, but dismal, morose, and blue. He had never done good to anyone. He had planned and toiled only for himself, but he was visited by three ghosts—the ghost of the past; the ghost of the present, and the ghost of the future—and they taught him a lesson; he became a good friend, a good employer, and a good man, and opened his heart and his purse to others, and his soul began to breathe, and happiness and beauty blossomed in the life that had been desolate and barren. I commend to you these three storehouses of condensed spiritual atmosphere—open to all—prayer, Bible-reading, and unselfish service for your fellowmen.—Louis Albert Banks, D. D., in Epworth Herald.

Seeing God.

In his glowing presentation of "Right Living as a Fine Art," Dr. Hillis says that "Greatness is vision." Too many people surrender vision entirely to greatness, and assume that it is the sole possession of those who are unusually gifted or fortunate. But vision lies within the reach of all who are willing to climb. The exceptionally vigorous may be able to get the great sweep of view from the summit of the Matterhorn; there are many who cannot climb so far; but the nearer hills are within reach. It is not a question of unusual privilege; it is simply a question of putting one's self in the way of seeing the right things. Everybody can see, but many look at the wrong things. Channing, with characteristic insight, advises people to "listen to stars and birds, babes and sages, with open hearts." The character of one's higher life depends upon what one chooses to see and those one chooses to hear. Vision applies to the many as much as to the few.

God never imposes duties without affording the possibility of vision; for duty without vision is drudgery, as work without inspiration is toil. It is the ability to see beyond the point at which one stands which makes the journey over the long, hard road stimulating instead of exhausting; and it is the ability to discern by vision the spiritual quality in every day work, and the spiritual influences of the common relations, which lifts life out of the commonplace. There is a spiritual aristocracy, but it is not of God's making. Men elect whether or not they shall belong to the spiritually best by accepting or rejecting the gift of vision. Sainthood never came to one who could not see as well as bear and do. The saints are those who see God, not simply those who do his will; and to see God is as much the privilege of the untrained and ill-conditioned as of the few upon whom gifts of intellect, opportunity, and grace have been showered. Every one has eyes; the trouble is that many do not use them wisely. God is always within sight if one knows where to look.—Selected.

The Company We Keep.

C H. SPURGEON.

A Persian moralist, the fable has it, once took up in his hands a piece of scented clay, and said to it: "O clay, whence hast thou thy perfume?"

And the clay said: "I was once a piece of common clay, but they laid me for a time in company with a rose, and I drank in its fragrance, and have now become scented clay."

I will know the company thou keepest by the fragrance thou hast: If thou hast lain in beds of spices, thou wilt smell of the myrrh and the spikenard and the aloes. I will not think thou hast been with Christ unless I can perceive thou savorest of him.



I HEAR THEM SINGING.

A complete and fully illustrated history of a remarkable invention for the permanent cure of DEAFNESS, head noises, stopped-up-feeling in the ears and nose, dizziness, headache, hoarseness and dryness of the throat, short breathing, cough and lung affections, sent free on request. Positive results. Thousands testify.

"I am happy to state that after two weeks use of youz discovery, my hearing nas been entirely restored." W. L. CLARK, Rice, Va.

Dear Doctor: I am still having the finest success with your invention. I could hardly practice medicine withouo it"
W. E JENNINGS, M. D., Burnett, Tex.

FREE!

Write today, for special offer of three months treatment free.

J. H. MOORE, M. D.,
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POSITION WANTED.

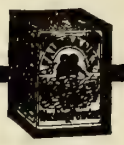
A lady graduate of Dement's Shorthand School Chicago, and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.

Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N C. je 27tf.

Keep Your Blankets

as soft as new, by washing them in

GOLD DUST
Washing Powder



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Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.

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Write for their illustrated hand-book, "THE NEW MAN." Address

THE KEELEY INSTITUTE
GREENSBORO, N. C.

Greensboro Nurseries,

JOHN A. YOUNG, Proprietor.

It can truthfully be said that a Nursery is known by its fruits. I introduced the Connet's Southern Early Peach 15 years ago, and the Greensboro 7 years ago, and after getting reports from them over a large extent of country, I feel proud of the fact that I introduced them.

There are quite a number of new peaches introduced every year. After the first announcement, the majority of them are never heard of, as they were probably introduced simply for the purpose of selling a new variety at an advanced price, and were either some old variety with a new name, or else not adapted to general cultivation. I would be pleased for my friends and patrons to look out for the Greensboro and Connet this year, and let me know how they succeed in their section.

JOHN A. YOUNG, Proprietor,
Greensboro Nurseries,
Greensboro, N. C.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen Man. E. F. REID Auditor Chester, S. C.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.

TAR HEEL Cough Syrup, it cures. 25c.

THE HOME.

The Ridiculous Optimist.

S E KISER

There was once a man who smiled
  Because the day was bright,
  Because he slept at night,
  Because God gave him sight
To gaze upon his child.
  Because his little one
  Could leap and laugh and run;
  Because the distant sun
Smiled on the earth, he smiled.

He smiled because the sky
  Was high above his head,
  Because the rose was red,
  Because the past was dead,
He never wondered why
  The Lord had blundered so
  That all things have to go
  The wrong way here below
The overarching sky.

He toiled and still was glad
  Because the air was free,
  Because he loved, and she
  That claimed his love and he
Shared all the joy they had!
  Because the grasses grew,
  Because the sweet winds blew,
  Because that he could hew
And hammer, he was glad.

Because he lived he smiled
  And did not look ahead
  With bitterness or dread.
  But nightly sought his bed
As calmly as a child;
  And people called him mad
  For being always glad
  With such things as he had,
And shook their heads and smiled

What Will a Revival Mean?

We are looking for a revival of religion. What will it mean to us? Will it mean that we shall receive a fresh baptism of the Holy Spirit, and will it mean even more? We have sometimes heard the pastors and people of the church profess a new baptism of divine power, and we have failed to see new fruit

Now there are some things in connection with our church that ought to be, and which do not exist. Can we have any hope that the revival that is being urged upon us will produce better fruit than it has done before? Will the pastors preach better sermons? Will more of them even try to recognize the rights of the children in the church services more fully than they have done in the past? It is a tremendous blight on the life of the church that its children are treated with so much indifference, and such imperfect instruction. Surely there is no exaggeration in saying that in nine cases out of ten there is no part of the church service that is inspiring to the children. Will the revival awaken a new interest in the little ones? Then there are the officials of the church! They, perhaps, need a spiritual revival, and a revival of wisdom, too, for it is a well-known fact that these two elements of religion are not always found together. If we have a revival we surely want one that will make of our natures a complete whole Our officials are very responsible. and we have a right to expect much from them. As families, we put ourselves in their hands, and as individuals they should be examples of purity and piety and wisdom. We want them to be spiritually minded, to regard the spirit as well as the letter of the law, to keep abreast of the times, to watch new conditions, and to accommodate the church to the best interests of the community around it. Let the church lead in the best thought, and let it lead in the best methods of usefulness to its members, and to those who should become members Let us ask our pastors and officials if they are really making the best possible use of the money, the time and energy that is put into the church for the higher development of the people in it and around it. If not, why not? We have a right to ask these questions. More than that, it is our duty to ask such questions, and to ask them often. To be sure, it is not considered quite proper for women to be concerned about the management of church affairs. Nevertheless, the church is suffering today because of indifferent women, as well as from incompetent men. We who are women must wake up to the fact that two-thirds of the church is composed of women, and that if we are not allowed expression in one way, we must have it in another. We must see to it that our ideals of home and church life are higher than they have ever been before, and we must, in some way, see that those ideals are encouraged and carried out. Women have kept silence too long, and sooner or later the church will realize that it needs the mother and the woman-thought just as surely as it needs the father and the man thought. As women, let us search our hearts and our lives. Let us be diligent in all that pertains to the physical, the mental and spiritual life of our homes Let us never cease reaching out towards a holier and a more perfect manhood and womanhood. If the church cannot help us along all these lines of life, we may, with God's help, instruct ourselves, and never cease trying to gain new light for the upbuilding of our home and our country. May God grant that we shall know, as never before, what a revival really means to us individually, to our homes, and to our church. —Christian Guardian.

Cannot Spend Her Income.

We have often heard that the Queen of England is an exceedingly rich woman but few people are really aware of the enormous wealth she possesses, writes an Englishman in "Collier's Weekly." Its full amount will never be known, for the wills of royal personages are not disclosed. As mere items of her present income, however, may be mentioned the yearly sum of £30,000 which Parliament allotted to her spouse, Prince Albert, and which has been paid her ever since his death as the widow of that pensioned personage. Her mother, the late Duchess of Kent, left her £8,000 a year. Thus nearly two hundred thousand annual dollars go to swell her private purse, wholly outside of her royal revenues, which nobody mentions in any exact terms, and of whose real amount nobody save certain reticent officials is perhaps aware. Individuals, it is well known, have on several occasions bequeathed the Queen large fortunes. Her property in jewels alone is something prodigious. Her gold plate, stored at Windsor Castle, and brought to London for use at court festivities at Buckingham Palace, is of vast value. It chiefly consists of dishes, flagons, stands and shields, and has been accumulated, through many past generations, by the monarchs who preceded her. Other treasures in the way of furniture, apparel, household ornaments, tapestries, rugs, carriages, horses, etc , would reach huge sums if reduced to pounds and shillings and pence. Unless I am greatly in error, all the royal palaces are exempt from taxation, and the State defrays the huge expenses of maintaining each. It is now and then affirmed, and not without truth, that a President of the United States has more power than the Queen of England But his yearly £10,000 makes a piteous showing beside that copious stream of gold which pours continuously into the coffers of Windsor. And when one thinks of £100,000 per annum given the Prince of Wales, and the smaller yet regal incomes distributed his brothers and sisters, one realizes the tremendous financial benefits which royalty obtains in one of the richest nations of the world.—The Presbyterian.

Questionable Reading

Next to the people with whom we mingle, the books which we read shape our sentiments, and make us what we really are. A recent writer gives in the following incident a suggestion which can not fail to prove helpful in these days of wide and careless reading.

Coming down to the office on a train a few mornings since we noticed a girl of our acquaintance eagerly reading a book. Our seat was just behind the one occupied by her, and it was impossible not to see the title of the volume she was devouring. It was a well-known book of questionable moral teaching That evening we chanced to meet that young friend just as we reached the station, and upon entering a coach we sat down together. Presently we said:

"I was sorry to see you in questionable company on the train this morning"

The young woman looked startled and said:

"Why, you are certainly mistaken; I was alone."

"Not alone," we said, "and you seemed to be much delighted with your company."

"What do you mean?" our young friend demanded, her eyes flashing with indignation.

"Simply this," was replied; "you were reading a silly book. You were reading it with evident relish. You were so held by its fascination that you noticed nothing that was transpiring about you, and looked up in real surprise when you found yourself at your journey's end. A book is a companion. A silly book is a silly companion A silly companion is a questionable one. A questionable one is a dangerous one. You judge people by the society they seem to enjoy. Is it not fair to judge them also by the books they choose?"—Monthly Greetings.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D, Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga

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A MOST REMARKABLE GATHERING.

The eleventh session of the Western North Carolina Conference convened in West Market Street Church, Greensboro, on last Wednesday morning. With the exception of a light rain-fall on the first day the weather was spring like and delightful throughout the session. The attendance was large from the beginning to the end.

No death has occurred in the ranks of the ministry during the year and we never saw the members of the Conference look to be in better health or appear to better advantage. Viewed from any standpoint it was a find looking body of men, apparently strong, hopeful and happy.

Bishop H. C. Morrison opened the Conference promptly at 9:30 on Wednesday morning and 123 clerical and a large per cent. of the lav members answered to the first roll call. The business of the session began without delay and formality and moved rapidly and pleasantly along to the close without anything to mar the harmony of the meeting. There were differences of opinion in regard to many things and the discussions were free, and at times spirited, but there was an absence of all bitterness or personalities in them

Bishop Morrison was favorably known to many members of the Conference before he came to Greensboro, having made us several visits while Missionary Secretary, but he had never been in our State since his promotion to the Episcopacy. It is speaking the truth mildly when we say that there was universal satisfaction with his presidency. In the chair, in the cabinet and in the pulpit he measured up to the high standard of a Southern Methodist Bishop.

The appointments gave very general satisfaction. It is believed that there were a few misfits, and a few brethren felt afflicted, but the concensus of opinion is that there is very little ground for complaint and that, with very few exceptions, the best possible thing has been done.

The interest of the Confernce culminated in the discussion upon the report of the special committee recommending the purchase of a controling interest in the NORTH CAROLINA CHRISTIAN ADVOCATE This action was suggested by the editor, in order to put the official organ of the Conference, on the same footing with other enterprises owned by the church, and to prevent, in the future, all hurtful agitation and opposition to the paper based on the ground of private ownership. After a spirited discussion of about an hour, the vote was taken, and it was found that the Conference was practically unanimous in favor of Conference ownership.

It is believed by the friends of the movement that this is the most important step taken by the Conference in many years and that the future will reveal the wisdom of the action.

Having surrendered most of our editorial space to the Conference proceedings we will have to defer further comment until next week. For lack of room we also leave out much other valuable matter.

CONFERENCE PROCEEDINGS---Continued.

REV L. W. CRAWFORD'S REPORT.

TO THE BISHOP AND MEMBERS OF THE WESTERN NORTH CAROLINA CONFERENCE—DEAR FATHERS AND BRETHREN:—As the editor of the NORTH CAROLINA CHRISTIAN ADVOCATE, the official organ of your Conference, it becomes my duty to submit a report of my work for the year now closing.

It gives me great pleasure to say that the ADVOCATE has had, all in all, an unusually good year. The health of the editor has been better than for some time past, the paper has been issued with great regularity on Wednesday of each week, and it has, with few exceptions, reached its subscribers in good condition. The continued high price of work and of all material used in a printing office have necessitated large outlays, and, of course, lessened profits, but we have constantly used good material and continued our corps of paid contributors.

The form of the paper is very convenient, its style and make-up attractive and its weekly table of contents has been kindly spoken of by many of its most intelligent readers.

By the active co-operation of our preachers our subscription list has steadily grown and it has more than doubled its subscribers in some charges during the year. We are now sending out weekly nearly five thousand papers. This is by far the largest circulation any religious paper has ever had in the bounds of our Conference.

From reports that come to us from all parts of our territory, we are sure the ADVOCATE is giving very general satisfaction to our people and its field for usefulness is constantly widening and enlarging. If the editor can have the hearty co-operation of all our Presiding Elders and pastors, we believe, in a short while, your organ will have ten thousand subscribers, and be read by twenty-five or thirty thousand people each week.

We are thoroughly convinced that no other enterprise of the church will pay back such large returns for the labor and money invested in it as a good church paper. If we can develop a ta te for reading in all our homes, and then supply them with good church literature, we will, thereby, solve many of the most difficult and perplexing problems that confront us.

Twice in the last four years, the question bas been discussed by the Conference, and special committees formed to consider the matter of buying the "North Carolina Christian Advocate." We learn from different sources that the sentiment is growing in favor of conference ownership of the paper, and that it will be re opened at this session. After considering the matter from all standpoints we have reached the conclusion that, under existing circumstances, it will be better for the Conference to own all, or at least a part of the stock of the paper.

The N. C. Conference at its last session invested a large part of its Trust Fund in the Raleigh Christian Advocate, and we learn that by so doing the preachers and the people are taking much more interest in its circulation, and in consequence its subscription list has rapidly grown.

If owned wholly or in part by the church the paper will then stand in the same relation as other Conference property and will be in a position to secure the undivided support of the preachers and the people, and the Conference can then take such action, from time to time, as is necessary to increase its circulation and collect its accounts through the pastors.

It is very important that if any action is to be taken in regard to its ownership that it be done at once, so that the best possible arrangement can be made for its future management. In behalf of the Advocate Publishing Company we ask that the question of ownership be settled, if not permanently, for at least five years, by this session of the Conference. The frequent agitation of the question creates an opinion in the public mind that there is some uncertainty about the future of the paper, and in consequence is injurious to its interests. Wishing the Conference divine guidance in all its deliberations,

I am sincerely,

L. W. CRAWFORD.

THIRD DAY.

The third day's session of the conference was called to order promptly at 9 o'clock by Bishop Morrison, who believes in beginning a service exactly at the time appointed. He requested Rev T A Boone to lead the opening devotional exercises, who read the XIXth Psalm, and offered an earnest prayer. The opening hymn, "Come Thou Fount," was sung. The regular roll-call was on motion dispensed with, but the names of the few absentees who were not present at previous sessions, were called, and most of them responded. A G Kirkman was announced as alternate lay delegate in place of A E Conrad, who was absent. The minutes of yesterday's session were read by Secretary W L Sherrill, and found correct.

A communication was received from Paine Institute of Augusta, Ga , and after being read was referred to the proper committee.

Report of Rev H M DuBose, D D , secretary of the Epworth League work, and editor of the Epworth Era, was read and referred to committee on that department of church work. Rev J T Stover offered the following resolution:

Whereas, there is often confusion in the matter of exchanging plans between pastors after the appointments are read, and whereas, we have no specified rule by which question 5 can be correctly answered at the first quarterly conference as now required, be it

Resolved 1. That each pastor be required to make out and hand to his presiding elder by Saturday evening of each conference, a carefully prepared plan of his work (as required by Discipline) for his successor together with the duplicate from which he made his statistical reports to the conference. 2. That this year they also turn over the 20th Century roll book in same manner. 3. That these documents be turned over by the presiding elders to the pastors immediately after the appointments are read

Signed: J T Stover, Thomas W Smith, Albert Sherrill.

The same was adopted.

Rev. Edward Thomson, LL. D., of Atlanta, general manager of the Sunday League of America, was introduced to the conference and spoke briefly of the growing tendency towards Sabbath desecration in this country and urged the members of the conference to preach against the evil. Dr. Thomson stated that the league was doing all it could to prevent the spread of this form of sin.

He related an interesting incident which happened some years ago at an army post in Nebraska when a certain Major Worth, commandant, ordered the soldiers to engage in target practice on Sunday afternoons, and a young man refused to obey the order saying he had promised his Christian mother on leaving home to try to live as he had been reared, and he was taught to observe the Sabbath. The young soldier was arrested and courtmartialed for refusing to obey orders, was convicted and sentenced to imprisonment. Dr. Thomson called on the secretary of war who refused to interfere, and then he appealed to the President, who pardoned the young soldier by wire and sent another telegram ordering the arrest of Major Worth for issuing an order for target practice on Sundays.

Rev. L. W. Crawford presented a verbal invitation from President Chas. D. McIver, of the State Normal College, to the members of the conference to visit and inspect the institution during the session of the conference. The invitation was accepted and the students of the college were invited to attend the conference in a body tomorrow.

On motien the name of Rev H M Blair was substituted for that of Rev F L Townsend on the standing committee on admission, and also committee on examination for admission. The name of M S Parker was also substituted for that of F C Robbins on the board of missions. Rev C F Sherrill takes the place of Rev J Ed Thompson on the committee of the class of the second year. Rev R M Taylor, chairman of the committee on conference relations, made the following report, which was unanimously adopted:

For the superannuated relation: S M Davis, J W Byrd, W H Cooper, I F Craven, T H Edwards, S I Helsabeck, L T Mann, R W Pickens, M V Sherrill, J

Thomas, T L Triplett, J C Troy, J W Wheeler, J A Wiggins, M C Fields, C M Anderson, Z Rush, W B Lyda, D Vance Price.

For the supernumerary relation: R S Abernethy, H F Wiley, James Wilson.

Question 2 was called, "Who remain on trial?," and the names of Jesse H. Barnhardt, C H Caviness, J W Bradley, John C Keever, Jas D Rankin, Timothy H Sikes, Alfred L Stanford, Allen H Whisner, J W Campbell and O P Ader were called, reports made by each, and having passed the usual examination of character and also examinations required before the committee were advanced to the class of the first year.

Joseph F Bivens and B F Carpenter were continued in the same class for another year.

Question 4 was called, "Who are admitted into full connection," and the following were called, passed examination of character, submitted reports and were by vote of the conference received into full membership, as each had passed the required examination before the committee: R C Craven, John P Davis, E K McLarty, Seymour Taylor, Albert S Raper. Victor L Marsh, Wm B Scarboro and Luther E Peeler were continued in the same class for another year.

The names of Revs A G Gantt and James Wilson were referred to the committee on conference relations for the supernumerary relation.

The Bishop announced that he would receive the class recently elected into full connection tomorrow morning at the hour of 11 o'clock.

Rev T H Law of the American Bible Society, was introduced to the conference and spoke at length of the great work the society was doing in spreading the word of God. He said the Bible is the most popular book in the world, as it is now printed in more than four hundred languages and dialects, and there were printed during the past year more than seven million copies in Great Britain and America.

He would not he said, ask the members of the conference to take a 20th century collection for the Bible cause, but earnestly hoped that each member would do all they possibly could to cover the earth with the inspired word of God.

The Bishop called question 5, "Who are re admitted?" Rev. C. C. Thompson, of the Northwest Texas Conference, whose credentials were found to be in due form, was re admitted by a unanimous vote.

Question 7 was called, "Who are the deacons of one year?" Answer: Jesse A Baldwin, Harold Turner, W Y Scales and L H Triplett, all of whom having passed the usual examination of character and also stood the required examination before the committee, were advanced.

L P Bogle, E N Crowder and W T Merrill passed the examination of character and were continued in the same class another year.

Question, "What local preachers are elected to deacons' orders?" Answer: Jesse H Barnhardt, Olin P Ader, J B Doughton, C C Williams and M M Ratchford

Question 12. "What traveling preachers are elected elders?" Answer: Geo F Kirby, Geo J Owen, Gilbert T Rowe and Charles A Wood. W L Nicholson and L L Smith were continued in the same class another year.

J S Reagan was continued in the class of the fourth year.

Under question 10, the names of P T Durham and W Y Scales were called, passed the usual examination of character and submitted reports.

A communication was read from the board of trustees of the high school near Franklin, Macon county, offering the conference the school property by deed of gift under certain conditions, and same was referred to the committee on education.

Question 14 was called, "What local preachers are elected elders?" Answer: B F Fincher and A L Stanford.

Report of the board of trustees of Rutherford College was read and referred to the committee on education.

Question 20 was resumed and the following members of the conference were called, passed the usual examination of character and presented annual reports: S B Turrentine, James Atkins, H F Chreitzberg, J E Gay, Frank Siler, D N Litaker, G D Herman, S S Gasque, A R Surratt, L M Brower, T P Bonner, W M Bagby, A A Crater, L E Stacy, H C Sprinkle. W V Honeycutt, D F Carver, Parker Holmes and M T Steele.

Dr. James Atkins addressed the conference in the interest of the Sunday-school literature published by the book agents of the church at Nashville, Tenn.

Rev M J Hunt, of the North Carolina Conference, was introduced.

Revs L Johnson, of the Greensboro Baptist church, and W H Rich, of the Lexington Baptist church, were also introduced to the conference in a happy manner by Bishop Morrison.

After announcements the conference adjourned at 1:10 p. m

Another large congregation assembled at night to attend the missionary anniversary of the conference. Mr Tillett's reference to the pretty girls in the galleries was timely and appropriate. On one side were the Greensboro Female College students, and on the opposite side were the State Normal College pupils, and many more in the congregation on the first floor, which presented a picter of beauty, grace and intelligence rarely seen in one auditorium.

The song service, led by Henry Spence, Esq., began at 7:15 Rev James Atkins, D D, chairman of the mission board, presided. The scripture lesson from St Matthew, xxviii., was read by Rev W M Bagby, after which the invocation was delivered by Rev R F Bumpass of the N C Conference.

Rev J E Gay, secretary of the board of missions, read the annual report which showed that the total assessments for missions for the year was: For foreign missions, $14,000, of which amount $11,147.05 has been paid; for domestic missions $8,000, of which amount $6,456 has been paid. Only one district has paid its assessment on missions in full—namely, Shelby. Greensboro and Salisbury districts were reported as having nearly paid out, and before the meeting adjourned a collection was taken up amounting to $108, which was placed to the credit of the Greensboro district, which amount wipes out the deficit on the missionary assessments of said district.

Dr Atkins expressed his regret that Bishop Morrison—who felt so much interest in missions, and had raised the missionary debt some years ago—could not be present and address the meeting.

Dr Atkins spoke briefly of the phenominal growth of Protestantism in the world and particularly in America He said that while our population had increased fourteen fold during the century, Protestantism has increased fifty-fold, to say nothing of the growth and development of the Catholic church. He referred to the persecution and murder of the missionaries and native Christians in China, and called special attention to the fact that none of the Chinese converts—so far as is known—has apostatized, or given up the faith of Jesus Christ to save themselves from suffering or death. He spoke interestingly of the great Ecumenical Conference held in New York this year, and said this remarkable gathering and the peace conference held shortly prior to that were fitting climaxes to the end of the century in which the gospel of the Prince of Peace has made such rapid strides.

Dr Atkins introduced Hon Charles W Tillett, of Charlotte, who began his brilliant and unique speech by saying he was "proud, scared and delighted," proud because he was on hand to take the place of a bishop, scared because there were so many preachers in front of him, and delighted at having the pleasure of addressing an audience containing so many pretty girls. Mr Tillett spoke of the penurious spirit of many church members, and expressed the opinion that the greatest sin of the age is covetousness, or too great love for the dollar. He urged the preachers to preach more against lying, swindling, neglecting to pay debts, and all forms of dishonesty. He thought dancing, card playing and theatre going sinful, but there were sins of greater magnitude which should be preached against, and for which church members should be disciplined.

A liberal collection was taken by Mr Tillett and Dr James Atkins, and appropriated for the Greensboro district mission assessment as before stated.

The meeting adjourned with benediction by Rev R F Bumpass.

FOURTH DAY'S SESSION.

Conference assembled promptly at 9 o'clock Saturday morning, Bishop H C Morrison conducting the opening exercises.

Secretary W L Sherrill read minutes of yesterday's session, which were found correct.

Rev R M Taylor, of the committee on conference relations, offered report No 2, recommending that Rev A G Gantt be granted a supernumerary relation, which was adopted.

The call of question 20 was again resumed and completed, the following ministers being called, characters passed and yearly reports submitted: R H Parker, J W Jones, J C Postell, R D Sherrill, J A Bowles, J H Brendle, J D Carpenter, R H Penland, Wilbur LeGette, J B Carpenter, H K Boyer, W P McGhee, R T N Stephenson, A J Burrus, W H Leith, J P Rodgers, W I Hughes, S W Brown, R F Bryant, S D Stamey, T B Johnson, H L Atkins, S M Davis, J J Eades, J A B Fry, R M Hoyle, R G Barrett, J S Nelson, L T Cordell, E G Pusey, J A Clarke, N R Richardson, C M Gentry, F W Bradley, J D Arnold, D P Tate, H M Blair, W F Womble, D H Comann, G H Detwiler, W M Robbins, J H West, S T Barber, R L Owenby, A E Wiley, T T Salyer, J W Clegg, Albert Sherrill, J E Woosley, J A Cook, M D Giles, T W Smith, T F Gibson, J M Downum, M A Smith, S P Douglas, W S Cherry, W L Dawson, C F Sherrill, P L Terrell, J T Stover, T A Boone, W L Sherrill, G W Ivey, J W Bowman, G W Callahan, J O Shelley, J J Brooks, C M Pickens, T J Rogers, W M Bering, J P Reynolds, G G Harley, W G Mallonee, J H Moore.

Under call of question 16 Rev J A Green was granted a location at his own request. M W White, Esq., was appointed a member of the committee on Sunday schools.

Bishop Morrison made an important ruling on division of parsonage property where circuits are divided.

Rev J Ed Thompson, presiding elder of the Statesville district, announced that the parsonage at Olin, Iredell county, was destroyed by fire yesterday, and that all the effects of the occupant's family, Rev P L Terrell, were lost. He asked for a collection for the unfortunate brother, and the members and visitors hardly waited for the statement to be finished before they crowded to the table on which the offerings were placed. In les than four minutes they piled up $100, and Mr Terrell was deeply touched at the practical expression of sympathy tendered him. He arose to express his thanks but his voice was so choked with emotion he could only say a few words.

Rev Egbert W Smith, D D, of the 1st Presbyterian Church, this city, was pleasantly introduced to the conference by Bishop Morrison.

At 10 o'clock the report of the board of education, which was made the special order several days ago, was presented by Rev G H Detwiler, secretary. After being discussed the same was adopted.

The committee on Bible Cause reported through Rev J H Brendle, chairman. Among other things it stated that only about $400 was raised within the bounds of the conference for the cause the past year.

At 11 o'clock, Bishop Morrison called up the class of seven young preachers who were received into full membership. They were: R C Craven, John P Davis, E K McLarty, J T Erwin, Jas W Campbell, Albert S Raper, and Seymour Taylor. They were asked the solemn questions of the Discipline, and the charge delivered to them by the bishop in an earnest and impressive manner. He urged them to take care of their voices, to be careful of their language, and above all things to keep out of debt. They were then received into conference membership by unanimous vote.

Rev H H Jordan, chairman of the committee on orphanage, made report recommending that a commission of three be appointed by the conference to confer with a similar commission of the North Carolina Conference as to co-operating with said Conference in the Raleigh Orphanage. The report was adopted.

On motion of Rev Frank Siler, the members of the conference were requested to take up a collection at Thanksgiving services for the Oxford Orphanage.

Bishop Morrison expressed the pleasure of the conference at having so many visitors present and especially the young ladies from the colleges.

A resolution was introduced and passed memorializing the Legislature to build an addition to the State Hospital of Morganton to take care of the large number of unfortunate patients who are unable to gain admission to the Institution at present on account of lack of room.

Question three was called: "Who are discontinued this year?" Answer, none.

The committees on temperance and books and periodicals made reports, which were adopted.

Gastonia was chosen as the place of next annual conference.

After announcements for preaching by members of the conference in nearly all the churches in the city tomorrow, conference adjourned with benediction by Father Helsabeck.

A very large congregation heard the excellent sermon of Rev. G. H. Detwiler at the conference room Saturday night. It was a discourse of great originality and thought and based on the text found in Isa. xxv., 9. He deprecated the materialistic tendency of the age and expressed the hope and belief that God's people would return to the old time faith in Jehovah; just as the Jews did after

(Continued on 13th page.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for December 2, 1900.

THE RICH YOUNG RULER.
Matt. 19: 16-26.

TIME.—Early A. D. 30.
PLACE.—In Galilee.
GOLDEN TEXT.—Children, how hard is it for them that trust in riches to enter into the kingdom of God.—Mark 10: 24.

Order of Events.

Following the cleansing of the ten lepers came the discourse on the coming of the kingdom recorded only by Luke (17: 20 37), who also appends in connection with that discourse the parables of the unjust judge (18: 1-8) and of the Pharisee and the publican (18: 9-14). At this point an interruption planned by His enemies to entrap Him led Jesus to discourse on divorce (Matt. 19: 13-15; Mark 10: 2 12), and the action of His disciples in rebuking the eagerness of some children who were present led to another discourse on the childlike spirit (Matt: 19: 13-15; Mark 10: 13 16; Luke 18: 15-17), close upon which came the episode of our present lesson—the rich young ruler. These incidents were all part of the journey toward Jerusalem, where in a short time Jesus was to die.

Verse 16 One came. Verse 20 tells us that he was young; Luke (18: 18) adds that he was a ruler or member of the Sanhedrin; and the three evangelists say that he was very rich. Mark contributes a detail of interest, that "he ran" and "kneeled" to Jesus. One wonders what impulse brought this "hopeful young gentleman," as Matthew Henry calls him, on such a quest to such a source. It is not necessary to discount his motives. He was a youth of refined and pure tastes; he aspired to moral and spiritual excellence and, perhaps, pre-eminence. Jesus was distinguished in the very line toward which the young man was drawn; if anyone could show him the way to such achievement, Jesus certainly could. Hence the appeal.

16. What good thing shall I do? Manifestly the young man's idea of excellence proceeded upon the accomplishment of specific duties; the harder the duty the greater the excellence. If he were to be helped at all it must be by way of correcting this conception of the spiritual life; he must be taught that it was not a question of doing so much as of being; that back of right action there must be right tempers and affections. Religion in the thought of Jesus was not the scrupulous round of observances, nor the patient accomplishment of arduous toils in fasting, prayer, and temple treading, but a temper of perfect love to God, holding Him supreme in the heart, and counting everything, even personal possessions, less than His favor. That I may have eternal life. Long life was regarded by the Jews as a signal mark of the favor of God; his ideal of bliss would be life, thus attended with God's favor, assured through ages upon ages.

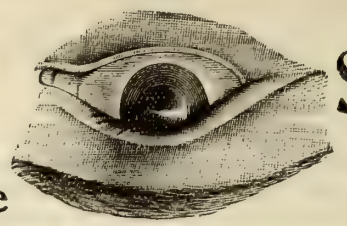
17. That which is good. In Mark and Luke we have a slightly different expression. In reply to the young man's, "Good Master," Jesus replies, "Why callest thou me good? None is good save one, even God" The general tenor of Scripture forbids our interpreting this either as a confession of sinfulness on the part of Jesus or as an acknowledgment of His inability to teach the way of goodness. It simply directs the inquirer's attention to the fact that the source of goodness is not in self-virtue, however highly developed, but in God; that even He, Jesus, is no exception to this, since His goodness is just the goodness of God working in Him (John 5: 19 30). And, then, to lay bare to the young man the radical defect of his idea of religion, Jesus applies the simplest and most obvious of tests. Keep the commandments. The commandments here referred to are (1) the Decalogue, the basis of the social law in Israel, and (2) the familiar law of brotherly kindness, which as a law was almost as old as Jewish national life, and in principle had obtained from the very beginning of all social life.

20. All these * * * have I kept. There was nothing immodest in such a claim. Paul could say of himself that, "as touching the righteousness which is in the law," he was "blameless" The Talmud frequently presents the idea that it was possible to keep the whole law. Indeed, Abraham, Moses, and Aaron were held to have done so; and it is recorded that Rabbi Chamina says to the angel of death, "Bring me the book of the law, and see whether there is anything written in it which I have not kept." Certainly our Lord saw nothing objectionable in the claim, for it is at this point that Mark records (10: 21), "And Jesus, looking upon him, loved him." What lack I yet? In the performance of prescribed duty there was no lack. He knew the letter of the law, and kept it. But what of the kind and loving thought of God—the highest good? What of that consecration of heart and life, not to the prescriptions of the law, but to the person and will of Him to whom that law should have brought him adoring love and reverence?

21. Sell, * * * give, * * * follow. The young man was wedded to his wealth. In that he followed the spirit and example of many other good men of his day. Wealth, like long life, was a mark of God's favor; he could, probably did, do much good with it, all of which, no doubt, confirmed him in his good opinion of himself. The test of his goodness was to come in the choice offered him between God and God's creature. He was not really seeking good, but some fiction of goodness which would ornament, even if it did not augment, his wealth. The test was fair; his failure to meet it could not be offset by a frowning brow and a heavy heart. That he was "sorrowful" was entirely to his discredit; it shows that he knew he was wrong while persisting in wrong.

23 26. It is hard. Hard, but not impossible. The figure of the camel and the needle's eye is proverbial for what is impossible; but that is hyperbole for a useful end. Mark's statement hits the genius of the difficulty: "How hard is it for them that trust in riches to enter the kingdom." For them it is impossible; but for rich men who hold wealth as a trust from God, who use it as He would approve, who make it minister to the promotion of the kingdom, who, in other words, make it a means of grace to themselves and the world, "adorning" thereby "the doctrine of God our Savior in all things," for them heaven is as easy of access as their own homes. From the standpoint of men living upon the ordinary plane of human motive and human ambition wealth is nothing but a snare; from the standpoint of God, where men move on the plane of love to God and man, and hold everything cheap in comparison with the doing of God's will, wealth may be a help, and no hindrance When one remembers Judas and his sorry and sordid fate, one cannot refrain from asking whether it may not have been on his account that our Lord laid so much emphasis upon the danger of wealth.

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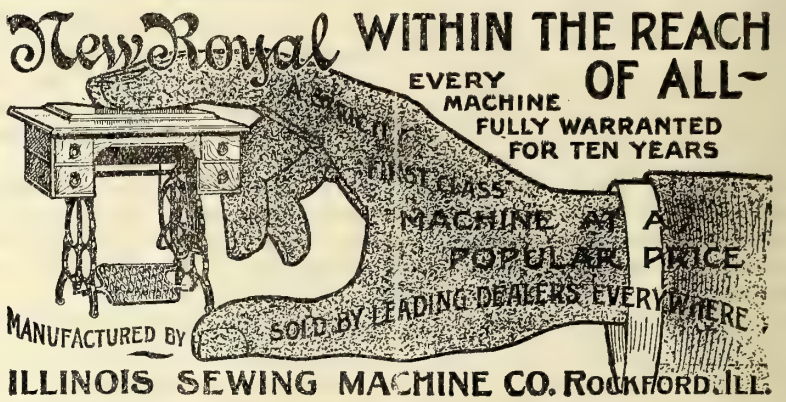
GREENSBORO, N. C., Nov. 11, 1899.

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THE EPWORTH LEAGUE.

Present-Day Summary of Success.

Chapter six of "Foreign Missions After a Century," a book in the present "preachers' course," and therefore available to many Leagues, gives a summary of present conditions of missionary activity. But full as that chapter is, the subject, the victories attained, is so inspiring that we are led for further study into chapters of such books as Mott's "Evangelization of the World in this Generation," "Missionary Expansion Since Reformation," by Graham; "A Hundred Years of Missions," by Leonard, to find records of the wonderful achievements through God's co operation with man in extending his kingdom.

EARLY CONDITIONS.—The great wave of missionary interest and activity that is even now still approaching its crest, began to rise at the threshold of the 19th century, in the closing years of the 18th. 1792 marks the outburst of a general missionary zeal and activity, which was one result of the widespread evangelistic work of the Wesleys. So a study of conditions at the beginning of the eighteenth century will give us a basis for a comparison with present conditions. Picture the present foreign field already opened now to Christian work as robbed of all that commerce, general literature, and development has brought to it, and you have a picture of what almost the whole world outside of Christendom was before eighteen hundred—a closed world—closed to all missionary effort and advanced civilization. Then began to be seen the results of God's co-operation with man, and the cumulative forces that resulted in the great thrusting out of the world's known borders and the expansion of Christendom.

OPEN DOORS.—God began to open the world to the missionary at the beginning of the nineteenth century. It is only forty years since Japan was opened to foreign missionaries, and now there are no restrictions to preaching the gospel throughout all the empire. A little over a generation ago, until 1860, China was closed to outsiders, save port cities. Now evangelists can proclaim Christ in every corner of the land When most of us were born the great interior regions of Africa were unexplored and unknown. To day they are the scene of political, commercial, and missionary activity of all great nations of Christendom. And so on throughout all the world the doors have swung open that we may enter with the gospel message and all that follows in its train

COLONIZATION.—When once entrance was gained, the era of colonization followed "The result of all this has been a marvelous extension of the English language throughout the world, and the establishment of a measure of political and civic order over vast regions of the earth when hitherto irresponsible power has held undisputed sway. Over one-third of the inhabitants of the unevangelized world are under the direct sway of Christian rulers."

FACILITIES.—Wherever the Anglo-Saxon goes, for whatever purpose, there go the results of his inventive genius, the facilities for the modern, intense, rapid, and practical life. "Railway lines have been extended over all Southern Asia; steamboats are found in all lakes and rivers in Central Africa, and railroads penetrate that continent in every direction; China has at last opened widely to railroad and steam navigation." When Christ gave the great command, the disciples could not have gone to all the world as we know it; a man might now go around the world five times within a year.

AGENCIES AND EVIDENCES OF SUCCESS.—Let us turn to note some of the successes of the cause. It is only a little over a century since the formation in 1792, under Carey's influence, of the Baptist Missionary Society, the first organized for the distinctively foreign missionary work. This was followed by the London Missionary Society in 1795, the Scottish Missionary Society in 1796, the American Board of Commissioners for Foreign Missionary work in 1810; until now almost every Church has its foreign mission board or society, and 249 of such Church societies are registered, while with auxiliary and independent societies we have 537 organizations that are directly or indirectly engaged in foreign missions. These contribute yearly $19,126,120 for foreign work (Statistics are quoted from Dennis's Centennial statistics) Whereas early in the century there were only about 100 foreign missionaries, now there are 15,460, including women and medical workers. They, a capable, devoted band of workers, are stationed in 26,247 principal or sub-stations, developing various and efficient methods for the extension of the kingdom of our God.

The work of the Woman's Foreign Missionary Society should be noticed by itself as a factor of success. There are 120 such separate societies in the world, contributing $2,500,000 of the funds raised, and supporting 2,250 of the foreign missionaries. Other organizations that have done effectual work are those of the young people, the Epworth Leagues, Christian Endeavor, and kindred societies: Young Men's Christian Association, Student Volunteer Movement, etc., which not only contribute money, but create missionary spirit and send their own members to the field.

NATIVE AGENCIES.—One element of the great success among these fields has been the rapid development of natives as workers. "No extensive field has been thoroughly evangelized but by its own sons." They have been the chief human factors in the work. At present the native Church has fully 1,300,000 communicants, and over 4,400,000 adherents who contribute $1,800,000 toward their own work. Among these labor 77,000 native evangelists, pastors, and teachers. There are over 1,000,000 children and young people in the mission schools and colleges, from whose ranks are to come the thousands of future pastors and teachers.

BIBLE SOCIETIES.—We should study as a separate element or factor of success the Bible Societies. The Word, indeed, "giveth light," and much darkness has been dispelled by the circulation of the Divine Word. There are now eighty separate Bible Societies and many auxiliaries, that altogether have issued over 280,000 000 Bibles or portions of the Scriptures The largest is the British and Foreign Bible Society; it alone issues annually 4,500 000 Bibles. "In 1800 the Bible existed in only 66 languages or dialects, or those of but one-fifth the population of the earth; now there are at least 2,000 languages or dialects spoken, and though in only 330 of these is there a translation of the Scriptures, yet the "conquering languages" of the world have the Scriptures in their own tongue.

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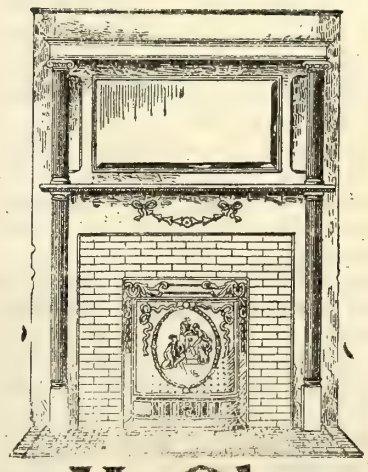
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CONFERENCE PROCEEDINGS---Continued.

Babylonian captivity and as Isaiah had predicted. He said God's ministers sometimes felt impatient at the way the people went, and were often deeply grieved at their lack of faith in God, but like Isaiah of old they could only continue to warn them and pray that God might open their eyes to full realization of his love for them, and of their responsibilities.

FIFTH DAY—SUNDAY.

The love feast Sunday morning was conducted by Revs R S Webb and M H Hoyle. Long before 9:30—the hour announced for the service—the congregation began to assemble. After the bread and water was distributed Rev Mr Webb related his experience and called on the brethren to speak out promptly and as briefly as possible so that all would have an opportunity to tell of the wonderful goodness of God to them who desired to do so. As one after another of the brethren spoke of their conflicts, trials and triumphs of life, and especially for the past year, nearly the entire congregation were moved to tears. The climax came when Fathers Ivey, Rush and Helsabeck gave their experiences, and a wonderful scene followed, several of the preachers shouted in old-fashioned camp meeting style; there were songs as well as shouts of rejoicing, and those who witnessed the manifestations of the Holy Spirit will never forget the remarkable occasion.

The love feast closed at 10:45 when the regular service began, conducted by Bishop H. C. Morrison, who announced as his text the sixth verse of the 126th Psalm He said his sermon would be more especially addressed to the young ministers present, but he hoped it would not be without profit to all the congregation. He referred to the great growth and development in Methodism along material lines for the past five or six years—such as educational institutions and missions, but while this is true the spiritual advance has not kept pace with the material,and for that reason he would call attention to the spiritual side of the work of the ministry, as the first object of a Methodist preacher is the saving of men, and when the church fails in this she fails absolutely. He spoke of the essentials of a revival, saying the first requisite is that the preacher shall come into a state of unrest. If the pastor is at rest, his church will be. What is needed today is enthusiasm and unrest such as John Knox felt when he cried unto God "Give me Scotland or I die." We are sent out not only to hold the ground conquered by our fathers, but to make new conquests. It was a sorry report any preacher makes at Conference when he says, "We have abont held our own." The ministers should and must have the spirit of aggression, and not be satisfied at standing still or conserving what is already in the church.

At the conclusion of the sermon the following class of deacons was ordained by Bishop Morrison, assisted by Revs M H Hoyle and F H Wood. They were: R C Craven, John P Davis, Jesse H Barnhardt, Joseph B Doughton, Plato T Durham, M M Ratchford.

AFTERNOON SERVICE.

In the afternoon at 3 o'clock Rev R M Hoyle delivered a sermon of great earnestness and power from text, St. John . 14. At the close of the sermon, the ng class of elders were ordained by p Morrison assisted by Revs W W Ba s, J J Renn, P J Carraway, R S Webb, R G Barrett and Solomon H Helsabeck: Revs Geo F Kirby, Geo J Owen, Walter Y Scales, Gilbert T Rowe, Chas A Wood, B F Fincher, A L Stanford.

A large and interesting communion service was held at night, the church was full in spite of the weather.

SIXTH DAY.

The Conference assembled Monday morning at 9 o'clock, Bishop Morrison in the chair. The service opened with the ordination of Rev O P Ader to deacon's orders. Revs J R Scroggs and W L Sherrill assisted in the ordination service. Secretary W L Sherrill read journal of Sunday's session which was found correct.

The joint Board of Finance reported, through Chairman J S Martin. Same was recommitted so as to allow appropriation to be made to Rev D Vance, whose health failed recently.

The Conference trustees reported and the Bishop was authorized to draw on L W Crawford, treasurer, for $206 30, which shall be turned over to the Joint Board of Finance for distribution to the Conference claimants. The Bishop expressed the hope that no paper would be introduced—as he understood was contemplated—bearing on the unfortunate Publishing House claim, which was acted upon by the Conference a year ago. The Sunday-school report was read by Rev W M Curtis and adopted. On motion the name of Rev J P Reynolds was referred to committee on Conference relations for the superannuated relation, and the said committee reported in a few minutes recommending such relation, which was adopted. Rev J R Scroggs made a statement in regard to the early history of Methodism in North Carolina, reciting many interesting facts, and closed by presenting a picture of Rocky River church, the oldest Methodist church in the State, planned by Bishop Asbury over one hundred years ago and the deed written by his hand. He said he would like for the conference to accept it and place in museum of Trinity College which was done. Prof. Plato T. Durham, of the institution, responded on behalf of Trinity College, and expressed the great pleasure it would give the faculty and trustees to have so valuable a picture.

Rev H F Chrietzberg, D D,of the committee on State Reformatory, submitted a report expressing hearty sympathy with the movement, but suggesting that a reform industrial school be established instead of a Reformatory. The report was adopted.

Mrs M J Branner, of the Home Mission Board, was introduced and spoke interestingly of the work of the board, and called special attention to the excellent institution in Transylvania county known as Brevard Epworth School.

The special committee on the conference organ submitted a report through Hon. S. P. Graves, whose speech urging the adoption of the same was one of the best made during the session of the conference. The report recommended action looking to the purchase on the part of the conference of a controlling interest in the stock of the NORTH CAROLINA CHRISTIAN ADVOCATE, which purchases for the conference a controlling interest in the paper.

Rev J C Troy announced that if his health continued to improve, or remained as good as at present, he would be glad to assist the brethren in meetings the coming year; and the Bishop expressed the hope that the brethren would send for him, and spoke of Mr. Troy's ability as a preacher, especially his talent for reaching young people.

Rev C F Sherrill of the committee on Epworth Leagues submitted report which is essentially the same as that made on the night of the anniversary. The report was adopted.

Local preachers 180; 1067 infants baptized; 1477 adults baptized; 91 Epworth Leagues with 3,529 members; 711 Sunday-schools with 4913 teachers and 48,329 scholars.

Amount assessed for superannuated preachers, their widows and orphans, $5,000, paid $3,986 82

Amount contributed for Foreign Missions, $12,889 20; Domestic Missions $6,256 96; Church Extension, $2,531.33; Bible Society, $395 63; Presiding Elders, $11,635 79; Preachers in charge,$85,932.87; Bishop, $1,498 63.

Number of Societies, 823; number of churches, 725; value of churches $891,245.00; number of charges 184; number of parsonages 130; value of parsonages, $156 763; indebtedness on parsonages, $11,880 09; value of Educational Institutions $390 43; endowments of same $331,750

Rev Dr Crawford offered a resolution that the report of the commission which met with the commission of the N. C Conference. and submitted a year ago at conference, be published in this year's conference minutes Adopted.

Dr. Crawford offered a resolution that there shall not be held more than one district conference at the same time within the bounds of the conference, which passed by a unanimous vote. Rev J T Stover offered a resolution that the committee on memoirs shall in the future bring in reports on the death of ministers wives as well as the members of the conference. It passed.

The checks to the conference claimants were distributed in open conference Conference adjourned at 12 m. with benediction by Rev F H Wood, D. D.

AFTERNOON SESSION.

Conference reassembled Monday afternoon at 3 o'clock with Rev Jas Atkins, D D, in the chair. Rev G W Ivey conducted the devotional exercises. The minutes of morning session were read and approved.

Rev R S Howie submitted report on church property which was adopted.

The name of Rev P L Groome was referred to the committee on conference relations for the supernumerary relation, and committee reported recommending the same, which was adopted.

The report of the Board of Missions was read by Rev J E Gay, and discussed by Dr Jas Atkins and others and adopted.

Mrs. Lucy Robertson was introduced to the conference and made an interesting talk on the work of the Home Mission Society. An excellent address was also made by C H Ireland, Esq., on the same subject.

Rev R H Willis, of the Committee on Sabbath Observance, offered report which was adopted.

Dr Atkins vacated the chair for Dr Jas H Weaver and a short meeting of the Conference brotherhood was held after which the conference adjourned.

NIGHT SESSION

Conference reassembled at 7:30, Bishop Morrison in the chair. Rev T A Boone offered prayer. After completion of routine business the Bishop made remarks appropriate to the occasion and then read out the appointments.

Members of the Joint Board of Finance.

Asheville District: G W Crutchfield, W A Nichols.

Charlotte District: Frank Siler, I I Horton.

Franklin District: Ira Erwin, J B Patterson.

Greensboro District: John R Brooks, J A Odell.

Morganton District: T E Wagg, Chas C Weaver.

Mount Airy District: J P Rodgers, Porter Graves.

Winston District: W H Willis, G W Martin.

Salisbury District: Thos W Smith, I B Coltrane.

Shelby District: J E Woosley, J Martin.

Waynesville District: W M Boring, James Butterick.

Statesville District: J J Brooks, M I Courtney.

APPOINTMENTS.

ASHEVILLE DISTRICT—R H Parker, P. E.

Asheville, Central—J H Weaver.
" N Asheville—E K McLarty
" Haywood St—E L Bain.
" Bethel—C C Thompson.
Swannanoa circuit—G W Crutchfield
Weaverville circuit—R M Taylor.
Saluda circuit—J D Gibson.
Cane Creek circuit—W S Cherry.
Hendersonville station—W M Curtis.
Old Fort circuit—M D Giles.
Burnsville circuit—J W Moore.

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GREENSBORO, N. C , January 23, 1900

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By J. A. Odell, President.

11 7-tf [Signed]

Bald Creek circuit—J W Bradley.
Hot Springs circuit—J B Craven.
Marshall circuit—L H Triplett.
Ivey circuit—A W Jacobs.
President Weaverville college—G F Kirby.
Principal Bald Creek High School—L B Abernethy.
Sunday-School Editor—Jas Atkins.

CHARLOTTE DISTRICT—J C Rowe, P E.
Charlotte, Tryon St—H F Chreitzberg.
" Trinity—F Siler.
" Brevard St—Parker Holmes
" Calvary—D N Litaker.
" Hoskins—T A Sikes.
" Dilworth—R G Tuttle.
" Epworth and Soversville—O P Ader.
Ansonville circuit—J H Brendle.
Clear Creek circuit—supplied by B F Fincher.
Derita circuit—W L Nicholson.
Lilesville circuit—S S Gasque.
Matthews station—J J Edes.
Monroe station—W M Bagby.
Monroe circuit—A R Surratt.
Pineville circuit—H C Sprinkle.
Polkton circuit—W V Honeycutt.
Weddington circuit—D F Carver.
Wadesboro station—F H Wood.
Waxhaw circuit—M T Steele.
Morven circuit—L E Stacy.
Principal of Union Institute—A A Crater.

FRANKLIN DISTRICT—J A Cook, P E.
Franklin station—Ira Erwin.
Franklin circuit—R S Howie.
Macon circuit—J H Moore.
Webster circuit—J S Reagan.
Bryson City and Dillsboro station—T P Bonner.
Whittier circuit and Cherokee Mission—E Myers.
Bushnell mission—supplied by A P Foster.
Robbinsville mission—supplied by Z V Cordell.
Andrews circuit—J W Campbell.
Murphy station—R L Owenby.
Hiwassie Mission—J A J Farrington.
Hayesville circuit—E N Crowder.
Aquane mission—supplied by C E Seadman.
Glenville mission—supplied by J J Edwards.

GREENSBORO DISTRICT—J R Scroggs, P E.
Greensboro, W Market St—S B Turrentine.
Greensboro, Centenary—H K Boyer.
" Proximity—J W Strider.
" Spring Garden—L W Crawford.
Greensboro circuit—R S Webb.
Reidsville station—J R Brooks.
Ware's Chapel—supplied by J F Butt.
Wentworth circuit—E J Poe.
Ruffin circuit—C A Wood.
Pleasant Garden circuit—W LeGette, P L Groome, sup.
Ramseur circuit—T S Ellington.
Liberty circuit—Everett Eaves.
Randleman station—J B Tabor.
Naomi station—S D Stamey.
Asheboro station—A W Plyler.
Uwharrie circuit—W S Hales.
Jackson Hill circuit—J P Davis.
Randolph circuit—J M Price.
High Point station—J E Gray, G H Crowell.
Asheboro circuit—supplied by J F Allred.
West Randolph circuit—J P Lanning.
Conference Missionary Secretary—W L Grissom.
Professor G F College—T A Smoot.
Editor N C ADVOCATE—L W Crawford.

MORGANTON DISTRICT—C G Little, P E.
Morganton station—T E Wagg.
Morganton circuit—J W Jones.
Table Rock circuit—A E Wiley.
Marion station—R D Sherrill.
Henrietta and Caroleen station—H H Jordan.
McDowell circuit—C H Caviness.
Rutherfordton circuit—J E Abernethy.
Broad River circuit—G J Owen.
Green River circuit—T F Gibson.
Bakersville circuit—J D Carpenter.
Elk Park circuit—L E Peeler.
Estatoe circuit—supplied by R H Penland.
Connelly Springs circuit—J A Clark
Silver Creek circuit—supplied by J H Bennett.
Forest City and Thermal station—J B Carpenter.
East Rutherford circuit—L L Smith.

MT. AIRY DISTRICT—J J Renn, P E
Mt Airy station—Z Paris
Mt Airy circuit—V L Marsh.
Pilot Mountain circuit—supplied by A L Coburn.
Stokes circuit—W L Dawson.
East Bend circuit—A J Burrus.
Elkin station—W H Leith.
Wilkesboro circuit—J P Rodgers.
N Wilkesboro circuit—L P Bogle.
Rockford circuit—Seymour Taylor.
Sparta circuit—supplied by A H Gentry.
Laurel Springs circuit—W B Scarboro.
Healing Springs circuit—supplied by C K Pool.
Jefferson circuit—W M Robbins
Watauga circuit—A S Raper.
Boone circuit—A L Stanford.
Creston circuit—T B Johnson.
Jonesville circuit—J D Baie.

SALISBURY DISTRICT—W W Bays, P E.
Salisbury, First church—H L Atkins.
" Main St—A H Whisner.
" East Salisbury—R G Barrett.
Spencer station—R C Craven.
Salisbury circuit—B F Carpenter.
Concord, Central—J A B Fry.
" Forest Hill—J N Huggins.
" Epworth—J H Barnhardt.
" circuit—T W Smith.
Mt Pleasant circuit—L T Cordell.
China Grove circuit—E G Pusey.
Norwood circuit—J O Shelly.
Albemarle station—G T Rowe.
Albemarle circuit—C M Gentry.
Gold Hill circuit—J S Nelson.
Lexington station and W Lexington mission—J D Arnold.
Linwood circuit and E Lexington mission—D P Tate.
Salem circuit—W Y Scales.

SHELBY DISTRICT—W R Ware, P E.
Shelby station—H M Blair.
Shelby circuit—W F Womble.
King's Mountain station—G D Herman.
Gastonia, Main St—G H Detwiler.
" West End and Ozark—J A Baldwin.
McAdensville station—R W Courtney.
Stanley Creek circuit—J H West.
Lowell circuit—S T Barber.
Mountain Island station—J H Bradley.
Lincolnton circuit—T T Salyer.
Lowesville circuit—J J Gray.
Cherryville circuit—J W Clegg.
South Fork circuit—Albert Sherrill.
Belwood circuit—J E Woosley.
Polkville circuit—R M Hoyle.
Rock Springs circuit—B A York.
Bessemer City circuit—J T Erwin.
North Cleveland circuit—W H L McLaurin.
El Bethel circuit—F W Bradley.
Professor Trinity College—P T Durham.

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Statesville station—M A Smith, Jas. Wilson, Sup.
Maiden circuit—J W Ingle.
Turnersburg circuit—W F Elliott.
Iredell circuit—P L Terrell.
Caldwell circuit—J T Stover.
Lenoir circuit—G W Ivey.
Mooresville station—W P McGhee.
Woodleaf circuit—J J Brooks.
Mt. Zion station—C W Campbell.
Mooresville circuit—J F Triplett.
Granite Falls station—G W Callahan.
Troutman circuit—J J Havener.
Stony Point circuit—R T N Stephenson.
Catawba circuit—J W Bowman.
Hickory station—T A Boone.
West End—S P Douglas.
Alexander circuit—J C Postell.
Statesville circuit—R B Shelton.
Newton circuit—C F Sherrill.
Lenoir station—N R Richardson.
Pres. Davenport Female College—C W Pickens.

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Waynesville station—T J Rodgers.
Haywood circuit—To be supplied.
West Haywood—T F Glenn.
Canton circuit—J F England.
Clyde circuit—J D Rankin.
Sulphur Springs ct.—W G Malonee.
Leicester circuit—W M Boring.
Mills River circuit—J A Sronce.
French Broad—J M Rowland.
Brevard station—G G Harley.
Transylvania circuit—J C Keever.
Spring Creek circuit—C P Goode.

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Winston, Centenary—T F Marr.
Winston, Burkhead—H Turner.
Winston, Grace—W H Willis.
Winston, Southside—To be supplied.
Winston circuit—J C Mock.
Forsythe circuit—R F Bryant.
Kernersville circuit—D H Comann.
Madison circuit—J A Bowles.
Danbury circuit—W H Perry.
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Thomasville station—L A Falls

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QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT--1st Round in part.

J. J. Renn, P. E., Mount Airy. N. C.

Jefferson circuit at Jefferson	Dec	8 9
Boone circuit at Hopewell	"	11
Watauga circuit at Smith's Chapel	"	13
Creston circuit at Mill Creek	"	15 16
Healing Springs ct at Helton	"	18
Laurel Springs circuit at Mt Zion	"	20
Sparta circuit at Sparta	"	22 23
Mount Airy Station	"	30 31

WAYNESVILLE DIST.--1st Round

F. L. TOWNSEND, P. E., Canton, N. C

French Broad circuit, River View	Dec	8 9
Clyde circuit, Clyde	"	15 16
West Haywood circuit, Shady Grove	"	22 23
Mills River circuit, Mills River	"	29 30
Leicester circuit, Western Chapel	Jan	5 6
Spring Creek circuit, Balm Grove	"	12 13
Transylvania ct., Greenwood	"	19 20
Brevard station, Brevard	"	19 20
Haywood circuit, Crabtree	"	26 27
Sulphur Springs ct Pleasant Hill	Feb.	2 3
Canton circuit Bethel	"	9 10
Waynesville station	"	16 17

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EDITOR OF THE CHRIRTIAN ADVOCATE: There is no use disguising the fact that Cancer is the result of a most virulent, deadly poison in the blood. It is also steadily on the increase. The knife or plasters never permanently cure, because you can't cut the poisoned blood out. Botanic Blood Balm (B. B. B.) has permanently cured hundreds of cases of cancers, eating, bleeding sores, swellings, scrofula, after doctors, surgeons, hospitals and patent medicines had failed.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

"Can you tell me something about the growth of Pecans, Almonds, English and Japan Walnuts? Will they grow successfully in this state? I am told by an agent of a state nursery that they will all succeed here." The inquiry comes from the Eastern part of the state, and all the trees named will flourish there. We do not take much stock in the fever that has prevailed for some years in this state and elsewhere in the South in regard to the great profit in Pecan culture The money we believe will be mainly made by those now selling the trees to planters. Pecans are used almost entirely as a table nut, and the demand for them is already pretty well supplied from the Southwestern states. The tree being one of the great family of hickories, is perfectly hardy and will bear well here, but it takes about 15 years for them to come well into bearing. A few trees for home use will be of value, but we would not plant any of these things with a view to commercial profit. The Almond is near akin to the peach, and while the trees will grow well here, they are more inclined to be injured in the blossoms in the spring than the peach, as they bloom earlier, and for this reason seldom make a crop. English walnuts do well in this state, and in my opinion would be far more likely to be profitable than the Pecan. But they too require a long time to get into bearing well. We have had fine samples sent us from Mecklenburg county. The Japan walnut is much smaller than the English walnut, but is a good nut. It comes into bearing in four years from the seed. We have trees at the College bearing well, which are seven years old from the imported nuts, and have been making walnuts for three years. You should, by all means, have some for home use. The most promising nut in my opinion is the Japan chestnut. This tree too, will bear in four years from the seed, and you can see the largest tree in the state at Mr. Warren's nursery in Greenville, Pitt Co. The chestnuts are very large and ripen in September, and make great crops. They are not so sweet raw as our native chestnut, but are good boiled or roasted. We have seen them full of immense chestnuts in the nursery rows at Lindley's nursery near Greensboro.

From Catawba Co: "I enclose some twigs covered with something which appears to be a scale Is it a scale? If so, what kind?" The twigs are very badly infested with the Mytilaspes Pomorum, or Oyster shell scale or bark louse, one of the scale insects which is ravaging the apple trees of western North Carolina. While it does not kill them as rapidly as the San Jose scale does, it will nevertheless kill the trees if not checked. It is all over the western part of the state, and is harder to kill than even the San Jose, for the insect is covered with such a hard scale that it resists spraying in its mature state. The only time when spraying will do much good is in the early spring, when the young ones are coming out. Spraying then with a solution of whale oil soap will destroy the young ones. But the best thing we have ever tried for scales of any kind is whitewash. If I had trees infested as yours are I would shorten back all the limbs, and burn the brush and then would give the whole tree a thick coat of whitewash. On the limbs too small to apply with a brush spray it on with a spraying pump so as to cover every part with the whitewash, and this will smother the scales. If the farmers in the western part of this state do not go vigorously at work to destroy this scale their orchards are doomed. We saw trees at Old Forest some years ago which we advised the owner to cut down and burn as they were so far gone, and he had trees all around that were getting infested. There is far more danger to the apple trees in the western part of the state from this insect than from any other.

From Person Co.: "Please give the analysis of the following mixture: Two-thirds phosphate 15 per cent., one third Kainit 12 per cent., one fifth bone meal 21 per cent. phosphoric acid, 4 per cent. ammonia, and one third good wood ashes. I want it for wheat." No one can tell without a chemical analysis what this mixture would be; for we do not know the composition of the ashes, and these vary greatly. Then too the nature of the other things would be changed by the mixing of the ashes. The soluble phosphoric acid in the phosphate would probably be reverted by the lime in the ashes to a less soluble form, and the 4 per cent of ammonia in the raw bone would probably be sent off into the air and lost. We cannot too often tell our farmers that it is not a good practice to mix ashes with fertilizers and manures If you have good hard wood ashes spread them liberally on the soil by themselves. Then too you have acid phosphate and bone meal, both of which are valuable mainly for the percentage of phosphoric acid they contain. The acid in the phosphate is largely soluble, while in the bone it is all insoluble, though it will doubtless become finally available in the soil. Then you use Kainit as a source for potash, which is the most costly form you can get it in at your distance from the seaboard. Kainit has but 12 per cent. of potash, and you have to freight 88 pounds of worthless salt for every 12 pounds of potash you get. If you bought muriate of potash you would get 50 pounds of potash in every 100 pounds, and the actual potash would cost you less since one fourth as much of the muriate would give you what the kainit does and in a better shape. If you were buying for tobacco then you should get the high grade sulphate of potash, but never the kainit nor the muriate. In using commercial fertilizers it is always best to use them alone and then you know just what you are applying. Then if you have any manure or ashes or rich woods earth apply them alone and liberally, for it will not pay to mix and turn things with such a low manurial value. Get all the manurial matters of the farm spread on the land as soon as possible after they accumulate, and do not imagine that by piling and turning a lot of stuff you are adding any value to it, but you are simply wasting labor that might be better applied. Manure of any kind is not a thing to hoard, but it should be gotten as fast as made where some plant is calling for it.

From Macon Co.: "I have just finished sowing a sandy piece of river bottom in wheat. Would it be advisable to roll it after the drill? How late can Hairy Vetch be sown on bottom land, and how to prepare the stubble that has had a crop of weeds and crab grass mown off? Please answer in the N. C. CHRISTIAN ADVOCATE." On land of that character we would certainly roll after the drill, as the soil needs more compacting, and will be less liable to heave. How late the Vetch can be sown we are hardly able to say. Ours was sown the last week in October this year, and looks well now. This vetch is still in the experimental stage and we have not yet learned all about it. In your mountain section we would not sow later than the middle of October, with our present knowledge of the plant But only experiment can determine this in any locality. We would plow the land, sow the seed and harrow it in. That is the way we did on a pea stubble. The compost peddlers seem to be peculiarly active this season, and are doubtless humbugging the farmers who do not read. We showed up one of these some months ago who was operating on the farmers of Caldwell and other counties. This station issued a bulletin of warning against these fellows several years ago, and now it seems necessary to issue another. Bulletin No. 173 has just been issued by the Chemists of the Station, and can be had on application to the director, Dr. Geo. T. Winston, West Raleigh, N. C. In this bulletin is published the formula for what is called: "Home Fertilizer," the recipe for which is being sold for $5 by "John Green, Agent, from Sullivan Co., Tenn.". As is usual with all these humbugs it is a mixture of chemicals with earth, lime, ashes, and salt. The Bulletin notes that some of the chemicals named are not used for fertilizing purposes, such as muriate of ammonia, and copperas or sulphate of iron, and while nitrate of soda is valuable, the amount in the mixture would be equal to about three dead cats per acre. Caustic potash is also advised, and is never used as a fertilizer as it is too caustic and would drive off ammonia. Lime and ashes, we may add, will do the same thing in a mixture. Then the salt advised in the mixture is of no manner of use, as salt is not a plant food. Then besides these things, nearly half the mixture is to be rich earth and then stable manure and ashes, all of which as we have, time and again said, will be better applied alone than mixed. Then there is another called "The process of compounding the Farmers' Compound Fertilizer," a method for manipulating the manure in the stables. This process is said to be copyrighted by a man in Winston, but a letter to the Librarian of Congress brought the answer that their index shows no such copyright to this party. The whole process in fact involves a waste of labor and manure. We cannot too often impress upon the farmers of the state the fact that manure made on the farm is not a thing to hoard and turn and pile, for it will be all the time losing value. Get the manure as rapidly as possible out on the land where there are plants growing or to grow. The soil will absorb and hold on to it better than anything else. The Bulletin discusses these two humbugs completely and we advise every farmer to send for it and study it. When any compost peddler offers you a secret compound for sale, report him at once to this Station, and send us any circulars that he may issue. The station is for the protection of the farmer, and we will do so if they will let us. The station officers are always ready to give, free of cost, practical formulas for fertilizers for different crops, and any effort you can make to get returns out of the humbug recipes sold will result in loss. The men who are selling these recipes do not know the nature of the mixtures they advise.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

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MARRIAGES.

HALE — HINSHAW. — At the residence of the bride's parents, Aug. 26, 1900, by Rev. J. B. Tabor, Mr. Milton Hale and Miss Mattie Hinshaw.

LAMB—FIELDS.—At the home of the bride, Nov. 14, 1900, by Rev. J. B. Tabor, Mr. J. A Lamb and Miss Alice Fields.

VANDERFORD — RUTH. — By the same, Nov. 15, 1900, at the home of the bride's brother, Mr. Allen Vanderford and Miss Sarah A. Ruth.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

SHUFORD.—Professor James Monroe Shuford was born in Lincoln county, N. C, on the 7th day of July, 1831. Departed this life at six o'clock a. m. on Oct. 4th, 1900, being at the time of his death 69 yrs. 2 months, 27 days of age. He was married to Miss Elizabeth Bobb, of Ky., on Nov. 17th, 1857, who with six children, one daughter and five sons, survive to mourn his loss. Prof. Shuford graduated at Olin College, N. C., and then took a finishing course at Trinity, N. C.

He first chose the profession of law, but later changed his mind and chose the profession of teaching. In this very useful and worthy profession he spent his life, teaching at various points in the State of his birth. He was teaching at the time he was taken sick near his home at Fairview, Buncombe county. He was a member of the Methodist church and had served the church as Sunday-school Superintendent and church conference secretary. He was a man possessed of some noble traits of character. He was a good scholar, a very social conversationalist. The tie that bound him to his family was beautiful, being a very kind father and an affectionate husband, a good neighbor. We believe he died in the Christian's faith. He expressed himself in quite an unexcitable way of being ready to go. The writer, with a large concourse of friends, attended his funeral service at Sharon Methodist Church, and then laid his body to rest to await the resurrection.

Servant of God well done;
Thy glorious warfare's past
The battle's fought, the race is run,
And thou art crowned at last.

May God bless and keep the bereaved wife and children, and may they all meet in the realms of bliss, is the prayer of their pastor, R. B. SHELTON.

Resolutions of Respect.

The committee appointed by the Bethlehem Christian Sunday-school to prepare a tribute of respect to the memory of Miss Ida Lewis offers the following resolutions:

Whereas, Our heavenly Father in his wisdom has seen fit to remove from our midst our dear sister, Ida Lewis; therefore, be it

Resolved. That while we are sorely afflicted we bow submissively to the will of Him who doeth all things best.

Resolved That in this dispensation of Providence our Sunday-school has lost a faithful member, an efficient organist, and who was ready and prompt to discharge any duty that devolved upon her.

Resolved. That we extend to her dear family our deepest sympathy and assure them of our sincere prayers that God will comfort them in their great trouble.

Resolved That a copy of these resolutions be sent to the family of our deceased sister, and a copy to the North Carolina Christian Advocate and the Christian Sun for publication, and also that they be placed upon the records of our Sunday-school.

Miss Georgia Dickey,
Mr. H C. Simpson,
Miss Vera Pritchette,
Committee.

Our Job Office Department.

We have frequent inquiries from our preachers and others about doing job printing. Heretofore we have not been prepared to fill such orders. But being desirous of furnishing the best printing service for our preachers and others, we have arranged with a first class job office to have all printing done, promptly, and in the best style at the lowest possible rates for good work.

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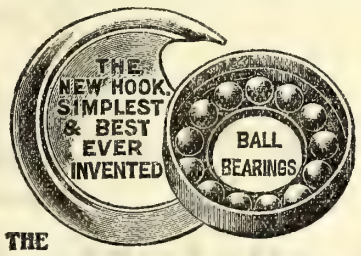
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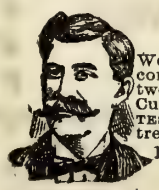
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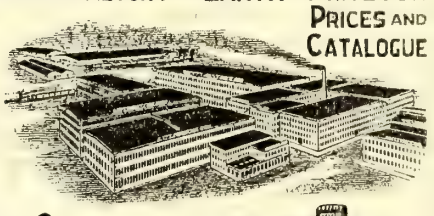
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june 20 8m.

NEWS OF THE WEEK.

Wednesday, Nov. 21.—Kruger did not reach Marseilles yesterday, as expected ——Farmers of Wake county are sowing a larger wheat acreage——Three persons are killed by runaway cars in a mine in Alabama——There is to be a general consolidation of telephone companies of the Bell system——The house ways and means sub-committee has nearly completed the draft of the amended tax bill——Ambassador Choate has made complaint to the British government as to the Filipino junta at Hong Kong——The big steamship Oceanic reaches New York after a stormy passage. She narrowly escaped a collision at sea——A Washington negro, who sues a theatre manager for $10,000 damages for ejecting him secures a verdict for one cent——Reports so far received from the tornado-swept district of northern Mississippi and southeast Tennessee shows sixty-four persons killed and fifty-one injured——On Tuesday night two old ladies who lived five miles from Charlotte, N. C., were murdered and their bodies burned in an outhouse attached to their dwelling. The latter had been ransacked for money they were supposed to have.

Thursday, Nov. 22.—Several skirmishes with Filipinos are reported——Another cotton factory is to be built at Charlotte ——Later reports slightly increase the death role in the Tennessee storm——The Southern railway purchases the Louisville, Evansville and St. Louis railway—— The new revenue bill will be presented to the full ways and means committee December 1st——The last of the three indictments against Rev. Dr. Henry M. Wharton has been quashed ——The damage by Wednesday's storm at Colorado Springs, is estimated at $200,000. No lives were lost—— The penitentiary farms this year will produce 1,500 bales of cotton, besides good crops of corn and peanuts——Plans have been perfected for erecting at various southern points plants for manufacturing paper from cotton seed hulls——It looks as if America, Russia and France will not agree to the English German idea for the settlement of Chinese affairs——Trinity college, the new Catholic institution at Washington for higher education of women, is dedicated by Cardinal Gibbons.

Friday, Nov. 23—There are rumors that Aguinaldo is dead——The czar's condition is still reported as satisfactory ——South Carolina's population increased 16 4 per cent in the last decade ——There is great interest in the Gattis-Kilgo suit, now being tried at Oxford ——A cut of one cent a pound in roasted coffee and fifteen points on sugar has been made——All job printers in Birmingham, Ala., strike Newspapers are given until Monday to accept the demands——The tobacco trust orders all dealers in Iowa to immediately ship all their stock of cigarettes out of the state ——The Carter habeas corpus case was argued at Leavenworth yesterday. The judge will announce his decision in about a month——The house committee on military affairs is called to meet next Thursday to begin work on the outlines of the new army bill——The annual report of the board of ordnance and fortifications urges the increase of the artillery branch of the service on account of our increased coast defenses—— Many people at Clinton suffered by fakirs and pickpockets while Rhoda Royal's circus was here. A farmer who lost his boy yesterday accuses the circus people of kidnapping him.

Saturday, Nov. 24—Yale defeated Harvard at foot ball; score 28 to 0 —— The U. S. battleship Kentucky is expected to arrive at Smyrna Monday or Tuesday next——There is talk in Venezuela of the transfer of the island of Curacoa to Germany——The war revenue tax bill abolishes taxes on express receipts, telegrams and bank checks—— The city of Paris gave hearty welcome to Mr. Kruger——Steamer St. Olaf wrecked on the St. Lawrence river; all the crew and seven passengers lost—— President McKinley made his first public utterance since the election at a banquet in Philadelphia last evening—— U. S. monitor Nevada launched at Bath, Me.——Rumored in London late last night that the Czar of Russia was dead ——Virginia University defeated N. C. University by a score of 17 to 0—— Fast mail train on the Plant system collided with a freight at Green Pond, S. C.; Engineer Jones was killed.

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Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., DECEMBER 5, 1900. VOL. XLV., NO. 49.

College Message

THE ITINERANCY.

When the itinerant wheel has made
  Its yearly revolution,
Not like the earth, it stops awhile,
  Then starts with resolution,
It stops awhile to be repaired,
To have the preaching business aired,
Plans for another year prepared.
  A normal evolution.

The preachers all get off a week,
  Waiting its lubrication.
They hear each other pray and speak,
  And have a fine vacation.
It's short. They just step off, and then
It's "All aboard!" and on again,
The wheel revolves to take to men
  Hope, faith and consolation.

Well, here we are! In a new place
  Almost before we know it,
No time to find it on the map—
  (Perhaps no map would show it),
But he who gave the Lord his case
Has found his most appropriate place
For work of cultivating grace,
  To plant and often hoe it.

Some say the wheel has ropes and wires
  And up-to-date appliance
Behind the scenes; that he gets left
  Who has not self reliance.
And if of such you should inquire,
They say no preacher can go higher
Unless he pulls a little wire
  And uses modern science.

But many preachers still believe
  God's grace can be relied on;
It's greater than all man-made plans,
  And all schemes men have tied on.
Still unto him they make request,
And in this confort safely rest,
"No man can know what place is best;
  God holds this wheel they ride on."

—Elizabeth H. Fenn.

AFTER Conference—what? The question deeply concerns every reader, be that reader man or woman, preacher or layman.

For several weeks beforehand the thought and energy of both pastor and people are concentrated on winding up the year's work and making as good reports as possible at Conference. Then for the space of a week no preacher has a pastorate, and every church is shepherdless. Now every pastor has his own flock and no flock is without a shepherd. In a certain sense every preacher goes to a new charge and every charge receives a new preacher, inasmuch as every preacher has received a new commission, a fresh anointing for service, and every charge has received a man newly sent of God to minister to its spiritual needs. Seldom has a Conference session been so blessed with a "realizing sense" of God's presence; seldom has a deeper spirituality pervaded the entire body; seldom have we seen men and women more deeply moved by the Holy Ghost nor heard more shouts of praise and glory to God; seldom has there been a more quickening, inspiring message than that delivered by the presiding bishop, and, as the result of all this, seldom has a Conference year begun more aupiciously. We honestly believe that each minister has gone to his field fully purposed in heart to do the very best year's work of his life, humbly trusting in the Holy Spirit for guidance and help, and confidently expecting to reap harvests rich and full. And now if every church member could only catch some of the same purpose and spirit! To each one we would say, receive your pastor as God sent. Give him all possible substantial encouragement. Never whisper the slightest word of disparagement, but talk him up, never down, Love him and tell him so. Let him do you good and tell him that he does. Help him to win the souls he is bent on winning. Respond to every call he makes, push forward every enterprise he projects. Pray more, work more, give more. With such mutual helpfulness and co-operation, what shall hinder an onward advance movement throughout the Western North Carolina Conference that shall bring the largest prosperity to Zion and the highest glory to the Head of the Church! So may it be.

PERHAPS nothing adds more variety and interest to Conference proceedings than the presence of visitors. It was a matter of regret that all our connectional men could not be with us. Dr. James Atkins, Sunday-school editor and secretary, was at home and his talks and addresses on different occasions measured up to the high standard of excellence he always maintains Dr. Hammond, educational secretary, grows upon us His strong, intellectual, kindly face wins friends at once, and his masterful address and sermon made a deap impression. Dr Lambuth, missionary secretary, gave us but a day, and his brief, but highly interesting talk made us long for his presence on the night of the Missionary Anniversary, when such a grand opportunity was presented to arouse the missionary conscience of the vast audience that thronged the spacious auditorium, Sunday school room and galleries. Rev. P. L. Cobb is always a most welcome visitor. Young, finely equipped and full of enthusiasm, he has a bright future before him. Mr. J. W. Spence ably represented the Publishing House business and contributed frequently to the service of song. While the presence of our beloved Dr Wilbur Tillett was greatly missed, the admirable address of Prof. Brown, of the Vanderbilt, was no less appreciated and enjoyed. The thrilling speech of Dr. Bradford, an eye witness of the Galveston tragedy, stirred the deepest sympathy and we hope there will be a still more liberal response to his urgent call for help to rebuild the churches wrecked and injured in that appalling disaster. Woman's work in the Home Mission department had an able advocate in Mrs. J. Branner, of Waynesville, as did also the foreign department in Mrs L. H Robertson, of Greensboro. Both these elect ladies, presidents of the Conference Societies, in a modest, but clear and effective manner, presented the leading features of their respective work, and besought the co-operation of the pastors in extending it. We would put all possible emphasis on the Apostolic charge, "Help those women who labored with me in the Gospel"

A most pleasing and profitable feature of the Conference was the speeches made by two prominent laymen. The practical, heart-felt talk of Mr. Charles Ireland, a Greensboro merchant, was worthy a larger audience than an afternoon session afforded, while that of Mr. Charles Tillett, a Charlotte lawyer, will long be remembered for its wit, wisdom, practicality and pungency. The pulpit can well afford to view itself from the standpoint of the pew, when the picture is drawn by such loyal, whole souled Methodists as Mr. Ireland and Mr. Tillett.

THE general interest of a Conference occasion centers mainly in the service on Sunday morning. By the hour for preaching the seating capacity of West Market Street Church was taxed to the utmost limit, and fully 2,000 eager, upturned faces greeted Bishop Morrison as he entered from the pastor's study. The verdict is unanimous that the man and the occasion met; that rarely, if ever, has a sermon measured up so fully to the opportunity and needs of the honr. Great inspiration must have come to the speaker from the magnificent audience before him, but it was perfectly manifest that there was a higher inspiration, even an unction of the Holy Ghost that gave weight to every utterance. The sermon was no cold, dead thing—a thing of beauty, it is true, wrought out of a wealth of mental and spiritual resources—but a thing breathed upon by the spirit of God till throbbing with life and power.

As we felt in our own heart and witnessed in others the deep spiritual impressions made, the question would not down, how many will conserve these spiritual impressions beyond the hour? how many will make the vital truths uttered their very own by actual experience? Never did we feel so fully the force of Christ's solemn exhortation, "Take heed how ye hear" Truly sermons like this lay an added responsibility on every hearer. The preacher who does not go to his work in that deep solicitude and agony of spirit for the salvation of souls that will quicken every energy and faculty of body, mind and soul, will be more guilty than if he had never heard the bishop's warning against a state of self satisfaction, ease and rest. The man or woman who does not respond to and cultivate the quickened impulse to a more holy life and a more unreserved dedication to the service of God will soon be in a worse spiritual state than if no such impulse had been given. Oh, that the power of this sermon may linger in every heart, that preacher and people may indeed, this new Conference year "go forth weeping, and come again rejoicing, bringing their sheaves with them."

THE human soul seeks in the church of God something more than a reed shaken with the wind; something more than a man clothed in soft raiment; even something more than an intellectually gifted prophet. It seeks that felt but indescribable touch of a higher world which lifts it above the trivialities of this; it seeks a temple, the threshold of which it may cross, but whose sanctuary lies within the Bosom of the Infinite; it seeks a life, the divine pulsations of which it knows to issue from an invisible Heart; above all, it seeks whatever will lead it most effectually and most intimately to him—its Lord and God—who alone can satisfy the deep, mysterious yearnings with which he has himself endowed it.—Liddon.

What a steep stairway of eager verbs is here—incline the ear, apply the heart, cry after, lift up the voice, seek, and search, then shalt thou find. Up this difficult steep must you ascend if you would enter into the presence of Divine Wisdom and be thrilled with the vision of her beauty and be enriched with her merchandise.—Daniel Steele, D. D.

IT IS not easy to walk with God. The air that beats around the Himalaya heights of Divine fellowship is rare, and hard to breathe; human feet tire after a little; and faith, hard put to it, is inclined to give up the effort of keeping step with the Divine pace.—Rev. F. B. Meyer.

It was very gratifying to the editor to learn from the brethren who were present at Conference from all parts of our territory that the ADVOCATE is in almost universal favor among their people. Now that the Conference largely owns the paper, we hope all our readers and especially our pastors will begin, at once, a systematic and thorough canvass of their respective charges for new subscribers. Do not wait until the cold weather sets in. Now is the best time to put the paper into new families. It will then work all the year.

EXAMINE your label and see how it reads, and if it is not correct, notify us, please.

CONTRIBUTIONS.

Led Into the Wilderness.

BY REV. F. B MEYER, B. A.

All of us, in so far as we are treading in the footsteps of Jesus, have had our hours in the wilderness. We have had our halcyon hours of vision, followed by the long forty days of conflict. We, too, have stood beneath the open skies and heard God's voice dominating us as sons —to be followed presently by experiences in which we are accosted by the devil's IF.

We, too, are frequently aware that our life is full of angel-help, but at other times detect only the growl and roar and rage of the wild beast. Indeed, it would appear, sometimes, as though a whole menagerie were let loose within.

In all temptation there are three elements—the Devil, the World, and the Flesh; but these three are one. For as there is a trinity of love aboue us, there is a trinity of malignity and hate beneath us. The one tries us to bring out the good, the other the bad. The former for our rise to higher things, the oth er for our fall to the bottomless pit.

The devil has not the attributes of deity. He is not omnipresent, omnipoten; or omniscient. But his personality and influence are multiplied ten thousand fold by the immense number of evil fallen spirits—demons—that wait to work his will.

The flesh or life of sense in our Lord was sinless, but in us has evil tendencies which make the fight much harder than for unfallen Adam in Eden. We are full of aptitudes, appetites, desires, yearnings, which are implanted by the Creator in our nature for its maintenance and right ordering; but as they have descended to us from a long line of fallen natures, they have become tainted and vitiated. It is to these that the tempter appeals. And whenever word is brought to him of any sign of spiritual declension, with unerring accuracy he is able to fix on the one vulnerable spot.

The world stands for the appearance or outward show of things around us It is the Maya of Hinduism, that changeful mixture of persons, things, and events, which so strongly appeals to and fascinates the eye, the imagination, and the mind. The apostle gathers it up in the one epithet: "It passeth away." What ever is evanescent and transient as a dream, a breaking bubble, or a passing show, and the desire for which turns swiftly to satiety, is not of the Father, but of the world. It is through some fragment of the world, presented to the eye of the body or to that of the imagination, that Satan makes his appeal to our sense. To the mind of Jesus at the tempter's suggestion, the desert floor appeared strewn with loaves of bread, and these powerfully appealed to the hunger which consumed Him.

All are tempted. Some yield to temptation lightly and easily, and are callous as to its commission and consequence. Once their hearts were sensitive and strongly moved to penitence and compunction, and were like the delicate flesh of a little child

Now, alas! they are as destitute of sensibility as the horny hand of labor. For these there will be a terrible awakening; and perhaps their hell will consist in remembering the scenes of their sinful pleasure in the light of eternity, and with a quickening consciousness of the exceeding sinfulness of sin

Others preserve an outward decorousness of behaviour, and are content with this, though in their heart and imagination they are frequently overcome. None that look on their faces realize all that transpires behind so fair an exterior. The whited sepulche is attractive to the eye, though full of rottenness and corruption. Let them know, however, that there will be an inevitable revelation of their true character. What they whisper to their heart will be proclaimed from the house-top. The storm of temptation sweeping through the woods, will certainly bring down the rotten tree.

The cause of failure. 1. You may be trusting your own resolutions. But, however good they are, they are inadequate, because whatever emanates from our fallen human nature is necessarily inferior to the power of Satan. In all the innocence and beauty of His first creation, our forefather Adam came in collision with the great enemy of man, and succumbed. How impossible it is, therefore, that we, who have not his advantages, should be able to stand before the shock of the onset beneath which he fell.

2. Or you may be relying on God's help in a wrong sense. In other words, you may be asking the Saviour to keep your own resolutisns. This, also, is certain to disappoint; for while the help of Christ is all sufficient, the part which you contribute to the sacred compact is altogether weak and insufficient; and in the fray Satan will desist from attacking your Helper, and will fix on your contribution, discovering the joint in your armor, and striking you through the one vulnerable spot. The word help always Implies the co operation of two; and it is in your part of that co operation between you and Jesus that Satan will find his opportunity.

No; as in justification, so in the conflict against evil, He must be in all. As you handed over your sins, so you must hand over your temptations. It is all of grace, not of words, that boasting may be excluded.

3 Perhaps you have not exercised your senses to distinguish between good and evil Therefore the tempter is able to leap over the rampart, or break open the door of your nature, before you are aware of his nearness; whereas if only your spiritual senses were as acute as they may become by watchful use, you would detect the approach of evil whilst as yet it is but a wreath of midst on the far horizon!

4 Not improbably you do not think it possible to be kept from known sin. You do not understand those words, "Make no provision for the flesh to fulfill it in the lusts thereof;" or those other words, "He that abideth in the Son of God, sinneth not" You expect to be overcome to the end of your life by just those forms of temptation which have hitherto held your soul in their thrall.

Would it not be well carefully to go over these causes of failure and ask which of them is appropriate to yourself? It is almost certain that one is. Discover the source of your perpetual defeat, and by the grace of God, in power of the Holy Spirit, deal with it.

Victory through our Lord Jesus Christ. There is such ample provision in Him. No child of Adam's fallen race is so weakened by repeated failure, so sinfully disposed by the passions of a long line of evil progenitors, so much exposed to masterful temptations as to be beyond His gracious help Only follow these directions.

Christ's grace. He died for your sins on the Cross, but He did more. As the second Adam, He brought forever to an end the necessary and inevitable tyranny of sin in our nature. To use the words of the apostle, "The body of sin was done oway, that we should be no more in bondage to sin" He put away the curse and penalty of sin on the one hand: He destroyed its power and bondage on the other. Dare to believe this. Lie down, so to speak, with Jesus in his grave. Leave there with his grave clothes all the evil habits that have bound you. Realize by faith that still dark grave lies between you and all your past. Understand that what the Red Sea was in the experience of Israel, that death and grave are to be in yours. And come forth daring to believe that never more need you be brought under the evil servitude that made your life bitter.

Christ's Life. When Jesus rose and ascended He made a new unit of Life. In Him the divine and human blended. It had been shown in the first Adam that our humanity was unable to resist the power of Hell: but in the second Adam it was made manifest that God in man's nature, that Emmanuel, God with us, that Risen and Glorified Manhood in the nature of Jesus, was more than a match for all the malice and power of hell This was proved in the wilderness, on the Cross, and in the Ascension Now, soul, be inoculated with this Christ-nature by the power of the Holy Spirit.

Whenever Satan comes to thee, let the Christ who is within thee meet him. When the strong man assails the door of thy heart let the Stronger than him oppose his assault. Reckon that thy nature is helpless, as a leaf in the breeze, a straw on the stream, and hand the entire conflict over to thy glorious Saviour.

Christ's Presence. In the rare air of the Alps the bacillus cannot live. Abide in Christ, hour by hour let Him be your Companion and Friend; trust the Holy Spirit to maintain this lovely fellowship. "He that abideth in Him sinneth not."

Thus the wilderness of temptation shall become Paradise again; and the wild beasts shall be tamed, coming meekly to be named, as in Eden, and angels shall minister of heavenly good and refreshment.

London, England.

The Evident Superiority of Man.

BY WILLIAM M. SHERRILL.

When I consider the heavens, the work of thy fingers, the sun, moon and stars which thou hast ordained, what is man, that thou art mindful of him? Or the son of man, that thou visitest him?—David.

I wish it understood at the first that I am about to write on a subject which the sages of all time have sought to enlarge upon, with fulsome pedantry and panegyrical rhapsody, yet have succeeded in but adding a thought here and there to the sum total, leaving the subject—as to solution—as enigmatical as before. It were folly then for me, of mediocre intellectual calibre, to venture on the subject at all. But that is what I am about to do. So with an attitude of devotion and a cover of charity, read and pass on.

It is conceded that of all God's terraqueous workmanship, man is the masterpiece. For him incidentally, and for the great ultimate glory of its creator, was made this habitable globe From the seed of the woman ever is to be the evoluted praise to God in the hereafter which even the pure angels of glory cannot anticipate; praise and adoration which the sun-burst of eternal years alone can give us even a faint idea. How could a mortal sin cursed man conceive of the glory which it pleased the Father to bestow upon him—blood-bought and re created in His own eternal righteousness —and whose sin, deserving eternal death, was expiated and atoned for in the person of his own son? Can we not be sure that man was a being whom God could well afford to be mindful of and to visit? Turn to lovely, mournful, Calvary, and read the answer sent out to an accursed race, for all time, from that doleful, yet surpassingly sublime hour of all hours. Small wonder that St Paul could feel all these emotions of gratitude and joy and gloriously exclaim "In the Cross of Christ I glory, and God forbid that I should glory save in the Cross of Jesus Christ."

Since God has manifested such a filial and peculiar interest in the creature, man, let us, for a short time, consider the secret of his undying love.

Man is a three-fold creature, consisting of and in body, mind and spirit, each part marvelously adapted toward the highest successful end of the whole

Let us consider briefly his body. This, the lowest part of this tripodal nature, has for all time been the wonder of the loftiest intellects. Its marvelous mechanism, putting to shame at once the most intricate millionical evolution of any intellect, makes it the masterpiece of a master workman. Consisting of more than two hundred and fifty bones wondrously knit together by thousands of ligaments and sineus, the whole invested with a skin containing 250,000,000 of pores, or aqueducts—even this cursory glance at his corporeal structure is quite enough to astound us, and alternately cause us to both fear and tremble in love and adoration to our builder and maker. The human body! It is the great model and perfect copy by whose intense structural study every appliance known to man has been produced. But how bungling and grossly crude are some of the, to us, marvelous inventions of man when compared with a perfect human body!

I could, perhaps, go on for hours in raptural wonder over the physical part of man. But I cannot dwell. Let us again, take a short survey of the next and higher part of the three-fold creature of two worlds, and speak briefly again of the mind of man.

This is that part of man which at once lifts him away and far above every other order of God's creations; that part which consciously feels, knows, reasons, concludes, acts, and which is the final arbiter of its eternal felicity or unending woe. If you ask me for a definition of "mind," I will at once confess that to me it is undefinable; I can only take a cautious measure of it by some of the effects it produces and some of the almost miraculous performances which it can attain. The mind of man! For the answer to its enigmatical and conscious existence, I beseech you parley not, but at one grand bound, go to the Fountain-head whence it sprung; go to Him who is its author and its all and in all, and learn, and know, and live, for time and eternity. Do not be obstructed and bewildered on the pathway here and there, and blindly mistake some of the evidences of that unseen power for the great power itself. Be assured that in that God from whence you and I are, can only be fouud the eternal "rest for which we sigh."

Let us for a moment, then, notice what the mind of man has been able to bring to pass. For a short answer save but the confines of that limitless power, I will only and simply point you to a Fulton, a Morse, a Tesla and an Edison. Study of their achievements and let your own undying intellect live and learn. In short, within the boundless range of its

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power is wrapped up our national and individual fate. Wonderful power and yet how dangerous an one if left to its own unbridled will.

What sets off apart from, and works it far above, the brute creation is the self-power, without which the body would at one point be removed above the level of the brute creation. It therefore follows that the mind must and does govern the body. The immortal ego commands and the body obeys its every behest. But I must not dwell.

Let me pass on as briefly as possible and notice something of the highest and last part of man's three-fold nature, and say a few words about the soul.

This is that part of man which must determine his eternal weal or his ever lasting woe, the keystone of the grand triangular arch; the arbiter of its own destiny.

For a definition of the word "soul" I cannot do better than to point you to a study of the divine afflatus within your own breast for answer. Indeed I cannot even approximate an answer in written language; the books have wisely left out even an attempt of the kind; because they could not answer; God is the answer and only he can reveal the answer to you, my dear reader.

If I had the dread power to call up in solid phalanx the myriads of departed spirits and question each one, I doubt not I could at least approximate an answer. Those of them who are "resting under the shade of the trees," no doubt, do forever sing in poems of praise to him for the saving of a single soul. Those of them who are in the eternal gall of bitterness and death, no doubt, could give the best answer to the value they now place upon their own forever undone souls It is then that something in a man which it seems he cannot rightly value in this vale of tears. Of its value, go with me to Gethsemane, to Calvary; go think of the awful sorrow He bore for your sins and mine, and ask yourself what must be the value of even a single undying soul. Ask of the Father who freely gave his Son to suffer and bleed and die—all that immortal souls might live.

Such is a limit of the value of an immortal soul.

Granting all that I have said, what power for life or death the Father hath bestowed upon you and me! How careful we should be to use every means that makes for it everlasting happiness.

Now I want to say that great as is its power, when used in the manner God designed, it may become the means of our own eternal ruin. The hydra-headed monster, sin, is exercising itself in tens of thousands of forms to lure it to destruction. I am sorry to know that a large number of our colleges and universities have been the hot bed in past ages for that blackest and foulest of all sins, infidelity. Fidelity, or faith, is the basis of everything which a soul may hope for; and, conversely, infidelity aims a full blow at the very basic fabric of all that we are or can be. Some of the grandest intellects which have ever lived have been turned out from these so called schools—for schools in the only right sense of the word, they have not been. O what possibilities for unending evil they exert! In the highest culture of the curriculum of the dead languages and Grecian literature, they are not remiss. Oh, no. The intellect is educated to the limit of their ability; but alas! for the souls of their students and matriculates! Given a student who is highly educated in polished intellect, at the total expense of the education of the soul, and you simply have one than whom the devil cannot desire a more cunning and powerful agent. It has been the history of all ages—the intellect polished and trained and the soul left to the vices which its own naturally perverse will directs. In the fear of God I say I believe it were better to let the minds of our young men and young women grow up fallow altogether than that they should be furnished in this manner, an accelerated means of their own destruction. What a grand sermon have the curriculums of the intellectual ages presented for Christian education. I am glad our own State, through her colleges, have sounded the tocsin of war on this state of things I hope I may live to see the day when every school in all our broad domains will place the Bible where it rightfully belongs—as a text book. But I leave digressed, and fear I have abused your patience.

In conclusion, even with the paltry words I have sought to use on this subject, I believe I have amply proved my proposition: man is such a being as God might well be mindful of or visit.

Let each one of us use himself—the temple of God—so that at His coming again He may receive not only His own, but many virtues added, which shall shine forever as stars of rejoicing in our own crowns of rejoicing, and furnish something to his eternal great glory.

Denver, N. C.

Six of the Eleven.

In the Christian Herald, Dr. Talmage's paper, the issue of Oct. 5, 1900, there is another article, publishing to the world the awful destitution and ignorance of the "Eleven most westerly counties of North Carolina." As I have traveled in six of these counties for the past two years, the Methodist church giving me the pastoral oversight, I feel like I can speak on this subject about some things. The writer says, "The Presbytery was induced to look after the great need of the people within a radius of fifty miles of Asheville, and teach them the way of Christ, for there was great lack of educational and spiritual opportunity" The specially commissioned evangelist found many things that he was not sent to hunt. He says, "Many homes was found without lamps, candles, looking glasses or similar article of civilized life."

Now in the six counties in which I have traveled for two years embraced in the above "Eleven most westerly counties," all my congregations have been well dressed, hair combed, nicely parted, straight and smooth, neckwear properly arranged. Now I can't say whether this was all done "without lamp, candle, looking-glass or similar articles of civilized life" or not, but I know it was done. I have traveled two years in the city of Charlotte and it was just like the thing done there. I have been in hundreds of homes of all classes and such awful destitution I have not been able to find. "They found the food only half cooked and served in many homes on broken dishes." In two years I cannot recall but one home in the hundreds I have dined with that had a broken dish on its table. Nor have I ever had "half cooked food" put before me.

"Several counties have no newspapers, which alike is a symptom and cause of ignorance." Of the six extreme westerly counties in which I travel, Graham is the only county that has no paper. They lack a great deal of being an ignorant people because some one does not choose to publish a newspaper. I believe I can say there are as many newspapers going to the town of Robbinsville as any town of its size in the country. Those people read.

"Many of the familes were found without Bibles". I have found only one and that was in the town of Murphy. I do think the word "great" is misapplied to this destitution About two years ago, maybe not quite so long, the next statement in this article was made in a city church, and a collection was taken to relieve the destitution of the school children. Here is the statement of two years ago repeated in this article. "One of the settlements we visited consisted of 150 square miles with 400 children of a school age, but there was no school." A few months after the statement was made in the city pulpit there sprang up a new school building built by that church, the building located within a few hundred yards of a good two story public school building and within one and three quarter miles of a Baptist high school. Now if the 150 square miles and 400 destitute children existed then, why was it not relieved by putting this building there and not where the people were well provided for? This reminds me of a little fellow I met on the streets of Atlanta, Ga., whose foot was all bundled up. He carried two crutches, but only used the seeming sore foot and the crutches when he wanted money.

The writer speaks of Haywood county, Crabtree and Fines Creek This may locate the destitution. If this be true, then old Haywood, that county of fine cattle, sheep and apples should see to it, and get a diligent, wide-awake Superintendent of Public Schools, and provide for these 400 children.

Next comes a wonderful boy, God bless him Some one in Asheville gave him a jack-knife. With this knife he made himself a violin. I suppose the boy called it a "fiddle" The writer says he loved it next to his dear mother. 'I asked him, can you give it to God? 'Yes I can give it to Him.' It was brought north and played in the old McAuley Mission." I suppose that violin is playing yet to the tune of 150 square miles, 400 children and North Carolina destitution in the "eleven most westerly counties."

In this part of the State we have five churches seeking to do work. The Missionary Baptist, Methodist, Presbyterian, Episcopalian and Congregationalist. The two first named have been here for a hundred or hundred and fifty years. Not one word or letter has gone forth publishing to the world any exaggerated statments about this people, parading the ignorance, degradation and destitution, but much influence of helpfulness has been given them. In every cove and valley in the mountain top you will find a Missionary Baptist church, and not far behind you will find the Methodist pushing close after them. The race has been going on for a hundred years, doing it by hard work with the people and for the people. Not one of the others can say they have not exaggerated the condition of things in this fair country, but they have gone to record "What they have written they have written." There is no section of the country where you will find a more generous, liberal-hearted people than in this section referred to in the article in the Herald These people are ready to respond to any case of destitution brought to their notice. In my official relation to the church I have asked the question, "What has been collected for the poor," and this has not revealed a great number of destitute people as the Herald correspondent would have its readers to believe existed in this mountain section. One hundred and twenty times this questien has been asked by this writer during the two years past. During this year a letter found its way into a Congregationalist paper setting forth the ignorance and destitution of this people. From the north came the paper and fell into the hands of a "Mountain white" He took the paper, asked the man whose name was to the article, after reading by paragraphs if he wrote it; he said "yes." He asked, "Is it true?" The writer said "No" "Then why did you write it?" "To get money to do my missionary work" That is the point to which the most of these writers are driving. This section of country has as fine pianos, organs, libraries, educated and refined men and women as you will find anywhere, and I will repeat what I stated in a letter before this: The preacher, teacher or lawyer who comes to this country, to keep abreast with this people and leaves his library behind is left sure. Hear me. There is nothing that has so crippled church work, and laid difficulties in the way, as the miserable exaggeration of the condition of things in this country. The fact is the people in this country ought to resent the insult by turning its back upon any church or individual who will unfairly represent them. These people don't need your old second hand clothes to be tolled into the church only with a motive to follow the Master for the loaves and fishes. We are showing wonderful progress in this mountain section, along the line of church education, farming and social interest. We are building new churches, school houses, new homes, opening up rich mines of mineral, building new hotels, surveying new railroads, and building new factories. This is destined to be a great country and the day is coming that in church and Sunday-school work this country will be sought by our best preachers and teachers. Brethren, don't disturb us, we will do the work, and give this people the helpfulness needed and not call on New York or Boston to help us, and we will sure present to you better evidences of civilized life than "lamps, candles and looking glasses," but refined and educated manhood and womanhood. Don't hinder us with your exaggerated statements.

C M Campbell, P E,
Franklin Dist., M. E Church, South.

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Sunday-School Work

As Field Secretary of the North Carolina Sunday-school Association, I will visit the following places, the Lord willing, on the dates named, for the purpose of holding meetings in the interest of the Sunday-school work.

Pastors and superintendents are especially requested to confer together and arrange places of meeting, and make any other necessary arrangements. and make thorough local announcement at all church and Sunday-school services and through the newspapers.

Winston, Thursday, Dec. 6
Wilkesboro, Friday, Dec. 7.
Elkin, Sunday, Dec. 9
Yadkinville, Monday, Dec. 10
Mt Airy, Wednesday, Dec. 12
Walnut Cove, Thursday, Dec. 13
Madison, Friday, Dec. 14
Wentworth, Saturday, Dec. 15
Reidsville, Sunday, Dec. 16
Greensboro, Monday, Dec. 17.
Graham, Tuesday, Dec. 18.
Hillsboro, Wednesday, Dec 19.

J. W. BRYAN,
Field Sec'y. N. C. S. S. Asso.

Letter From Rev. J. R. Moose.

DEAR ADVOCATE: It has now been more than a month since our Annual Meeting of Korea Mission Methodist Episcopal Church, South. I have been intending to tell your readers about it but have been so very busy that it has been delayed till now.

The Korea Mission while doing independent work, is yet a district of the China Mission Conference. So properly speaking we have no Annual Conference; but only a District Conference, in connection with which we hold our annual meeting, which transacts all the business of the mission not properly belonging to the district conference.

This year we were blessed with the presence of Bishop A W. Wilson, one of the wisest and best of counselors. A Methodist conference of any description, whether in the home land or on mission fields,will not be likely to leave the track very far with the good Bishop at the throttle.

Without going into details I will give some of the results of the year's work as shown by some of the reports at the annual meeting. Baptisms during the year —Adults, 113, children, 58. Probationers received during the year 280. Total number of communicants 252. Total number of probationers 363. Total number of adherents 615. These figures do not include baptized children, but as may be seen only communicants and probationers.

Under the head of colportage the following figures are shown; Bibles and portions sold 3,505. Tracts, Hymnals, Disciplines, etc., sold 5,848. Sheet tracts given away 10,000. Calendars sold 5,-848. Somebody may think it strange that we are selling calendars; I will explain that this is a large sheet calendar containing a picture of the angels announcing to the shepherds the birth of Jesus, with a good deal of religious teaching besides—they are sold for one cent each.

The above figures small as they may seem to some are a cause for great thanksgiving on our part, and on the part of the entire church when we take into consideration that this is the close of our fourth year as a mission in Korea; and that it was founded by men not yet acquainted with the language, and has at the present only two men on the field who are able to do anything like real work, it seems to me nothing short of marvelous success. If all the charges in the home-land could show the same increase that our two charges show it would doubtless be the greatest increase ever made in the history of our church in any one year. And yet, in the face of these facts, every now and then some poor belated brother, who was born out of season will stand up and tell us that missions do not pay. The trouble with the brother is that he does not want to pay.

This has been a year of great joy to me. Though I have been unable to do much in the way of real work, outside of language study I have tried to make my life and actions count for His cause. I have been associated with Dr. Hardie who can speak the language well, but being unordained could not administer the sacraments of the church. This has fallen to my part; and I was not here long till I could repeat the baptismal formula and read the prayer of consecration for the Lords' Supper. It has been my privilege to baptize, during the year, ninety eight people ranging in age from one month to eighty-one years. This is a larger number than I ever baptized in one year before.

Dr. Hardie was recommended by our District Conference for Deacon's and Elder's orders and will be ordained by Bishop Wilson next month so he will be fully equipped for his work in his new circuit on the East coast.

I must not close this letter without some reference to the work which is being done by Mrs. J. P. Campbell of the Woman's Board. She has a boarding school in this city which is doing excellent work in every respect. There are in the school at present about thirty boarders, ten of whom are Christians. This speaks well indeed when you remember what a short while Mrs. Campbell has been on the field, and that she has spent much time in superintending the building of the home. The property of the Woman's Board here is now valued at $5,400 U. S. currency.

The appointments are as follows: Korea district, J. R. Moose, P. E., Seoul circuit, J. R. Moose, P. C., Songlo circuit, C. T. Collyer, P. C.; Wonsan circuit, R. A. Hardie, P. C.

J. R. MOOSE.
Seoul, Korea, Oct. 29, 1900.

Washington Letter.

(From our regular correspondent.)

Washington, Nov. 28, 1900.

If the arguments presented by the brewers and their attorneys, who are in Washington to try to get the tax on beer reduced by the bill which is being prepared by the House Ways and Means Committee to reduce what are popularly known as the "war taxes," be true, then every person who believe in temperance and in the destruction of the saloon should at once take steps toward persuading Congress to let that tax alone. The President of the Brewers' Association, who is now in Washington said in a published interview, intended to effect Congressional opinion: "Year before last the consumption of beer fell off 1,000,000 barrels, where it ought to have increased 2,000,000 barrels. The figures for the past year are not at hand yet. There is no denying that the brewing business is in a deplorable position, and we attribute it to the enormous tax which the government levies upon us." A delegation of brewers went to the White House yesterday, to seek the President's assistance in getting the tax on beer reduced, but did not succeed. The President told them that it was a question for the members of the House Ways and Means Committee to determine.

A disgraceful state of affairs has just been disclosed in the Pension Bureau. It had been noticed for some time that employees of that bureau, who came to work sober became intoxicated during office hours, although they did not leave the building. Commissioner Evans made an investigation and learned that about fifty employees had formed a sort of drinking association and that one of the file rooms in a remote part of the building was practically a bar-room during office hours, the liquor being purchased by contributions of the employees and smuggled into the building and the employes sneaking into the room from time to time during the day to drink it. The Commissioner has not fully decided what punishment shall be given the offenders, but it is probable that some of the ring-leaders in the demoralization of the morale and discipline of the office will be dismissed, while lighter punishment will be administered to those who allowed themselves to be led astray. Meanwhile steps have been taken that will prevent a repetition of such scandalous proceedings.

Col. Charles Bird, assistant quartermaster general, U S A., delivered a lecture on "Personal Impressions From My Visit to the Philippines," this week, in which he strongly endorsed the statements recently made in a public address by Chaplain Miller, that the reports as to the intemperance and vice in the Philippines had been greatly exaggerated. He said that upon our army transports there was a strict enforcement of the rule forbidding the use of alcoholic liquors except in medicine and upon doctors prescriptions.

This government does not endorse the agreement which has been reached by the foreign ministers at Pekin, subject to the approval of their respective governments, as to the demands that shall be made upon China, believing them to be of such a nature that it would be impossible for the government of China to comply with them, even if it desired to do so. It is not considered probable in Washington that the demands which the ministers have agreed to will ever be submitted to China. Indeed, steps have been taken by this government to secure moderation of them.

Representative Cooper, of Wisconsin, Chairman of the House Committee on Insular Affairs, made a few remarks on the seeming dilatoriness of the Cuban Constitutional Convention, which deserves the careful consideration of those who feel or have expressed impatience because the Convention has apparently accomplished nothing, although it has been in session nearly a month. He said: "We should not be discouraged at the long-drawn-out sessions and the lengthy discussions Our forefathers indulged in a good deal of that at Philadelphia They got angry, shook fists at each other, threateeed to leave the Convention, and did other similar things." It should also be remembered that our forefathers were much colder-blooded than the Cubans are.

Chairman Bixly, of the Five Civilized Tribes Commission, was in Washington this week for the purpose of conferring with Secretary Hitchcock on the work of the Commission in the Indian Territory. He said that unless unexpected complications should extend the time, the Commission would probably complete its work within two years It has already made agreements with all five tribes, and three of the agreements have been ratified by Congress, leaving the Creek and Cherokee treaties pending. Mr. Bixly thinks both will be ratified at this session of Congress. The Commission will at once begin appraising the land of the Creek nation, and will go to Hattiesburg, Mississippi, December 17th, to enroll the Choctaws in that State.

Col. F. F. Hilder, of the United States Bureau of Ethnology, who recently returned from an extended official visit to the Philippines, where he collected data to be made use of in the government exhibit at the Pan-American Exposition at Buffaloe, inaugurated a series of lectures under the auspices of the Y M. C. A. with a most interesting illustrated talk on "The Philippines and Their People."

Everything is in readiness for the annual convention of the Womans' Christian Temperance Union which opens Friday and continues to December 7th, inclusive. Business headquarters during the Convention will be at Foundry Church. A large attendance is looked for.

Resolutions.

Whereas, Bro. J. R. Paddison has served this church as Sunday-school superintendent for eleven years; and at the last Quarterly Conference declined re-election for the ensuing year, preferring, after so long contiued service in this position to transfer the grave responsibilities to other shoulders, and to work in the ranks, therefore, be it resolved,

First, that we tender Bro. Paddison this evidence of our appreciation of his long and faithful service to the church and Sunday-school; during which time he has labored zealously for the upbuilding of the Sunday-school in all its varied work. Resolved

Second, that we thank him for his uniformly courteous bearing towards both teachers and pupils, and his patience in the discharge of his duties under all circumstances. Resolved

Third, that a copy of these resolutions be spread upon the minutes of the Sunday-school, and a copy be furnished the Mount Airy News and the NORTH CAROLINA CHRISTIAN ADVOCATE for publication.

R. T. JOYCE,
E C. FOY,
J. B. SPARGER.
Mt. Airy, N. C., Dec. 2, 1900.

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Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration heart failure. and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

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Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed. N. D. COLEMAN.
Beulah, S. C.

Mozley's Lemon Elixir.

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[From Rev. Mr. Cameron, Minister of the Presbyterian Church South, Mossy Creek, Tenn.]

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Note From Rev. A. D. Betts.

DEAR BRO. CRAWFORD: I have attended 47 sessions of the N. C. Conference, one of yours and one of the South Carolina Conference; but I was never so anxious to attend one as I was last week. I joined Conference at Greensboro in 1856. I wanted to see Bros. Helsabeck, Anderson, Rush and Carraway. They were old enough to vote, when my name was presented by Bro John Tillett. Bros. J. W. Wheeler, J. C. Thomas and T. L. Triplett were on probation, too young to vote.

Our fathers! Where are they? Their graves are scattered; but their souls safely housed. Instead of meeting your Conference in Greensboro I met Bro. Carraway in Oxford, where he joined, in the same old Court House in which the Conference met in 1849 May God continue to bless your great Conference. I beg your readers to pray for me and mine. Yours in Christ,

A. D. BETTS.

A Gift to the University.

It was a grateful act, that of Mr. Edward May, of Massachusetts, father of the late Mr. Samuel May, Assistant Professor of Modern Languages at the University, and who died at Chapel Hill last spring, in sending $500 to the University as a memorial to his son. The condition of the gift is that the money shall be invested and the interest applied to the purchase of German and French books, to be kept on separate shelves in the library, each volume appropriately labeled.—Raleigh Post.

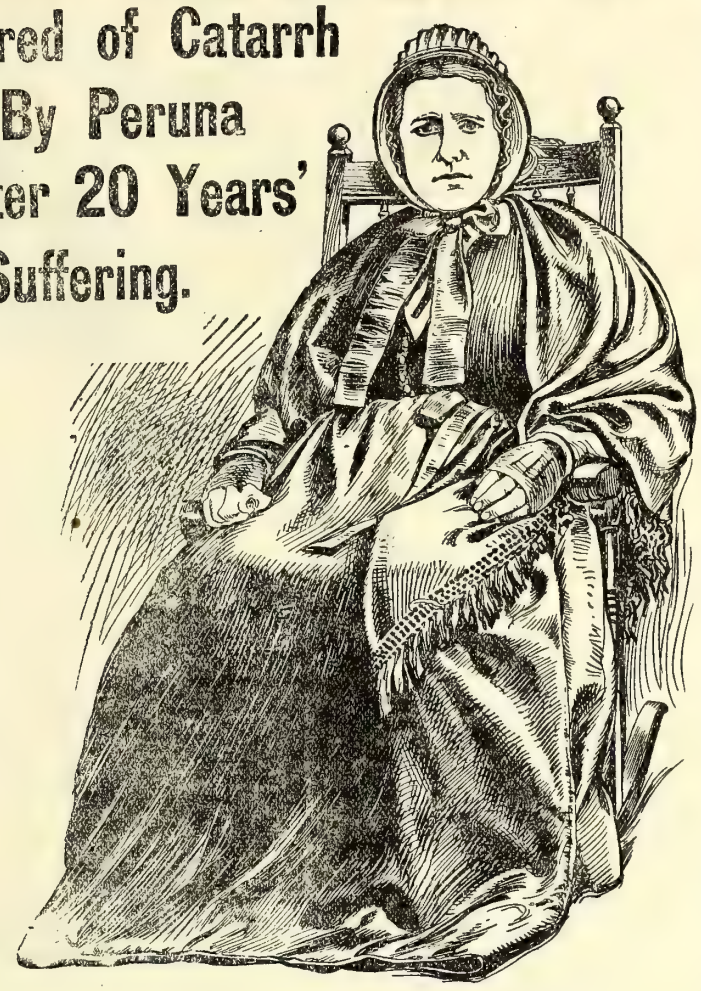
[Men and women of wealth have abundant opportunities of doing good with money, and many a worthy institution owes its existence to such benevolence. The wonder to us is that those who pos ses much of this world's goods wait until they are dead to have their bequests carried into effect. Frequently wills are broken by irate relatives and the intended purpose of the deceased is never carried out. A wiser plan would be to begin your philanthropy while living and reap some satisfaction as a result.]—Local Editor.

The Colorado Lynching.

The terrible punishment—death at the stake by fire—of the young negro in Colorado, who outraged and murdered a litte white girl at Limon recently, indicates that blood in this matter, as well as in others, is thicker than water, and that the South is not the only section in which such diabolical crimes cause a frenzy of popular resentment. It is thought by many persons in Colorado that the law might have been allowed to take its course but for the fact that capital punishment has been abolished and that imprisonment for life was the severest legal sentence that could have been pronounced for this unspeakably atrocious crime. Be that as it may, the swift and dreadful vengeance taken by the white people of Colorado carries with it a significant and solemn warning "Savages," Mrs. E H. Merrill, of the Syracuse Mothers' Club, is quoted as saying in commenting on the case, "will meet the fate of savages." Mr. Clark Howell, of the Atlanta Constitution, expresses the same idea when he says editorially: "There is one crime the negro knows he must not commit, and in committing it he knows the penalty is death, by legal process if conservatism, by mob violence if desperation seizes a community, as it does sometimes in Colorado and Illinois, or even in the East, just as it does in the South."

NICE OLD QUAKER LADY

Cured of Catarrh By Peruna After 20 Years' Suffering.



MRS. POLLY EVANS, A LIFE-LONG FRIEND OF PE-RU-NA.

"My wife (Polly J. Evans) says she feels entirely cured of systemic catarrh of twenty years' standing. She took nearly six bottles of thy excellent medicine, Peruna, as directed, and we feel very thankful to thee for thy kindness and advice. She did not ever expect to be so well as she is now. Twelve years ago it cured her of la grippe. I want to tell thee there has been a great deal of Peruna used here last winter. Peruna does not need praising. It tells for itself. We can and do recommend it to anyone that is afflicted with catarrh."

As ever, thy friend, *John Evans,*
South Wabash, Ind.

The above letter written by a venerable old Quaker, Mr. John Evans, living at South Wabash, Ind. tells in his quaint language his experience with the national catarrh remedy, Peruna.

The Quakers have always been characterized by their untiring care in relieving the suffering of their own poor, and are hospitable, sweet-spirited and gentle people. They universally wear plain, unobtrusive clothing, not so much for uniformity, as to escape the ever-changing fashions in dress.

Their honesty and veracity is well known. Hence this letter will be read with interest by all classes.

Could any words be more to the point, could any evidence be more convincing, than the above persuasive, direct, sincere letter? Systemic catarrh is a condition in which chronic catarrh has pervaded the whole system. Catarrh first begins by localizing itself in some one or more organs of the body, but very soon it shows a tendency to spread to other organs. If it is not checked, the whole system becomes invaded by this insidious disease.

When catarrh has reached this stage, of course it has gone beyond the reach of all local remedies.

Nothing but a systemic remedy can reach it.

Peruna is the only remedy yet devised to meet such cases.

Peruna eradicates catarrh from the system.

It does its work quietly, but surely.

It cleanses the mucous membranes of the whole body.

It produces regular functions.

Peruna restores perfect health in a natural way.

Anna P. Nichols, Vice Grand Baxter Rebekah Lodge, in a letter from 906 Main street, Kansas City, Mo., says:



Anna P. Nichols.

"My friends recommended Peruna so highly that I purchased a bottle to try it and have never been sorry.

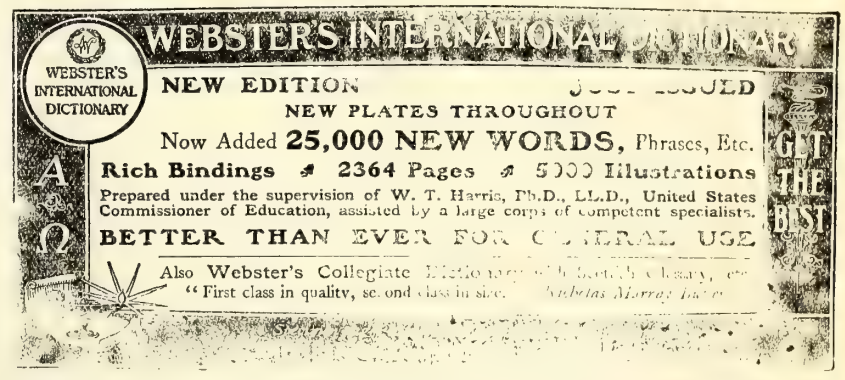
"At times my system became entirely run down, I could not sleep well and lost my appetite. Since I have used Peruna I feel like a different woman and hardly know what it is to be sick. I congratulate you on the merits of your wonderful medicine and wish you continued success."

One of Dr. Hartman's free books on catarrh, sent to any address by The Peruna Medicine Co., Columbus, Ohio.

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Cost nearly $100,000 to produce. Contains nearly 100 full-page engravings of our Saviour and His Mother by the world's greatest painters. True copies of the greatest Masterpieces in the art galleries of Europe Every picture is as beautiful as a sunrise over the hilltops. Contains description of the paintings, biography of the painters, the names and locations of the galleries in Europe where the originals may be seen Also contains a Child's Department, including a Child's Story of the Christ and His Mother, beautifully written, to fit each picture. This wonderful book, matchless in its purity and beauty, appeals to every mother's heart, and in every Christian home where there are children the book sells itself Christian men and women are making money rapidly taking orders A Christian man or woman can in this community soon make $1,000 taking orders for Christmas presents Mrs. Waite, our agent in Massachusetts, has sold over $3,000 worth of the books in a very short time. Mrs Sackett, our agent in New York, has sold over $1,500 worth of the books in a very short time. The book is printed on velvet-finished paper, beautifully bound in cardinal red and gold, and adorned with golden roses and lilies. It is, without doubt, the most beautiful book of this century. Write for terms quickly and get the management of your territory. You can work on salary or commission, and when you prove your success we will promote you to the position of manager and correspondent, at a permanent salary, to devote your time to attending to agents and the correspondence. Wanted also a State Manager to have charge of office in leading city of the State and manage all the business of the State. Send for terms. Address

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Did it ever occur to you that a little Perry Davis' Pain Killer on the end of the finger applied once or twice to a mosquito bite would counteract the poison and speedily reduce the swelling? Pain-Killer will also cure bites and stings of other poisonous insects as well as reptiles See directions as to use upon wrapper on each bottle. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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If so, something is wrong with your skin. Ask your druggist for Tetterine, and you can cure yourself without a doctor for 50 cents Any skin disease, ringworm, eczema, salt rheum, etc Or send 50 cents in stamps for box prepaid to J. T Shuptrine, Dept. D, Savannah, Ga. Try a box.

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THE CHRISTIAN LIFE.

Before the Cross.

CHAUNCY H. TOWNSHEND.

O, what a load of struggle and distress
Falls off before the cross! The feverish care;
The wish that we were other than we are;
The sick regrets; the yearnings numberless;
The thought, "This might have been," so apt to press
On the reluctant soul; even past despair,
Past sin itself—all—all is turned to fair,
Aye to a scheme of ordered happiness,
So soon as we love God, or rather know
That God loves us! * * * Accepting the great pledge
Of His concern for all our wants and woe,
We cease to tremble upon danger's edge;
While varying troubles form and burst anew,
Safe in a Father's arms, we smile as infants do!

Our Altar-Fires.

In front of the old Hebrew tabernacle in the desert and also in front of the splendid temple which Solomon built upon its model, stood the altar of sacrifice, upon which sacred fire was kept constantly burning. This fire was guarded with the utmost care. When the tabernacle was first dedicated an express command was given to this effect: "The fire on the altar shall be always burning; it shall never go out." No greater impiety could have been thought of by a devout Hebrew than that of placing "strange fire" upon the altar, or suffering the sacred fire to be extinguished.

In the far-off days of human ignorance, when the most advanced people were incapable of comprehending spiritual truths, God taught men by object-lessons. The Hebrew people constituted, in a sense, a select kindergarten, set apart for the purpose of receiving and developing great religious truths and making these truths the heritage of the whole human race. Symbols and ceremonies were introduced as a means of explaining and impressing these truths, where mere language would have failed to effect the purpose. The existence of God, his holiness, the awful sanctity of his laws, his unchanging hostility to evil in all its forms, his abiding presence as the living God in the midst of his people, all these things were symbolized by the ever-burning fire upon the altar in a way which deeply impressed the Jewish mind and, even in our own day, seems to impress in a peculiar manner those who grasp the full meaning of the ancient symbolism. It is, of course, true that temple and tabernacle have alike perished, but the ancient types still teach their lessons by directly pointing to the anti-types, to which they have given place. The fire no longer burns upon the Hebrew altar, but the Holy Spirit as a living Flame glows upon the altar of the believer's heart. On the morning of Pentecost the visible flame accompanying the descent of the Spirit marked the ending of the type and coming of the anti-type; even the spirit of the living God, which was to remain as the abiding Paraclete to the end of time. To every Christian believer the cross of Christ is the place of sacrifice and the Holy Spirit "shed abroad" in the heart is God's abiding token of acceptance and blessing.

The ancient altar-fire was kindled by God himself, but on human agents was laid the responsibility of guarding and keeping alive the flame. God did not work a daily miracle in order to display his power, but made his chosen servants perform a special duty in order to develop and keep active their sense of responsibility. In the present dispensation the same rule is observed. God sends the Spirit into the believer's heart to bear witness, to renew the nature, to bestow a new life and to empower for personal service, but on each individual is laid the solemn and startling responsibility of keeping alive this sacred flame, by diligent watching, daily consecration, abiding trust and loyal obedience. The early Christians understood very clearly this personal responsibility and, hence, only four short words were needed in order to impress the obligation of keeping the flame alive upon the believers living at Thessalonica: "Quench not the Spirit"—i. e, Do not extinguish, as a flame, the Spirit's light in the soul.

The law of divine and human co-operation is very imperfectly understood. On one hand we may see multitudes who seem to think that all responsibility as well as power belongs to God, and that, in consequence, man can do little or nothing, save as he is practically compelled from above. On the other hand, we see those who exalt human ability as well as responsibility and forget the limitations under which we live and act. One party insists that it is God who works in us both to will and to do, while the other insists that every man must work out his own salvation. Both are right in part. God co-operates with men, but does not rob them of their personal responsibility. We work out our salvation, not independently of God, but because God works in us. God kindles the sacred fire in believing hearts and lays upon each beliver the solemn duty of replenishing the flame.

The Spirit may be "grieved" and his light within the heart made dim up to the point of his forsaking his lowly temple altogether. This sad result may be reached in various ways. Disobedience to know duty will bring, first, dimness and then darkness into the soul. Neglect will accomplish the same result. Burning "strange fire" upon the altar—that is, substituting the objects which the children of the world seek after—will lead to spiritual desolation. Neglect of prayer, in the sense of communion with God, will soon result in a cold and desolate altar. Sin, in all its forms, enacted or even tolerated, will bring darkness into the soul. In the case of individuals this sad result is quickly perceived; but the rule holds no less absolutely in the case of the church and the home. How many family altars have grown cold during recent years! How many churches have lost the warmth and glow which in former years made the coming together of the saints an occasion of joyous communion and at times seemed to link earth to heaven!

John Wesley's notable experience should ever be held before the Methodist people as a permanent object-lesson. Anxious and even eager for light and peace, he one evening felt his heart "strangely warmed" and forthwith became a new man. The sacred fire had commenced to burn upon the altar of his heart and he never suffered it to go out. The "warmth" spread to other hearts and thus the greatest evangelical movement of the modern world began its course. We are now standing upon the threshold of a new century and God summons us to renewed diligence and would have us replenish our altar fires. Let the fire be rekindled upon every family altar which has grown cold. Let the word "altar" take a deeper meaning in the church than that of a prayer-service at a communion rail. Let the invisible altar be cleared of its cold ashes and the fire of Jehovah come down as in other days a token of light and love, of glory and of power. More than anything else, or all things else, do we as a people need to look after our altar-fires. Would to God that these words may move ten thousand hearts to seek at once through obedience, penitence and sure and certain trnst, the fullness of the Spirit and thus become heirs to a crown of living flame.—Northwestern Christian Advocate.



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July 26-26t e

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated July 22, 1900	No. 33 Daily.	No. 35 Daily.	No. 103, Daily ex. Sunday.	No. 41, ally.	No. 49, Daily.
	A. M.	P.M	P.M.	A.M	P. M.
Leave Weldon.	11 50	8 58			
Ar. Rocky Mount	1 00	9 52	.....	....	.....
	P M				
Leave Tarboro	12 21		6 00		...
Lv. Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma.....	2 55	11 10			.....
Lv. Fayetteville...	4 30	12 22		...	.....
Ar. Florence...	7 25	2 24		....	....
	P. M.	A.M.			
Ar. Goldsboro			7 55		.....
Lv. Goldsboro.	...	.	....	6 45	3 20
Lv. Magnolia.....				7 51	4 35
Ar. Wilmington...			.....	9 20	6 00
			P.M	A. M	P M.

TRAINS GOING NORTH

	No. 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 50	.....	7 35	....	.....
Lv. Fayetteville...	12 20	.....	9 41	....	.....
Leave Selma.....	1 50	....	10 54	.....	.....
Arrive Wilson.....	2 35	....	11 33	.....	.....
		A.M.		P.M	A.M.
Lv. Wilmington...		.....	.....	7 00	9 35
Lv. Magnolia.....		...	.....	8 30	11 10
Lv. Goldsboro.....	..	4 50		9 3	12 26
	P. M.		A M.	P.M.	P. M.
Leave Wilson.....	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro....	....	6 46	....	.....	.....
Leave Tarboro....	12 21	.....	...	..	.....
Lv. Rocky Mount.	3 30		12 0;	.....	...
Arrive Weldon....	4 32		1 00	.. ..	.
	P. M		A.M.	P. M	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m.. leaves Fayetteville 12 25 p m., arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m., arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m, 3:40 p m.; arrive Nashville 10:2 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:2 p m Returning leaves Clinton at 6:45 a m and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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THE HOME.

We pass this way but once.
Then weave thy robe with care
Life's robe ill spun
Is ne'er undone;
The robe we weave we wear.

We pass this way but once
Then live today thy best.
In all you do
Be kind and true,
With God leave all the rest.

We pass this way but once.
The ripened harvest white
Has waited long
The reaper's song,
Thrust in thy sickle bright.
—Selected

A Day of Poverty.

If Mrs. Clifford had read the morning paper, this story might not have been written; but Mrs. Clifford despised the daily press, and found the record of current events as uninteresting as the chatter of her neighbors. The wealthiest woman in Arlingdale, she was also the loneliest, and perhaps the saddest. There had been a time when the big house on the hill was a home, and childish voices filled the long halls with music, and little golden heads made sunshine in the somber stately rooms. But that was long ago.

Bereavement, which mellows some natures, hardens others. Mrs. Clifford had lost husband and children in the terrible epidemic which had swept over the state like a scourge; she had rebuffed and baffled all who were ready to sympathize with and help her. No one ever saw her shed a tear. Her kindly, pitying neighbors felt their hearts chilled when her unnaturally bright eyes met theirs, or when the metallic, controlled tones of her voice fell on their ears. The transformation in her reacted on her acquaintances and her friends, and she resented the change in them, without recognizing that she was responsible for it.

For fifteen years Mrs. Clifford had shut herself out of the homes and hearts of the community, and had grown daily more bitter and exacting and suspicious, while gradually dropping out of the thoughts of those about her.

Then a day came when her affairs were the topic of conversation in every house in Arlingdale. The morning paper had chronicled the failure of the Merchants' Bank of Pravan, with liabilities startlingly great, and every one knew that Mrs. Clifford's money was largely deposited there. Mrs. Clifford would not have been surprised at her neighbors' curiosity regarding her financial condition. What would have astonished her was the sympathy expressed everywhere.

"Poor soul! And the money was all she had," said Mrs. Banks, the doctor's wife, casting a fond glance about her long extension table, and feeling herself the richest of women. "I believe I'll run in there a few minutes after my work is done."

Accordingly, for the first time in years, Mrs. Clifford had a morning caller who dropped in without formality, and chatted about canning fruit, and the baby's latest cute saying, and went away in twenty minutes, urging Mrs. Clifford to return her visit as soon as possible, and to drop in to meals whenever she felt so inclined.

After the door closed upon her visitor, Mrs Clifford sat down, and reflected.

"What in the world is Eliza Banks planning now?"

Then suddenly it crossed her mind that young Tom Banks was completing his first year in college. Very possibly the income of a country physician with a large family was severely taxed by extra expense.

"And Eliza thinks that a rich and childless widow is worth cultivating," thought Mrs Clifford, pressing her lips tightly together. "But forewarned is forearmed."

Meanwhile at home Mrs. Banks was saying: "She bears it as she always bears trouble, poor soul, like a Spartan! From her manner you wouldn't know that a thing had happened."

"Claire Leslie to see you, ma'am," said Martha, the gray-haired servant, interrupting her mistress's cynical meditations. And before Mrs Clifford had time to ask herself what this might mean a young girl with big, gray eyes and cheeks delicately flushed, stood before her.

"Good morning, Mrs. Clifford," said the visitor with a smile, which somehow found its way to the heart of the lonely and suspicious woman as nothing had done for years. "I have brought you some of my sweet peas. They seem more human than almost any flower, don't you think so? More as if you could make friends with them."

Of course, Mrs. Clifford knew that this sort of talk was nonsense, yet for some indefinable reason she enjoyed it. Perhaps it brought back to her mind the days when she had indulgently listened to the fanciful prattle of little ones who like this young girl, were ready to "make friends" with all beautiful things, animate and inanimate, in God's fair world. It was not until after Miss Leslie had departed, as radiantly pink as one of her favorite blossoms, that Mrs. Clifford's suspicions regained the ascendancy.

Strange that she should have been deceived even for a moment. Was not this girl the grand-daughter of old Mr. Leslie, who had grown white haired in the services of the church she occasionally attended? Had she not heard it said that in his increasing feebleness the cares of the aged clergyman weighed heavily upon him?

"Probably he hasn't saved a cent," thought Mrs Clifford, with fine indignation at such lack of foresight. "And his relatives think me a suitable person to make up deficiencies."

In her quick resentment she was sorry she had asked the designing girl to come again.

Strange things keeps occuring all the day. Old Mrs Peters sent up a glass of current jelly, and Thad Demming brought his mother's invitation for Mrs. Clifford to dine with her the next day. Kate Crank came to the door, and handed Martha a book to give to her mistress. It was called "Sunshine in Shadowed Places," and Kate said it had "been a great comfort to her sister, who was dead." Mrs Clifford turned the pages with a feeling of bewilderment, and put it out of sight behind a bound volume of the Spectator.

Late in the afternoon Joe Bemis, the blacksmith's crippled son, came swinging up the path on his crutches. Mrs. Clifford did not rise from her seat on the piazza, but she looked at him disapprovingly. He was planning to ask some favor, of course. Boys are beggars by nature, and boys of this stamp peculiarly so.

"Well," said she, in her hardest voice, "what did you come for?"

Joe was clearly taken back by this reception. He looked at her deprecatingly.

"Jes' to say I am sorry," he answered, in his shrill voice, as sweet nevertheless as the piping of a blackbird.

"Sorry!" repeated Mrs. Clifford, and for some reason she began to tremble. She was swept by a wave of feeling which was like indignation and like fear.

"Sorry! Why should you be sorry?"

Joe sat on the edge of the piazza, wringling nervously. He had never seen a woman who accepted sympathy in so singular a fashion.

"'Cause—well, that about your money," he explained, evasively.

"What about my money?" Mrs. Clifford's eyes were boring down into Joe's soul, and the information seething there bubbled forth like a spring.

"'Cause that big bank at Pravan's bursted, and it's all gone. But I haven't done anything, have I?" cried poor Joe, protesting against the severity of those judicial eyes.

To his great relief, Mrs. Clifford smiled. The Merchants' Bank had failed, then. She had done well when she withdrew her deposits six months before, acting on her lawyer's advice. Her first sensation was of unmixed triumph.

Then another emotion filled her soul, crowding out all besides. The kindnesses which had been heaped upon her throughout the day were bestowed, not because she was a rich woman, but because she was thought poor. Those whom she had mentally accused of every sort of interested motive, were only actuated by pity, and a desire to help her in her supposed distress. A wholesome shame flushed her cheeks, as she thought of the spirit with which she had received the doctor's wife and Claire Leslie, and had listened to the blundering words of the crippled child.

"God forgive me," said Mrs. Clifford. "I didn't dream I had fallen so low."—The Advance.

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We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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NORTH CAROLINA

CHRISTIAN ADVOCATE.

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

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If you wish your paper discontinued please send in all arrearages.

All letters should be addressed and all checks and money orders made payable to the CHRISTIAN ADVOCATE.

THE ADVOCATE IN ITS NEW RELATION.

The Western North Carolina Conference, since it was established in 1890, has had but one official organ. At the time of its organization, having no money to invest in a paper, by the joint action of the two North Carolina Conferences, a strong private joint stock company was formed, and by the purchase and consolidation of the Raleigh Christian Advocate, the Asheville Methodist and the Statesville Advocate, one paper, the NORTH CAROLINA CHRISTIAN ADVOCATE, was established, it being mutually agreed that the new paper should be the joint organ of the two Conferences.

In 1898 a new private joint stock company was organized in the East, and the Raleigh Christian Advocate was re-established as the official organ of the North Carolina Conference, but the Western North Carolina Conference continued its allegiance to the NORTH CAROLINA CHRISTIAN ADVOCATE and the paper grew steadily in favor with its people, its subscription list rapidly increased and there has since been general satisfaction with its spirit, its policy and its management.

But in order to place the paper on the best possible basis, and to put it in a position to prevent any one from neglecting or opposing its interest on the ground that it was purely a private enterprise, the editor in his report to the recent session of the Conference urged that a part, or all the stock of the company be purchased by the Conference.

A committee of seven experienced and conservative men was appointed to consider the matter. After carefully considering all the interests involved, they unanimously recommended the purchase of a controlling interest in the paper at a given price. The Conference, by an almost unanimous vote, adopted the report of the committee and became the principal owner of the NORTH CAROLINA CHRISTIAN ADVOCATE.

In our view, and in that of many others, this is the wisest step taken by our Conference since its organization. No enterprise, or institution of the church, has such large possibilities for good as a strong church paper. It goes every week to every preacher, into every section of the Conference, into thousands of homes and to the Bishops and editors throughout Southern Methodism, as well as into many Northern and Western cities, and also into our foreign mission stations. It covers a wide field and touches many lives.

The arrangement for the management of the paper is as nearly ideal as it is possible to have it. The Conference comes into possession of a plant that is well established, has long had a good business and the paper has a large and growing circulation. By the purchase of a controlling interest, the Conference can control the paper absolutely if it so desires, and yet it can avail itself of the experience of those who have long managed its interests and are still stockholders in the company.

With two hundred preachers, who are active agents in the field to solicit new subscriptions and to collect accounts, with a constituency of 72,000 members, the paper ought easily to have 10,000 subscribers and prove a very profitable financial investment. There can be no objection now urged against it because it is a private enterprise, and as whatever money it makes, will go to worn out preachers and to the widows and orphans of deceased preachers, there is every incentive given to our pastors to work for it and our people to subscribe for it.

The Conference passed a resolution requiring every pastor to canvass his membership, either in person or by a committee during the month of January for subscribers, and also to set forth, from the pulpit, the importance of reading our church literature, and especially the Conference organ. We hope all our ministers who returned to their former charges, and all others who can, will begin the canvass at once. December is really a better month than January, and unless the work is speedily begun, it will not be completed in the time indicated.

Let each pastor and congregation send the editor a Christmas present in the form of a large list of new yearly subscribers with the cash. Some of our pastors have resolved to put the paper in every family in their charge. We hope all will try to do this, and where any are too poor to take it, make up a purse with which to pay for it.

GIVE YOUR PASTOR A WARM WELCOME.

At the close of the recent session of our Conference, just before reading the appointments, Bishop Morrison said in substance, "The spectacle now before me is indeed morally sublime. Here are nearly two hundred men of different ages, and most of them with dependent families, who have put themselves in the hand of the church, to go anywhere and to serve any charge to which they may be sent. All cannot get good places and some must needs be sent to hard appointments where the work is difficult and heavy and the financial compensation little, but they will go. Surely this is evidence that the Holy Ghost is with them. The spirit of the Master has been breathed into them. Such a scene must rejoice the angels in heaven."

So we think, and if there is anything like the Methodist economy elsewhere, even in the church of God, we do not know it. It is apostolic. It is Christ-like. These men, when their action is rightly interpreted, say, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Some of these men go to far distant points, some to out of the-way places, some to poor sections and some to fields that are hard to serve. Many will find comfortably furnished parsonages awaiting for them, but many will move into inferior houses, poorly furnished, and some will find no home at all ready for their occupancy. But all the preachers will go to the charges assigned them. Surely the membership of the church ought to appreciate such a ministry.

This week and next many of them will enter their new fields and begin another year's work. See to it that your pastor has a warm welcome. Busy yourself about it. Do not take it for granted that the stewards or the older or more prominent members will look after that. They may or may not. It will do no harm for you to inquire about the matter and see that it is certaicly attended to.

If the congregation owns a parsonage, see that it is timely put in order. It may need some repairs, or additional furniture or better fencing. Have some dry wood hauled in and at least enough provisions to last the preacher's family a few days. Then find out when he will arrive and meet him at the depot or at the nearest railway station with vehicles enough to take him to the parsonage in comfort. Have good fires burning, a warm meal prepared, and at least a committee of ladies to welcome him. The stewards ought also have some cash ready to pay over to the preacher on his arrival. Remember it costs a good deal of money to get to and from Conference, to pay all outstanding bills preparatory to leaving a community, break up, move out and get to another charge. Fifty or twenty-five dollars handed to your pastor on his arrival will be worth twice that much later on. Do forget this.

In response to these requests some may say, if had gotten the preacher we wanted we would willi do all of these things, but we are not pleased with man sent us and he will have to look out for him That is not the right spirit. It may be your prea does not like the appointment he received. It ma he dislikes you and the people he has been sent serve.

He heard of you at Conference. He was told church paid very little salary, that your people did have much religion, were sorry Methodists and ha get along with. His heart has been sad and he ever since the appointments were read out and wife wept freely when he told her where they were ing. The former pastor said, "I am sorry for brother," and the neighbors come in and said, what we have heard, we are afraid you have a field.

After the appointments were read his heart g sad and heavy: At first he thought, I cannot go to charge. But he prayed and wept over it. God g him strength and he said, I will go and do the be can.

Meet him kindley and assure him at once of a port and hearty co-operation. If so, the appo ment will prove a good one to the pastor and peopl

OUR NEW PRESIDING ELDERS.

One can never forecast the changes that may made at the session of an Annual Conference. situation may be carefully studied and the best ju ment exercised in anticipating the appointments yet the surprises will be many and great.

At the recent session of our Conference four Pre ing Elders were taken off of District work, and th new men were appointed to it.

Rev. P. J. Carraway, now in his 74th year and l our veteran Presiding Elder, was given a small, pleasant station. Notwithstanding his age he i good health, vigorous in body and in mind, and full work on the Winston District last year. He greatly loved bw his preachers and the people and ter long and faithful service retires from District with a record of which any one may be proud.

Rev. Frank H. Wood, D. D., who has also rea a ripe age and who has been a Presiding Elde eight or ten years, was returned to station work. Wood has been two years on the Greensboro Dis He has enjoyed almost uninterrupted health and done most faithful work. He is a strong man, decided views on all questions and free to ex them. He leaves District work with a record for age, faithfulness and devotion to what he conceiv be the best interests of the church.

Rev. S. B. Turrentine had been three years i Presiding Eldership. He is a well equipped, anall r man, who was both efficient and popular on his trict. He returns to station work to which he devoted.

Rev. C. M. Campbell had only been two years Presiding Eldership. During these years he tra the Franklin District, which is the next larges most mountainous of any District in the Confe He made a most efficient Presiding Elder, was dant in labors and looked closely after all the ests of the church. He asked to be relieved of D work on account of the health of sister Campbel needed his constant presence at home.

The new Presiding Elders appointed by Bisho rison are Revs. J. R. Scroggs, J. C. Rowe, D. H. Parker and J. A. Cook. The first three hav considerable experience on District work, and very efficient Presiding Elders. They will easi just themselves to their new duties and they wil nify their office and be of great service to the in this responsible position.

Rev. J. A. Cook is a man with a strong body, orous intellect and a well balanced mind. He culiarly fitted for his present position, will be dant in labors, wise in counsel and strong in th pit. He will make a success in his District and a good report at our next Conference. We comm these brethren to their preachers and people a sure that they will meet the demands of their Districts.

GREENSBORO'S OLD AND NEW PASTORS.

Bishop Morrison, at the recent session of our Conference, made quite a change in the Greensboro preachers. He took Rev. J. C Rowe, D D, from West Market Street Church and put him on the Charlotte District. Dr. Rowe had been at West Market for two years. He ranks very high as a preacher, is a diligent student of the Word, a faithful pastor and an original thinker. He is a strong, true man that will do good work anywhere. The Charlotte District will give him a warm welcome.

Rev. T. E. Wagg, pastor of Centenary church, was sent to Morganton station. He is a man of great worth, consecrated to God, a preacher of ability and a lovable man. He will do a good work in Morganton and we congratulate our good people there on having such a pastor.

Rev. V. L. Marsh, pastor at Proximity, was also removed. He is a young man of ability and promise and is growing rapidly. He can be relied upon for efficient service We heartily commend him to the people of his new charge.

Rev. S. B. Turrentine, the successor to Dr. Rowe, will be cordially welcomed to West Market Street Church. Not many of the Greensboro people know him personally, but most of them know him by reputation. The congregation expect a good year under his leadership.

Rev. H K Boyer succeeds Rev. T. E. Wagg at Centenary Church. His good work at Mount Airy during a four year's pastorate, long ago reached Greensboro, and his people are eager to see and hear him. They expect large things from his ministry.

Rev. J. W. Strider, pastor at Proximity reached his charge on last Saturday and began his work on Sunday. He made a good impression on his people and he has a large, promising field to cultivate and develop. His beginning gives promise of success.

We welcome all the brethren and hope their stay among us will prove pleasant and profitable.

The Watch-night Services.

The month of December will soon pass out. In a little while the year 1900 will have ended and the most wonderful century in the world's history will have closed. It is fitting that all our congregations, in a proper way, celebrate the passing away of the old and the coming of the new century. No better way can this be done than by observing watch-night on December the 31st.

We hope all our preachers will decide to observe this in all their congregations and begin, at once, to make preparation for it. The exercises can be simple or elaborate as the circumstances may require. If the pastor can be present he can read a paper, make a talk or preach a sermon as he prefers and add such other features as he may desire. If he cannot be present he can make out a program and appoint speakers and readers. If he has none who are members of his church get other persons. There are teachers, lawyers and business men who would write a fine paper or deliver a fine address on the dying century or the closing year.

There are only four weeks yet before New Year's night will be at hand. Begin at once to get ready for the Watch-night services. Decide what you will do and then make all necessary preparations. Urge the people to make a free will offering to some church enterprise, or to the Twentieth Century Fund and also to subscribe, if they have not done so before, for the Conference paper. The NORTH CAROLINA CHRISTIAN ADVOCATE.

A Valuable Little Booklet.

We have on our table a highly prized little souvenir. It is the form of a book let and entitled "Pressed Flowers from the Holy Land.

Its author, Mr. Henry B. Green, spent several years in Palistine, and during his stay there made a study of the native flowers spoken of in the Bible. Many of these he carefully gathered and pressed and put them in a little book with a brief explanation of each. By all means send and get a copy of it. It will interest and instruct all who read it. And it will be of great service to children and young people. Address Henry B. Green, Lowell, Mass.

EDITORIAL NOTES.

Rev. R. H. Parker writes: Please allow me to say to my correspondents for the present my address will be Weaverville, N. C.

About one million two hundred and fifty thousand dollars have been raised by our church on the Twentieth Century Fund.

The recent session of the Virginia Conference held at Norfolk was a long, and it is said an interesting one. The brethren talked a great deal and talked well. The appointments were not read until Tuesday night.

Dr. Chas. W. Byrd, formerly Presiding Elder of the Shelby District, has transferred from the Kentucky Conference to Georgia and will be made pastor of one of the leading churches in Atlanta, Ga.

There is a large amount due us from delinquent subscribers. We greatly need the money. We hope those in arrears will send us what is due without further delay. We are obliged to close up the business of the year by the first of January.

At the session of the Western North Carolina Conference, in Greensboro, Rev. J. R. Scroggs presented a picture of Rocky River church, in Chatham county, built over a hundred years ago, under the direction of Bishop Asbury. It was accepted and turned over to Prof. Plato T. Durham, to place in the museum of Trinity College. It is a highly valued picture.

Music, Song and Story is the descriptive title of a forthcoming new magazine to be ready early in December with a holiday issue dated January, 1901 It will attempt to answer every demand for home reading and entertainment, and in addition to the ordinary contents of an illustrated literary magazine will provide 16 pages of new sheet music with every issue. It is to be published monthly at 10 cents a copy or $1 a year from 74 Fifth Avenue, N. Y.

The North Carolina Conference meets today, Wednesday, in the city of Newbern. There are no more clever people than the citizens of that historic town. The Conference will be elegantly entertained. This editor spent a pastorate of four years there and they were happy years. We shall always remember them with pleasure and feel under lasting obligation to the good people whose kindness contributed so much to our enjoyment. We hope to spend a few days with them this week and renew old friendships and make new ones.

Rev. M H Vestal called to see us on Tuesday after Conference. He has had a good year. He held five successful meetings during the year and his meeting at Advance resulted in 24 conversions. He also sent 20 new subscribers to the ADVOCATE Bro. Vestal sows beside all waters and works on lines that tend to build up permanently. He goes back to his old charge joyfully and we congratulate his people on his return.

Prof. N. C. English, for many years professor of English literatured in old Trinity College, was married to Miss Jennie Bouldin, of Archdale, last Thursday evening at the home of the bride's mother. The couple passed through Greensboro Friday morning on the way to visit friends in the eastern part of the State. They will make their home at Trinity, where Prof. English has resided since he gave up his position in the College when it was removed to Durham.

Rev. and Mrs. B. F. Carpenter, who were married in Durham Wednesday afternoon, passed through Wednesday night on their way to visit the groom's mother near Shelby. Mr. Carpenter is a Methodist preacher and attended Conference here last week. Mrs. Carpenter was Miss Pendergraff, of Durham. The young couple have many friends in the Conference who offer congratulations. Mr. Carpenter's work this year is on the Salisbury circuit.

The loss to the city of Charlotte and to Charlotte District, Western North Carolina Conference, of Presiding Elder S. B. Turrentine, is one to be regretted. He is not only a strong thinker and a fine preacher, but he is one of the most lovable of gentlemen, and not only Methodists but people of all denominations who know him are very fond of him. Yet, if they do not know it, the city and district have drawn a prize in his successor, Rev. J C. Rowe, D D. He is one of the best men that ever lived and it is very doubtful if in preaching ability North Carolina Methodism has his superior.—Charlotte Observer.

The suit for libel brought by Rev. T. J. Gattis of the North Carolina Conference against Rev. John C. Kilgo, president of Trinity College and others, was triedlast week in Superior Court of Granville county. Judge W. F. Hoke presided The best legal talent in the State was employed on either side and for ten days every inch of ground was contested. The jury is said to have been a very intelligent one and after three hours of deliberation reported a verdict, on Saturday, in favor of Rev. T. J Gattis, and fixed the damages at $20,000. An appeal was taken to the Supreme Court.

"The Bright Side of Humanity" is the title of a new book just from the printing house of the B. F. Johnson Pub. Co., Richmond, Va Its author is Rev. Edward Leigh Pell, D D, now of the Virginia, but formerly of the North Carolina Conference. The B. F. Johnson Pub. Co. is one of the most enterprising and successful Publishing Houses in the country and Rev. E. L Pell is one of our finest writers. His style is fresh, pretty and clear. His sentences are terse, pointed and polished, and "The Bright Side of Humanity, his latest book, in which he gives, Glimpses of Life in Every Land, showing the distinctive noble traits of all races, not only enlarges his knowledge and enriches his thought, but gives the reader a better opinion of his fellow men in all nations and makes him more appreciative of the present and hopeful of the future. We commend the book to all our readers.

R. B. Clarke, delegate to the Conference from the Ansonville circuit, remained in Greensboro to place in our town sections to the Parmelee System of Traveling Library. He has secured the applications of some of our foremost men and women. The company has been organized about fifteen years, is incorporated at $50,000 and the system is operated in almost every state in the Union. It has been pronounced by high authority the greatest inauguration of the century and it certainly ought to prove a potent factor in the new impetus that is being sought for the educational interests of the State. Any town or community that can get thirty readers for a traveling library that furnishes the very best of up-to-date books at a merely nominal cost would do well to communicate with Bro. Clarke. Any Sunday-school or graded school can be furnished six-hundred books during three years by this exchange system at a total cost of $60.

R. M. Taylor, statistical secretary, made the following report at last Conference: Local preachers, 180; members, 72,014; infants baptized, 1,607; adults baptized, 1,477; Epworth Leagues, 91; members, 3,529; Sunday-schools, 711; teachers, 4,913; scholars 48,329; amount for Conference claimants, $5,000; amount collected, $3,986.82; foreign missions, $12,989 20; domestic missions, $6,225.96 Church extension, $2,531.33; American Bible Society, $395.63; support of presiding elders, $11,635 79; support of preachers in charge, $85,932.87; support of bishops $1,498.63; number of societies, 823; number of houses of worship, 725; value of houses of worship $891,245; indebtedness, $39,507.02; number of pastoral charges, 184; number of parsonages, 133; value of parsonages, $156,763; indebtedness, $11,880 09; number of district parsonages, 6; value of district parsonages, $9,800; number of charges damaged during the year, 4; amount of damages, $1,565; value of school property, $390,433; endowment, $371,750.

The management of Virginia College has brought system and order out of the chaos caused by the fire which destroyed the college building and its contents at Roanoke. After the fire the girl students were well cared for by the hospitable people of Roanoke, and many offers were made of buildings in which to continue the work of educating them. Miss Harris, president of the college, would accept no building that was not heated by steam, fearing that the students would suffer in health after being accustomed to the comforts of the college buildings. At length an excellent temporary location has been found in the handsome and sanitary building of the Buena Vista Hotel, at Buena Vista. Here the young women are pursuing their studies with the excellent faculty and administrative force of the college in direction, and they are highly enjoying the novelty of college life in a comfortable resort hotel. The college rules and routine are followed and no serious interruption of studies has been caused. The sympathy of the friends and patrons of the school has been shown by the continuance in their places of nearly all the students and the willingness to send new ones. Arrangements are under consideration to continue the college in a new building of its own, in or near Roanoke.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for December 9, 1900.

BARTIMEUS HEALED.
Mark 10: 46-52

TIME.—Early spring A. D. 30.
PLACE.—Near Jericho.
GOLDEN TEXT.—Lord, that I might receive my sight.—Mark 10: 31.

Order of Events.

Continuing His journey through Perea toward Jerusalem, Jesus, after His meeting with the young ruler (last lesson), spoke the parable of the laborers in the vineyard (Matt. 26: 1-16), uttered the prediction concerning His death (Matt. 20: 17 19 and parallel passages), and rebuked the ambition of James and John (Matt. 29: 20-28; Mark 10: 35 45). Then, while in the vicinity of Jericho, occurred the healing of the blind men (Matt. 20: 29 34; Mark 10: 46-52; Luke 18: 35 43), which constitutes the lesson.

The discrepancies of place in the three narratives may or may not be reconciled, according to the temper of the inquirer. If a discrepancy is insisted upon it must be allowed; for Mark says (10: 46) that the miracle took place as Jesus "went out from Jericho," and Luke says (18: 35) that it took place as He "drew nigh" unto Jericho, before entering and passing through it (Luke 19: 1). Of the round dozen of harmonies suggested none seems entirely natural—at least, none so natural as the explanation that the miracle took place in the vicinity of Jericho, and that the evangelists recorded their independent recollection of the place of its happening, differing in their recollection as to whether it happened just before entering or just after leaving the city. Admitting the discrepancy does not discredit the fact of the miracle, which is the only thing of importance. The discrepancy in the number healed is easily disposed of. Matthew (20: 30) says "two" blind men were healed, while Mark and Luke, without contradicting this, find it sufficient to record the cure of that one who, for whatever reason, was the better known of the two. To charge ignorance or fraud upon the record because of these differences is unworthy and uncritical.

Verse 46 Jericho. In our Lord's day one of the most beautiful cities in Palestine. It was situated in a sheltered depression of the Jordan valley, near the river, watered and fruitful, rich in palms, roses, and balsam. Here Herod had one of his rural residences, and here he died. The modern Jericho (Riha) is in somber contrast to the sepulcher of the ancient city; it is now only a wretched village of about 200 inhabitants, without a sign of prosperity. A GREAT MULTITUDE. The size of the company could be accounted for partly on the score of our Lord's fame and personal popularity, augmented, indeed, by the fact that, being the Passover season, the country would be thronged with pilgrims and strangers. BARTIMÆUS. The fact of his being named indicates prominence and reputation in the community either at the time of the healing or when the record was written. The commonly accepted supposition is that Bartimæus (literally, "son of Timæus") was the afflicted child of a well-known citizen of Jericho, and that after his healing he became a leader among the early Christians, well known to the evangelist Mark.

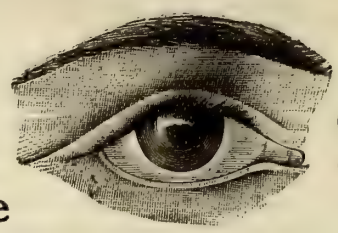
47. WHEN HE HEARD. The noise of the passing crowd would, of course, prompt the question, "What is all this about?" The answer of the crowd was, "It is Jesus of Nazareth" What Bartimæus knew of Jesus we can only conjecture. Doubtless the Master's fame as a miracle worker had reached him, and provoked the longing for a meeting which might bring a hope of healing. The days of waiting were at an end. Jesus had come It was the great opportunity of the blind man; such an opportunity might never come again. Manifestly he felt this way about it for instantly upon hearing the name his cry for help rang out, nor ever ceased until his eyes beheld at once the light of day and the "Light of the world" THOU SON OF DAVID. The popular designation of the Messiah (compare Matt. 9: 27; 15: 22; 22: 42), who, among other wonders of His mission, was to open the eyes of the blind (Isa. 29: 18; 42: 7). HAVE MERCY ON ME. On these words ("Kyrie Eleison" in Greek) the litanies of Christendom for centuries have been modeled. The sense of need is universal, but every heart feels most keenly its own need. Bartimæus would have been less or more than human to have refused to obtrude his case upon the Savior for the convenience of the crowd or the comfort of Jesus. His need was imperative; it forced the cry from him, and Jesus counted this for faith, not selfishness, unto him and healed him.

48, 49. REBUKED * * * THEY CALL The two expressions should be taken together to understand the temper of the crowd. Thinking it would please the Master to proceed without interruption from a persistent blind man, the crowd, crowdlike, became officious in their rebuke; when however, they saw that the Master esteemed the petitioner of consequence, they became equally officious in bringing him forward. In either case they were only anxious to exhibit their own consequence, and that without malice or prejudice to their victim There is not a little amiable barbarism in every crowd even to this day. He cried the more, a great deal. To the crowd it might mean little that Jesus was passing through Jericho. They saw Him, followed Him, heard Him, and gloried in Him. But they were not blind, and were not in need of healing, and had no fear that, if this opportunity of meeting Jesus passed, another such opportunity might never come, and so they knew nothing of the anguish in this blind man's soul To appreciate his importunity we must put ourselves in his place.

50-52. CASTING AWAY HIS GARMENT. Which, being loose and voluminous, impeded rapid action. Dr. W. N. Clarke finds in this another note of the man's eagerness, as it was "an unwonted act for a blind man, who would ordinarily be most careful to keep his garment within reach" There is also a beautiful hint here of the man's confidence in Jesus. He had no doubt that Jesus would heal him, and if he received sight he did not mind the chances of losing the garment RABBONI. The gradations of honor seem to have been Rab, Rabbi, Rabban. Rabboni, the last expressing the deepest sense of reverence. THY FAITH. Exhibited in his persistent appeal, in his devout recognition of the Messiahship of Jesus, and in the absolute confidence with which he came to Him for healing. STRAIGHTWAY. Mark's favorite expression of the promptness with which nature yielded herself to the word of the Lord of nature. Received * * * followed. Another note of faith, displayed in the voluntary and grateful discipleship which he vouchsafed.

Geikie gives the scene realistically as follows: "On the roadside sat a counterpart of blind Bartimæus, turbaned, cross-

PREACHERS



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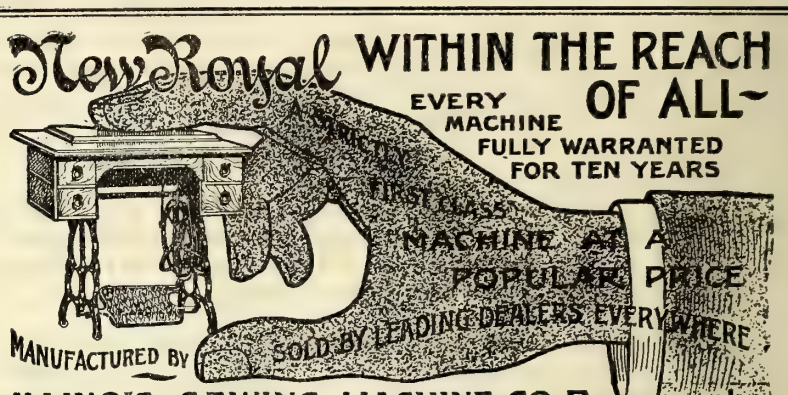
GREENSBORO, N. C., Nov. 11, 1899.

It gives me great pleasure to say that Dr R. L. Moore is a gentleman of high standing and worthy of public confidence. His work done for me four years ago was, and is altogether satisfactory.

J. C ROWE, D D., Pastor West Market M. E. Church.

You will be gladly received at their office whether you need glasses or not.

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Conference ... Friends.

In anticipation of your visit to Greensboro, N. C , and in view of the fact that you all wear Clothes, we have made special effort in our collection of Prince Albert and Clerical Cut Suits, and want you to come to us and see just what we have for you, and at prices that we will guarantee can't be any lower.

We carry all kinds of clothing, and if you should need a Sack Suit, we have them ranging from $7.50 to $22 50 in price

Prince Alberts from $10 to $20.

The CHRISTIAN ADVOCATE will tell you who we are and just how we do business.

Rankin, Chisholm, Stroud & Rees,

300 South Elm St., GREENSBORO, N C.

TO CONFERENCE MEMBERS AND VISITORS:

In addition to our large and varied stock of Men's Clothing, we have gone to considerable expense in preparing to supply the wants of ministers, delegates and others who may attend the conference in Greensboro. We are in a position to furnish you with the best of anything in the clothing line at special conference prices. Remember to come and see us, whether you wish to purchase anything or not.

We will have a big line of clergymen's suits and Prince Alberts in stock for this special occasion.

MERRITT, BROWER & CO.

Oct. 17 tf

308 S ELM STREET, OPPOSITE McADOO HOUSE.

legged, in a blue gaberdine with short sleeves, a stick by his side, his hand out for charity. Blindness is a terribly prevalent curse in the East—the desert alone excepted, for a blind Bedouin is rare. In Egypt, it has been said, one person in twenty is affected in his eyes, and the lowest estimate gives one blind in the hundred, while in England and Norway the proportion is only one in a thousand. It is impossible, indeed, to come upon any number of men, either in Palestine or on the Nile, without finding some of them sightless. The causes of this are not the heat, nor even the dust, so much as the rapid changes of temperature between day and night, which are greatest on the seacoast, the special seat of this melancholy evil. * * * One great local cause of blindness, which everyone visiting the East must have noticed, is the spread of eye disease through the medium of flies. These pests carry infection, on their feet and proboscis, from one child to another, numbers of them lighting on the corner of the eye, and never apparently being driven off."

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for December 9, 1900.

How to Listen.
Matt. 13: 1–23.

It is a lesson of great importance which Christ here teaches how men should listen to the truth. Faith comes by hearing, and God has given us this endowment that we may put it to holy uses. Some day we shall be brought to judgment for the way in which we have listened to the truth of God.

1. Reverence for the truth. The first requirement for right listening is reverence for the truth. Nothing must be set above it in our esteem, however showy in appearance or familiar to our habits of thought. He who seeks goodly pearls will not take imitation pearls, if he knows it. We should never be willing to accept a falsehood, however specious in appearance. One fault of the Pharisees was that they lacked reverence for the truth. They praised the false, and they persecuted men who loved and followed the truth.

2. Attention to the message. To listen is to give attention. We do not remember when we do not give heed The parable of the sower shows how the truth fails when the mind is inattentive and the heart hardened against the truth. The seed falls upon the pathway, beaten hard by the tread of many feet, and lying there upon the surface it has no chance to take root. Presently the birds come and eat it up. Holy truth does not sink into the inattentive mind and find root; but it lies just where it can be caught away and lost by other interests and thoughts. Surely the truths which God has taken pains to put in His inspired word are worthy of more attention than many of us give them.

3 Reception of the lesson. We do not listen aright unless we give proper heed to the demands of the truth. The seed requires the fruitful soil, and the fruitful soil is that which is found in an honest and good heart. Such a heart is ready to obey, and it is in such a heart that the truth yields an abundant harvest.

The Spiritual Life.

The holy spirit is a spirit, and not one mood of the mind; it is not Sabbatical, but daily; it is not a morning and an evening temper, but a perpetual presence in us.—William Mountfort.

Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—George S Merriam.

This is the preparation for a good old age: duty well done, for its own sake, for God's sake, and for the sake of the commonwealth of man. When a man works only for himself, he gets neither rest here nor reward hereafter.—Robert Collier.

I count it the best and whitest of all days when a man accepts heartily, wholly, and in loving choice the higher law of life—the day when he welcomes the sacred yoke of duty, and gives the throne of his heart to the true King.—Charles G. Ames

The Christian life is neither a dogma nor an action, but a certain tone of thought and sentiment, a certain purity of desire and simplicity of aim, a certain holiness of affection, spirituality of devoutness, humility of self-dedication.—James Drummond.

I believe that the laying of our hand in the hand of God and the laying of our hearts beneath his eye, our feeling after him in every turn of life, is the condition from which alone can come about an ever-fresh and vigorous enthusiasm of humanity.—Selected.

He who cannot pass blamelessly thro' the common conditions of our life, taking them as they are, and evading none of them, is no saint of God and no savior of men. It is not to be above any human necessity, but to meet it fully and purely, that tests spiritual power.—John Hamilton Thom.

WRIGHT will sell you a fine piano right. Call 212 So. Elm St., Greensboro, N. C.

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Southern Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.

25c. a bottle at Druggists.

SUCCESS—WORTH KNOWING

40 years success in the South proves Hughes' Tonic a great remedy for Colds and all Malarial Fevers. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
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ANCHOR, ECKSTEIN Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION New York.
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COLLIER, MISSOURI, RED SEAL, SOUTHERN St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

PRACTICAL painters say that when they come to repaint a house which has been painted with ready-mixed paint or combination White Lead (so-called), it costs more to prepare the surface than to apply the paint.

The moral is to use only **Pure White Lead,** because it is not only more durable, but is always in good condition for repainting. These brands are genuine.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

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...RHEUMATISM...

TO STAY CURED.

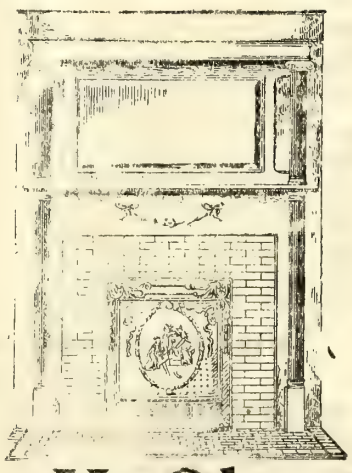
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That's the way some dealers do! Push cheap goods because the profits are large. Why let a man push a cheap Buggy off on you when you can get the best at only a dollar or so more? Do you ever think about it that way?

See our Agent or write direct ROCK HILL BUGGY CO., ROCK HILL, S.C.



THE MANTEL BUSINESS. . . .

Is no side issue with us, but gets our exclusive time and thought. Selling you we sell your friends. This accounts for the extraordinary price that we can afford to give. Give us a trial.——If you are interested send for Catalogue No. 11.

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A Combination of Herbs When Smoked in a Pipe Cures Catarrh of the Head, Nose and Throat.

SAMPLES MAILED FREE.

Contains No Tobacco and is Pleasant and Easy to Use.

Some of our readers may object to anything that has the appearance of tobacco smoking, but when it is a matter of good health or ill health, or possibly of life or death, then it is not a question of how it looks, but "will it cure?" No other method of treatment can reach or cure Catarrh.

Dr. Blosser's Catarrh Cure contains no tobacco and is a combination of specific herbs, roots and leaves scientifically prepared, which are smoked in a common clean pipe. The smoke is inhaled into the throat and lungs, or forced into the head and breathed out through the nostrils. It will cure the worst forms of Catarrh, Deafness, Bronchitis and Asthma. It is so simple and pleasant that even a child can use it, and is not an untried remedy for it has cured thousands of cases, many of 10, 15 and 20 years standing.

In order to demonstrate its virtues a three days' trial treatment will be mailed absolutely free to any interested sufferer. The price of the remedy is $1.00 per box (one month's treatment) sent postpaid. No charge for medical consultation by mail. Address, Dr. J. W. Blosser & Son, 59 Broad Street, Atlanta, Ga.

Our Job Office Department.

We have frequent inquiries from our preachers and others about doing job printing. Heretofore we have not been prepared to fill such orders. But being desirous of furnishing the best printing service for our preachers and others, we have arranged with a first class job office to have all printing done, promptly, and in the best style at the lowest possible rates for good work.

Letter and bill heads, circulars, pamphlets, visiting cards, catalogues, conference minutes and all kinds of plain and fancy work will be promptly done.

Write to the ADVOCATE office for prices and give us your orders. We are prepared to give satisfaction.

$900. YEARLY to Christian man or woman to look after our growing business in this and adjoining counties; to act as manager and correspondent; work can be done at your home. Enclose self-addressed, stamped envelope for particulars to H. A. Sherman, General Manager, Corcoran Building, opposite United States Treasury, Washington, D. C.

Sohmer and Knabe Piano. Call on John B. Wright, Greensboro, N. C.

MOUNT AIRY DISTRICT--1st Round in part.

J. J. Renn, P. E., Mount Airy. N. C.

Jefferson circuit at Jefferson	Dec	8 9
Boone circuit at Hopewell	"	11
Watauga circuit at Smith's Chapel	"	13
Creston circuit at Mill Creek	"	15 16
Healing Springs ct at Helton	"	18
Laurel Springs circuit at Mt Zion	"	20
Sparta circuit at Sparta	"	22 23
Mount Airy Station	"	30 31

WAYNESVILLE DIST.--1st Round

F. L. TOWNSEND, P. E., Canton, N. C

French Broad circuit, River View	Dec	8 9
Clyde circuit, Clyde	"	15 16
West Haywood circuit, Shady Grove	"	22 23
Mills River circuit, Mills River	"	29 30
Leicester circuit, Western Chapel	Jan	5 6
Spring Creek circuit, Balm Grove	"	12 13
Transylvania ct., Greenwood	"	19 20
Brevard station, Brevard	"	19 20
Haywood circuit, Crabtree	"	26 27
Sulphur Springs ct Pleasant Hill	Feb.	2 3
Canton circuit Bethel	"	9 10
Waynesville station	"	16 17

SALISBURY DISTRICT, 1st Round
—IN PART—

W. W. Bays, P. E., Salisbury N. C

Concord ct, Center	Dec	15 16
Concord, Epworth	"	16 17
Concord, Central	"	22 23
Concord, Forest Hill	"	23 23
Salisbury ct, Shiloh	"	29 30
Salisbury, Main St	"	30
China Grove ct., China Grove	Jan	6 7
Gold Hill circuit, Gold Hill	"	13 14

FRANKLIN DISTRICT 1st Round

J. A. Cook, P. E., Franklin, N. C

Franklin station, night	Dec	8 9
Macon circuit, Patton Chapel	"	5 16
Franklin circuit, Watauga	"	22 23
Webster circuit Speedwell	"	29 30
Bryson City and Dillsboro sta Sylva	Jan.	5 6
Whittier circuit & Cherokee Mission, Shoal Creek	"	12 13
Bushnell mission, Maple Springs	"	19 20
Robbinsville mission Robbinsville	"	26 27
Andrews circuit, Andrews	Feb.	2 3
Aquone mission Baldwin School House	"	9 10
Haysville circuit, Oak Forest	"	16 17
Hiwassee circuit, Grape Creek	"	23 24
Murphy station, night	"	24 25
Glenville circuit, Double Springs	Mar	2 3

Let us have a full attendance of all the official members at the quarterly conference

MORGANTON DISTRICT, 1st Round

C. G. LITTLE, P. E., Marion, N. C

Estatoe circuit, Centenary	Dec.	8 9
Bakersville circuit Bakers Ille.	"	9 10
Elk Park circuit, Elk Park	"	12
McDowell circuit, Nebo	"	15 16
Marion station, Marion	"	16 17
Table Rock circuit, Oak Hill	"	22 23
East Rutherford circuit, Oak Grove	"	29 30
Henrietta & Caroleen station, Caroleen	"	30 31
Forest City & Thermal City station, Forest City	Jan	5 6
Broad River circuit, Union	"	12 13
Rutherfordton circuit. Rutherfordton.	"	13 14
Morganton circuit, Bethel	"	19 20
Morganton station	"	20 21
Silver Creek circuit, Salem	"	26 27
Connelly Springs circuit, C Springs	"	27 28
Green River circuit, Bethlehem	Feb.	2 3

STATESVILLE DIST.--1st Round

J. E. THOMPSON, P. E., Statesville, N C

Lenoir station	Dec	2 3
Hickory station	"	8 9
Woodlief cir, South River	"	15 16
Statesville station	"	22 23
West End	"	23 24
Troutman circuit, Troutman	"	29 30
Newton circuit, Newton	Jan	5 6
Maiden circuit, Mayo	"	6 7
Iredell circuit. Olive	"	12 13
Mooresville circuit, Fairview	"	19 20
Mooresville station	"	20 21
Catawba circuit, Catawba	"	26 27
Caldwell circuit, Hudson	Feb	2 3
Granite Fall station	"	3 4
Stony Point circuit, Liberty	"	9 10
Alexander circuit, Taylorsville	"	10 11
Statesville circuit, Salem.	"	16 17
Turnersburg circuit, Clarksburg	"	23 24
Lenoir circuit, Harpers	Mar.	2 3
Mt Zion station	"	10 11

WINSTON DISTRICT.--1st Round.

D ATKINS, P. E., Winston, N. C.

Thomasville station,	Dec	8 9
Mocksville circuit,	"	15 16
Mocksville station	"	16 17
Madison circuit, Bethesda	"	22 23
Winston circuit,	"	29 30
Winston, Burkhead	"	30 31
Kernersville circuit	Jan.	5 6
Forsythe circuit	"	12 13
Farmington circuit.	"	19 20
Walkertown station	"	26 27
Winston, Centenary.	Feb.	2 3
Winston, Grace Church,	"	2 3
Davidson circuit,	"	9 10
anbury circuit	"	16 17
Summerfield circuit,	"	23 24
Jamestown circuit	"	27 28

The District Stewards will meet at Centenary Church, Winston, Dec 19, at 10 a m.

SHELBY DISTRICT--1st Round.

W. R. Ware, P. E., Shelby, N. C.

Shelby station	Dec.	2 3
Belwood circuit, Bethlehem,	"	8 9
Cherryville circuit, Cherryvlue	"	9 10
Bessemer City, Bessemer	"	15
McAdensville station, night	"	15
Gastonia, Main st	"	16 17
Ei Bethel circuit El Bethel	"	23 24
King's Mountain station, night.	"	24
Shelby circuit, Double Shoals	"	29 30
Polkville circuit, Lawndale	"	30 31
N Cleveland circuit, Lee's Chapel	Jan	1
Lincolnton circuit, Lincolnton	"	5 6
Stanly Creek circuit, Stanley	"	6 7
Rock Springs circuit Marion	"	11 13
Lowesville circuit, New Hope	"	12 1
Mountain Island	"	13 14
Lowell circuit, Ebenezar	"	19 2
Gastonia, West End and Ozark	"	20 21
South Fork circuit, Wesley's Chapel	"	26 27

The District stewards will please meet in Shelby at the District parsonage, Wednesday, Dec. 12th, at 12 o'clock.

Southern Stock-Mutual Ins. Co

AND

Underwriters of Greensboro . .

OFFICE IN SOUTHERN LOAN & TRUST COMPANY BUILDING,

GREENSBORO, N C.

Combined Assets, : : : $254,818 87
Dividends to Policy-holders since organization, : : : : 29,782 06
No Liability to Assessment.

A Thousand Testimonials like the following can be furnished:

WINSTON, N. C., January 13, 1900.

During the last four years certain properties of mine have been insured the Southern Stock-Mutual and Underwriters Insurance Companies, Greensboro, N. C., and I have received from them dividends amounting $97 83, which represents the amount of money saved by insuring with the Companies. I consider their Policies as perfect protection as is offered any company.

R. J. REYNOLDS.

GREENSBORO, N. C, January 23, 1900.

We are carrying insurance in both the Southern Stock Mutual and Underwriters of Greensboro and are receiving dividends annually from each Company. We patronize these Companies because we believe them to be safe and because they save us money.

ODELL HARDWARE COMPANY,
By J. A. Odell, President.

11-7-tf [Signed]

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

$60 PER MONTH AND EXPENSES

can be made by a capable woman. Permanent position. Experience unnecessary. Write at once for particulars. CLARK & Co., 234 S. 4th St:, Phila., Pa
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Fall Term opens August 15th.

GLOBE TELEGRAPH COLLEGE, Lexington, Ky.
June 13-tf

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specime copy (free) to

REV. GEO. G. SMITH, Macon, Ga

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No. 60	M
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton.	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv.
Ar. Lenoir	1:16 p m.	7:50 p m	" 1

Southbound	Passenger. No. 9.	Mixed. No. 61	M N
Lv. Lenoir	4:30 p m	.....	
" Hickory	5:35 p m	5:30 a m	
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia
No 10. northbound, connects at Chest Southern railway. Seaboard Air Line, Lan Chester railway from all points south: at Y with the South Carolina and Georgia railwa Gastonia with Souhern railway: at Lin with Seaboard Air Line; at Newton and with Southern railway No 9, southbound close connection at all junction points.

L. T. NICHOLS, Gen Man. E. F. REID Chester, S



Fruit Tree
Shade "
ORNAMENTALS...

Write for our free page catalogue and page pamphlet on "H to Plant and Cultiva an Orchard," which w give you general inf mation on what plant, how to plant a produce nice fruit.

Fine stock of the r id growing Silver-L Maple and Caroli Poplar, also Sugar a Norway Maples.

Address,
J. Van Lindley Nursery
POMONA, N. C.

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WIRE WORKS
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Manufacture wire railing for cemeteries, &c.; selves, fenders, cages, sand and coa woven wire, etc. Also iron bedsteads tees, &c.

WRIGHT don't fear competitio furnishes from a medium to t make at close prices.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Cathay.

MINNIE W. BAINES MILLER.

"Which killest the prophets, and stonest them that are sent unto thee."

Hoary with age, and blinded to the sun,
In shadow of thy wall, beside the sea,
Where mountains tower and myriad rivers run,
In yellow robe of pagan sovereigns,
Thou sittest moveless while the nations rise
To follow the clear note of Progress' call
Thy wax'd ears deaf unto the harmonies
That summon thee in marching line to fall.

Groping amid traditions of the past,
And ancient fables, baseless as a dream,
To idol gods thy cruel hands cling fast;
Thy heart's blood is a black and frozen stream.
Nor gratitude nor love thy soul returns
To them that come in pity for thy state,
In the Redeemer's name, but torch that burns,
And stroke that slays, in thy remorseless hate.

The cities are ensanguined with the blood
Of helpless innocence thou wouldst not spare;
Soaked through and through with murder's scarlet flood,—
Libations that to "Kwan" are offered there,
Where Christian martyrs' death the seed has sown

Of retribution for iniquity.
Though they thou slayest win a heavenly crown,
What, Ishmael of nations, is for thee?

How wilt thou reckon with Lord of saints,
Whose righteous wrath is kindled by thy deed?
Will He not hear all Christendom's complaints,
And when its cry accuses thee, give heed?
Lay to thy charge brutalities accurst—
That the whole, shudd'ring world beholds, aghast—
Demons might equal at their fiendish worst,
But human frenzy never has surpast?

Yea, He will hear, and He will punish thee,
Though at His chariot-wheels thou yet shalt run,
Great captive from beside the Yellow Sea,
When thy career of infamy is done.
But ere thy day of Christian light shall shine
On paths Reform has for the Lord made straight,
What hopeless groping in the dark is thine!
How long shall seem the tenure of thy wait!

Dregs of the draught of trembling thou shalt taste:
Fury and indignation mingled be,
And blood and tears and bitterness of waste,
In the full cup that is "wrung out" to thee.
And pain and anguish shall like scorpion's sting
O'er losses War brings in his awful train;
Yet one day thou shalt own thy rightful King,
And, all surrend'ring, win eternal gain.

A Thrilling Story.

The following extracts are from a letter written to the New York Christian Advocate by Miss Croucher, a missionary of the W. F. M S. in China, and will be read with interest at this time. Miss Croucher attended the conference at Pekin, and was on the last train that left the city before the outbreak of the Boxers.

ARE THE CHINESE WORTH SAVING?

Miss Croucher writes: It is not three weeks since my return to America, and yet I have been told a score of times, by as many seemingly intelligent people, that the Chinese are not worth saving, that the Christian converts in China are all "rice Christians." My heart has first burned with indignation, and later, been stirred with profound pity for men and women who, at the close of the nineteenth century, can so misread God's purposes with the nations of the earth.

The glorious roll-call of the faithful was written in the first century, but it has been rewritten with many added names in the hearts of all who have witnessed the fearful and fiery trials through which the church of God in China has passed in the last two years.

PERSECUTIONS.

Definite and determined persecution of the native Christians began in 1898, and has continued with ever increasing force and bitterness, but until the murder of Mr. Brooks in 1899, no foreigner had suffered. All last year the native Christians throughout the province of Shantung felt the full brunt of the persecutions, and hundreds of families were driven from their homes; many were killed. Early last winter, in one month, in one district alone, 200 families had their homes looted and burned, were robbed of all their available property, and forced to flee. Some were taken and held for ransom; others were tortured to compel them to renounce their faith, while others were taken to temples, and forced to kneel before the idols. The list of the faithful, old men and women, and even young children, who preferred torture, starvation, and death, to life joined to a denial of their faith and trust in God, is a long one, and only known in entirety to him whom they loved and served even unto death.

NATIVE PASTORS.

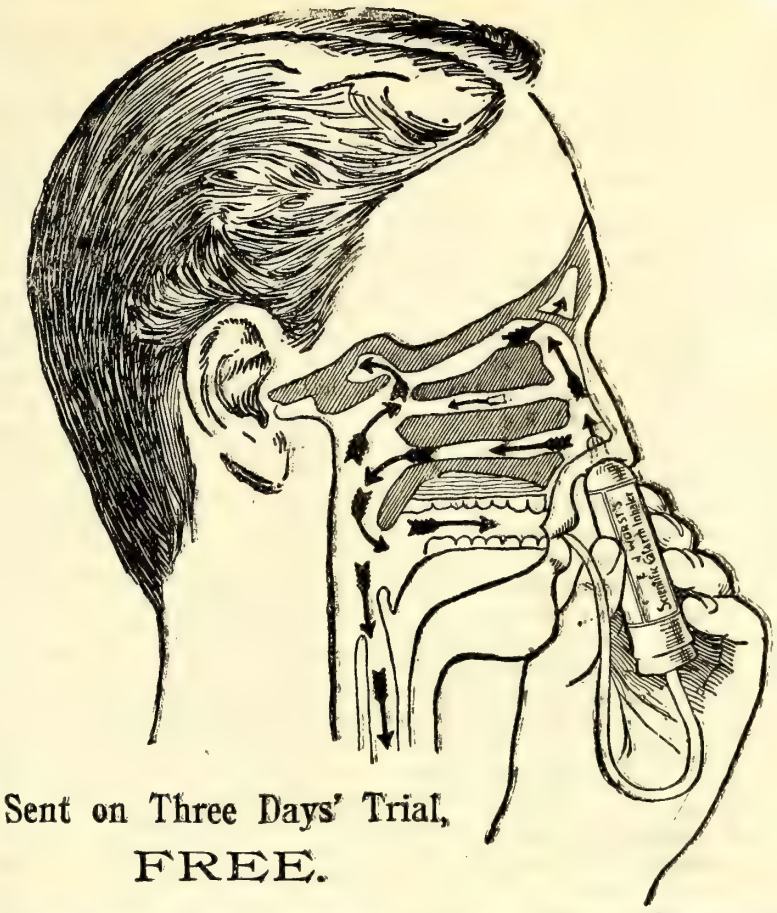
I shall never forget the charge to the preachers made by the presiding officer, and his closing questions, "Are you willing, come life, come death, to be the Lord's?" nor the replies from scores of lips, as our native pastors, on their knees answered, not him, but God. The whole company was moved as by a flood when one of our younger men poured out his very heart before the Lord in strong supplication that the faith of the native Christians might not be shaken in the coming days. This young preacher was advised to seek protection until the troubles were past. Being asked if he would do so, he said, "No, I am the shepherd of my flock. If I leave them my sheep will be scattered. I must stay with them, and encourage them, and die with them, if necessary, like a good shepherd who loves his sheep." We spoke of his young wife, a former Pekin school girl, and one of the most devoted mothers I have seen in this or any other land. For a moment he did not speak, and then pausing, as it seemed to me, lovingly on her name, he said, "Sai Na, yes. and the children, it will be hard for them. When I return I will ask Sai Na what she thinks, and if she says, Come to Tien-Tsin,' I will come." They never came.

READY TO DIE FOR CHRIST.

In the days of terror, which preceded the siege of Tien Tsin, I was talking with an old nurse, who counts her foster-children almost a score in number. She had come down with one of our families. "Chen Ma," I asked, "were you not afraid to follow the foreigners at this time?" She smiled the same sweet smile I have learned to love in the five years I have known her, and said, "My friend, if we live or die, we are the Lord's. What does it matter where we go or what befalls us?"

One day a young helper was leaving the house openly carrying a large number of "Chinese Christian Advocates," with bright yellow covers. I asked him if he had not better conceal them while he was on the train. He replied, "Oh, they would know I was a Christian, anyway, so it does not matter what I carry. If I pass through safely to my people, it will be the Lord's grace; if not, I shall go to him."

Like one of old, time would fail me to tell of all whom I know to have continued steadfast in the faith, and who were not moved away from the hope of the Gospel."



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The above illustration shows how the E. J. Worst Scientific Catarrh Inhaler sends the medicated air into every air passage of the head. Nothing but air can penetrate these fine air cells and reach the homes of the living germs that cause disease.

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is the only instrument that will give you quick return for a small outlay, and perfect satisfaction as a Cure for Catarrh, Colds, Pains and Roaring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, and all Diseases of the Air Passages.

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In answering advertisements please mention N. C. CHRISTIAN ADVOCATE.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A friend in Harnett writes: "I would like to have your advise about improving land. Which is best, to plow the land deep and turn up the clay and mix it with the soil with a cutaway harrow, or to subsoil it? I use a two-horse cutaway and am thinking of buying a sulkey disk. I want the best two-horse plow on the market for deep plowing and will value your advice." There is nothing in the treatment of the soil which depends so much upon the nature of the soil and subsoil as the matter of plowing. There are some soils we would never plow deep. A cold, crawfishy bottom would be one till we could get it well underdrained. Then a deep sandy soil, where the plow would not touch clay at all, does not need deep plowing. In any of our upland soils where the subsoil is the deep red clay there can be no such thing as too deep plowing, provided it is not too hastily done. If we had plenty of manure we would never hesitate about turning up a red clay subsoil, but ordinarily we have not enough of this and it is best to proceed cautiously. I would plow the soil as deep as possible without turning up the clay, and would run a subsoiler in the same furrow after the turning plow so as to loosen the subsoil but leave where it is for the present. The next time the land is broken, run a little deeper and turn a little of the clay, and so gradually mix the subsoil with the top soil. There is no soil we have that will grow grass and hold a sod like our upland red clay. Four years ago we graded a piece of land here at the College, and filled in one piece three feet deep with the red clay from the excavation. We manured this piece fairly well and then determined to experiment with it to see what the natural growth would be. It is part of our lawn, and has never had a grass seed sown on it, and yet today it has as pretty a sod as any lawn around here. Nothing has been done to it but that one manuring four years ago, except to keep it mown with the lawn mower. Now whether your land should be turned up and the clay mixed with the surface soil I cannot say unless I was acquainted with the nature of your soil. But in the Piedmont uplands of the state we have often said that the red clay is the best soil we have and our land is all good soil down to the fast rock, and all it needs is aerating and pulverizing to make it productive. In the first start in the deepening of the soil it is always better however to subsoil and to deepen the turning gradually. For land where there is not much trash there is no better plow than the Oliver Chilled, but it chokes in foul land, and in such land the Syracuse is better

From Buncombe Co: "If fresh pine sawdust is used in horse and cattle stalls and the manure is plowed in at rate of 25 cart loads per acre, is it likely that the crop would be damaged in any way by the sawdust or the turpentine it contains. I have a chance to get a lot of manure from teams kept at a saw mill where they use sawdust in the stalls, and I want advice." Those who have had experience with manure from stables where sawdust is used as a bedding do not favor it as a rule. The only bad effects we could imagine from it would be a tendency to sour the land. But I am just now testing the matter practically, and will have some experience to give in the future. I got a lot of stable manure from the mills here where sawdust has been used as bedding, and have used it liberally on my letuce beds probably five times as thick as you suggest. I hope it will have no bad effect, but I am as the darkies would say "joobous" about it. But I will tell what I find out, and that is what experiment station people are for.

From Burke Co: "I have a piece of land in very fine red clover and orchard grass, sown last spring. I notice that the frost of the last few nights has nipped the leaves on some of it. Do you think it would injure it to graze it with sheep and goats in nice dry weather, in winter, and especially now, as there is such a rank growth? It seems to me that it may not hurt it worse to pasture it off than to let the frost kill it off. I enjoy your letters very much and they are worth many times the price of the paper to me." We are of the opinion that moderate grazing will do no harm to the sod, but sheep and goats eat very close, and they may, if allowed to do so, expose the crowns of the grass too much But no harm will come from moderate pasturingr The frost may apparently kill a good deal of the growth, but it will still be there to mulch and protect the roots, and there may be need for such protection in your mountain country.

From Durham Co.: "Is it best to run the rows for setting cabbage plants in the fall east and west? If so on which side should the plants be set?" Run the rows east and west and throw up sharp ridges over the well manured furrows. Then set the plants in the south side of the ridges, and set them so that the entire stem will be covered, as that is the tender part. Set them in the side of the ridges so that when the soil is levelled down in the spring they will be on the general level. Set the plants about twice as close in the rows as you wish them to stand, so as to allow for losing some during the winter. If all live through then the surplus ones are salable. "I want to plant a hedge that will turn any kind of stock. My soil is high and sandy. I see that the Amur Barberry is recommended for this purpose. Do you know anything about it?" We do not know any such plant as the Amur Barberry. The Amur Privet is recommended for the planting of ornamental hedges, but is not suited to a defensive hedge. For a defensive hedge there is nothing better than the hardy sour orange, Citrus Trifoliata. This will grow so dense with formidable thorns that a snow bird can hardly get through it. Though a real orange it is perfectly hardy. Ours have made two crops of little oranges this season, and are now full of them. The plant is not evergreen like the sweet orange, but the bark of the stems is bright green and the hedge looks green after the leaves fall. The oranges are sour, bitter and full of seeds and not fit to eat, but they make a pretty show on the trees, and the blossoms in spring are pretty. You can get the plants from P. J. Berckmans, Augusta, Ga, at about $20 per thousand for hedging. The plants are perfectly hardy anywhere in the state.

From Caswell Co.: "There is a good demand here for a general purpose milch cow, and I am thinking of breeding such cows as will sell for this purpose. Have been thinking of trying the Holstein, and wish your advice about them. I know the Jersey is the best butter cow, when she is well treated and well fed, but the Jersey will not stand the rough treatment and rough bulky feed such as wheat straw, shucks, &c., that cows are fed on in this section, and I thought probably the Holstein, being larger, was probably of more robust constitution and could probably assimulate rough food that farmers in this section feed their cows." The only animal that will fit your case is the piney woods scrub. The Holstein is larger than the Jersey and needs more feed too.

The Holstein would be large enough to make more beef after she is no longer of use as a milch cow. But I have no more faith in a "general purpose" cow than I have in a general purpose man. A Jack-at-all-trades is generally a poor stick at any of them. If you want a dairy cow, breed one of the dairy breeds. If a beef animal get a beef breed. The general purpose cow is good for neither. If a cow is worth keeping at all, she is worth feeding well and treating well. Neither a Holstein nor a Jersey will be of any value to the man who feeds cows wheat straw and shucks and lets them stay out in the weather. You cannot get something out of nothing. Cows treated as you say will never be profitable to any one, and I would hate to raise cows to sell to such men. Nothing but the scrub will suit those conditions.

From Davidson Co.: "We find it almost impossible to keep our mules shoulders from getting sore when breaking land in spring and summer. Can the mules pull as well in our clay lands with breast straps as with collars? We would buy a full blood bull calf of a beef strain but cannot decide which to buy. Our farm is a mile from town, and many families in town keep a cow for their own use. We want a bull to use with these cows and then to buy the male calves and turn them into beef. The people want to raise the heifer calves and hence they want good milkers. We fear that if we get a Shorn horn or a Hereford they will object to them because of their being poor milkers What breed would you advise? We read the ADVOCATE." We give this extract from a long letter from a gentleman who is taking an active interest in farm improvement and the feeding of stock. We do not think you can work mules to a plow with breast straps. We have been plagued in the same way, and a few years ago we concluded to try a gall powder advertised by Moore Brothers of Albany, N. Y., who are reliable Veterinarians. We found this perfectly effective when used as directed, and it not only toughened the shoulders, but a sore shoulder would get well with the mule at work all the time. Now as we have said above, we do not believe in a general purpose cow. The best beef animals and the best dairy cows are not in the same breed. The nearest you can get to what you are after is to get a Devon. They make good beef and are fair milkers. The Holsteins would fill the bill for the dairy and the calves would make passable beeves, but are harder to fatten than the true beef breeds. Of the beef breeds, the Hereford is the best.

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		No. 403.	No. 41.
Lv. New York,	P.R.R.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A.L.	*5 45 p m	*9 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 00 p m
Ar. Monroe,	S. A. L.	*6 52 a m	*9 12 p m
Ar. Charlotte,	S. A. L.	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 12 a m
Ar. Athens		1 24 p m	3 42 a m
Ar. Atlanta		3 50 p m	6 15 a m
Lv			

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 09 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*6 00 a m
Ar Hamlet, S. A. L.	*11 10 p m	*7 43 a m
Ar Wilmington		*12 05 p m
Ar Southern Pines, S. A. L.	*12 02 a m	*9 00 a m
Ar. Raleigh	2 03 a m	11 13 a m
Ar Henderson	3 26 a m	12 45 p m
Ar Weldon	4 55 a m	2 50 p m
Ar Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn. R.R.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m
Lv		

*Daily. †Daily except Sunday.

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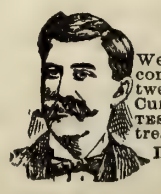
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oct 24-tf

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

RICHARDSON.—Mr. John H. Richardson was born in Portsmouth, Va., on the 3rd of August, 1834, and died in Winston, N. C., October 30th, 1900, aged 66 years, 2 months and 26 days. In November, 1869, he was married to Miss Sallie J. Call, only daughter of Mr. Henry R and Martha F Call, of Mocksville. In 1878, while residing in Elkin, he was converted and joined the Methodist E. Church, South. He continued a faithful and useful member of the church for about 22 years, when called home to his eternal reward. In December, 1887, he had the great misfortune to lose his beloved wife, who died in great peace after a lingering and painful illness. He was deeply afflicted by this irreparable loss, and never ceased to lament the sad bereavement.

He was a very devoted husband, a very affectionate father, and a truly sincere and earnest disciple of Jesus. He labored with the utmost tenderness and diligence to train and educate his six children, left to his care by his beloved and sainted wife. This labor of love was rewarded with pre eminent success.

Their eldest daughter Fannie became the wife of Rev. Mason, a Baptist minister who has charge of a Baptist church in Williamston. His eldest son Edgar lives in Sharon, Pa, and is doing well as a successful carpenter and builder. The second daughter, Mattie, graduated in the High School, and is a popular teacher. The second son, Walter, also graduated with credit, and is now engaged in mercantile business in Winston. The youngest daughter, Sallie, for some time past has had charge of the home, and tenderly nursed her father in his last sickness. The youngest child, Milton, a promising youth of 14 years, is diligently persuing his studies and trying to prepare for a life of usefulness. All of their six children are members of the church, and lovingly following the example of their sainted mother and devout father. Besides his care for his own children, he had charge of a class of young men in the Sunday-school, to whom he was greatly attached.

He was an honored member of the Norfleet Camp of Confederate Veterans. He was also Secretary and Treasurer of the Home Department of the Sunday-school. His remains were taken on the train to Mocksville, and on Thursday, Nov. 1st, he was buried at old Joppa beside his precious wife. It grieves me to know that I shall never see him again in this world, but I have a strong confidence that we shall greet each other again in that beautiful City where death can never come. There amid the splendors of eternal glory we shall rejoice forever. Farewell, dear friend, till we meet in the morning.

S. MILTON FROST.

Norfolk and Portsmouth papers please copy.

TO THE DEAF.

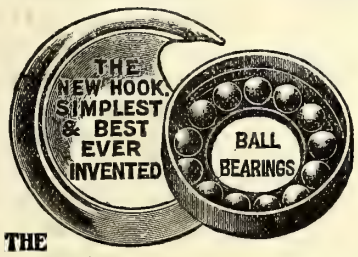
A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

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is a hundred times better, and does in a single day that which slow and uncertain quinine does not do in ten. It gently stimulates the Liver and Kidneys so that they do their duty, and it places the patient beyond the danger point in a day; quinine takes at least ten days. It cures obstinate cases of fever that quinine never cures.

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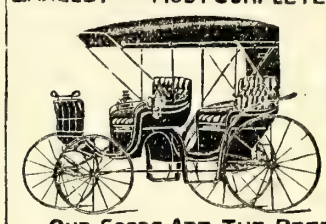
NOTHING ELSE NEEDED IN FEVERS.

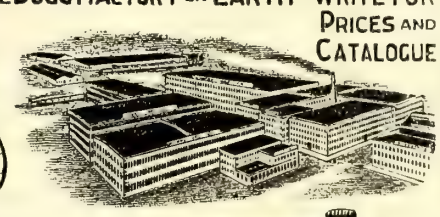
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THE STORY OF ITS ORIGIN AND PROGRESS FROM ITS FOUNDATION BY JOHN WESLEY TO THE PRESENT DAY.

By REV. JAMES W. LEE, D.D., REV. NAPHTALI LUCCOCK, D.D. and PROF. JAMES MAIN DIXON, M. A.

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june 20 8m.

NEWS OF THE WEEK.

Wednesday, Nov. 28.—The Methodist orphanage will be formally opened today ———Cecil Rhodes, Rockefeller and others form a gold mine trust———Commissary General Egan has not been reinstated, nor has he applied therefor——Mr. Lukenbill claims that there is no shortage in his account with the Seaboard Air Line———Rear Admiral F T McNair dies of apoplexy. He was the ranking rear admiral of the navy——— The Republican leaders in New York abandon the idea of a state constabulary bill for New York city———The converted cruiser Yosemite stationed at Guam was sunk in a typhoon November 15th and five of her crew were lost———Turkey is inclined to act defiantly toward the United States in the belief that the European powers would prevent the latter making war on her———Hanna says his candidacy for the presidency is absolutely out of the question; that he will retire from politics at the expiration of his term in the senate———The Philipine commission passes a law requiring banks to accept deposits in Mexican or local currency. It will restrict liquor traffic after present licenses expire——— The inter-state commerce commission declines the railroad petition to reopen the case of the city of Daville vs. the Southern railroad, decided last Februry regarding excessive freight rates.

Friday Nov. 30.—The Abbot, who holds the trotting record, is sold for $26,000———The federal treasury gold holdings now amounts to $474,108.336——— The typographical union at Tampa decides not to go out in the general strike ———Miss Eugenia Washington, great grand niece of George Washington, died yesterday———The Newark is under orders to proceed to Guam to investigate the wreck of the Yosemite———Cousel for Albert T. Patrick files what is called the second will of the late W M Rice ———Chief of Police Campbell, of St. Louis, is offered the position of chief of police of Manila and has accepted——— The flag sent by the North Carolina state guard to the fair in New York for the Galveston sufferers was sold for $500 ———A number of Republican senators hold informal conferences over the business likely to come before congress at this session———The man Ferguson arrested for swindling in New York is said to be ex-Governor Moses of South Carolina, of "carpet-bag" days———There was rioting in San Antonio Thursday between telephone electrical workers and the police in which two men were killed. The governor is called on for troops—— In Northampton county, this state, a party of revenue officers mistake a party of revenue officers from Virginia for moonshiners and fire into them wounding two———The Tammany Hall subcommittee reports to the full committee that all the disreputable resorts in the Eighth district have been cleaned out. A citizen present shows that there is no truth in the report.

Saturday, Dec. 1st.—Nicaragua has signed a treaty with the United States for the construction of the Nicaragua canal———The Sugar Trust has advanced the price of refined sugar——— Battleship Kentucky will go from Smyrna to Tangier, Morocco———The shipping subsidy bill will be called up in the Senate next Tuesday———The river and harbor bill will aggregate about $25,500,000———Bill for recognition of the army will probably be presented to the House next Tuesday; the Democrats will offer as a substitute a bill to extend the provisional army bill———A great fight is reported in progress between the Boers and British in Orange River Colony—— Mr. Kruger left Paris for Cologne; he is expected to arrive in Berlin Tuesday ———Lieut. Hobson, U. S N., is in a hospital in New York city, threatened with typhoid fever———Difficulties with Turkey have been amicably arranged ———Chinese in Shanghai are alarmed and there is renewed activity on the defences———A beer poisoning epidemic at Manchester, Eng., creates a sensation ———Duke and Duchess of Manchester arrived in New York———A corner in eggs in Chicago is engineered by Armour, Swift and other packers———Twenty business houses burned at Fulton, Ky.

There will be room for seven more students in Converse after the Christmas holidays. Assignment of rooms will be made in the order of application. Write for information to Converse College, Spartanburg, S. C. Dec. 5 3t.

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NORTH CAROLINA

Christian Advocate.

College Message

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

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LIFE FOR WINNING SOULS.

O, Master, let me walk with Thee,
In lonely paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay
And guide them in the homeward way.

Teach them Thy patience still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sheds a shining ray
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live.

—Washington Gladden.

THERE is a class of Christians—should they be called Christians?—who seem perfectly content with the least bit of religion, the smallest attainments in the divine life, and little or no service in the Master's vineyard Their purpose seems to be to go to the full limit of their liberty in having as good a time as possible in this world, and their hope that somehow they will not be excluded from heaven at last. They remind us of the little girl who prayed: "O Lord, make me good, but not too good, just good enough not to be whipped."

ANDREW MURRAY says: "If we loved others with the love of God, how much more power there would be in our work, how much more sacrifice of time and of ease in praying to God for souls; how much more intercession! Oh! If we loved aright, how much more sacrifice of comfort! how often would we work as I read of a couple of missionaries in China some years ago, asking, 'What more can we sacrifice for Jesus?' "

A MODEL prayer for a busy day—one that was made daily by the late Dr. Arnold:

O Lord, I have a busy world around me; eye ear and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to Thee. Do Thou bless them, and keep their work Thine, that as through Thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind cannot conspicuously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake. Amen.

THE great sermon spiritually is the sermon which changes the whole current of men's lives, and lifts them up on a higher plane. The great sermon from an intellectual standpoint—well that is quite another matter.—Exchange.

THEY brought him to Jesus—a simple and natural thing to do since they saw the man's desperate condition, and believed that Jesus could cure him. Surely if the eye be open to see and the heart be filled with love, many opportunities will come to each one of us to bring some sin sick soul and the Saviour together this new conference year. Shall we do it?

TRULY, of making books there is no end. Especially at this season of the year the announcements of many publishers are both tempting and bewildering. The nicest discrimination is necessary to determine what is really worth the limited time that may be given to reading The warning of Christ to "take heed what ye hear" may well be changed to suit this time to "take heed what ye read."

POSSIBLY no two people would express in the same terms their idea of complete sanctification Here is one that is worth reading and comparing with your own: "The New Testament formula of complete sanctification is the continuous transfer of the divine essence to man, 'from glory to glory' the constant springing up of the seeds of the implanted Spirit. 'Herein is my Father glorified, that ye bear much fruit.' "

THAT was a high key note struck by Rev. J R Scroggs for the Greensboro District as well as for West Market Street Church from that pulpit on last Sunday morning. At the close of a strong, vigorous sermon he referred impressively to the approaching dawn of the new century, saying in substance: The close of the old century witnesses the projecting and carrying forward of magnificent enterprises on all material lines and the enlarged facilities for education offered by our public schools and our State and denominational institutions. We thank God for all this, but the greatest need of the Church and State in the new century is a larger and higher expression of Christian experience, a more perfectly developed Christian manhood and womanhood. While I shall not neglect other things, the supreme desire of my heart and the chief end to which all my work shall be directed during the new Conference year is to make men and women see the dignity and worth of their own personality and the mighty spiritual forces that can and will, if not resisted, make of them the highest types of the true sons and daughters of God.

The heartiness of the response to this earnest call to the higher life was manifest in the fervency with which the congregation united in singing the beautiful consecration hymn—

Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days
I consecrate to thee.

Doubtless, were we in position to hear, echoes of the same key note and an equally hearty response would come to our ear from many if not all the churches in our Conference. By every token this is to be a grand year in our history. May there be nothing to hinder the working out of God's great and holy purposes in and through his people.

THE effort being made by Bishop McCabe to promote the Forward Movement of his church by sending out revival circulars to the presiding elders, and the published responses based upon the reports of recent Conferences, call forth these timely words from the editor of the New York Advocate:

Those who aim at rousing the presiding elders of the Church are on the right course. Many of them have been wonderfully helpful in increasing the annual collection for Missions There is no reason why they should not generally be as effective in promoting conversions. A few years ago one presiding elder familiarized himself with the history of each minister upon his district. He found that some men of confessed ability made everything else to prosper, but seemed to have few conversions. Of these he spake to no man, but bore them often to the throne of grace, prayed for them by name, and conversed with them alone. Some needed heart melting but did not resist his pleas, and became noticeably successful. Others needed only enlightenment; conscious of the meagerness of their results, they did not know how to win souls. These he encouraged and supplied with helpful hints, and in a time of comparative barrenness throughout the connection and the country his district had many refreshings from the presence of the Lord.

A presiding elder who consecrates himself to God, and inwardly resolves to use all the influence he has, and to make it more than it has ever been, to promote spirituality and increase conversions, will find all other things, including collections and material matters, more productive than if he confined himself wholly or chiefly to the latter, and results in every department more lasting.

WE ARE glad to note that the idea of observing the close of the old and the beginning of the new century with religious services fitting so significant an occasion is not confined to our own church. Says the North western Christian Advocate:

"The close of the nineteenth century and the opening of the twentieth century should be celebrated with an old time watch night service in every Methodist church throughout the world. A call for such a universal service could be issued by our Board of Bishops, or by Bishop Thoburn, president, and Secretary Cooper, of the Twentieth Century Forward Movement. Bishop Charles Galloway of the Methodist Episcopal Church, South, has already issued such a call to the members of his church. We sincerely hope that the members of all the twenty or more branches of the followers of John Wesley will join in this service, and make it the most memorable watch night in all the history of Methodism."

In a recent issue the Congregationalist emphasizes the same thought: "To utilize for religious ends the last week of the century and the first of the new one is the business of every Christian pastor and, we may add, of every Christian. We are glad to hear thus early of preparations for special meetings—not only of the watch-night order, but of others of broader scope. It is a time when the Christian forces of any given community ought to stand together to impress upon the world the real unity underlying many external differences. Let not this solemn season pass without due recognition."

The Evangelical Alliance in on unusually thoughtful and spiritual paper appeals to all people not only to observe this watch night, but the first week in January as a week of prayer. We would that this appeal might be universally heeded. Truly, as a people, we need prayer more than anything else As God has been the author of all our blessings in the past, so He must be in the future. It is peculiarly fitting and important that, as the new century dawns, the nation at large should be bowed before Him, supplicating the continued and increased prosperity of our Zion and the guidance of divine power for our country through the perils of the Twentieth century.

"I HONESTLY believe," says the venerable Dr. Cuyler, "that the success or the failure of most of our churches for the year will mainly depend upon themselves. God is waiting and is wondering why His people don't ask for more of the blessings He is ready to bestow. If a church has a pastor who is at all worthy of his high calling, let them rally around him, andstreng then his hands. When the minister prays for spiritual blessings, let the 'people say Amen' in their hearts When he appeals for money for Christ's cause, let them say Amen in their purses. Whatever proposal he makes for the upbuilding of the flock or for any benevolent work, or for the reaching of the impenitent souls, let the 'amen' be prompt and thorough! A minister of ten-man power cannot achieve spiritual results in a church that has no heart to worship and 'no mind to work.' "

CONTRIBUTIONS.

The Mirage of the Desert.

BY JAMES WELLS, D D.

(Author of "Travel Pictures from Palestine.")

For the ordinary readers of the Bible the mirage is a recently di covered Bible emblem The Bible is an out of-do r book, and nearly all the sacred penman are, like Christ, great lovers of object-lessons and illustrations from nature. The mirage is very common in Bible Lands, and one of the most enchantingly beautiful and wonderful spectacles in the world As it lends itself admirably to the illustration of moral and religious truth, we are surprised that it is not mentioned in the Authorized Version.

One is pleased to find the word twice in the margin of the Revised Version. In the Authorized Version, Isaiah 35:7 is rendered "the par hed g ound shall become a pool." In the Revised Version it is "the glowing sand," and he margin gives us "mirage." Again Isaiah says (ch. 49:10), "neither shall the heat nor sun smite them." For "heat" the margin of the Revised Version has "mir age." This, is, no doubt, the right ren dering. The Arabic word for the mirage is Sarah, and the Hebrew word in these two passages is Sharabh. The two are evidently the same. Sale thus translates a passage in the Koran: "The works of unbelievers are like the vapor Sarab in the plain, which the thirsty thinketh to be water, until, when he cometh thereto he findeth nothing." As the word mirage is now naturalized in our language, it might have been placed in the text of the Revised Version, for all modern Hebrew scholars adopt it. One of them says that it means literally "the desert shine," as we speak of "the Alpine glow."

Very probably the mirage is meant in many passages where we have the word "desert." The Hebrews have two words for desert; the one means the untilled pasture land, the jungle of the Indians, the bush of the colonists, and the forest of the Anglo-Saxons; the other word means the utterly barren sandy desert The Hebrews probably associated the latter with the mirage, as during hot weather it is always flitting about the burning sand.

The mirage is not mentioned in the Authorized Version because the word had not then been coined, and probably the phenomenon was not then known to many in England.

Le mirage is from the French mirer, to gaze, and se mirer, to be reflected, and also from the Latin miror, to admire and mirus, the root of the word miracle. It is a happy choice; for it includes or suggests the idea of something wonderful, something reflected as in a lake, and something that attracts the admiring gaze of the beholder.

This masterpiece of natural magic was first explained by Monge, one of the savants who accompanied Napoleon in his expedition to Egypt. It seems that the word was also invented by Monge.

The mirage is seen at its best in lower Egypt, in the Red Sea, in the deserts around Palestine, in the plains of Mesopotamia, and in the Arctic regions. Similar optical illusions are found in the South of France, in Russia, in Italy and on the American prairies

Many of the mysteries of the mirage are yet unexplored. In the Western Highlands of Scotland one sometimes sees clearly a mountain with another mountain, its exact counterpart, on the top of it, but upside down. This fantastic illusion may last for hours. The traveler sometimes sees in the desert places domes and towers reflected in blue waters when there is no object within miles to account for the illusive image by the play of refracted rays of light. It seems as if a city had been transported by magic. It has been suggested that in some states of the atmosphere the heated sand acts like a mirror, and that the clouds are then so reflected in it as to give one the idea of a sheet of water, to which the shimmering air above gives the appearance of being ruffled by the wind. This special form of the mirage is found in Egypt, Persia, Tartary, etc , and it often deceives the most experienced travelers.

The most perfect mirage I have seen was in the dazzling desert north of Damascus. It reminded me of the Lake of Menteith in Perthshire and the Lakes of Killarney on a sultry summer day. The whole scene seemed to be flooded with electric light or lime-light, or as if seen through colored glass. It spread out before me like an Eden of forest lawns and lakes, in which the most graceful trees were reflected, and a silvery, ethereal haze hovered over it. Its beauty, heightened by contrast with the desert's dreary waste, seemed not to belong to this world; to my eyes it wore the very green of Paradise; its softness and delicacy carried the imagination captive It soon melted away like a dissolving view on a magic lantern screen. It justified the poet's words:

Imagination's utmost stretch
In wonder dies away.

At such an hour one is more conscious of his duality than of his individuality; for, as the vision vanishes, one of the two men within laughs aloud in his enjoyment of the sudden and complete cheat which has been practiced upon the other.

The Arabs believe that the mirage is created by the Ogre or Goblin of the desert, the Bedonin Satan, the one eyed, grand enemy of their race, who revels in the ruin of man. She (not he) is a complete monster, whose body is a horrid patchwork of parts of all the frightful creatures in the desert. Doughty gives a picture of her in his Arabia Deserta. Marco Polo tells how, making herself invisible, she lures travelers to their undoing. With a voice like his mother's or sister's she calls one by his own name She entices him away from his caravan by the charming, vivid phantom of the everbeckoning, ever-receding mirage. She mocks him with false shows of shady trees and sparkling fountains, and then melts into mist. A terrible silence follows; the evening wind lifts the light sand and quietly effaces the marks of feet and camel hoof upon the wilderness; the poor dupe dies of fatigue and thirst and despair. Thus did the hoary sages of the desert warn men against the fascinations of evil, the ills that come to the eccentric and the solitary, and the danger of separating from the great human caravan.

Poets, moralists and preachers have often used the mirage as the symbol of all misleading shows and cheats. There is a book entitled "The Mirage of Life," in which the writer offers us illustrations from the lives of men who have been lured away from solid happiness by the unwise pursuit of wealth, fame, pleasure and ambition.

The greatest of Greek philosophers, Plato, spent his life in warning men against mental mirages Most men, he teaches, are the dupes of fascinating appearances; they mistake that which only seems to be for that which really is; they are haunted by delusions which they cannot distinguish from realities. By his doctrine of "shams" Carlyle has modernized this part of Plato's teaching.

The idea underlying the Old Testament's oft repeated words, "idol," "lies" and "vanity," is just the idea of a mirage. An idol is really an image which has no reality behind it; lies, as in "refuges of lies," etc , are just cheating appearances; vanity is a nothing which seems a something; "it is the name of an idol turned into a God "

"Success is the hammer with which I strike the world and find it hollow," writes a modern novelist. The most exact illustration I know of the mirage as an emblem of one side of human experience is given by De Quincy under the title "Laxton." His friend and pupil, the Countess of Carberry, who had been an orphan and commoner, was raised to one of the most enviable positions in the kingdom. Everything in her lot promised perfect happiness. But this favorite of fortune, he tells us, "fell early in a sort of disgust with her own advantages of wealth and station, which, promising so much, were found able to perform nothing at all." The world to her was "as a vast illusion that rested upon pillows of mockery and fraud." "She had come at this early age of seven or eight and twenty to the most bitter sense of hollowness and (in the philosophical sense) of treachery as underlying all things that stood around her. She sought relief and support to her wounded feelings in religion." In the place of the shimmering, tantalizing phantom of the Arabian sands, she found a fountain of living waters.

The two passages in which the mirage is mentioned reveal that divine optimism which is one of the most amazing features of the Bible. Isaiah lived in dark days, and yet he writes (ch. 35:7), "And the mirage becomes a fish-pond, and the thirsty ground gushing water-springs." In chapter 49:10 he says, "Even the mirage and the sun do not injure them"—the mirage by deceiving and leading astray, the sun by its fierce, pitiless heat. He writes as if his eye were full upon the blessed reality which has displaced its fleeting semblance. To the eye of the Oriental no sight is more gladdening than abundance of water, of shade, and of refreshing green grass; to his ear no music is more enrapturing than the murmur of flowing water. The desert is to be covered with meadow grass and flowers, and blessed with gushing water springs. Fancy cannot picture a more perfect paradise. These prophecies are applied to Christ (Matt. 11:5). He declares that the earthly life at its best offers us in the end only the mirage. He endorses the standing Old Tastament picture of the prodigal when he realizes his soul's needs—lost in the desert, parched by thirst, gnawed by hunger, hopelessly seeking water. duped by the mirage, ready to perish. Thinking, feeling, eager-hearted and bereaved people soon discover the truth of this teaching. Christ appeals to men as having a dissatisfied heart and an accusing conscience. To all who have been cheated by earth's glittering mirages, he offers the living water which slakes the soul's mysterious thirst. A large part of his teaching is summed up in that great saying: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

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The New Departure.

BY REV. J H PRITCHETT, D D.

Since the last annual meeting of our Board of Missions, a plan for holding a General Missionary Conference has been in process of formulation. Those to whom the preparatory work was committed think they have reached satisfactory conclusions touching most of the important points involved, and the results of their deliberations have been given to the public in the shape of a formal report.

The place chosen for the Conference is New Orleans. The time is April 24 29, 1901. The number of delegates provided for is nearly eleven hundred. The programme prepared is elaborate and suggestive. It is expected that every part of the Church and every element in it will be represented, and that this, her foremost enterprise, will be considered from every available point of view.

It is deemed appropriate, by way of turning attention to this meeting and its far-reaching possibilities, to discuss, with the permission of our editors, two or three preliminary topics. The first that suggests itself is: The steps that logically lead up to this Conference.

Southern Methodism claims to be in regular ecclesiastical succession. This means that in spirit, doctrine, and economy she is thoroughly missionary. (An anti-missionary church or a non-missionary church is an anomaly—a misnomer.)

The renaissance of Christian missions and the rise of Methodism are not simply coincident; they are identical—identical in point of time; identical in the conditions that evoked them; identical in the spirit that inspired them; identical in the men that promoted them; identical in their influence upon the Church and the world. In proof, consider a few facts:

In 1736 Bishop Butler, having declined the primacy of the English Church because he thought it too late to save its sinking fortunes, wrote in the Preface of his "Analogy" this sad sentence: "It has come, I know not how, to be taken for granted by many persons that Christianity is not so much a subject of inquiry, but that it is now at length discovered to be fictitious; and accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment."

Of the clergy of that day, Bishop Ryle says: "The vast majority of them were sunk in worldliness, and neither knew nor cared anything about their profession. When they assembled it was generally to toast Church and king; and to build up one another in earthly-mindedness, prejudice, ignorance, and formality

In 1736 John Wesley went to Georgia, nominally to carry salvation to others, really to find his own need of it. Two years afterwards he began that wonderful career of preaching and organizing which he continued uninterruptedly for more than fifty years.

In 1736, at Gloucester, on Trinity Sunday, George Whitefield was ordained, and preached a sermon which, according to the complaint made to his bishop, "drove fifteen people mad."

Fifty years of Wesley's ministry brings us to 1786. A mighty change had been wrought—not so much in society at large, not even in the Church as a whole, nor yet in the entire body of the clergy, these to all human appearances remaining about the same; but out of them all the Holy Spirit had gathered a consecrated band with which to renew the battle of primitive Christianity for the conquest of the world. Prominent as leaders during this period, in addiiton to the Wes-

leys and Whitefield, must be mentioned Grimshaw, Berridge, the elder Venn, the Rowlands, Romaine, Hervey, Toplady, and Fletcher—all ardent churchmen.

Of these men and their work, Bishop Ryle says: "The men who wrought deliverance for us were a few individuals, most of them clergymen, whose hearts God touched about the same time, in different parts of the country. They were not wealthy nor highly connected. They were not put forward by any Church, party, society, or institution. They were simply men whom God stirred up and brought out to do his work, without previous concert, scheme, or plan."

These men were a unit in spirit, but unfortunately they were divided both as to creed and church polity. They labored in three distinct groups: (a) Wesley's "Methodist Societies" (b) The "Calvinistic Methodists" (c) And the Evangelical Church party.

Now, let us see how this three-fold Methodist revival identifies itself with the very beginning of modern missions. In 1786 Dr. Coke made the first of his many missionary voyages across the Atlantic to carry the gospel to the slaves of the West Indies. In 1780 the Eclectic Society, composed of evangelical clergymen and those in sympathy with them, and the fore-runner of the present "Church Missionary Society," for the first time discussed the subject of foreign missions. In 1786 William Carey having, according to his own testimony, received his religious awakening and spiritual uplift from the preaching of Thomas Scott, afterwards first secretary of the Church Missionary Society, made his first appeal to his Baptist brethren to give attention to the Lord's last command, only to be told by the chairman of the meeting to sit down, with the reminder that "When it pleases God to convert the heathen, he'll do it without your aid or mine." Six years later, however, by his persistent efforts, the Baptist Missionary Society was formed, and he went as their first missionary to India. In 1786 organized American Methodism was but two years old. For 20 years Mr. Wesley's preachers had been preaching the gospel and forming societies in an irregular way; now some ecclesiastical order was given to their work, and the organization began rapidly to align itself with the older Churches of the land.

In the light of Wesley's maxim, "The world is my parish," and of Dr. Coke's practical exemplification of it; and in view of the wonderful impetus given to other Churches, both in England and America, by the Methodist revival, it is difficult to understand the delay of Methodism on this continent in organizing a plan for the specific purpose of carrying the gospel into the regions beyond. For not until 1819 was such an organization effected, and not until 1833 was any attempt made to send a missionary abroad.

Several facts might be mentioned as serving to condone, somewhat, this seeming neglect; but without trying to give a reason why, it must nevertheless be stated as a fact that in 1844, when in the providence of God, Episcopal Methodism became "two bands," though the Missionary Society had been in existence for twenty five years, she had nothing abroad to witnes her loyalty to the commission of Christ, except a small plant at Moravia, West Africa, and an undeveloped enterprise in South America. Among the North American Indians something had been done. In 1816, at Merietta, Ohio, a dissipated negro, John Stewart, was converted, and going among the Wyandotte Indians was instrumental in converting a number of them. The news of this work seems to have awakened the Church to the truth that Indians have souls amenable to the claims of the gospel, and it is said to have inspired the organization of the Missionary Society in 1819. Among the negro slaves too, steps had been taken to bring them under gospel influences. But when we consider that God had sent us to one of these races, and had sent the other to us, thus conferring on us the high privilege of giving them both the gospel, what had been done by the Church as late as 1844 seems hardly worthy of mention. In the division of the Church, the negro work wholly, and the Indian work mostly, fell to the Southern Church.

With this aside, however, I wish to put emphasis on the proposition that 1844 marks the real point of departure in American Methodist missions, both North and South. In addition to her work both among the negroes and Indians our Church almost immediately after completing her organization enterprised a mission in China. This was fostered until the Civil war wrecked us at home and closed our way to everything abroad. When the fearful cataclysm had spent itself, and it was concluded in high places that if we were not dead we ought to be, and that whatever was left of our estate ought to pass to another; when, in looking over the debris, it was found that we still had a constituency, which, though scattered and peeled, nevertheless about equaled in numbers our organization of twenty years before, the spirit of life and self preservation came strongly upon us, and the work of reorganization at once began. During the quadrennium—1866–1770—the Annual Conferences were gotten well in line. As soon as practicable the negroes were given a separate organization co-ordinate with our own; the Indian and China missions were resumed, and in the order given the following other fields were rapidly added:

Mexico in 1873 (it has since grown into three Annual Conferences). Brazil, 1875 (now one of our most promising and prosperous Annual Conferences) Japan, 1886; Korea, 1896; and last but not least, Cuba, 1899. Taken with our destitute home work near and remote, these furnish a field worthy of the largest possible outlay of prayer and faith and consecrated endeavor. If, when we were comparatively a feeble folk both in numbers and material resources, God called us to enter these doors, what increased responsibility comes to us, with our enlarged resources of numbers and material wealth, to cause every part of these fields to bud and blossom as the rose

The strength and efficiency of Methodism has ever been in her Conferences The meeting called at New Orleans is intended to be pre-eminently a Conference. It is time that our entire Methodism met, at least by representation, to confer about this her enterprise of enterprises. Every part of her extensive and promising field will pass under review; plans of work at home and abroad will be discussed, each department—the evangelistic, the educational, the medical, and that of publication—will be considered on its individual merits, and in its relation to the one great end sought to be reached; the various institutions of the Church, the Sunday school, the Epworth League, the woman's societies, will be challenged to consider as never before their several relations to this transcendent movement.

The prospective event bristles with numberless points of vital interest. The signs of the times are ominous of great things in the near future. The call for counsel and co-operation is imperative! The time, the place, the conditions are opportune!

In a later paper the work of the Conference will be more fully outlined, and its vast possibilities discussed

Working With God

It is a grand thing to work for God; it is still grander to work with God. To be in the employ of the President of the United States would be an honor; to be permitted to work with him would be a still greater honor But O, what honor is conferred upon the child of God in being permitted not only to work for Him, but to be a very co-worker with Him! To be asked of God to perform the lowest service, or to be trusted by God with even the smallest responsibility, is honor greater than the world can ever bestow. Do we as Christians so consider it? Do we in every God given task seek to magnify our office? Think how great must be a work that God is interested in; and He is interested in all the work He gives us to do. Yea, and more than interested He is a fellow worker; and, when God and I work together, there can be no failure, if I follow His guidance.

What power God puts into my hands when He permits me to be His helper! As an apprentice has power to spoil the work of the master sculptor or painter or builder, and so bring the master into ill repute, so by working contrary to His commands I can bring God into ill repute. O, how God has been wronged by bad workmen! Yet in reality man has only injured himself, for the work was not for God, as if God would use it for Himself, but for us. We have spoiled that which God was making for us.

But O the greatness of my labor looked at from another standpoint! It will stand in the ages to come as a monument of my faithfulness or unfaithfulness, to be a blessing or a curse. God has declared that His word shall not return unto Him void; so then every time I speak His words or in His name, if my desire be to glorify God, it not only is not in vain, but will be blessed of God to the good of His cause. Why, that which God asks me to perform, if done according to His will, may change the affairs of a nation. How do I know how great in its results may be any God given task? And the smallest task God gives me is greater than anything the world can give; and the smallest and meanest God given task will result in—or has in it—more good for humanity than the greatest thing the world has ever done, or any work the world could give me to do. Every God-given service has in it a great blessing, to myself as well as to others. Every hour of service for God, and with God, is preparing me for that higher service above. Every hour of service performed for the Master is adding to my account in eternity's bank.

But O to think that I may be the means of turning a soul to God, and thus opening the gates of heaven to that soul! O the joy and happiness of one soul saved! To help finish the work Christ begun; to walk in the very steps of the great and noble who have gone before. To bring to men blessings that all the wealth of the world cannot buy. What honor in being permitted to work for or with God!

Dear reader, has God in the past honored you by a call into His service? Did you accept the work and the honor that went with it, or did you reject what in eternity you would give world's to possess? Are you seeking honor? God offers the greatest, and the only real. Would you have joy such as you have never dreamed of, and satisfaction in your work such as the world cannot give? Then count every God-given task a greater honor than the world can give, and be sure to magnify your office

It was Christ Himself who said, "My yoke is easy, and my burden is light." Can the same be said of the work of the world? With regard to all worldly work is not the truth found in the opposite,—"My yoke is heavy, and my burden is grievous?" Would you be happy? Christ's service always brings happiness. Remember, when you plead with a soul, or plead with God for a soul, you are not alone; there is One who stands by your side in all your work on earth, and there is One who pleads with you, and for you in heaven. O child of God, look up! O servant of the Most High, rejoice because of the great honor conferred upon you!

O my Father, forgive the unworthiness and blindness of Thy servant in the past. Hast Thou no other service for me? Because of my unfaithfulness wilt Thou no longer trust me? I hope in Thy mercy. Since Thou hast opened mine eyes I know that it is for a purpose, and because Thou hast something for me to do. I pray for grace to honor Thee even as Thou dost honor me.—Christian Endeavor World.

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Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

The desk which the late Robert G Ingersoll used in his law office during his career in Peoria, Ill, and on which were written many of his letters, has passed into the possession of the Peoria Y. M. C. A. It is intended to be used by the secretary of the railroad department in the new association building It was held for a long time by Ingersoll's law partner. He finally handed it over to a local furniture house, and a sale has now been made. If the colonel were where he could know what was going on, and had not changed his sentiments, he would say that no better method of advertising him, his books, and his sentiments could be devised than this. We know that he would say this, for he made such remarks about similar things while living, and they were true.—New York Advocate.

Bishop O P. Fitzgerald, of the M E. Church, South, contributes the leading article in The American Illustrated Methodist Magazine for December—"On Asbury's Trail in the Land of the Sky." The article is illustrated from photographs of scenes in the picturesque mountain districts of North Carolina.

"The Real Wyoming Butler," by James Main Dixon, presents the leader in what is known as the "Wyoming Massacre" in a rather more favorable light than he is generally viewed in the United States. The article contains illustrations of Fort Niagara, the bar-

racks of Butler's Rangers, and other views of the locality.

The story of the hospital ship "Maine" and its services in the wars in South Africa and in China, is entertainingly told under the heading "A Winged Herald of Mercy," in The American Illustrated Magazine for December.

Letter From Rutherford College.

DEAR ADVOCATE:—Our school closes for the Christmas holidays on Friday, December 21st. We think this term has been a very successful and prosperous one, and we expect the spring term which begins January 2nd, 1901, to be even better. Our enrollment now is sixty-seven, representing fifteen counties, from Wake to Clay. The health record has been good—a doctor has called on the campus a half dozen times, visiting half as many students. Decided progress has been made in the village—new business interests started and new dwellings erected. Several new families have moved into the community.

The trustees of the institution elected at the last Annual Conference are as follows: Rev. J W. Jones, Chairman; J. A Lackey, Secretary; Rev. J. H. Weaver. Rev. D. Atkins, Rev. L W. Crawford, Rev. C. G. Little, Rev. R. M Hoyle, Rev L L Smith, Rev. W. M. Bagby, Rev. H. K Boyer, Rev. R. D. Sherrill, Rev. W. R Ware, C. H Ireland, Walter Rrem, Geo. A Gray, Capt J D Dickson, Dr. J. W. Long, Dr. T. C. Smith, R. P. Walker, H. W. Connelly, J D Glass, B F. Davis, Dr J B. Johnson. An early meeting of this Board will be called to consider plans for the enlargement of the institution.

On Thanksgiving evening an interesting and instructive debate was held in the chapel by representatives of the two Literary Societies, and on Saturday evening following the Epworth League held its first Literary meeting; subject: "An Evening With Longfellow."

Our new pastor, Bro. J A Clark, arrived on Thursday last and we gladly welcome him in our midst.

We deeply sympathize with our colleague and professor, H. M. Wagstaff On Thursday last he was called to his home by a telegram announcing the death of his mother. It is also with regret that we note the death of Captain J. P. Nash, of Stanley county, the father of two of our students and a warm friend of the institution.

L W. CRAWFORD, JR
Rutherford College, N C., Dec 9, 1900

J. P. Wormack, Private in Company C, 35th Regiment, N. C. Vols; Capt. D. Falls. To the Church and Sunday-school at Mount Harmony.

DEAR FRIENDS AND BRETHREN IN THE LORD:—This lovely Sabbath morning, while you are collecting at God's sanctuary, I am reminded and impressed with the propriety of writing down, what I would like to speak, if present with you; praying God that the time and labor may not be spent in vain, but good may result both to myself and you

Notwithstanding Sabbath after Sabbath, and month after month have passed over my head, since I had the privilege of worshipping with you, I think I can truly say, a Sabbath has not passed during the whole time without my heart turning to the house where God's chosen people meet to worship; and oh! the longing desire I had to join you, is only felt and known by those who have realized the same thing.

To you who belong to the Sunday-school, whether in the capacity of teachers or scholars, let me offer a word of encouragement, that you prize and appreciate your calling, and resolve that you will exert yourselves to make the holy institution a blessing to you and others

These advantages are like the "grain of mustard;" you at first can hardly perceive them, but by and by it has become a tree.

If allowed to speak from experience, I would tell you these lessons you are now learning will be the hardest to erase from memory, but as long as you live, while reading them over, you will find the explanations and rich ideas returning to your mind, and often with a force, and in a light never before realized.

Fail not, young friends, to make the Word of God your study, learn what His will is, and then with a willing and thankful heart try to perform the same. Let it be said of you as of Timothy, "From a child hast thou known the Scriptures, which are able to make thee wise unto salvation."

And I pray God that these advantages may be so improved that whether you live to be old, or die young, you may be the Lord's at his coming.

And now in conclusion, let me address myself to the church which has been to me as a nourishing mother, and I trust under God your labor has in some measure been blessed. Long have I been surrounded with the temptations and snares of camp. Long has my ear been compelled to hear the oaths and blasphemies of ungodly soldiers. But I do thank God I have been kept and upheld till now.

"'Tis grace has brought me safe thus far
And grace will lead me home."

I hope your prayers will never cease to arise in my behalf, that you will still retain my unworthy name on the church book, and above all pray that all our names may be written in the Lamb's Book of Life.

JOHN P. WORMACK
May 10th, 1863

To the Friends of the Poor Boys and Girls of North Carolina.

In McDowell county, just at the east foot of the Blue Ridge Mountain, four miles from the village of Old Fort, is Belfont Academy for boys and girls. It is the property of the Western North Carolina Conference.

It is in no way in opposition to Trinity College or any other school in the State, but its aim is to send its pupils to Trinity and other higher institutions.

We propose to do a work that other schools do not do, and to do this some money is needed to start this school in one of the most beautiful localities in all this great mountain country. We want a farm school, a place where the boys of all the county can receive a first-class preparatory education—also fit them for the battles of life.

The people of this immediate community have built a good house for school work and have donated and subscribed property worth one thousand dollars, but we need help now to carry on this great work in the interests of the church and humanity. No place needs it more than this, and no money invested will pay a larger dividend to the state and church in uplifted manhood and womanhood than a little money spent now at Belfont, in one of the best parts of North Carolina.

There are hundreds of boys and young men, and girls also, in this county, that can never be educated only at home, where they can take their own provisions for their board and then be privileged to work out their tuition. In order that these arrangements may be made and these needs met, we need twenty thousand dollars with which to buy a good farm joining our school property, which farm is now for sale, build dormitories, and put water on the ground. This is one of the most imperative needs of our great church in this state as we see it. We have nothing of the kind for boys and without it or some method by which we may reach and hold our children, we shall be robbed of much of our strength, and this old commonwealth, of which we are all so proud, will have to remain in the background on account of this mighty cloud of ignorance floating over fertile lands and inexhaustible resources.

We need this amount of money and we need it bad. Please make your contributions to our Treasurer, Mr. J. L. Byrd, Blalock, N. C.

Yours in the cause.

J. W. KENNEDY.

Catarrh Cured At Home

A Practical Common-Sense Treatment Has Been Discovered That Can Be Used by the Patient at Home.

A neglected cold lays the foundation for catarrh; neglected cattarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, cure the catarrh and prevent consumption.

The symptoms of catarrh are, a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc. It often leads to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases. The cost is only $1 00 for a box by mail, containing one month's treatment. It is so simple and pleasant that even a child can use it.

Samples Mailed Free.

Dr. Blosser will send to any sufferer a free trial sample, by mail. Write for his self examination consultation blank, and if you wish special advice, there will be no extra charge. Address Dr. J. W. Blosser & Son, 59 Broad Street, Atlanta, Ga.

GIVE YOURSELF
A Christmas Gift.

Christmas is the most joyous season of the year for the young, but not so always with those who are growing old. Keep yourself youthful by using

XANTHINE,

the best preparation for the hair.

THERE'LL COME A TIME when you'll regret those gray hairs. Xanthine is not a dye, but restores gray hair to its original color, and produces luxuriant growth prevents dandruff.

From Rev. Wm. Cameron, Mossy Creek, Tenn.: "I have never known it to fail in accomplishing all you claim for it."

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HAIR RESTORATIVE

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Our books, telling about composition of fertilizers best adapted for all crops, are free to all farmers.
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S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

YOUNG MEN WANTED!

With fair education and good character, to learn Telegraphy, Railroad Accounting and Typewriting. This is endorsed by all leading railway companies as the only perfect and reliable institution of its kind. All our graduates are assisted to positions. Ladies also admitted. Write for free catalog.
Fall Term opens August 15th.
GLOBE TELEGRAPH COLLEGE,
june 13-tf Lexington, Ky.

Dr. J. S. Betts,

DENTIST.

Opposite Hotel Guilford.

AN INFANT'S
Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH,
Macon, G

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Write to C. A. SNOW & CO.
PATENT LAWYERS,
Opp. U. S. Patent Office, WASHINGTON, D. C.

Notice!

Rev. E J. Poe will take charge of Pleasant Garden circuit and Rev. W. LeGette the Wentworth circuit for the present conference year.

J R. SCROGGS, P. E.

Greensboro, N. C., Dec. 10, 1900

Important Notice.

The newley elected Board of Trustees of Rutherford College will meet at the College Dec. 20th. Let all come. We want to thoroughly organize and plan our work for the incoming year.

JNO W. JONES, Chm'n Board.

Notice.

DEAR BRO. CRAWFORD: Please say in the ADVOCATE that I have been appointed Financial Agent at Brevard Epworth School in the place of Brother Harrold Turner. Also that subscriptions will be continued, and that collections will be made on subscriptions already given at once. The work will be pushed right on and the money must be in hand to begin our new building just as soon as the winter weather is over.

This work means character moulding and character building in Christian education, in Christian womanhood and motherhood in the coming generation.

So as the call is made let the hearts and purses of God's more fortunate children be open to this imperative necessity and glorious privilege

Your in the work,

G. G HARLEY.

Brevard, N. C., Dec. 10, 1900.

Trinity College Notes.

Dr Wilbur F. Tillett, Dean of the Theological Department of Vanderbilt University. was a visitor of the College this week. He conducted chapel exercises and made a talk to the student body. Dr. Tillett was at one time a student at Trinity College.

The December number of the Century Magazine contains an interesting article on "Paths of Hope for the Negro," by Professor Jerome Dowd, of the Department of Economics.

A large number of valuable books have been added to the library.

President Kilgo and Dr. W. I. Cranford are at Newberne attending the session of the North Carolina Conference

The North Carolina Association of Academies

Will hold its next annual meeting in the Senate Chamber of the Capitol at Raleigh, Thursday and Friday December 27th and 28th. Railroads and hotels will grant special rates and a most enjoyable and profitable time is expected.

An unusually strong programme has been arranged which will shortly appear in these columns. Many questions of vital importance will be brought before the Association at the approaching session. Among these will be discussed certain changes in the school law and other matters affecting the welfare of the academies.

From present indications, a large and enthusiastic gathering of the representative academy men of the State will attend this meeting.

The organization now embraces in its membership the principals and teachers of nearly all of the prominent secondary schools in North Carolina. About fifty schools have entered the Association and more than one hundred high school and academy teachers are enrolled in its membership

The following are the officers for the current year: President, J E Kelley, (Union School House.) Victor, Moore county; Vice President, S. L. Sheep, (Atlantic Collegiate Institute,) Elizabeth City, Pasquotank county; Secretary and Treasurer, Robt. L. Madison, (Cullowhee High School,) Painter, Jackson county.

Principals and teachers of high schools and academies may become members There is no membership fee. Those who would rank as progressive, public spirited, and truly professional teachers can no longer afford to remain outside of this distinguished organization nor abstain from attendings its sessions.

Further information can be had by addressing the secretary.

Some of Our Preachers

Rev. R M. Taylor and son, of Weaverville, N C., spent several days in town and vicinity since Conference visiting their many relatives and friends. Mr. Taylor preached Sunday morning at Central church to a good sized congregation. His discourse was instructive and was delivered with power. He has always preached well, but the sermon Sunday was an able effort, and we are sorry we are not situated so as to see and hear him oftener He is very earnest and is greatly interested in his work. He goes back to Weaverville determined to bring in a better report next year, if it is possible.—Mt. Airy News.

Rev. Mr. Surratt, who succeeds Mr. Crater as pastor of the Monroe circuit, will arrive this week He comes from one of the Charlotte churches and will be given a kindly welcome to Monroe. Rev J C Rowe who succeeds Dr. Turrentine as presiding elder, will also arrive this week and will make this his home. It is with pleasure that we make this announcement Dr Rowe was pastor of the Central church here a few years ago and the people are indeed glad to know that he is coming back to our city. He is one of the best preachers in the Conference, a worthy successor of Dr Turrentine.—Monroe Journal.

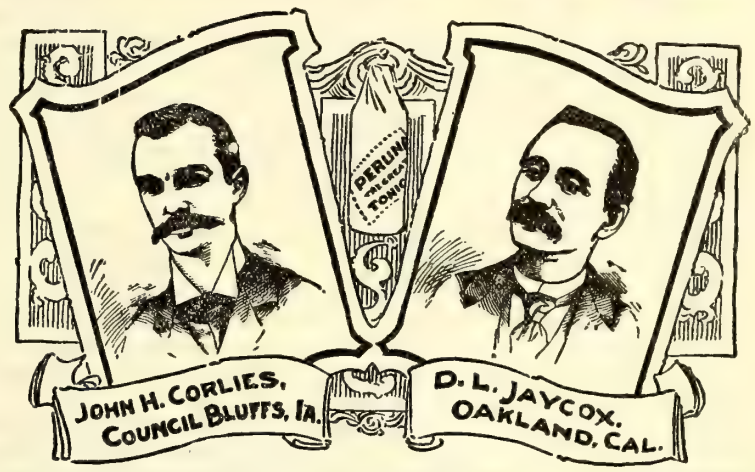
Rev. Dr. Renn's sermon Sunday night was addressed to church members, and was certainly timely. All church members should take an interest in the success of the church and co-operate with the pastor and the official members. There is work for all, and if the membership is a God serving and a God loving membership, all will want to do something. If you are a Christian you WILL do something for the Master. The pastor who has just left us urged the members to take a bold stand for God, and he well knew if they did this he would receive the hearty co operation of all. The new pastor, Rev. Z Paris, will need the prayers and sympathies of the Christians If he is sent of God and the church is right with God, he will receive these. —Mt. Airy News.

From Louisville, Ky.

"I take off my hat to a 50c. box of Tetterine. It has cured me of a long standing skin disease, which doctors in seven States failed to cure. May the manufacturer live long and continue to make such a blessing to humanity. W. C. Cantrell" 50c. at druggists or by mail from J. T Shuptrine, Dept. D., Savannah, Ga.

You can do no better in the U. S than to buy your Piano of WRIGHT, Greensboro, N. C.

Sound Kidneys Insure Good Health.



Mr. John H. Corlies, Secretary of the Council Bluffs, Ia., Athletic Association, was cured of kidney trouble by Peruna. He says:

"I am a firm believer in Peruna. For three years I suffered with severe trouble of the kidneys and other pelvic organs, trying several remedies without relief. I used Peruna faithfully for fourteen weeks and am glad to say it relieved me entirely of all pains.

"I am in excellent health, have gained twelve pounds in weight, and never felt better in my life."

Hon. D. L. Jaycox, Chaplain of the Grand Army of the Republic, writes from 865 Broadway, Oakland, Cala:

"I am an old war veteran. I contracted severe bladder and kidney trouble, spent hundreds of dollars and consulted a host of doctors, but neither did me any good.

"Finally some of my comrades who had been cured by Peruna, advised me to try it. I at once bought a bottle and found it helped me so much that I kept on using it for nearly four months.

"Peruna has proven the best medicine I ever used, my pains are gone, and I believe myself to be cured. I feel well and would not be without a bottle in time of need for ten times its cost."

Mrs. Mary Lawler, of Appleton, Wis., was cured of kidney trouble by Peruna. In a recent letter to Dr. Hartman, she says: "Last August I caught a summer cold which settled in the kidneys and caused me serious inconvenience. Nothing I did seemed to help me and the doctor advised a change of climate. As that was out of the question for me, I tried Peruna as a last resort, and I found it was a God-send to me."

The kidneys are the natural gateway out of which much of the waste tissue finds its escape. This waste matter becomes a very poisonous substance if allowed to accumulate. The renal artery brings the blood charged with impurities to the kidneys.

If the kidneys are healthy they will excrete the poison from the blood. The renal veins return the purified blood from the kidneys to the general circulation.

Peruna stimulates the kidneys to excrete from the blood the accumulating poison, and thus prevents the convulsions which are sure to follow if the poisons are allowed to remain. It gives great vigor to the heart's action and digestive system, both of which are apt to fail rapidly in this disease.

Kidney diseases are more liable in summer than in winter. Send for a copy of "Summer Catarrh," written by Dr. Hartman. This book will be sent free to any address upon application.

We Recommend

"OLD GLORY . . . SHOES"

As a Safe Investment.

There is no uncertainty about the style of these shoes. They fit your feet, your mind and your purse.

Price $3.50.

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Nov 14-3m.

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Winston Salem is to have a negro hospital. The building is to cost $10,000, of which sum R. J. Reynolds contributed $5,000, while the negroes raised the remainder.

THE CHRISTIAN LIFE.

God's Promises.

MRS. B. I. HITCHCOCK.

Rest thou, O weary heart! on God's strong promises.
When the storms do rage, and winds shriek loud,
And lonely is thy way,
Turn to his never failing Word,
And read his promises so rich and rare,
And rest on these as on a couch of down.
They never fail one jot or tittle of fulfillment
If thou hast done thy part all well,
They are the precious gold between the hard and flinty rocks,
They are the priceless gems thou findest hidden in the cold, dark cave.
They are the radiant flowers with perfume rare, above the thorns,
They are the golden keys that open wide the portals
To that city fair, erected in the heavenly land,
Whose walls are built of jasper, and whose gates are pearl,
Where never darkness comes, nor even sun,
For God himself is light, and e'en for you and me
Those mansions grand are reared.

Spirit-Filled.

Many in the church resist the call to the deeper life of the Spirit. They do so because of the fear of eccentricity. They have learned to associate earnestness with fanaticism. They associate fervor in religious meetings with narrowness and bad temper at home, and sometimes moral lapses in business and professional life. It is only fair to say that there have been all too many cases to illustrate such misconception of the true Christian life

But who is the ideal Christian? He is a person of ripe judgment. He is careful, but not narrow. He is one who has early learned Christ, and has tried to live like Christ. He is interested in every good thing, particularly in whatever will help the spiritual life. He is tolerant of others' views. He is faithful to the least duties, and is committed to all the good which the church seeks to do. He is as liberal with his money as with his advice. He is as courteous to his employes, if he has them, as to his social equals. He is gentle to all and especially tender toward the weak. He seeks to help those whom he might criticise. Everywhere he is a gentleman.

Now, such a man would always and everywhere be recognized as belonging to the company of the elect. What would happen if such a man received the fullness of the Holy Spirit? He would not need to part with any attribute. He need not lose his good judgment. He need not be less faithful. He need not be less courteous or humble or patient. The Holy Spirit is the spirit of wisdom, of love, of patience, of long-suffering, meekness, gentleness, and temperance. He who thinks anything else is simply deceived. What would happen if such a man as we have described received "the fullness?" He would be something like a St. Paul, who worked as though the success of the gospel depended altogether upon him. He would be a John Wesley who forgot no detail of his work, who ignored nothing and nobody, who consecrated everything to the service of Christ. He would be a Livingstone who gave up all the comforts of his home and country, that he might bury himself in Africa to win a few black men to Christ. He would be a Moody upon whose life there rested no suspicion of covetousness or deceit, or vainglory, but who was, for a quarter of a century, the incarnation of zeal, commonsense, and consuming love for the souls of men.

Why not accept these as our types of the Spirit-filled life rather than those who talk but do not do, who say glibly, "Lord, Lord," but do not illustrate in their lives the sweetness and power of the pentecostal gift?

To everyone, the word of the Lord comes not as mere advice but as a command. "Be filled with the Spirit," are words we dare not resist without infinite loss.

The Difference Within.

REV. GEORGE MATHESON, D. D.

When thou tillest the ground, it shall not henceforth yield unto thee its strength.—Gen. 4:12.

These words were spoken to Cain after he had lost his joy. What connection was there between his sadness and the soil's barrenness? It is not said that the soil should become barren. The words are, "It shall not yield to thee its strength." That really means, "You shall not yield your strength to it." When a man falls in spirits, he declines in power of work. The soil was exactly what it was before; but Cain was not what he was before. The work which yesterday was easy had today become difficult because the mind of the worker was oppressed with care.

The deepest changes in outward things are changes in us. There is no such thing as a refreshment-room in nature; there are not certain articles which are warranted to stimulate. The stimulative quality of nature's articles depends on the state of the mind. Many a physical impression which was a pleasure yesterday becomes a pain today. Nobody revels more in wood and field than the happy lover; but the lover unhappy is offended by that which once made him glad, and cries:

"Ye banks and braes o' bonnie Doon,
How can ye bloom so fresh and fair?"

It is not that the object has lost its beauty; it is the beauty itself that has palled; less loveliness would be more pleasing. The song which thrilled me in life's morning smites me in life's afternoon. It was the beauty that thrilled; it is the beauty that smites. That which makes the difference is in me; I have exchanged the bowers of hope for the wastes of memory. The ancient bird is warbling in a new sky, and the vanished sky makes me sad.

My soul, thy rainbow must be renewed from within. It has no need of renewal in the heavens; these declare the glory of God as much as they ever did. It is in thee that the flood has come; it is to thee that the promise must be given. If there be a bright color in thy heart, the old colors in the sky may remain.

Hast thou thought of that night when the disciples toiled and caught nothing? After long hours of useless labor, they resolved to go home. Suddenly, a voice said, "Try again"; it was the voice of Jesus. Was there any reason why they should try again? Outwardly, none. It was the same sea, the same net, the same boat; what made the difference? A new color in the heart—Jesus was there. It was not so much because Jesus commanded as because Jesus was there: it was His presence made them win. Hast thou failed on life's sea? Try again—with Jesus! There may be nothing else to bid thee try. The night may be as dark, the waves may be as high, the boat may be as frail; but try again—with Jesus! Try by a new light—an inner light! Try by the light of happiness; try by the glimmer of gladness; try by the lamp of a heart at rest! The most stormy sea may be glassy when the harpers make music thereon.

A Beautiful Illustration.

A workman of Faraday knocked a silver cup into a jar of acid. At once it was eaten up by the acid, and no trace of it could be found. One affirmed that he could find it; while another declared it was impossible. During the dispute the great chemist himself appeared, dropped into the jar certain chemicals, and immediately every particle of the silver was precipitated to the bottom. The shapeless mass was then made into a cup by the silver smith. If Faraday could recover his scattered cup, can not God restore the sleeping dust of his own loved ones?—Pittsburg Christian Advocate.

TO THE DEAF.

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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH

Dated July 22, 1900.	No. 23 Daily.	No. 35 Daily.	No. 103, Daily ex. Sunday	No. 41, Daily.	No. 49, Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon.	11 50	8 58			....
Ar. Rocky Mount	1 00	9 52	.....		....
	P. M				
Leave Tarboro..	12 21		6 00		.....
Lv. Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma...	2 55	11 10		.	.....
Lv. Fayetteville.	4 30	12 22			.....
Ar. Florence..	7 25	2 24			.....
	P. M.	A. M.			
Ar. Goldsboro			7 55		.....
Lv. Goldsboro.	....		.....	6 45	3 20
Lv. Magnolia....				7 51	4 35
Ar. Wilmington.				9 20	6 00
			P. M	A. M	P M

TRAINS GOING NORTH

	No. 78, Daily.	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence.....	9 50		7 35		..
Lv. Fayetteville...	12 20		9 41		..
Leave Selma.....	1 50		10 54		..
Arrive Wilson.....	3 35		11 33		...
		A. M.		P. M.	A. M.
Lv. Wilmington..		..		7 00	9 35
Lv. Magnolia		.		8 30	11 10
Lv. Goldsboro....	..	4 50		9 3	12 26
	P. M.		A. M.	P. M.	P. M.
Leave Wilson.....	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro		6 46			.....
Leave Tarboro..	12 21	.....			.....
Lv. Rocky Mount.	3 30		12 07	.....	.....
Arrive Weldon....	4 32		1 00		...
	P. M		A. M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m., arrives Sanford 1 42 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 55 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday. 7 50 a m. and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m. arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m., 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m., 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m and 2:50 p m.

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THE HOME.

Love Lightens Labor.

A good wife rose from her bed one morn,
And thought, with a nervous dread,
Of the piles of clothes to be washed, and more
Than a dozen mouths to be fed.
"There's the meals to get for the men in the field,
And the children to fix away
To school, and the milk to be skimmed and churned;
And all to be done this day."

It had rained in the night, and all the wood
Was wet as it could be;
There were puddings and pies to bake, besides
A loaf of cake for tea.
And the day was hot, and her aching head
Throbbed wearily as she said:
"If maidens but knew what good wives know,
They would not be in haste to wed!"

"Jennie, what do you think I told Ben Brown?"
Called the farmer from the well;
And a flush crept up to his bronzed brow,
And his eyes half-bashfully fell.
"It was this," he said, and coming near,
He smiled, and stooping down,
Kissed her cheek—" 'Twas this, that you were the best
And the dearest wife in town!"

The farmer went back to the field to work,
And the wife, as he went away,
Sang snatches of tender little songs
She'd not sung for many a day.
And the pain in her head was gone, and the clothes
Were white as the foam of the sea;
Her bread was light, and her butter was sweet
And as golden as it could be.

"Just think," the children all called in a breath,
Tom Wood has run off to sea!
He wouldn't, I know, if he'd only had
As happy a home as we"
The night came down, and the good wife smiled
To herself, as she softly said:
" 'Tis so sweet to labor for those we love,
It's not strange that maids will wed!"

—Selected.

The Duty You Owe the Race.

A young woman, out of health, was sent to a sanitarium for treatment She fell under the personal care of a bath-woman, of more information than culture, who took in her a deep personal interest. Commenting on some of the peculiar symptoms of the girl's case, the attendant said, "Them's your antecestors."

"My what?" asked the girl, in astonishment.

"Your antecestors, your hereditary."

"Oh, yes, I understand, my heredity. These ancestors are a great trouble. I wish they had had some regard for me."

"They did not know you," said the attendant.

"But they might have thought of the possibility of my coming, and taken care of themselves for my sake."

A quizzical look came into the bath-woman's eyes as she said, quaintly, "How would it do for you to remember that you are an antecestor yourself?"

It was a crude expression of the noble sentiment of Marshal Ney. He was once taunted with the fact that the Imperial nobility could not point with pride to a long line of ancestral dignitaries. He proudly and tersely replied, "We are antecestors" He meant that we need not found our nobility on the name and glory of those who have preceded us, but that we have the power to confer nobility on those who are to come after us.

You may think that is all very well for parents to consider, but is hardly appropriate for young women. The trouble is, that after people are already parents, they have given their children their inheritance, and can do nothing to change it. The time to have affected the hereditary traits of their posterity was in their own youth, in the modification of their own characteristics.

You have, it may be, a portrait of your grandmother in her youth as fresh and blooming as yourself She doesn't look a bit more like a grandmother than you do this moment, and, in truth, she was not, but your possibilities of weal or woe were even then largely under her control.

One sprightly miss, recognizing that her quick temper and unhappy disposition was a dower from her grandmother, said, impulsively, "How I'd like to shake her for giving me such an inheritance!"

Well, you can't shake your grandmother, but there is one thing you can do, you can shake your great grandchildren's great-grandmother When you see her neglect her health, or wasting her energy, or manifesting bad temper, or reading trashy books, or doing anything you would not want those blessed little dears to do, just bring her up short with the demand that she shall consider their interests, and not handicap them in life by her own faults or follies. You know what kind of great-grandchildren you'd like to have, and their characteristics will largely depend on the kind of grandchildren you have, and they upon your children, and they upon—I was going to say, your childhood; but you stand in relation to yourself as a child as you do to your grandmother As a child you were your own ancestor, and that is unchangeable. All you can now do is to take yourself as you are today and begin to make of yourself what you want those unreal future inheritors of your traits to be.

We used to be told that every seven years our bodies were wholly made over new, and that gave us a degree of hope, which is increased by the later scientific statement that it takes no more than one year to change every atom of our bodies.

If in this change the new material is better than the old, each year will find us on a higher level; but if we are destroying our vigor by carelessness or wilfulness, the material will be degenerate, and our level of life be lowered. This is equally true of our mental and moral life All that we think or feel tends to build us up or pull us down, and our thought and emotions will be reflected in those who, in future years, will owe their existence to us. What, then, do you individually owe the race? Will you do your best to fulfill the obligation?—Mary Wood Allen, M. D, in Christian Guardian.

Alone With Mother.

Do we not all remember with pleasure the days when "the others" were out, or we perhaps not perfectly well, and mother had us in her drawing room or work room, or took us for a little walk alone?

Not that we did not love to romp and play with noisy brothers and sisters, not that we did not appreciate to the full the picnics and other family expeditions which took place from time to time, but there was enjoyment of a very different, deeper sort in those quiet times with mother, the remembrance of which has lasted half a life-time.

There is a very real danger that the mother of a large family may never fully come to know her children and gain that influence over them for good individually which it is so desirable that every mother should have. We do not hesitate to say that it is absolutely impossible for a woman to become the confidant and friend of her children unless she weekly—nay, daily—spend some short time alone with each one. Only in this way can each child feel the security of his or her ownership of that precious mother. The stern realities of life permit only short seasons of recreation, and it is only by planning judiciously the arrangement of time and divisions of labor that a busy mother can insure to each child his rightful portion of her company.—Philadelphia Ledger.

His Rule Worked Both Ways.

A Chinaman once applied for the position of cook in a family in an American city. The lady of the house and most of the family were members of a fashionable church, and they were determined to look well after the character of the servants. So when John Chinaman appeared at the door, he was asked:

"Do you drink whiskey?"

"No," said he, "I Clistian man."

"Do you play cards?"

"No, I Clistian man."

He was employed, and gave great satisfaction. He did his work well, was honest, upright, correct and respectful. After some weeks the lady gave a progressive euchre party, and had wine at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But next day he waited on the lady, and said he wished to leave.

"Dear me! What is the matter?" she inquired.

John Chinaman answered: "Ah! I Clistian man; told you so before; no heathen. I no workee for Melican heathen!"

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THE NORTH CAROLINA CONFERENCE MEETS.

The historic city of Newbern, so beautifully situated at the confluence of two majestic rivers, the Neuse and the Trent, the former over a mile in width and the latter half that wide, and each spanned by a substantial free bridge, was a scene of great activity and stir on last Tuesday and Wedne day.

The occasion was the annual meeting of the North Carolina Conference of the Methodist Episcopal Church, South. This is one of the largest religious bodies in the State The people of Newberne have long been noted for their cultured and refined hospitality and to all religious bodies they throw wide their doors and extend glad welcome to the servants of our Lord.

Under the wise leadership of Rev R. B. John, the pastor of Centenary church, the congregation and citizens generally had made ample and careful prepara tion for the entertainment of the members, delegates and visitors to the Conference, and carriages, hacks, transfers and omnibuses were in readiness at the railway stations to meet all comers and quickly convey them to their temporary homes.

The Conference was opened Wednesday morning at 9:30 o'clock by Bishop H C. Morrison. After appropriate and inspiring devotional services, conducted by himself, the Bishop made a few pointed remarks and started the machinery without delay. The roll call showed a large per cent of the preachers and lay delegates present and the regular routine business was begun at once. After the appointment of committees, Rev. T. H Law, D D, agent of the American Bible Society, was present and eloquently presented the claim of that great institution.

Rev. W. F Tillett, D. D, dean of the Theological department of the Vanderbilt University, was intro duced and addressed the Conference.

All things considered, the Vanderbilt University has had a remarkable history and each year it gains a larger place in the thought of the church and widens the circle of its usefulness. It now has eight hundred young men in its halls Dr. Tillett is always a welcome visitor to his native State and we are glad to have him among us

Rev. Edward Thompson, D. D, of The Sunday League of America, the largest organization laboring for the observance of the Sabbath, was introduced to the Conference and earnestly and effectively pointed out the dangers that threaten that divine institution.

Rev E A Yates offered a resolution assuring Rev. J. C. Kilgo, W R Odell and B A. Duke of unabated confidence in them It was carried.

A resolution to observe a Twentieth Century watch-night service was adopted

Bishop Morrison makes a fine presiding officer. His distinguished appearance, his splendid voice, his large executive ability, and his courteous kindly manner combine to lend grace and dignity to the chair.

An immense audience greeted Dr. Tillett on Wednesday evening at 7:30 o'clock, and were rewarded with a strong, eloquent sermon, on money and manhood, a subject deducted from the text, Isaiah 13:12: "I will make a man more precious than fine gold: even a man than the golden wedge of Ophir."

Under question 18, "Who are superannuated?" The name T. J. Gattis was called and his presiding elder, J. T. Gibbs, made this statement: "There is nothing against Brother Gattis except the complication involved in his law suit against Dr. Kilgo and others, which suit is still pending in the courts. With this explanation and in accordance with the action of this Conference one year ago, I suggest that his character pass for the present. I move the reference of his name to the committee on Conference relations for the superannuated relation."

When the name of Dr J. C. Kilgo was called, he arose and stated that he would not stand up in this meeting if he had one iota of malice in his heart towards any man. By permission of the Bishop he addressed the Conference, making an effective talk.

Bishop Morrison is a staunch friend of woman's work in the church, and he desires that the Conference have reports of the work of the woman's societies in this Conference from representatives of the women.

The pastor of Fifth Street Church, Wilmington, Rev. J. H. Hall, made a strong plea in behalf of his church. The bonded indebtedness of this church amounting to $12,000 will fall due in October 1902 He stated that $9,000 cash will clear this indebtedness and said further that if this debt is to be paid the Conference must come to the aid of the church, the membership not being able to meet it. It was suggested that an assessment of $800 be made upon the Conference to meet the interest on the bonds of this church debt.

The Board of Missions of this Conference has been given the power to appoint the delegates to attend the Ecumenical Missionary Conference of the M. E. Church, South, to be held in New Orleans in April 1901.

Rev. T. N. Ivey, D D., was re-elected editor of the Raleigh Christian Advocate.

The report of the committee on Books and Periodicals was read by A McCullen. In this report the committee recommended that March be known as "Advocate Month," and that during the year an amount of money equal to one per cent of the pastors' salary be collected publicly to be used in increasing the Conference holding in the stock of the Advocate Company It further recommended that the amount thus raised be invested in the stock of the Advocate, becoming a part of the Trust Funds of the Conference and the dividends accruing therefrom to go to the Conference claimants. This clause in the report provoked some discussion on the Conference floor. E A. Yates moved to amend the report by striking out the clause referred to above. Finally, however, a substitute was offered by F. A. Bishop and was adopted which provided that this collection be taken privately, and after this the report was adopted.

Dr. J. H. Pritchett, Missionary Secretary, addressed the Conference, and also preached at Centenary church on Sunday night. Both his address and sermon were strong and effective.

An encouraging report of the Methodist Orphange was made A strong resolution concerning Sabbath observance was ably discussed and adopted. The class of deacons was composed of five members and that of elders four.

Revs H M Eure, of Missouri Conference, J. F. Bivens, T. A. Smoot and M. D. Giles, of the Western N. C. Conference, were announced as transfers to this Conference.

The report on church property shows that there are six hundred and fifty churches in the Conference valued at eight hundred and sixty thousand dollars; one hundred and twenty-six parsonages, valued at one hundred and sixty thousand dollars.

The Sunday-school report shows six hundred and ten schools, with five thousand officers aud teachers and thirty-nine thousand one hundred and ninety-eight scholars.

The report of Epworth League board shows an increase of ten leagues and four hundred members The number of accessions in church membership this year is more than counterbalanced by deaths, withdrawals and expulsions.

The reports on Temperance and Education elicited much discussion. Hon. L L Smith, of Gates, offered an amendment that one third of the appropriation for education be transferred to the Home Mission fund, and made a strong plea for better pay for the preachers on small mission circuits. Rev. N. M. Watson also urged the Conference to pass the amendment. This was opposed strongly by Revs A P. Tyer, F. A. Bishop, Rhodes, Wilson, Swindell, Dr. Kilgo and W. B. Harker, Esq The amendment was voted down, several of those who spoke against it saying it would be a blow at Trinity College.

A TRULY GREAT SERMON.

Centenary Church, Newbern, which will seat a thousand or more people, was crowded to its utmost capacity on last Sunday morning to hear Bishop Morrison.

His reputation as a preacher had preceded him and everybody was anxious to hear him, and their expectations were high.

The Bishop took two texts: First, Matthew, 25th chapter and last verse, "And these shall go away into everlasting punishment, but the righteous into life eternal." Second, Ecclesiastes, 11th chapter and 3rd verse, "Where the tree falleth, there shall it be."

We can only give an outline of the sermon. He announced as his subject, The endlessness of future retribution. The problem of this age is how to get rid of God. God is a great inconvenience to a man who wants to live in his flesh and in his lusts.

Much of our literature is an effort to get rid of God; but it is impossible. There are only three steps in the chain of reason necessary in order to reach the infinite. I am here; a mighty effect; therefore there must be back of me a mighty cause. That cause is God. This is ultimate and will stand.

Since God cannot be eliminated, the next step is to get rid of hell. It is unpleasant for an ungodly man to think of eternal punishment, endless retribution. Hence they spare no effort to disparage and discount the doctrine, yea to deny its truth and condemn its advocates. Some prominent ministers and churches and denominations eliminate hell, and among a class of our own ministry there is a tendency to give the doctrine the go by. We hear the love song, and we hear it again and again. That is very well, but there is another element in the gospel. It is punishment for sin. It is eternal retribution. Because we neglect to preach this, there are those in the church who have never felt the awfulness of sin; who have never experienced the fearful condition of a transgressor, who have never known the bitterness of a guilty soul. This is unfortunate. Let us, my brethren, preach a full gospel Let us, in love, declare the whole counsel of God. Let us not refuse to proclaim the truth as it has been revealed by our Lord.

My hearers, there is a mighty swing in the pendulum of destiny, and Christ alone has reached the limit. When we hear Christ we hear not a mere man. His utterances are decisive. There is no appeal from them. Jesus Christ is the only man who is in perfect sympathy with man. He loved man as no other did. He bled his way to us. It is he who proclaimed this doctrine and if we respect his teachings we respect him. His word is truth.

With all the sweetness of the love song, there is an undercurrent of retribution. There is a divine opposition treading the universe. Sun-light and shadow; darkness and light; good and evil; sin and righteousness; God and satan. This is a universe of antagonism. God reigns and all opposing forces will be put under his feet Beware of commentators who are not willing to teach the plain word of God. Satan inserted the word, not, and deceived and wrecked the race. Either hell is eternal or heaven is uncertain and a caprice.

What is the stock argument against eternal punishment? It is this: God is too good to damn a man eternally for his misdeeds in this short life. God damns no man. He does no such thing. Man damns himself in spite of all God can do.

The time taken to commit crime is no factor in the enormity of crime. Guitto may have done his bloody deed in a minute. Hell is a sequence. It is the result of a bad life. Sentiment has nothing to do with Divine Law. Just as long as men sow sin they will reap

hell. It is the effect of a cause. Hell begins to show itself in this world. You see it here and there. To the man in conflict with right and truth 'which way he turns is hell.'

The fogs cover the rocks and reefs, but do not destroy them and vessels run upon these and are wrecked. Sentiment and fancy have no more effect upon facts than fog or moon beams upon a rock. Destroy the doctrine of hell and you might as well shut up the Bible. It is the counterpart of the cross and the crucifixion. If there is nothing eternal in punishment why all the agony of Gethsemane and Calvary? Retribution is the counterpart of the crucifixion. How awful!

In the second place, let us consider God's own illustrations of this precious truth. Time is the measured part of eternity. Revolution is the law of the Divine movement, and life with us is a revolution. That is the law. The law of God is progression. The law of time changes. The law of God is changeless. Sin cannot change. It changes man, and society and government. In the springtime the grasses and flowers are touched and they grow and bloom, but winter follows and it blights and destroys and we cannot prevent winter.

When you pass out of this world there is nothing to produce change. There is no sun to shine, no earth to revolve, no night, no seasons. When the purpose for which the world was framed is accomplished changes will cease.

While in time we are under the law of revolution and change—when we reach eternity we come under the law of progression. Time is only the eddy in the stream of eternity. Eternity runs through time.

A tree begins in the center and then revolves to the outside and falls. Just as the seasons change the tree, so the years change the soul of man.

Sometimes a ship after a long voyage reaches port in a foggy morning The anxious passengers on deck cannot see the landing or the dock, but they see the towers and spires in the distance and know the city is near. So for the Christian—sometimes we get a faith view where we see the anthems of our Father's house.

My unsaved friend, let me give you this thought, a man cannot choose the time when he comes, neither can he determine when he will go. But it is his prerogative to decide which way he will go out. Go out right my brother. Death does not end all. The tree goes on until it falls, then it falls under the law of progression—from decay to decay. So for man. The time comes when he passes out and changes cease. That is the truth of that old gospel. The bad man goes on and passes the circle of change and goes into eternity in bad character. One says I will be purified in death. There can be no change in death. There can be no change of character in the resurrection God has stamped everything with an individuality. God has put his mark on the wheat grain. As death leaves us the judgment will find us.

Hell is giving a sinner his way. It is to go from God through eternity. The sinner starts in childhood. God exhausts all the sweet graces of Divine love to draw him to Himself, but he resists and goes on and he reaches the outer circle and goes on through eternity.

The same law that carries one from retribution carries another from grace to grace Have you ever stood on the verge with a good man as he passed out and up? I have. How glorious! When the old law lets us loose it is not from grace to grace then, but from glory to glory.

Another thought. As the tree falleth there it shall lie. The falling is determined by the leaning. The tree that leans heavily to the North or South will fall that way. Human character falls as it leans.

The willow leans toward the water. So with men. Tell me how a man leans and I will tell you how he will fall. As the soul goes into eternity it must remain forever.

EDITORIAL NOTES.

Bishop W. W. Duncan has given $1,000 to the Twentieth Century Educational Fund.

The Baptist State Convention, which has just closed its annual session, resolved to raise a Twentieth Century Thank Offering of $100,000 for education.

Bishop H. C. Morrison spent Tuesday night in Greensboro and left Wednesday morning for Kansas where he dedicates a large, fine church on next Sunday.

The Publishing House has issued a special catalogue for the holiday season, and the Agents beg that orders be sent promptly that they may be satisfactorily filled.

The North Georgia Conference rounds out the century with almost one hundred thousand members, counting the local preachers. A great body of Methodists is that.

Littleton Female College, one of the most prosperous schools in the South, solicits immediate correspondence with young ladies going off to school after Christmas.

Death has again visited the home of Dr. J. J Lafferty, and has taken the youngest child, the lovely daughter of 23 years. We extend to our brother deepest sympathy in this dark hour of trial.

The hospitality at Newbern was simply overflowing. Everybody seemed to be keeping open house and the products of land and water were in abundance and with these were a warmth and cordiality that were most refreshing.

Bishop Morrison says that with the exception of the New Mexico Conference the two North Carolina Conferences have made the best collections that he has known in the fourteen Conferences which he has had.

Rev. W. M. Curtis writes: "I reached Hendersonville last Saturday afternoon and received a warm welcome. My lot has fallen among a very kind people, and if I can only do my part I feel sure that the church will go forward this year"

Rev. A D. Betts of the North Carolina Conference, is a blessing to any body of men His consecration, his cheerfulness, his sweet spirit are a benediction. Surely he is a Christian in deed and in truth in whom there is no guile. How beautiful it is to grow old gracefully and piously.

Vanderbilt University has an enrollment in all its departments of over eight hundred students. It has a fixed endowment of one million and two hundred and fifty thousand dollars. It is said that three thousand and five hundred students have graduated from its halls during the last twenty-five years. This great institution will enter the new century with larger resources and better equipment, with a glorious future before it.

Rev. G. G. Harley has been appointed Financial Agent of Brevard Epworth School. His address is Brevard, N. C., and he will be glad to correspond with any persons who are interested in the school or who are willing in any way to help it. Read his letter elsewhere.

An Associated Press dispatch says: Bishop Charles B. Galloway reports that the State of Arkansas had led all other States in the South in the Twentieth Century Fund Movement, having raised the sum of $135,900 for the great educational work.

Mr. George N. MacDonell, missionary, writing from Havana, Cuba, under date of Nov. 27th, says: "Many thanks for your kindness in sending the ADVOCATE so long. It is certainly one of the very best in our family of Advocates. Our work is doing nicely, with good prospects for the near future."

Everyone who fails ere the year closes to make some tangible expressions of gratitude to God for the amazing blessings of the past and the unparalleled opportunities of the future hinders, it is true, the great Twentieth Century Movement of his church, but the greatest hurt comes to his own soul in the dwarfing thereof.

It gives the people of Lexington much genuine satisfaction and pleasure that Rev. J. D. Arnold has been returned to the Methodist church for another year. He is universally popular and is one of the best men of the Conference. We are also glad to know that Rev. D. P. Tate will have charge of Linwood circuit again. —Charlotte Observer.

Rev. E. K. McLarty, who is spending a few days with his parents before returning to his charge at Asheville, preached in Central Methodist church Sunday night. His sermon was a most excellent one. Mr. McLarty is one of the best endowed and most promising young men in the Conference.—Monroe Journal.

The Central Methodist in noting Dr. Byrd's transfer from Owensboro, Ky., to the first Methodist Church, Atlanta, says: "We regret very much to lose Dr. Byrd from the Louisville Conference. He has impressed all our people who have met him as a true minister of Jesus Christ, whose constant aim is to do good. Moreover, he is a strong preacher. We commend him to Georgians as a man every way worthy of their confidence."

Rev. W. M Bagby, who has returned from Greensboro, preached Sunday, as usual, at Central Methodist church. It had been announced that Rev J. A. Clifton, of Sumter, S. C., would preach, but he was sick and could not be present. It is useless to say more than we have said of Mr. Bagby's return to Monroe. The appointment of no other could have given the pleasure to the church that his return has given.

Rev. J. M Lawson is in many respects a very unusual man He stated at the Louisville preachers' meeting that he had never had a headache, was never sick in bed in his life, never went two days without a hearty relish for his meals, and as to having a nervous system, he has never found it out by collapse, derangement, or suffering We doubt if this case can be paralleled among all the 6,000 itinerant preachers of Southern Methodism.—Central Methodist.

It was certainly very gratifying to us to learn of the improvements being made in the equipment of the Atlantic and North Carolina Railroad. We found our old friend, Mr. S. L. Diel, the Superintendent, in his office as cordial and clever as ever, and Mr. Jas. A. Bryant, the President, at his desk, but ready to greet us and give us a good report of the business of the road. Mr. Bryant is working very hard to put the road in good condition and is succeeding.

We give elsewhere a synopsis of the sermon of Bishop Morrison, preached on last Sunday, at the session of the North Carolina Conference in Newbern. It was a truly great sermon and it overwhelmed the congregation. Rarely have we ever seen a vast audience more impressed and subdued by a single discourse. The presidency of Bishop Morrison gave great satisfaction and we are sure his presence with the Conference was a great blessing. His return will be gladly welcomed anytime.

We spent five days in Newberne in attendance upon the 64th session of the North Carolina Conference. After a pastorate of four years we left there 11 years ago. While there at Conference we were elegantly entertained by Mr. and Mrs. J. W. Steward, old parishioners, and we greatly enjoyed their overflowing hospitality and the social life of their delightful home, but we were made to feel that we were also the guest of the congregation. So many courtesies were shown us that we feel indebted to everybody and cannot make specific mention. Certainly Rev. R F. Bumpass, their new pastor, is to be congratulated on having such a charge.

We give a good deal of our editorial space this week to the publication of the proceedings and appointments of the North Carolina Conference. Methodism in North Carolina is one and all are alike interested in its triumphs and progress. We were present when the appointments were read out at 9 o'clock on Monday night and afterwards took special pains to inquire about them. There were not more changes than usual, but more surprises. While the appointments as a whole gave general satisfaction there were a number of exceptions and several disappointed brethren.

Revs. E. C. Glenn and N. M. Jurney were located at their own request. Rev. J. T. Bagwell asked for a superannuated relation which was granted. His health has been poor for two years. He thinks rest and a change of climate will restore him.

Rev. E. A. Yates was taken off of District work and put as second man at Main Street church, Durham. Revs. F. D. Swindell and R. B. John were returned to the Presiding Eldership. They both have experience in that class of work and will succeed. Rev. J. W. Jenkins was made superintendent of the Orphanage at Raleigh and Rev. J. B. Hurley was made agent of the Orphan Asylum.

DEAR BRO :—Please say in ADVOCATE that the District Stewards of Winston District will meet in Centenary church, Winston, Friday, Dec. 28, at 10 a. m., instead of date first given.

Yours. D. ATKINS.

Renew your subscription and get someone else to renew.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for December 16, 1900.

ZACCHEUS THE PUBLICAN.
Luke 19: 1–10.

TIME.—Spring A. D. 30.
PLACE.—Jericho.
GOLDEN TEXT.—The Son of man is come to seek and to save that which was lost.—Luke 19: 10.

Order of Events.

Verse 1. Passed through.—Better, "as he was passing through." Jericho. —It was a Levitical city, where priests and Levites resided; and a commercial city, where public officials lived.

Verse 2. Zaccheus —This a Hebrew word meaning "pure," and indicates that Zaccheus was of Jewish extraction. This name appears among the lists of names of families who came from Babylon with Zerubbabel at the time of restoration. Chief among the publicans.—He probably had charge of the collection of the taxes from a whole province under contract with the Roman capitalist who had bought them from the government He was rich.—"Zaccheus was probably rich when he purchased the valuable district, and by good management rapidly increased his wealth."—Gobin. This increase was no doubt secured in part by extortion, as is indicated by verse 8.

Verse 3. Sought to see Jesus.—The tense of the verb indicates that he had repeatedly sought. He was in earnest. There was more than idle curiosity; he wanted to see him who had announced himself as the friend of publicans and sinners. He could not for the press.—The crowd was very great, being made up of the Galilee pilgrims to the passover and of Jericho curiosity-seekers. They would not give much consideration to him, a despised publican.

Verse 4. He ran before.—To get out of the crowd over the heads of whom he could not see. Climbed up.—An action showing his determination. A sycamore tree.—Not our sycamore or buttonwood, up which it would be impossible to climb, but the Egyptian fig, a tree very well adapted for his purpose.

Verse 5. When Jesus came.—The action of Zaccheus was a prayer which Jesus now proceeds to answer. He looked up and saw him.—Many speculations are indulged in as to how Jesus came to know him, but there is no difficulty here. He who had power to know his heart would have no difficulty to know his name. Jesus said unto him, Zaccheus.—"Notice from the beginning of this last southward journey Jesus had acted as a monarch; he no longer enjoins secrecy upon his apostles, and this command to Zaccheus is in keeping with the triumphal entry to Jerusalem which is to follow."—Illustrative Notes. Make haste —Perhaps the crowd had begun to make sport of Zaccheus, and Jesus wishes to save him. I must abide at thy house —The "must" here was not an outside pressure, but the necessity of his own purpose to save sinners.

Verse 6. And he made haste.—If he had not now been alert, he might have failed of his only opportunity. And received him joyfully.—This shows that there was a deep yearning for communion with the new teacher.

Verse 7. They all murmured.—Not his apostles or other publicans, but the Jews in general, because he abode with a despised publican. A sinner.—This was a common complaint against Jesus.

Verse 8. Zaccheus standing said.—An attitude indicative of effort and resolve. Half my goods I give to the poor.—The Greek present tense here, as in many other places, is used for the future; he did not do it in the past, but is now about to do it. If I have taken anything.—The "if" here with the indicative mood indicates, not a doubt, but a certainty he had. I restore him fourfold.—He will do it out of the half that remains to him Some commentators, notably Godet, hold that Zaccheus defends himself from the charge of being a sinner by claiming that he has done these things already, but the grammar of the passage is against this view.

Verse 9. Salvation came to this house.—In view of his repentance as seen in his willingness to give to the poor. Son of Abraham —By descent and by reason of his righteousness.

Verse 10. For the Son of man is come to seek and to save that which was lost —Jesus gives this as his defense for seeking an abode in his house.

Application.

1. No one ever really sought Christ and did not find him.
2. Today less is being done for the rich sinner than the poor.
3. Let no small hindrances prevent the attainment of the supreme thing.
4. We disobey the command of Jesus at our peril.
5. Opportunities for doing good should be accepted joyously, not as a burden.
6. The previous condition of the sinner is unimportant, does he now repent. —Scholars' Quarterly.

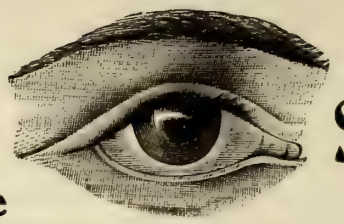
Cancer a Blood Disease and Curable.

EDITOR OF THE CHRIRTIAN ADVOCATE: There is no use disguising the fact that Cancer is the result of a most virulent, deadly poison in the blood. It is also steadily on the increase. The knife or plasters never permanently cure, because you can't cut the poisoned blood out. Botanic Blood Balm (B. B. B.) has permanently cured hundreds of cases of cancers, eating, bleeding sores, swellings, scrofula, after doctors, surgeons, hospitals and patent medicines had failed.

A very recent cure was that of Mrs. B. M. Guerry, of Warrior Stand, Ala. When she began using B. B. B., her nose and lip were raw as beef. She could blow scabs out of her nose, and she could not smell anything. Her nose and lip would discharge matter, and she was in a bad condition. Doctors advised cutting in her face to cure her, but this she would not consent to, but instead used 9 bottles of B. B. B. After using B. B. B. the sores had healed, and her nose and lip look as sound as they ever did. B. B. B. cures because it tackles the virulent poison, draining it from the system, and a permanent cure is thus made and all the sores are healed and B. B. B. makes new, rich blood.

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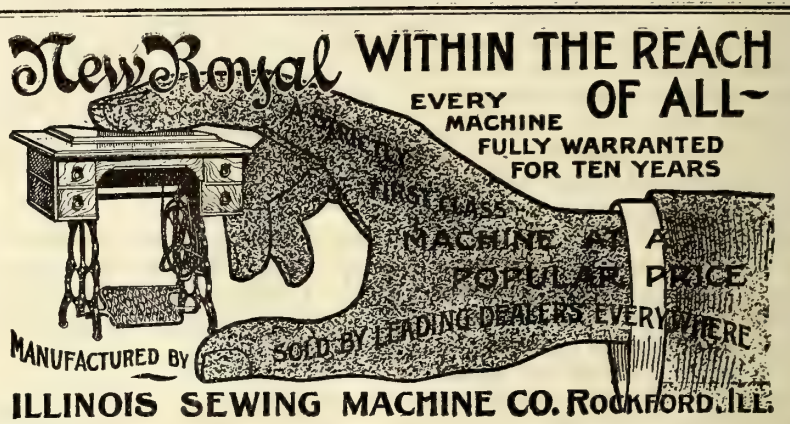
GREENSBORO, N. C., Nov. 11, 1899.

It gives me great pleasure to say that Dr R. L. Moore is a gentleman of high standing and worthy of public confidence. His work done for me four years ago was, and is altogether satisfactory.

J. C. ROWE, D. D., Pastor West Market M. E. Church.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for December 16, 1900.

"CONFESSING CHRIST"
Matt. 10: 32-39.

DAILY READINGS —Monday—How to confess Christ. Rom. 10: 1-10.

Tuesday—Faith and confession. John 20: 24 29.

Wednesday—Its power in the world Matt. 16: 13 20

Thursday—A notable confession. John 9: 24 38.

Friday—Ashamed to confess him. Mark 8: 34 38

Saturday—Jesus and the confessor. Luke 12: 8 10.

The first portion of our lesson from Matthew 10, included in verses 32 and 33, claims our special attention and, if it be carefully studied, will make clear the meaning of the otherwise puzzling verses which follow. Jesus Christ is, indeed, the eternal Prince of Peace. His gospel, if accepted and lived up to, will give peace to the believing soul. Yet it is a gospel that calls for a change of life, as well as of heart and speech. It demands that distinctions be drawn between those who receive it and those who reject it. Jesus Christ wants a people for his own possession; who will love him and honor him and obey him, even though fathers and mothers and other kinsfolk should object. Better to be at variance with them than with him. Better to be in agreement with him than with them. But better still that all the members of every household should confess Christ as Lord and Saviour and thus be in agreement upon the paramount issue of all issues—in agreement with one another and with him.

The word here rendered "confess" means originally to speak together, or in accord; to come to terms with; hence, to make avowal or admission, as to a fault; and also to avow, own, or acknowledge a relationship or connection. We confess our sins when, under conviction of the Holy Spirit, we make avowal of them, speaking in accord with his promptings and warnings We confess Christ when, moved by the Holy Spirit, we acknowledge his claims on us as our Redeemer and King, and declare ourselves to be his disciples and servants.

Now seek Scriptural instruction from your open Bible Examine carefully every one of the passages included in the "Daily Readings" above. Read also attentively the following passages, in which the nature and importance of confession (and also some hindrances to it) are made clear: John 9:22; John 12:42; 1 John 1:9; 1 John 4:16; 2 John 7.

We can confess Christ by word, by character, by specific services, by gifts. We confess him before men when we unite with his church, and again and again when we observe the Lord's Supper with our fellow-disciples. We confess him when we wear the Christian Endeavor pin—a very simple and modest, but often effective way of "showing our colors" and witnessing for him before the world.

Let us honor the Lord's day as a time peculiarly suited to making public confession; while, of course, seeking occasion every day to let people know "whose we are and whom we serve." A writer in the "Chicago Advance" quotes Dr. F. A Noble's saying that "a Christian is a mind through which Christ thinks, a heart through which Christ loves, a voice through which Christ speaks, a hand through which Christ helps. Christ, thinking, loving, speaking and helping through a consecrated man in the daily round of his duties, would be a power to move the world. Each in his place may spend all of his time for Christ."

"There are, however," adds the writer, "time which ought to be devoted in a special way to him. We do not gain in spiritual power by saying that all times are alike sacred. The tendency of such a thought is not to make common time more sacred, but to degrade and make common our sacred times. There is value in a sacred day, when we shall cease from accustomed duties and in peculiar ways draw near to God; in sacred hours, when we shall be alone with him, or when we shall gather with others that he may be in the midst of us. The world is invading these sacred times, and robbing them more and more of their meaning and sacred uses. As Christ's stewards, let us cherish these times, not allow pleasures or business to take them from us, or to lead us into employing them for any but the highest uses. The Sabbath was made for man, but to ennoble him. In spending it for Christ, we spend it most usefully for ourselves."

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration heart failure. and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. W. A. GRIFFITH.
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed. N. D. COLEMAN.
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir ured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBHARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heatt disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

C. H. BALDWIN.
No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases Elegant reliable.
25c. at druggists. Prepared only by Dr H. Mozley, Atlanta, Ga.

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News

For rates, through tickets and other information call on any agent Southern Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

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WHEN you see the paint cracking, peeling or falling off the house in shreds, you may be sure it was *not* painted with Pure White Lead, but with some mixture of Zinc, Barytes, etc.

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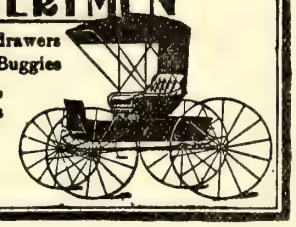
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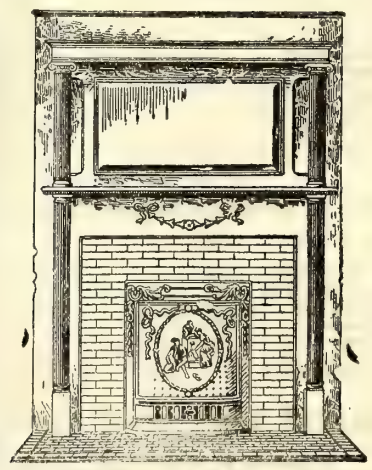
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NORTH STATE ITEMS.

The State has chartered the Milton Chair Factory, capital $25,000.

The magnificent new M. P. church at Henderson was dedicated last Sunday.

A handsome $2,000 pipe organ has been placed in the Fayetteville Baptist church.

The police census is being taken of Wilmington, the federal census being regarded as imperfect

To Dec. 1, 1900, the sales of fertilizers were 30,000 tons more than the previous year in North Carolina.

Reports to the Baptist convention at Raleigh show there are 167,000 white Baptists and 16,553 churches in the State.

The railways are about through with their evidence in the tax assessment case. The State will open its case in Raleigh on the 18th.

It is found by the auditor that during the fiscal year which ended last Friday North Carolina's expenses exceeded receipts $178,000.

The recent purchases of tobacco factories in Winston by the trust will throw out of employment a number of well known salesmen.

The R. J. Reynolds Tobacco Co. has bocght two more of Winston's tobacco manufacturing plants, P. H. Hanes & Co., and B. F. Hanes & Co.

The State of North Carolina has this year granted charters to more than 250 corporations. The most important of these are, of course, cotton mills.

The State charters the Oak Grove Lumber company, of Halifax county, and the Sherwood Bobbin and Shuttle Manufacturing company, of Greensboro.

Shelby Aurora: Quite a large party of negroes left here last week via the Seaboard bound for the coal and iron mines of Pennsylvania. This exodus of negroes from the State is becoming marked.

There are several cases of typhoid fever in Reidsville. It is said that not one case has developted in the families which use the city water, but among those who use well water there have been several.

Goldsboro Argus: Mr. Crawford Howell brought in the largest sweet potato seen in this office this season or any other season. The potato weighed 5½lbs. and only required eighteen of them to make a bushel.

The State board of agriculture has decided to establish a fish hatchery at Avoca, Bertie county, and appropriated $5,000 for the work. Dr. Capehart, John S. Cuningham and J. B. Coffield are appointed to arrange for the construction of the hatchery.

John E. Fowler, fusion candidate for congress in the 3d district, is preparing to contest the seat of Chas. R. Thomas. It is reported that J. R. Joyce has not yet fully abandoned the idea of contesting the seat of W. W. Kitchin in the 5th district.

Clinton Democrat: Mr. Ed. Robinson was severely burned in Mr. B. E. Herring's store, where he was a clerk, on Monday night and died Tuesday night. Mr. L. B. Coleman was handling a bolt of cloth when it struck against a large hanging lamp and knocked it out of the frame. It turned bottom up and fell on Mr. Robinson's head, saturating it with oil which flamed up. The young man ran out of the store with his head and upper body litterally enveloped with flames. He was caught by Dr. D. F. Watson and thrown down in the street and the flames extinguished by throwing dirt upon them.

Charlotte Observer: High Point, December 5 —J. M. McCaskill, who resides at Eagle Springs, Randolph county, and operates a saw mill and several stores, was found in a ditch this morning beside the railroad two miles this side of Jamestown by the early train. He had been there since last night, when he fell or was knocked off the 9 o'clock train and was brought here in charge of Dr. D A. Stanton, Southern railway surgeon, and was still unconscious. He was sent home on the 1 o'clock train.

Jackson special to News and Observer: A terrible explosion occurred here this evening at 6 o'clock, completely demolishing Matt. T. Edwards' store and killing Edwards and his 5 year-old son, Waverly. There was only one other person in the store at the time. Edwards' 10-year-old son, who escaped with slight injury. This boy says his little brother was playing about a keg of powder just received that was on the counter, and it is supposed that the child struck a match on or about the powder. Timbers were blown hundreds of feet into the air and fell at some distance from the building destroyed. The shock to the town was terrible. The scattered timbers were set on fire, but were soon extinguished.

A Slight Attack of cramps may bring on Diarrhœa, which is, in many cases, followed by inflammation of the stomach and other dangerous complaints. All such disorders are dangerous and should in their infancy be treated with the best known remedy. The merits of Pain-Killer are known and it is recognized as the standard specific for cramps, diarrhœa, etc. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

QUARTERLY MEETINGS.

GREENSBORO DISTRICT---1st Round.

J. R. Scroggs, P. E., Greensboro, N. C.

High Point station	Dec.	2
West Market Street	"	9
Centenary (at night)	"	9
St. Paul	"	16
Naomi (night)	"	16
Proximity (night)	"	19
Wentworth, Wentworth	"	22 23
Reidsville station	"	23
Ware's Chapel (night)	"	23
Greensboro circuit, Holt's Chapel	"	29 30
Asheboro station	Jan.	5 6
Uwharrie circuit, Salem	"	8
Jackson Hill circuit	"	9
Randolph circuit	"	11
West Randolph ct	"	12
Spring Garden Street	"	13
Ramseur, Ramseur	"	19 20
Liberty circuit, Bethany	"	25
Pleasant Garden ct	"	26 27
Ruffin circuit, Ruffin	Feb	2 3
Asheboro circuit, West's Chapel	"	9 10

MOUNT AIRY DISTRICT--1st Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Jefferson circuit at Jefferson	Dec.	8 9
Boone circuit at Hopewell	"	11
Watauga circuit at Smith's Chapel	"	13
Creston circuit at Mill Creek	"	15 16
Healing Springs ct at Helton	"	18
Laurel springs circuit at Mt. Zion	"	20
Sparta circuit at Sparta	"	22 23
Mount Airy Station	"	30 31

SALISBURY DISTRICT, 1st Round —IN PART —

W. W. Bays, P. E., Salisbury, N. C

Concord ct, Center	Dec	15 16
Concord, Epworth	"	16 17
Concord, Central	"	22 23
Concord Forest Hill	"	21 23
Salisbury ct, Shiloh	"	29 3
Salisbury, Main St	"	30
China Grove ct., China Grove	Jan	6 7
Gold Hill circuit, Gold Hill	"	13 14

SHELBY DISTRICT—1st Round

W. R. Ware, P. E., Shelby, N. C.

Shelby station	Dec.	2 3
Belwood circuit, Bethlehem	"	8 9
Cherryville circuit, Cherryville	"	9 10
Bessemer City, Bessemer	"	15
McAdensville station, night	"	15
Gastonia, Main st	"	16 17
Ebenezer circuit Ebethel	"	23 24
King's Mountain station, night	"	24
Shelby circuit, Double Shoals	"	29 30
Polkville circuit, Lawndale	"	30 31
N Cleveland circuit, Lee's Chapel	Jan	1
Lincolnton circuit, Lincolnton	"	5 6
Stanly Creek circuit, Stanley	"	6 7
Rock Springs circuit, Marion	"	11 12
Lowesville circuit, New Hope	"	12 1
Mountain Island	"	13 14
Lowell circuit, Ebenezar	"	19 21
Gastonia, West End and Ozark	"	20 21
South Fork circuit, Wesley's Chapel	"	26 27

The District stewards will please meet in Shelby at the District parsonage, Wednesday, Dec. 12th, at 12 o'clock.

Southern Stock-Mutual Ins. Co.

AND

Underwriters of Greensboro . . .

OFFICE IN SOUTHERN LOAN & TRUST COMPANY BUILDING,

GREENSBORO, N C.

Combined Assets. : : : $254,818 87
Dividends to Policy-holders since organization, : : : : 29,782 06
No Liability to Assessment.

A Thousand Testimonials like the following can be furnished:

WINSTON, N. C., January 13, 1900.

During the last four years certain properties of mine have been insured in the Southern Stock-Mutual and Underwriters Insurance Companies, of Greensboro, N. C., and I have received from them dividends amounting to $97 83, which represents the amount of money saved by insuring with these Companies. I consider their Policies as perfect protection as is offered by any company. R. J. REYNOLDS.

GREENSBORO, N. C, January 23, 1900.

We are carrying insurance in both the Southern Stock Mutual and the Underwriters of Greensboro and are receiving dividends annually from each Company. We patronize these Companies because we believe them to be safe and because they save us money. ODELL HARDWARE COMPANY,
11-7-tf [Signed] By J. A. Odell, President.

WAYNESVILLE DIST.--1st Round.

F. L. TOWNSEND, P. E., Canton, N. C

French Broad circuit, River View	Dec	8 9
Clyde circuit, Clyde	"	15 16
West Haywood circuit, Shady Grove	"	22 23
Mills River circuit, Mills River	"	29 30
Leicester circuit, Western Chapel	Jan	5 6
Spring Creek circuit, Balm Grove	"	12 13
Transylvania ct, Greenwood	"	19 20
Brevard station, Brevard	"	19 20
Haywood circuit, Crabtree	"	26 27
Sulphur Springs ct Pleasant Hill	Feb.	2 3
Canton circuit Bethel	"	9 10
Waynesville station	"	16 17

MORGANTON DISTRICT, 1st Round

C. G. LITTLE, P. E., Marion, N. C.

Estatoe circuit, Centenary	Dec.	8 9
Bakersville circuit, Bakersville	"	9 10
Elk Park circuit, Elk Park	"	12
McDowell circuit, Pebo	"	15 16
Marion station, Marion	"	16 17
Table Rock circuit, Oak Hill	"	22 3
East Rutherford circuit, Oak Grove	"	29 3
Henrietta & Caroleen station, Caroleen	"	30 31
Forest City & Thermal City station, Forest City	Jan	5 6
Broad River circuit Union	"	12 13
Rutherfordton circuit, Rutherfordton	"	13 14
Morganton circuit Bethel	"	19 20
Morganton station	"	20 21
Silver Creek circuit, Salem	"	26 27
Connelly Springs circuit, Connelly Springs	"	27 28
Green River circuit Bethlehem	Feb.	2 3

STATESVILLE DIST.—1st Round.

J. E. THOMPSON, P. E., Statesville, N. C.

Lenoir station	Dec.	2 3
Hickory station	"	8 9
Woodleaf cir., South River	"	15 16
Statesville station	"	22 23
West End	"	23 24
Troutman circuit, Troutman	"	29 30
Newton circuit, Newton	Jan	5 6
Maiden circuit, Maiden	"	6 7
Iredell circuit, Olive	"	12 13
Mooresville circuit, Fairview	"	19 20
Mooresville station	"	20 21
Catawba circuit, Catawba	"	26 27
Caldwell circuit, Hudson	Feb	2 3
Granite Falls station	"	3 4
Stony Point circuit, Liberty	"	9 10
Alexander circuit, Taylorsville	"	10 11
Statesville circuit, Salem	"	16 17
Turnersburg circuit, Clarksburg	"	23 24
Lenoir circuit, Harpers	Mar.	2 3
Mt Zion station	"	10 11

WINSTON DISTRICT. 1st Round.

D. ATKINS, P. E., Winston, N. C.

Thomasville station,	Dec	8 9
Mocksville circuit, Center	"	15 16
Mocksville station	"	16 17
Winston circuit, Marvin	"	22 23
Winston, Burkhead	"	23 24
Madison circuit Madison	"	29 30
Kernersville circuit, Mt. Vernon	Jan.	5 6
Forsythe circuit, Concord	"	12 13
Farmington circuit, Smith Grove	"	19 20
Walkertown station	"	26 27
Winston, Centenary	Feb.	2 3
Winston, Grace Church	"	2 3
Davidson circuit, Centenary	"	9 10
Danbury circuit, Danbury	"	16 17
Summerfield circuit Summerfield	"	23 24
Jamestown circuit, Friendship	"	27 28

The District Stewards will meet at Centenary Church, Winston, Dec. 28, at 10 a m.

FRANKLIN DISTRICT—1st Round.

J. A. Cook, P. E., Franklin, N. C

Macon circuit Patton Chapel	Dec	8 9
Franklin station night	"	5 16
Franklin circuit, Watauga	"	22 23
Webster circuit Speedwell	"	29 30
Bryson City and Dillsboro sta. Sylva	Jan.	5 6
Whittier circuit & Cherokee Mission, Shoal Creek	"	12 13
Bushnell mission, Maple Springs	"	19 20
Robbinsville mission Robbinsville	"	26 27
Andrews circuit, Andrews	Feb.	2 3
Aquone mission Baldwin School House	"	9 10
Hayesville circuit, Oak Forest	"	16 17
Hiwassee circuit, Grape Creek	"	23 24
Murphy station, night	"	24 25
Glenville circuit, Double Springs	Mar	2 3

Let us have a full attendance of all the official members at the quarterly conference.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton.	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:35 a m

Southbound	Passenger. No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen Man. E. F. REID Auditor Chester, S. C.



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Manufacture wire railing for cemeteries, balconies, &c.; seives, fenders, cages, sand and coal screens woven wire, etc. Also iron bedsteads, chairs settees, &c.

WRIGHT don't fear competition. He furnishes from a medium to the best make at close prices.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Fag-End Religion.

MRS CHARLOTTE F. WILDER.

The minister's wife sat one afternoon with a number of the members of her husband's church, talking over the need of the various departments of the church as to workers. The Sunday-school had been the special subject of conversation. But at length she said: "It's not only the Sunday-school that needs workers, but help is needed in almost every department of the church-work. The Junior league needs some one to care for it, and we must have a new president for our Woman's Foreign Missionary Society."

"But you have charge of that league and are president of our Missionary Society. Are you going away?" her friend asked in surprise.

"No, I am not going away, but I only took up the work because the last minister's wife had taken it and there was no one prepared to do the work. I think real harm is done any church where the minister's wife carries all such loads. She leaves the society just as unable to go alone as it was when she came to it. I have a young woman who has helped me all this year with the Juniors, and I think she will be able to take that work. There is a young man whom Mr. Mansfield has been watching and helping and leading on and out, who will make a good president of the Senior league, if the young people are wise enough to choose him—Mr. Raymond."

"What!—that shy young man!" said Mrs. Sloan Abel in surprise.

"Just the one, and almost the only one who is not personally seeking office for himself," replied Mrs. Mansfield sadly. "It does not seem so hard to find material to carry on church-work among the young people as it does among the more mature Christians, strange as it may be. Now our Missionary Society really worries me. Look at the women who never come near. There is Mrs. Baker, with her culture, her beautiful home, her natural gifts. See what a power she would be for Christ and humanity, if she would only allow herself to become interested in the work."

"Let's lay siege to her heart for that very purpose!" said Mrs. Sloan Abel, who had a real talent for original plans. "Let's ask her to allow us to meet at her house, and have her sing that beautiful missionary hymn. And let's plan a specially interesting program, and I'll drop in some day, and politely suggest that she furnish light refreshments. She makes delicious tea, and is always glad to do that for any one I'll take along a package of carefully selected literature on the subject of missions, and if I can bring the topic of conversation to that channel, I'll try to induce her to read Julian Hawthorne's articles in the Cosmopolitan on 'The Famine in India,' and that wonderful book of John Hunt as 'Missionary among Cannibals at Fiji.' You know Bishop McCabe says every Christian in the world ought to read this life of John Hunt. It is so fascinating it thrills one with interest and enthusiasm clear to the finger-tips. If she will only read about missionary work, of course she will become interested in it. Naturally people do not become very enthusiastic about something of which they stand in total ignorance. Let's pray and pray about helping Mrs. Baker to want to come among us, and do our very best to answer our own prayers, because, you know, God does not do for us what we can do for ourselves."

"Oh, you do make me feel more hopeful," said the pastor's wife. "If you were only a minister's wife, in just one week you would understand why we get puzzled and perplexed, and sometimes discouraged There are so few in the church who have every interest of the church-work on their hearts. If one part is a success, they would not lift their hand to save some other from being a failure. And so many don't care a fig for any of the work. They are like sponges—absorb what they can for themselves, and hope to sail to heaven 'on flowery beds of ease.' The superintendents of Sunday-school, league, missionary, church aid, and all the other societies have a right to lay their burdens before us. The members of the church must feel free to tell their perplexities, spiritual, social and financial, to the pastor and his wife, and it is one constant drain on intellect, heart, soul and body. Then that is not all; we see in the church the gifted, the wealthy, the intellectual, who might do so much for God and for their own church, disloyal to both. Then there are those who are lukewarm in everything regarding their religious lives and the life of the church of their choice. Oh, if—oh, if I could only make them understand what Christ meant when he said that those who would 'save' their life should 'lose' it! If only they would lay self on the cross, if only they would not try for a comfortable life—would not seek for happiness, but would simply do duty as influenced by the heavenly Guide—why, they'd find happiness. They are all hunting for it in the wrong direction."

"Giving a remnant of their time, talent, strength, money, to the Lord, instead of being a 'co-worker,'" said Mrs. Sloan Abel.

"Why, yes, like those of whom Isaiah speaks, they have only a fag end religion. You remember Isaiah tells about idolaters who cut down trees, and made all sorts of utensils of them, and used up the fag-ends for idols. With Christians there are so many who do not 'seek first the kingdom of God and his righteousness'; they seek that last—if they've time."

"Oh, Mrs. Mansfield, why can't we lay these things, in a proper way, before the church some Sunday morning?' exclaimed Mrs Sloan Abel.

"Why not?" replied the pastor's wife.

And these women saw in their mind's eye the superintendent as he spoke to the great church of the needs of his work and their need of taking upon themselves these duties Christ left for them. They saw the missionary workers, the Sunday-school teachers, the trustees, the stewards, the ministers, each with well chosen words laying before the great congregation the needs of each part of the great work.

And the women talked with the pastor about giving intelligence on all these topics, and asked him, "Why not?" And the pastor said, "Why not?" The Sunday-school and missionary workers said, "Why not?" The official members said, "Why not?"

And they had the meeting. The church was crowded. The choir was inspired. The pastor said a few soul-stirring words. Prayers were offered. The treasurer told his story. The stewards told how they worked. And every department told of its needs.

And the people heard gladly. They brought their "offerings," and came up to the help of the Lord against the mighty.

Sohmer and Knabe Piano. Call on John B. Wright, Greensboro, N. C.

Appointments of the N. C. Conference.

WASHINGTON DISTRICT—F A Bishop, Presiding Elder.
Washington station—L L Nash.
Washington circuit—D A Watkins.
Aurora circuit—P Greening.
Swan Quarter—R A Bruton.
Mattamuskeet—J G Johnson.
Fairfield station—J E Holden.
Greenville—H M Eure.
Farmville—To be supplied.
Grimesland and Vanceboro—F Eure, supply.
Bethel and Jamesville—A D Betts.
Tarboro—G W Robinson.
Conetoe—R R Grant.
South Edgecombe—C L Reed.
Rocky Mount—N E Coletraine.
So. Rocky Mount and Marvin—P D Woodall.
Nashville—H E Tripp.
Spring Hope—L H Joyner.
Wilson—A P Tyer.
Fremont—T J Dailey.
Portsmouth and Ocracoke—E H Block.
WARRENTON DISTRICT—J E Underwood, Presiding Elder.
Warrenton—E H Davis.
Warren circuit—J M Rice.
Henderson—M H Tuttle and one to be supplied.
Littleton—H A Humble and W E Nicholson.
Weldon—J D Bundy.
Roanoke Rapids—L M Chaffin.
Halifax—R L Davis.
Battleboro and Whitakers—E Rose.
Scotland Neck—O Ryder.
Hobgood—W A Piland.
Williamston and Hamilton—T H Sutton.
Garysburg—G W Fisher.
Northampton—J C Jones.
Rich Square—W F Jones.
Meherrin—W G Merritt.
Murfreesboro—J A Read.
Harrollsville—B C Thompson
Bertie—A R Goodchild.
President Littleton Female College—J M Rhodes.
Ridgeway—D L Earnhardt.
ELIZABETH CITY DISTRICT—R A Willis, Presiding Elder.
Elizabeth City—R C Beaman and J L Cunninggim.
Pasquotank—C R Taylor.
Camden—W E Hocutt.
Southern Camden—J Y Old.
Currituck—R Bradley.
North Gates—G W Starling.
Gates—C P Jerome.
Perquimans—H M Jackson.
Hertford—M D Hix.
Edenton—R H Willis.
Plymouth—J H Buffalo, supply.
Roper—A J Parker.
Pantego—D R Parker.
Columbia—To be supplied.
Dare—J A Peeler.
Roanoke Island—S T Moyle.
Kitty Hawk—L E Sawyer, supply.
Kennekett—A W Price.
Hatteras—To be supplied.
RALEIGH DISTRICT—J T Gibbs, Presiding Elder.
Edenton Street—G F Smith.
Central—G T Adams.
Brooklyn and Macedonia—M M McFarland.
Cary—A L Ormond.
Clayton—S A Cotton.
Smithfield—K D Holmes.
Kenley—G B Starling.
Millbrook—N L Seabolt.
Youngsville—Supply R H Whitaker.
Franklinton—G B Perry.
Louisburg—M T Plyler.
Tar River—R H Broom.
Granville—W H Puckett.
Oxford—A McCullen.
Oxford circuit—J D Pegram.
Editor Raleigh Christian Advocate, T N Ivey.
Chaplain U S Navy—W E Edmundson.
Agent of the Orphanage—J B Hurley.
Epworth—J M Culbreth, supply.
Colporter—H B Anderson.
Superintendent of Orphanage—J W Jenkins.
ROCKINGHAM DISTRICT.—W S Rone, Presiding Elder.
Rockingham station—F M Shamberger.
Rockingham circuit—N H Guyton.
Richmond—E C Sell.
Mt. Gilead—W W Rose
Pekin—Supply J W Hoyle.
Montgomery—W D Sasser.
Star—Supply T H Bain
Aberdeen—J E Thompson.
St. John—J A Lee.
Louisburg—L S Massey.
Suead's Grove—S E Mercer.
Maxton and Caledonia—N H D Wilson.
Red Springs—Z T Harrison.
Lumberton—J P Pate.
Robeson—B C Allred.
FAYETTEVILLE DISTRICT—B R Hall, Presiding Elder.
Hay Street—T A Smoot.
Campbellton and RoseChapel—J Johnson.
Cumberland—H C Stamey.
Cokesbury—G O Green
Sampson—Supply D A Tutrell.
Lillington—Supply W B Humble.
Buck Horn—W H Townsend.
Dunn—W A Forbes
Newton Grove—W Y Everton.
Pittsboro—J H Frizelle.
Haw River—J T Draper.
Deep River—B B Culbreth.
Siler City—J Sandford.
Carthage—L E Thompson.
Jonesboro—J M Ashby.
Goldston—J C Humble.
Sanford—W F Craven.
DURHAM DISTRICT—W H Moore, Presiding Elder.
Trinity—W C Norman.
Main Street—W L Cunningham and E A Yates.
Carr Church and Branson—F M McCall.
Durham Circuit and Cunninggim—G D Langston.
Chapell Hill—N M Watson.
Hillsboro circuit—E W Fox.
Mt. Tirzah—M D Giles.
Roxboro—D N Caviness.
Leasburg—J B Thompson.
Milton—N C Yearby.
Yanceyville—R E Taylor.
Burlington circuit—J T Stanford.
Burlington station—J H Shore.
Haw River, Graham and East Burlington—Geo R Rood.
Alamance—J A Dailey.
President Trinity College—J C Kilgo.
Trinity High School—J F Bivens.
NEWBERN DISTRICT—F D Swindell, Presiding Elder.
Centenary—R F Bumpass.
Goldsboro, St. Paul's—M Bradshaw.
Goldsboro, St. John—J Barker.
Goldsboro circuit—E R Welch.
Mt. Olive and Faison—A R Raven.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A few days ago we had a letter from a correspondent away up in Iowa who sent us a few pods of the Whippoorwill pea which he has grown there. He says the entire crop ripened with him by the 10th of September, and he finds it a very valuable plant for their use. Our Southern cow pea is rapidly taking a place far North of where it was formerly thought practicable to grow it, and the northern and western farmers know a good thing when they see it, and will make use of it. It will not be many years before the pea will be popular in all the northern states, and the Yankee farmers will be fattening cattle with our own peas to sell to the South. At the same time the Southern farmers are growing cotton and keeping nothing on the land but unproductive mules which must be paid for out of the cotton. North Carolina raises one cow to three bales of cotton. Texas raises three cows to a bale of cotton, and grows more cotton than we do. The South will never become permanently prosperous in selling raw products, and our lands will not improve as they should till our farmers stop cropping and go to farming. A cotton farm with no stock but the work mules is simply an agency for the fertilizer factories and the mule breeders of sections where real farming is done.

The winter resort hotels at Pinehurst are looking all around for some one who can supply them with celery during the winter. The valleys of western North Carolina can grow the finest of celery as we have heretofore said, and in all the coast cities of the South there is a constant demand for good celery in winter. The great growth of the health resorts in our long-leaf pine section is also opening a market for good products in winter, for the guests there are accustomed to good things and are willing to pay for them liberally.

From Caswell Co.: "I am thinking of planting Irish potatoes now, so that they will come up early. What do you think of the plan? Please tell how to prepare the land and plant. I want to sow some rye on my corn land. How much shall I sow per acre?" It is perfectly practicable to plant Irish potatoes here at this season and at any time till Christmas when the land is in order for planting. I would select high, dry and light land for the purpose. Give a good coat of high grade fertilizer rich in potash in a deep furrow well mixed with the soil. Plant the potatoes just as in spring, and then cover with two furrows, forming a ridge over the first one Then cover the rows with strawy manure on top, and they will be all right. In spring, before they get up, go over the land and harrow down the ridges and cultivate as usual as they appear If hard frost threatens after they are up, go through and throw a furrow over the tops, and rake it off after the cold is over. We have saved tomato plants in a hard freeze by covering them with soil. Sow 5 to 6 pecks of rye per acre.

From Mecklenburg Co.: "I have been informed that apple trees do not succeed if planted in the vicinity of cedar trees. My intention is to set an orchard in line with a growth of cedar trees, but if they cause injury to the apples, their blossoms or fruit, I will cut them down. Otherwise I will not, since they are quite ornamental." We have heretofore referred in these columns to the danger of planting apples near cedar trees. The cedar trees are the host plants that winter over the fungus that attacks the leaves of the apple, causing rust and destroying the foliage. Since healthy foliage is essential to the growth of the trees and the maturity of fruit, it is evident that the cedars are dangerous. Every one has noticed the knots that grow on the cedars, called "cedar apples." These are the fungus forms and in the spring of the year they put out long worm-like growths, which are the fruit or spores of the fungus. These dry up and are blown by the wind on the apple trees, and they there start a new growth, and make the red rust spores, which in their turn are blown back in the fall to the cedar trees to make more cedar apples. This alternation of generation is what makes the cedars dangerous. Hence to keep your apples free from leaf rust do not tolerate a red cedar anywhere near them. There are many other fungus diseases that have winter quarters on other plants to return to our crops in the spring. In England and some parts of the North in this country, where the barberry bushes are plentiful, the winter spores of wheat rust live over the winter on them and are transferred to the wheat in the early spring. Here, the winter spores of wheat rust live over on several plants, generally on an Evening primrose that is plentiful here. The study of the life history of these low forms of plant life is an important part of the work of investigators in Experiment Stations, and much has been learned in regard to them of late years. Years ago in England, when the farmers declared that the presence of barberry bushes around a wheat field would make the wheat rust, the scientists hooted at the idea, and told the farmers that the winter rust on the barberry was a different plant from that on the wheat. But more recent study has shown that the farmers were right, and that instead of being two different plants they were two stages in the life of one species.

So we are constantly learning something new and unlearning things we once thought we knew. The farmer in these days who does not read and study is sure to get behind, for agriculture is moving forward.

We have received a newspaper clipping giving a wonderful account of a new invention by which a man is going to make phosphorus out of our phosphatic rocks by electricity. He says that it will make the phosphate rock worth $80 per ton. Well, this might be a good thing, if true, for the owners of phosphate rock mines. But how about we poor fellows who want it for a fertilizer. In fact while it is more easy to get phosphorus out of animal bones, and the demand for pure phosphorus is pretty well supplied we beg to be excused from advertising schemes If any one knows how to make the element cheaply out of phosphatic rock, the thing for him to do is to go ahead and make it and sell it and not to try to run up the price of his raw material. It looks like a scheme to sell stock in Florida phosphate companies.

The editor of a northern agricultural paper writes to me saying that he understands we are now setting out cabbage plants for the spring heading. He says that he has found early cabbages profitable on his place there in northern New Jersey, and it occurred to him that it might be a good thing for the growers there to get our fall grown plants in late April for setting there, and he wanted me to give him my ideas about it I told him that such a plan would be totally impracticable, since the fall set plants here would be headed cabbages at that time, and largely gone North to eat. But I added that if they could not set cabbage plants there till late April our people could make a good thing by sowing the seed in the open ground the last of February, and could easily have plants ready for them late in April, and as these could be grown very cheaply it might be a good division of labor for the south to grow them early plants, while they send us late plants of celery, which they can grow better there than we can. Years ago when engaged in business in Maryland I made quite an item of early cabbage plants and sold as many as 125,000 in a single season. There are many things of this sort in which our climate gives us an advantage that could be turned to account by active men who realize what can be done in intensive gardening. In every large town in the South there is every spring a demand for plants and some one who would supply the demand in an intelligent way could make a good figure at it. We have not near learned the importance of small items in our fever for extensive operations on the farm and garden. The possibilities of a small place are well shown in the experience of a gentleman I met in Southern Georgia a year or so ago. He is a banker in a thriving Georgia town, and has a residence on the edge of town with about ten acres of nice mellow soil I went over to his place with him, and while I could easily see where a professional horticulturist could improve on his methods, it was nevertheless interesting. The first thing that struck me was an acre of wire trellis covered with moonflower vines. Then there were long trellises with Japanese Morning Glories, then Cosmos and other flowers. All these were being grown for seed. He said "this is my play place and relaxation, but I make it pay me well." He showed me the returns from his sale the preceding year to the Northern seed men showing that he sold them over $2000 worth of seeds from that ten acres of land, mainly of such things as bloom late and have to be grown in a warm climate. Of course these things take a great deal of labor, and as we have said, in the case referred to the product could easily have been doubled by an expert who gave his entire time to the work. Southern men have a great deal to learn as to the capacity of an acre worked in an intensive way and handled with skill. Our people have been so long accustomed to measure their operations by so many acres to the mule that they have come to regard area as a little thing, and that the thing to do is to get over as many acres as possible instead of trying to get all possible out of an acre. With the great increase of manufacturing establishments, with their host of operatives to be fed, there is a growing field in the South for intensive gardening.

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One box of Tutt's Pills will save many dollars in doctors' bills They will surely cure all diseases of the stomach, liver or bowels.
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SOUTHBOUND.

		No. 403.	No. 41.
Lv. New York,	P.RR.	*11 00 a m	*9 00 p m
Lv. Washington,	"	5 00 p m	4 30 a m
" Richm'nd,	A.C.L.	9 00 p m	9 05 a m
Lv. Portsmouth,	S. A. L.	*8 45 p m	*3 20 a m
Ar. Weldon		11 10 p m	11 43 a m
Ar. Henderson		12 56 a m	1 35 p m
Ar. Raleigh		2 22 a m	3 36 p m
Ar. Southern Pines		4 27 "	6 00 "
Ar Hamlet		5 14 "	7 00 "
Lv. Wilmington,	S. A. L.		*3 05 p m
ar. Monroe,	S. A. L.	*6 5? a m	*9 12 p m
Ar. Charlotte,	S. A. L	*8 00 a m	*10 25 p m
Ar. Chester,	S. A. L	*8 13 a m	*10 55 p m
Ar. Greenwood		10 45 a m	1 13 a m
Ar. Athens		1 24 p m	3 43 a m
Ar. Atlanta		3 50 p m	6 15 a m

NORTHBOUND.

	No. 402.	No. 38.
Lv. Atlanta, S A. L.	*1 00 p m	*8 50 p m
Ar. Athens	3 08 p m	11 05 p m
Ar. Greenwood	5 40 p m	1 46 a m
Ar. Chester	7 53 p m	4 08 a m
Ar. Monroe	9 30 p m	5 45 a m
Lv. Charlotte, S. A. L.	*8 20 p m	*5 00 a m
Ar Hamlet, S. A. L.	*1 [illegible] p m	*7 43 a m
Ar. Wilmington		*12 05 p m
Ar Southern Pines, S A L	*12 02 a m	*9 00 a m
ar. Raleigh	2 03 a m	11 13 a m
Ar. Henderson	3 26 a m	12 45 p m
Ar. Weldon	4 55 a m	2 50 p m
Ar. Portsmouth	7 25 a m	5 20 p m
Ar. Richmond, A. C. L.	*8 15 a m	*7 20 p m
Ar. Washington, Penn. RR.	12 31 p m	11 20 p m
Ar. New York	6 23 p m	6 53 a m

*Daily. †Daily except Sunday.

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OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

CULP.—Benjamin H. Culp was born December 27, 1879, and departed this life October 13, 1900 He lived an exemplary life, giving his heart to God while young, and proving faithful to his Master to the last. He was prompt to attend church and devoted to his Sunday-school. So long as he was able to go he was always found in his place on Sunday. But when his young life was just ready to blossom into manhood disease stole away his strength, and for months he languished a victim of consumption. He bore bravely his suffering, without a murmur, 'til at last the death angel, that dreaded messenger, became to him an angel of mercy and ended his suffering, setting his spirit free. On Sunday, October 14, after an appropriate service, his remains were carried by the loving hands of his Sunday-school classmates from Harrison church and gently laid to rest in the cemetery near by. May God's comforting grace be richly bestowed upon the sorrowing relatives and friends.

HIS PASTOR.

In Memoriam.

Ida Virginia Ader quietly fell asleep in Jesus November 28, 1900. She lacked just one day of being 32 years old, 33 days of seeing the dawn of the 20th century, and 10 days of living one year after her sister Ada died at the Normal and Industrial College at Greensboro. Both died of typhoid fever.

Ida went to Greensboro to nurse Ada when she was sick unto death there. And there among strangers, in the silent gloom of the sick room, sad and lonely, she toiled and suffered, passing through the valley of the shadow of death and enduring hardships and privations through dark days and sleepless nights, watching and waiting by the dying bed of her beloved sister. Here and elsewhere she displayed a heroic spirit and lived a self-sacrificing life. Not a selfish, but a sacrificial life was hers.

She loved to serve; she was the servant of all, and was, therefore, greatest of all as God counts greatness. Hers was one of the sweetest, simplest, noblest lives we have ever witnessed on earth. The poor and needy, the sick and suffering learned to look to her in love as a lowly representative of the Friend of sinners and sufferers.

We buried her on Thanksgiving day, and we thanked God for her good life, for her and our bright hopes of heaven, and for a present holy Comforter.

Ida and Ada are now at rest—"lovely and pleasant in their lives, and in their death they were not divided."

Her brother,

OLIN ADER.

CONSUMPTION CURED.

An old physician retired from practice had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 835 Powers' Block, Rochester, N. Y.

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NEWS OF THE WEEK.

Wednesday, Dec. 5th.—Morocco yields to Germany's indemnity demands——The bill for reduction of the war taxes is introduced in the house——The cotton crop of central Asia this year will be an excellent one——The senate in executive session takes up the Hay-Pauncefote treaty——The president gives a dinner to the Paris exposition commissioners ——An American force consisting of native scouts has a fierce fight with Filipinos——The powers have agreed to the terms for peace which are to be submitted to China——Congressman Kitchin introduces a resolution for repeal of the fifteenth amendment——Charles A. Towne has been offered the position of senator, to succeed the late Senator Davis——The manager of the Grand opera house, of Atlanta, is notified by the police that the proposed Sunday evening concert can not be held——The secretary of the treasury sends to congress the estimates for expenses of the government for the next year, amounting to $626,741,762——The Methodist conference meets in New Bern. Bishop Morrison presiding. It adopts a resolution of confidence in Messrs. Kilgo, Duke and Odell——The state treasurer will report to the legislature that means must be devised to increase the amount of the state taxes to cover present deficit——The negro disfranchisement question is attracting much attention in Virginia. The Democrats there will adopt a "war veteran" for a "grandfather" exemption clause.

Thursday, Dec. 6th.—The powers agree on the terms of the demand for punishment of those Chinese responsible for the recent hostilities——The Seaboard Railway Company will soon secure the Ryan interests. It is also now on friendly terms with the Southern——The state treasurer gives out his report, showing sources of receipts and the disbursements for the fiscal year just closed——Six thousand Dutchmen attended the Afrikander congress near Worcester, Cape Colony. They will petition for autonomy for the republics——Governor Lind appoints Chas. A. Towne senator until the legislature which meets January 8th, shall elect a successor to the late Senator Davis——Fears are entertained for three men of Beaufort, S. C., who left Beaufort, N. C., eight days ago in a steam launch and have not since been heard of——The state board of agriculture increases the commissioner's salary to $2 000, decides to establish a fish hatchery at Avoca and transacts much other business——The house ways and means committee orders favorable report of the act to amend the war revenue tax bill, with the amendment that it take effect from ratification ——General Eagan, commissary general of subsistence, under suspension, has been restored to duty and retired and Colonel John F. Weston has been appointed his successor——Mrs. Levine makes a statement as to the Wohl Stokes shooting affray. It grew out of the minister's scathing denouncing in a service of all women who indulge in dancing and drink——Senator Morgan thinks war with England probable if the United States were to undertake the construction and fortification of the Nicaragua canal without any treaty stipulations with her.

Friday, Dec. 7th.—The house passes the Grout oleomargarine bill——The czar of Russia is again attending to business of state——The total British army estimates for the year are £92,309,153. Chairman Payne reports the tax reduction bill from the ways and means committee——There is renewed activity in Luzon among the insurgents, and several engagements have occurred——The senate devotes almost the entire day to discussing the Hay-Pauncefote treaty in executive session——The Raleigh board of aldermen will ask the legislature to extend the limits of that city a half mile in each direction——The Methodist conference at New Bern is dispatching work rapidly. Many changes in locating ministers is expected——Bids were yesterday opened at the navy department for building five battleships and six armored cruisers. The amount involved is about $50,000,000——Chairman Platt, of the senate committee on Cuba, makes public the official statement as to expenditures by Mr. Rathbone, late director of posts for Cuba. The total disallowed for sixteen months is $72,631——The Baptist state convention yesterday devoted most of the day to mission matters, the statement being made that there were thousands of people in eastern North Carolina who knew nothing of religion. The committee recommends Wilmington as the next place of meeting——The Dutch and Portuguese ministers to Lisbon and The Hague have left their posts and there are the most strained relations between these two powers, brought about, it is said, by British intrigues.

Saturday, Dec. 8th.—Fire in Baltimore caused a loss of $300,000, fully insured——British troops are endeavoring to surround and capture the Boer force under DeWet, but so far he has eluded them——The Boers captured 17,000 sheep from the British near Kongersdorf——Queen Wilhemina, of Holland, gave audience to Mr. Kruger ——The negro who assaulted and murdered Mrs. White near Rome, Ga., was caught and lynched——Typhoid fever has broken out among the prisoners in Sing Sing——Heavy rains have caused an inundation of part of the city of Brussels——The Army bill considered in the Senate, no business in the House——White caps wrecked a residence near Cluttsville, Ala.——The Baptist Convention in session at Raleigh adjourned yesterday——U. S. battle ship Kentucky is ordered to proceed from Smyrna to Manila——Twenty persons injured in a railway accident near Philadelphia——Head end collision of freight trains on the A C. L near Richmond, Va——A street car demolished by a railroad train at Pittsburg, Pa.——The river and harbor bill will be ready for submission to Congress before the holiday recess——The Northern branch of the Presbyterian church recommends that some revision or change be made in the Confession of Faith.

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Christian Advocate.

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YET ONCE AGAIN.

EMILY BUGBEE JOHNSON

Yet once again the joyous time
Of all the world draws near,
When all the tuneful bells shall chime,
And hearts shall gather cheer—
The wondrous story sweet and old,
By glowing tongues again be told.

The blessed song the angels sang
On Bethlehem's distant plain,
Shall sound above the battle clang
Its notes of peace again—
Its music drown the cannon's roar,
As surge its waves from shore to shore:

"Peace and good will," God reigneth still,
His Son shall be enthroned at last;
His glory every land shall fill,
And at his feet all crowns be cast—
Love and good will he brought from heaven,
Though slowly works the blessed leaven.

The century dies, yet no defeat,
However dark the omens seem;
The Christmas anthems sound as sweet,
As bright the olden starlight's gleam—
The sheen of snowy angel-wings
O'ershadows all the darker things.

The earth, though rent with many throes,
Is nearer to His feet today,
Than when the wondrous star arose,
To guide the Wise Men on their way—
His blessed kingdom draweth near,
And the new century dawns with cheer.

—Western Christian Advocate.

TO EVERY reader of the ADVOCATE—a merry, happy Christmas!

To make gifts to those less highly favored than ourselves is comparatively easy. To choose for those who seem to have few wishes ungratified, or who seem above us in some way, is so difficult that they are often wholly unremembered. And yet these persons, more than others, perhaps, need such little tokens of sincere friendliness. Wealth, social position, superiority of any kind tends to isolate, and the possessor of these things sometimes long for expressions of ingenuous interest or affection. The true Christmas spirit will lead us to be very, very thoughtful and considerate.

MISS HELEN GOULD, one of the wealthiest of American women, gives the weight of her example to a conviction which she thus expresses: "It is the duty of women who have wealth, to help others, and especially other women, and to make life for them worth the living. So much happiness may be scattered continually that the more one tries to help others the more one loves to do it."

Wealth, it is true, adds greatly to one's power to do good, but opportunities for real helpfulness come to every one and happy are they who never let them pass unimproved.

WE ALL know how infectious is a real hearty laugh or any expression of genuine good cheer, and who has not suffered contagion from contact with a bad case of "the blues." This bright suggestion from Zion's Herald is worth passing on:

"The day may come when people who have depression of spirits, melancholy, 'the blues,' or any other name by which the disease is known, will be shunned as much as those who have diphtheria, or any other contagious disease. Indeed, the world may become so far advanced that those infected with low spirits will be quarantined. A gloomy person can, in a single hour, send out enough germs of depression to infect a whole township."

A STRIKING characteristic of the Jewish feast was the required remembrance of the poor. "Go your way," says Nehemiah, "eat the fat and drink the sweets, and send portions to them for whom nothing has been prepared." Surely we are getting far away from the teachings of the Master himself when, on our days of feasting and gladness we invite only our friends who can recompense us again. The kingdom that Christ establishes is a kingdom of kindness, of self-forgetfulness, of interest in others Perhaps never before has there been more about us "for whom nothing has been prepared." Our highest Christmas joy will come from ministering to some one who has no claim upon us save that formed by the unselfish love in our own hearts. May such pure joy be yours and mine this Christmas!

THE holiday season brings to our notice many books. Among those of a devotional character is a delightful little volume, "The Inner Life," by Bishop John H. Vincent. The following suggestive paragraph, quoted therefrom, will commend the book to every reader.

"We have often thought we should like to see Thomas a Kempis a trolley-car conductor or a moterman. Why not? The true Christian must think of God, live for God, in all things, always,—at the table, in the parlor, in travel, in the study of art and science, in the pursuit of business, in sickness, in death. He must be religious and rational, following Livingstone's rule, 'Fear God and work hard.'

"He must seek the type of piety defined of Augustus Hare, 'To be ardent without affection, enthusiastic without inconstancy, vigorous without assumption, cheerful without irreverence, equal to all occasions without courting either applause or opposition.'

"Into this deeper, larger, loftier, nobler life lead each one of us, O Holy Spirit of the Eternal God, through Jesus Christ our Saviour! Amen."

No better wish can we make for ourselves or for our friends at this good-willing season than that this may be the time when we and they shall come into fuller possession of the great truths of redemption. We believe in Christ, we dare not base our hope of salvation on any other foundation, but oh, how faint our conception of the length and depth and breadth and height of the divine love as manifested in the incarnation of the Son of God! By all means let us make our celebration of this stupendous event as joyous as possible; let us not fail to make interchange with one another of love and sympathy in some tangible token thereof, but let us also make time for deep meditation, for heart-communion with God, putting ourselves in an attitude in which He may reveal more of Himself unto us. Knowledge is power in the spiritual world. In proportion as we comprehend Him, His love, His will, will be the strength of our own love to Him, the fullness of our peace and joy, the completeness of our surrender to His service. And new love is new life—a new motive power within impelling us ever to holier living and happier serving.

More love to Thee O Christ,
More love to Thee.

WHEREVER we find an earnest, active Christian we may be sure that deep down in the heart is an intense feeling, an animating power that the world does not see nor understand. What this feeling is, a touching little story in ancient history beautifully illustrates:

When Cyrus the Great was winning fame as a world-conquerer, he was victorious over Armenia, and the king and prince were taken captive. Brought into the presence of Cyrus, the Prince Royal was asked what he would give for his freedom, and made answer:

"All I possess."

His beautiful wife was beside him, and Cyrus asked:

"What will you give as a ransom for your wife?"

"I have offered you my kingdom and all I possess for my own freedom For her's, I will give you my life."

Touched by his devotion, Cyrus sent the royal family back to their own land without ransom, and laden richly with gifts. As they journeyed through the dominion of the great King, naturally they dwelt on the generosity of Cyrus. Turning to the Princess, the Prince asked:

"What did you think of the King?"

"I did not think of him I had no thought except for the man who was willing to die for me."

"No thought have I," says the grateful redeemed soul, "save for One who was not only willing but who did give his life a ransom for mine." What an unfailing source of inspiration is the abiding vision of the matchless One.

Near the cross, O Lamb of God,
Keep it sscenes before me.
Help me walk from day to day,
With its shadows o'er me.

A CHRISTMAS PRAYER

O God, who hast so loved the world as to give Thine only Son for its redemption, grant us joyful hearts as we approach the Advent time. With angels and spirits of Thy saints in glory, we bow before Thy throne, O Christ, remembering with thanksgiving that Thou wert once a child in Bethlehem. Thou, too, hast entered by the gates of birth into the mystery of our humanity. By an infant's weakness and the obedience of a son Thou hast laid hold upon our mortal life. Thou hast shared its pains and sorrows, its labor and repose. Thou hast known the rest of friendship and the bitterness of misunderstanding. By the fellowship of mother's love in Bethlehem and father's care in Egypt, Thy boyhood in the fields of Nazareth, Thy handling of the workman's tools and wages, Thou hast made Thyself our Brother. As we bring gifts to others whom Thou hast given us for love and care, we offer Thee our heart's thanksgiving and the service of our lives. Our richest gifts are Thine. Help us to minister in loving kindness to our brothers, and let Thy peace be multiplied upon the earth and Thy will be accomplished in the affairs of men. Amen.—Closet and Altar.

ADVOCATE MONTH.

The Western North Carolina Conference at its recent session, after purchasing a controlling interest in the ADVOCATE, by a unanimous vote directed that the month of January be set apart as ADVOCATE month, and that every minister preach a sermon on the value of church literature with special reference to our own paper and afterwards canvass his entire membership for new subscribers. We hope this will be done by all our preachers without exception. We are very anxious to make the paper a success in every way and now that the church has put its money in it, and since whatever profit the paper makes goes to the superannuated preachers and to the widows and orphans of deceased preachers we ask every reader and every minister to help us to make it a great financial success.

If the brethren will bring the matter to the attention of their people next Sunday and call for responses at once, we believe many will give their names. Try it, brethren.

CONTRIBUTIONS.

The Last Christmas in the Century.

BY J. R. MILLER, D D.

The Christmases are white millstones along the path of the centuries. It is a long road since the first one, that night when the shepherds went through the streets of the little town of Bethlehem searching for a Babe which they were to find wrapped in swaddling clothes, lying in a manger—the direction the angel had given them for finding the Christ-child It is a long road, and we cannot trace it all the way. History does not give the story in well ordered annals, so that with each return of the anniversary we can point to the day and read all that it tells of the progress of the kingdom.

We need not trouble ourselves, however, about the dimness of some of the pages of the history, for it is enough for us to know that nineteen hundred years ago Jesus was born, bringing into this world a blessing whose influence has gone on widening ever since. The light that began to shine in the stable that first Christmas night has grown brighter and brighter, and has been spreading through all lands. The love that was brought from heaven when Jesus was born has been touching the hearts of the race ever since. Wondrously has the climate of the world been softened since the beginning of the Christian era.

I think there is a great lack of love even today, and it is true that the lesson has not yet been perfectly learned. There is still much cruelty. Still men hate each other. Even in the last year of the nineteenth century some of the most advanced Christian nations of the world have spent millions in war, and the trail of blood stains all the way from Christmas to Christmas. We must confess that there is a sad want of love everywhere even yet. We still seem far from the millennium of peace and concord, of which good men have been dreaming as the ripe fruit of Christianity. Yet if we will compare the world at the time when Jesus was born with the world of today, we shall find a marvelous amelioration. Love is steadily and surely winning its way among men

As we stand by the nineteenth hundredth milstone it is interesting to look back. The first impulse of the devout heart is praise. What hath God wrought! Not a voice should be silent in the thanksgiving anthem Every note of murmuring and complaining should be hushed—such discords should not mar the sweetness of our Christmas music. Of course we have our own personal trials, but to talk about these when the theme is the wonderful, redeeming love of God would be most unfit.

But this last Christmas of the century suggests more than the backward look with praise. It is a high privilege to live today. All the past is ours. We are the inheritors of all the good that has been wrought in the world from the beginning. Abraham's faith, Moses's laws and David's psalms are ours. Christianity is ours—all that Jesus brought into the world, and all that apostles and martyrs wrought. Think how much more we know about Christ than even Peter and John knew. It is a wonderful inheritance that is ours. No people before were ever so favored. This should add to our gratitude. But it brings us, also, an added burden of duty and responsibility. We owe more to the world than any former generation of Christians ever owed. Our glorious heritage brings us new obligation.

It is an especial privilege of the Christians of today to interpret Christ to men. Never before has he been so well understood as he is now; it is ours, therefore, in a peculiar way to show Christ to others, to make him known in all his beauty and grace as he appears to us. We should do this in words, telling every one we meet of the wonderful love of God. But words are not the best interpreters; at least, while we tell men what God is, we should also be able to show them in our own life, dispositlon and character, something of his beauty and grace. There is little use in our telling men of God's love for them, of his patience, his gentleness, his desire to help them, unless they see something of this divine love in us "He that hath seen me hath seen the Father," said Jesus, and we must be able to say, say, in humility, each one in his little measure, "He that sees me, sees Jesus Christ"

Every true Christian is, in a very real sense, a new incarnation of Christ. The teaching of the New Testament is that Christ lives in every believer One of the legends of the later days of Greece, when faith in the gods was decaying, relates that a prize was offered for the best statue of a certain deity. In the quiet country, near a marble quarry, lived a lad who profoundly believed in this particular god. This lad heard of the offering of the prize and disired to make the statue. He chose a block of marble, and with a heart full of love began his work. He wrought manfully He had in his mind a noble conception of the grace and majesty of the deity he so honored. But he lacked the artist's skill. So when he had finished his statue it was very crude indeed, and altogether failed to embody the beauty of his ideal.

The legend says that the day of decision came, and the experts were laughing at the rude figure which unskilled hands had chiseled, this deity, seeing the boy's earnest endeavor and recognizing the true love that inspired it, himself entered into the crude statue. Instantly the harsh lines flowed into perfect symmetry, the head was lifted into majestic dignity, and the boy's pathetic failure wore the grace of noble life

This is only a heathen legend, but its strange fancy illustrates what becomes a glorious fact in the life of every one who truly believes on Jesus Christ Pathetic as may be his failure to realize in himself the beauty of his heavenly vision, the Master recognizes the sincerity and earnestness of the endeavor and the love for him that is in it, and actually enters into the poor, imperfect life, and animates it with his own divine grace. That is the true Christmas—"Christ in you, the hope of glory." Everyone who fully yields himself to Christ becomes thus a new incarnation.

This is the high calling of every Christian. Thus alone can we fitly honor the name we bear. We are Christ's interpreters. Once he was here in his own body, and then the people saw the grace and love of God in him, as he went about ministering to human needs. He is no more here in his own personal humanity. But we are now the "body of Christ," and whatever the world sees of him it must see in us—it has no other way of learning about Christ. We can be faithful to our sacred calling only by letting Christ himself live in us. Then he will manifest himself in our life of fault and failure, transfiguring it, so that in every feature divine beauty shall shine.

The heart of the meaning of Christmas is love. This last Christmas of the old century should dawn on the hosts of Christ's followers with hearts full of love, with lives revealing love in every feeling and disposition, in every word and act. That is what the world needs—not new creeds, not more fine churches, not better music, not more eloquent preaching, but more love, more of the love of Christ manifested and interpreted in the lives of his followers.

Philadelphia, Pa.

The Galveston Disaster.

(Personal narrative of the great storm, by Rev. W D. Bradfield, pastor of St. John's Church.)

Shortly after the disastrous storm of September 8th Bishop Candler detached me from the pastorate of Saint John's church, and directed that I meet as many Annual Conferences as possible in order to solicit help toward the rebuilding of our church at Galveston. The Bishop's own estimate of the amount needed by our stricken people is twenty thousand dollars.

In accordance with instructions given I have met the Southwest Missouri, the Holstan and the Tennesse Conferences. Dr. Whisner has presented our cause to one or two other Conferences. From the spontaneous and generous responses already given we hope to secure from the round of Conferences the sum of ten thousand dollars. The second ten thousand, we believe, will come as spontaneously from the church at large if our appeal can be heard.

The great storm came not without warning. The Weather Bureau predicted its arrival as early as the evening of September 7. Personally, I have heard of but one individual who gave serious attention to the warning—a gentleman who telegraphed his family, then en route to Galveston, to stop off at San Antonio, assigning as the reason for such action that a great storm was raging in the gulf. Friday night passed without the predicted storm. Saturday morning witnessed the usual scenes, men and women everywhere going to their work. About noon Saturday rain began to fall. Many of us went to dinner as usual. I did. Of this number many returned in the afternoon to their work. I did. I had scarcely reached my study at the church, some six blocks from the parsonage, when the storm struck us in earnest. The wind blew fiercely, the rain fell in torrents. Every electric car was soon brought to a standstill. The streets soon filled with water. The raging storm grew steadily worse. By four o'clock the trees in the churchyard, some that had withstood the elements for twenty years or more, were all down. Suddenly, at about half past five o'clock the water rushed around St. John's church, and for the first time I realized that the sea was upon us, and that our helpless city was at the mercy of the angry gulf. My first thought, of course, was of the wife and little ones six blocks away. How to get to them was the problem. The storm was now frightful, and between me and the loved ones were six blocks of maddened waters. Cars and hacks were nowhere to be seen. Fortunately a negro appeared in a skiff. The bargain was quickly made. I was to go home. The good negro waded at places breast deep, at other places the water was too deep for wading, and at such places we had to row our boat as best we could. Great waves were now surging through the streets, small houses were floating, debris of every kind now filled the streets. The journey, however, was made safely. I found two or three feet of water in my yard. The wind had carried off the scuttle from the house, blinds had been blown from the windows. Soon our little family was forced to the second story. The water was now from five to six feet in the yard, and from eighteen inches to two feet in our new parsonage. About half past six o'clock, with great difficulty, I pulled in a man and his wife from the storm. For three awful hours we sat expecting each moment that our house would certainly go. About eight o'clock the wind reached a velocity estimated to be one hundred and twenty miles an hour. The oil in the lamp oscillated as if being carried by one walking across the floor. The wind seemed to come in terrific relays, like an awful regiment of demons temporarily repulsed only to come in more fearful assaults. At one time the brick flue fell upon the roof, and we thought all was gone. At another the entire front of the house, foundation and all, was forced two inches from its place, and for a moment all seemed lost. After two hours of such suspense the wind abated considerably. There was scarcely a dry place now in the house, upstairs or downstairs. Still, we managed to find a place comparately dry, and lay down for rest. But there was to be no rest. A cry from the darkness aroused us. Go I must. The waters had greatly abated by this time. To my surprise I found my fences washed away; to my greater surprise I found that the seven-foot brick walls inclosing the convent just across the street from me were down. I struck water breast-deep one block west of the parsonage. A perfect mill race was dashing through the streets. The cry ceased, the rain was blinding, and I had to give up my search. A second time, however, the cry of distress took me out of my house. This time I succeeded better. I was amazed, however, to find an immense pile of ruined houses in the street some distance from where I had first gone. I climbed over fallen trees and ruins of houses, and found Mrs. Dr. Ashton, who, with her aged mother, had floated some ten blocks. The faithful daughter had been able to hold her mother's head out of the water to that point, but here she became entangled in the timbers and drowned. In the midnight darkness and peltering rain the faithful daughter, shivering with cold, kept watch over the body of her dead mother Such a moment! I had never felt its like before The daughter reluctantly left the loved form for the itinerant's home. Early in the morning I stood by the body again.

If we were slow to take the warning of the storm, we were equally slow to realize the awful proportions of its ruin. My first impression as I stood that Sunday morning by the body of Mrs Barnes was to wait for the coroner before I moved it. Wait for the coronor! There were not enough coroners in Texas to view our dead. Soon a negro said to me: "A man with tan shoes on lies just here." Another said: "A little boy is just there under the telephone pole." Another one said: "The bodies of a woman or a child are here by the railroad track." Soon a bedraggled mother came holding in her tired arms the limp form of her dead child. Then I knew that we could not wait for the coroner. I formed temporary morgues, and before breakfast had gathered some thirteen bodies in my immediate neighborhood All day I went gathering the dead. The second day I went gathering the dead. The third day I spent likewise. We had now gathered some seven hundred bodies at public morgues in the city. These bodies we carried to the sea. The bodies were so offensive that we could not attach weights to them, and they quickly washed ashore. Then the order was giv-

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en to bury the dead wherever found, and for several days we buried on the sidewalks and in the streets wherever we found a vacant place. When some thousand or more bodies had thus been disposed of, we realized that such disposition of the bodies jeopardized the health of our city. Then the command came to burn the bodies, and for these twenty, thirty, forty, fifty days we have been burning our dead. From six to eight thousand of our people have been lost

The property loss in the Galveston disaster has also been very great. More than four thousand residences, with their outhouses, were totally destroyed Ninety-eight per cent. of the houses that remained were more or less injured. Fully ten thousand of our people were rendered homeless. St. John's Church, built thirty years ago at a cost of more than forty thousand dollars, was totally destroyed. The pipe organ and furniture are a total loss. The membership reported last year at Conference was three hundred and fifty-six; now scarcely two hundred remain. Our membership who remain are greatly reduced. One of my physicians told me he had five hundred patients swept away. One of my lumbermen told me that the storm rendered twelve thousand in accounts valueless to him, the people to whom he sold being lost or impoverished. St. James church was badly damaged. West End was blown from its blocks and badly injured. In this hour of distress we turn to our great Church for help.

Will Galveston rebuild? There is hardly a doubt. Galveston is the only deep water port west of New Orleans. The port is a commercial necessity. The total foreign and coastwise trade last year was nearly two hundred million dollars. Mr. Huntington has recently expended a million and a quarter dollars in his Galveston property. The railroads contemplate a steel bridge across the bay. Yes, Galveston will be rebuilt. Men will continue to live and labor and die there; and where men live, labor and die Methodism must have her preachers with their message of a free, present and full salvation. Evangelical in her doctrine, scriptural in her experience, and providential in her government, Methodism must remain in Galveston a saving force to that people. May we not expect a contribution from each of our congregations? Such in the aggregate would enable us to rebuild. Send your contribution to Dr. P. H. Whisner, 705 West Chestnut Street, Louisville, Ky.

China: The Open Door.

BY WALTER R. LAMBUTH.

At a meeting of the China Mission in Soochow, October 19 24, 1899, after a thorough discussion of our entire educational work, it was decided to make the following recommendations to the Bishop in charge and the Board of Missions:

1. The correlation of the schools of the Mission into one compact system.

2 The establishment of a university at Soochow—the central institution of the system.

3. The election of a Board of Trustees on the ground, consisting of nine missionaries.

4 The election of an Advisory Board in the United States upon nomination of the College of Bishops, the Board to include three members of the College.

5. The incorporation of the Soochow University under an act of the Legislature of the State of Tennessee, with Chinese, English, Engineering, Theological, Medical and Law Departments.

The foregoing contemplates the union of the Anglo Chinese College in Shanghai, under Dr. Parker, and the Anglo-Chinese College in Soochow, under Dr. Anderson, into one institution—an academy of high grade being retained at Shanghai to meet the demands at that point. An added commercial department in the latter will enlarge its sphere of usefulnass and strengthen its hold upon the business community of the great emporium We will in this way lose nothing at Shanghai, but make a substantial gain. Buffington Institute under this plan will be returned to Soochow as the Theological Department of the University. The action of Bishop Wilson last year makes these changes possible, since the purely beneficiary system has been eliminated and a modified one, looking to self-support, introduced in its place. Opportunity is also given by these changes to remove the old Buffington buildings and replace them with more commodious ones, adapted to the demands of the hour.

The members of the China Mission were unanimous in their advocacy of these plans, and Bishop Wilson, who has had more experience than any other in the administration of our work in the Orient, gives his endorsement and support to an educational policy which is the outgrowth of work inaugurated while he was Secretary of the Board of Missions. In a letter which awaited me at San Francisco, the Bishop expresses himself in the following words: 'China is the point of prime importance to us now You saw the conditions, and I doubt not, felt your blood stirred in you at the marvelous concentration of this world's forces upon her coasts. That God's hand is in it all, we cannot doubt. What the issue is to be, no one can tell. But that all things move toward the establishment of His kingdom we must be sure, and it behooves us to take advantage of all openings and opportunities to hasten the result. You have seen the changed attitude of the Chinese—the better classes—toward us and our work. You know what a field we have before us in every direction, especially in the educational department. I am glad the Conference took the action that it did."

Bishop Wilson is right, China is moving The conservatism of forty centuries is giving way. War, defeat and humiliation have been succeeded by reform The young men of the Empire have committed themselves irrevocably to progress. There is no turning back. Some have already laid down their lives for the cause they have espoused, while the older men and high officials seek the counsel of the missionary, who, as Dr. Y. J. Allen has often put it, "is the teacher of China." At a time when every Chinaman distrusts his neighbor and fears his enemies, all classes turn to the missionary who, for a century, has sought the highest good of the country The American represents neither opium in trade nor option on territory, and the American missionary is the trusted friend of the Chinese.

Recent diplomatic events, under the leadership of Mr. John Hay, our Secretary of State, have brought China under new and profound obligations to the United States. By the quiet and reasonable, but determined insistence upon the commercial rights within "the spheres of influence," he has secured from France and Russia the recognition of "The Open Door," thereby arresting the partition of the Empire. This gives time and opportunity to qualify young men to take their places in every department of service. Over one hundred have gone to Japan and entered the Imperial University at Tokyo, an institution which unfortunately is animated by a rationalistic spirit. A few have gone to Europe where they are not much better off.

Two young men came with me to the United States where they will enter the Vanderbilt University.

Their coming into our midst is profoundly significant in the light of recent reform movements and from the fact that they represent the highest and most influential families in the Empire, their uncle, Sun Chia-nai. being the Chancellor of the Imperial University at Peking, Assistant Grand Secretary and President of the Board of Civil Appointments, and Private Tutor to the Emperor, while their grandfather is the well known Viceroy Li Hung Chang. But the expense of sending students so far for education is practically prohibitive, and the danger of denationalization from a protracted stay broad, a real one. The most thoughtful men af the New China have concluded that their sons must be educated upon their own soil, and, at this juncture, turn to the missionary to aid them in working out the problem.

The most remarkable meeting I have ever attended was held in the home of Dr. W. H. Park the night before I left Soochow. Eight of the most influential men of that great literary center met to counsel with him. Dr. D. L. Anderson and myself. Two were high officials in the city: one had been Literary Chancellor of the Province of Hunan, and another was for years a member of the Tsung-li Yamen, and Privy Councilor to the Emperor, while a fifth represented the silk filature and cotton factory recently established just outside the city. The presence of the latter in such a company was unique, as indicating the new order of things.

These men spent two hours discussing the founding of a Christian university in Soochow under the auspices of our Church. Not that they were Christians, but they had faith in the ability and administration of Christian men and missionaries. As a guarantee of their faith they agreed to secure a grant of public land, and pledged liberal subscriptions to the educational fund. Some of these pledges have already been made good: one gentleman, a patient of Dr. Park's, having given $1,000 and another $1,500. The Doctor writes that a total of $4,000 has been secured on the $25,000 (Mexican dollars) which they propose to raise on the field for scholarships as an earnest of their interest in them, and support of, the projected institution. This is but the beginning of large and generous gifts when it becomes safe for wealthy Chinamen to avow their adherence to a more liberal policy of education as well as government.

In the meanwhile no time is to be lost. We must assume the responsibility God has put upon us. The making of an empire lies within our grasp. Opportunity never offered like this. We must enter "The Open Door" or forever stand aside as unworthy of the wonderful heritage which has fallen to the lot of our China Mission.

It will require $50,000 to build and equip the university, and $100,000 more to endow it. The improvement of the vacant lots belonging to our college in Shanghai will, according to the estimates of the most reliable architects and contractors in the city, yield an annuity sufficient to meet the current expenses of the institution. Nor is this an experiment. Saint John's college of the Episcopal Church has for years been endowed in this way.

The first amount is needed at once. Delay will be fatal to the success of the enterprise. The whole province awaits our action. In the name of our missionaries, Allen and Parker, Anderson and Park, who stand committed to this work; in the name of Bishop Wilson, who has given his strength to this cause, and in behalf of the redemption of China's millions. I appeal to the Church to furnish us with $50,000 within ninety days, and the $100 000 by the 31st of December.

Appeals are being made all over our Connection in behalf of the Twentieth Century Educational Fund. I would not divert one dollar from needy home institutions, and especially from the Vanderbilt University, which should be placed in a position financially to do the great work for which it was founded, but I would remind my brethren that Christly giving is unselfish, touching the rim of every continent and enriching the life of every nation. Your missionaries are building an empire beyond the sea. Hold up their hands for Christ's sake.

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Letter From Rev. W. M. Curtis.

Hendersonville, N. C.,
Dec. 9, 1900.

REV. L. W. CRAWFORD, GREENSBORO, N. C. DEAR BROTHER:—At our recent Annual Conference a special committee on Missions was appointed on recommendation of the Board of Missions. The committee consists of W. R. Ware, C. F. Sherrill, C. H. Ireland, J. E. Gay and W. M. Curtis. The committee met during the session of the conference and organized by electing W. M. Curtis, chairman, and C. H. Ireland, secretary. The most important work done by the committee was the decision to hold and the planning for a mid-year meeting of the Board of Missions, the Sunday-school Board and the Epworth League committee, together with the Presiding Elders and the Special Committee on Missions This meeting will be held in Statesville January 22–23 The chief object of the mid-year meeting is to confer together and see if plans cannot be decided upon by which the assessments for Missions may be raised in full. Our Conference has made considerable gain in the past two years in the amount raised for Missions and if special effort is made we can pay the whole assessment this year—as the Holston Conference has so nobly done the past year. A full announcement of the mid-year meeting will be made soon.

Yours truly,
W. M CURTIS, Chm'n.

TO THE DEAF.
A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780. Eighth Avenue, New York, U.S.A. ag29-1y nrm

Rev. W. H. Perry Explains.

Inasmuch as there are some false and hurtful misrepresentations being published by some of the secular papers of the State in regard to myself and Dr. B. T. Bitting, I feel it my duty to correct some of these misrepresentations and hope the secular papers which have published them will be so kind as to publish the following corrections also.

1. While I believe the doctrine of sanctification as taught in the Bible and by the standards of the Methodist Church, and agree with Bishops Morrison, Fitzgerald and others in their preaching and teaching at our recent Annual Conferences on the subject. And I also regard Dr. Brook's Scriptural Sanctification as a most excellent work both in spirit and teaching; and while I endeavor to hold up a high standard of Christian life and experience; preaching purity of heart and holiness of life along with other Bible doctrines, viz, depravity of the unregenerate heart, conviction of sins, repentance, justification by faith, regeneration, etc, yet I am sure I do not stress sanctification unduly, neither am I an extremist, fanatic or crank on the subject, nor do I make a hobby of it as my friends and people on the Danbury circuit can testify. I endeavor to occupy a happy mien, and avoid the extremes on either side. Yet I believe it possible, with Bishop Morrison, "by grace through faith to be saved from sin, and from all sin in this life." And who can object to this? But I do not believe it possible to reach a point of perfection in this life (if ever) where we will not be tempted, and be liable to sin; neither do I believe we will reach a point where we are not liable to make mistakes, and commit what are called by some, sins of ignorance. Yet blunders and mistakes are not necessarily sins in the sense of guilt, pollution and condemnation. For when the pure and sincere Christian uses all the light before him and with honest desire to do right, does make a mistake and do what he should not, though it be a trespass, it is not really sin to him as God's grace covers such involuntary trespasses. And while I endeavor to live a pure and holy life, striving to maintain a conscience void of offence toward God and men; and while in a humble way on proper occasions I testify to what grace has done for my soul, yet I do not make loud or ostentatious professions of high attainments in grace, neither do I undervalue the experience of other sincere Christians.

2. Whatever else I may have done, I have not licensed or commended Dr. B. T. Bitting or any one else to preach sanctification. Sanctification as a subject has had nothing at all to do with any relationship we have sustained toward each other. He does not even profess it so far as I know, though he believes the Bible teaches it as do all Christian churches.

3 Neither do I claim any special powers, rights or privileges above any other fully ordained minister of the gospel. Nor do I claim any peculiar right, power or privilege to ordain men to preach sanctification or anything else. Whatever others may claim for me or for themselves, I make no such claim. The law of the church does not confer it, neither do I desire it.

4. I am a Methodist, because I believe the doctrines and polity of the Methodist Church and expect to live and die a Methodist. I also believe there are denominations enough already to meet all the peculiar phases of belief, and to do the work God designs his Church to do; and do not think any other necessary. Yet I do not condemn others who may think differently, but am willing to let everybody do all the good they can.

Whatever kindness and favor I may have shown the Doctor since he withdrew from our church about the 11th of September. I do not consider myself in anywise responsible for the course he has taken as he is acting altogether on his own responsibility since he withdrew from us

5. And while there has been certain unfortunate and unpleasant relationships between us which has caused me much sorrow and trouble, and which no one can possibly regret more than myself; and while there has been unfortunate and unanticipated development growing out of said unfortunate relation, yet I have not branded him as an imposter, neither is he planning to build his church on our lot at Mt. View but 4 or 5 miles away.

In all the unfortunate and unpleasant relations we have sustained, I have done all I have done with pure motives, intending only to do right and hoping thereby to do the greater good, but I have seen my mistake, felt, confessed and repented of it; and we have settled and dropped the matter between us and I have no disposition to take it up again. And the outside world has no right to stir up, pry into, or meddle with those things which we have settled and dropped. I hope we are both wiser and better on account of the unfortunate relationship which we have sustained.

I do not deem it necessary or proper to go into any further details of the subject, but simply deal with the misrepresentation I have seen as above. I thank Bro. Carraway and any others for kind words spoken of me.

6. I may add one thought, however. If I may be called an enthusiast, I am no more an enthusiast with reference to sanctification than I am with reference to repentance, conversion and regeneration. For without enthusiasm, zeal and perseverance who would accomplish anything worth the name in any business or profession. Enthusiasm is necessary for the merchant, the farmer, the lawyer, the doctor, and for all other business as well, if success is to be attained.

I append a certificate from Rev. C. Miller, Presbyterian pastor at Danbury, who has known me and my work for 12 or 16 months past.

While expressing no opinion in regard to the matter concerning Rev. W. H. Perry and Dr. Bitting, yet I can cheerfully testify that I believe Bro. Perry to be an earnest, Christian minister, enjoying the confidence of the people of this section. If a sanctificationaist, in the current sense of that term, he is by no means an extremist.

CORNELIUS MILLER.

Letter From Rutherford College.

DEAR ADVOCATE: The approach of Christmas is usually the occasion for gentle hints and suggestions on the part of children in regard to the things which would make acceptable presents. Like all other children, Rutherford College, youngest child of the church, has some preferences in the matter. Now modesty is one of our virtues, but we are careful not to allow our modesty—or a false sense of it—to keep us from asking for what we need.

One of our friends, Bro. Mars of Winston, offers to be one of one hundred or of fifty to give us ten volumes each for our library. We modestly ask our friends to join him in his proposition. Surely we have one hundred friends in North Carolina who can do this much for us. If you knew how we needed the books, how our work is hampered by the lack of books, and what is more important, if you could see the eagerness with which our students make use of our limited facilities, I am sure you would be eager to aid us this much. We intend to have a library. That much is settled. The only question is when and how. I believe the plan suggested solves the how and the coming Christmas should settle the when. We promise you not to allow the work to cease with this one effort. But it will be so much easier to accomplish when once the beginning is made. There will be many who will be eager to aid us when the work is begun. But we need help now. I believe our friends will not let us suffer and our work be crippled. I expect them to help us.

That is one of our needs. There is another. Almost every day I receive letters from young men—worthy young men—who are unable to pay all their expenses and who are anxious for an education. What I want is the ability to aid these young men. It does not hurt the right kind of a man to make it possible for him to help himself. These appeals that come to me are urgent and they are earnest. They come from anxious hearts and they are pleas for life—broader life, better life. Can't we help them? We are doing our best for boys of all kinds here—especially poor boys. No boy will be turned away because of a lack of means to pay tuition. But we cannot do everything. A few friends could greatly assist us just now. I want fifteen scholarships of fifteen dollars each to be used during our spring term. It is my honest belief that such a sum of money could not be placed where it would do more good. As God has blessed us, may we not thus pass this blessing on to others? A young life aided will mean more than we can ever dream.

I appeal to the Methodists of the State to help those in need of aid, to help us to give unto those who have not and to put within the reach of every young man or woman the benefits of school training—even, if it need be, "without money and without price."

Yours,

Dec. 15, 1900. CHAS C. WEAVER.

You can do no better in the U. S. than to buy your Piano of WRIGHT, Greensboro, N. C.

There will be one fare for the round trip for the Christmas holidays, by the Seaboard Air Line Railway, between points in the States of Florida, and one and one-third fares between points in other States.

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From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

YOUNG MEN WANTED!
With fair education and good character, to learn Telegraphy, Railroad Accounting and Typewriting. This is endorsed by all leading railway companies as the only perfect and reliable institution of its kind. All our graduates are assisted to positions. Ladies also admitted. Write for free catalog.
Fall Term opens August 15th.
GLOBE TELEGRAPH COLLEGE,
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Dr. J. S. Betts,
DENTIST.
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AN INFANT'S Catechism.
I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. C. SMITH, Greensboro, N. C.

Ticket on sale for everybody for the Christmas Holidays, on Seaboard Air Line Railway Dec. 22, 23, 24, 25, and also Dec. 30 and 31, and Jan. 1, 1901, good until Jan. 4, inclusive.

Tickets for everybody by the Seaboard Air Line Railway, for the Christmas holidays, will be good for two weeks if purchased on Dec 22nd. For College students they will be good for twenty five days if purchased on Dec 15th

Full Assessments for This Year.

As a part of my report for the past year I give the following to encourage the brethren: Received from the Districts for Foreign Missions $12,937.80. Anniversary collection for Greensboro District, $104 21; balance from last year, $76.35; making a total of $13,138 36, leaving a balance on total assessment for Foreign Missions of only $861 64 For Domestic Missions received from Districts, $6,522 56; balance from last year, $1,090 37, leaving a dificit, not including balance from last year of $1,477.63. These figures show marked improvement over any year of our Conference. The end is in sight. We can and must this year pay assessments in full for Missions. To pay in full will require a smaller advancement than was made year before last over the preceding year. Let us determine that it shall be done and go at it at once, and success is sure.

Another matter. It is not too late to pay the Greensboro District out in full this past year. Only $25 00 will do it. Send the Treasurer this amount and he will take pleasure in making the announcement that the Distric has paid in full. With a little effort on the part of the preachers of the District and the amount will be raised.

Yours,

J. E. GAY,
Sec'y. and Treas.

High Point, N. C., Dec. 12, 1900.

Resolhtion of Confidence.

E. A. Yates submitted the following resolution:

Whereas, certain events having recently transpired touching the moral integrity of Dr. J. C. Kilgo, President of Trinity College, W. R. Odell, member of the M. E. Church, South, in Concord, N. C., and B. N. Duke, of Main Street Methodist Church, Durham; therefore

Resolved, That this Conference has unabated confidence in the said J. C. Kilgo, W. R Odell, and B. N. Duke, and assure these brethren that it shall be the pleasure and faith of this Conference to aid them in overcoming, in the name of our Lord, the efforts being made to destroy our college and to damage the influence of the Methodist Church in North Carolina.

Resolved, That in our judgment the church will be more united than ever in her prayers and help and purpose to sustain the college, with the able President and faculty; and we hereby offer to the Messrs. Duke the most generous benefactors of the college, our sincere thanks for their support.

Carried without opposition.

Trinity College Notes.

In 1890 there was formed at Trinity College an organization known as "9019." The objects of the Society have always remained a profound secret, but it had the endorsement of Dr. Crowell, who was then President, and has continued to have the favor of the College authorities. It is noticed that no student can be a member until he is a Jnnior, and he must have a high standing in his class. The Society has its hall in the fourth floor of Epworth Hall.

Last Tuesday evening "9019" celebrated its tenth anniversary in the College chapel. Prof. W. F. Gill presided, Dr. J. S. Bassett delivered the opening address, Prof. J. F. Bivins read a poem, and Prof. T. A. Smoot, of Greensboro Female College, delivered the anniversary address. The exercises were very interesting. At the conclusion of the public exercises the members of the order attended a banquet, served by A. Dughi, of Raleigh, at which a number of young ladies were guests.

The Science Club held its regular meeting last Monday evening. Prof. W. H. Pegram discussed some Optical Methods in Chemical Analysis. Mr. F. T. Willis discussed Recent Progress in Physics.

Mr. F. C. Odell, of the Junior class, will go to Boston during the holidays to represent the A. T. O. fraternity at the Congress of that fraternity.

Hon. Kope Elias, of Franklin, a member of the Board of Trustees, has been on the Park visiting his son, Kope Elias, Jr., and his nephew, C. K. Robinson, a son of the late Lieut Gov. Robinson.

Christmas Holiday Rates.

Wilmington, N. C., Dec. 10, 1900.

TO AGENTS OF THE ATLANTIC COAST LINE RAILROAD COMPANY:—Account of Christmas Holidays you will sell round trip tickets at rate of one and one-third class fare for round trip. Coupon agents will sell to all points east of the Mississippi and south of the Ohio and Potomac rivers, including Washington, D. C.

Tickets sold December 22nd, 23rd, 24th, 25th, 30th and 31st, 1900, and January 1st, 1901, final limit January 4th, 1901. Iron clad signature form tickets, limited to continuous passage in each direction, will be used between competitive points.

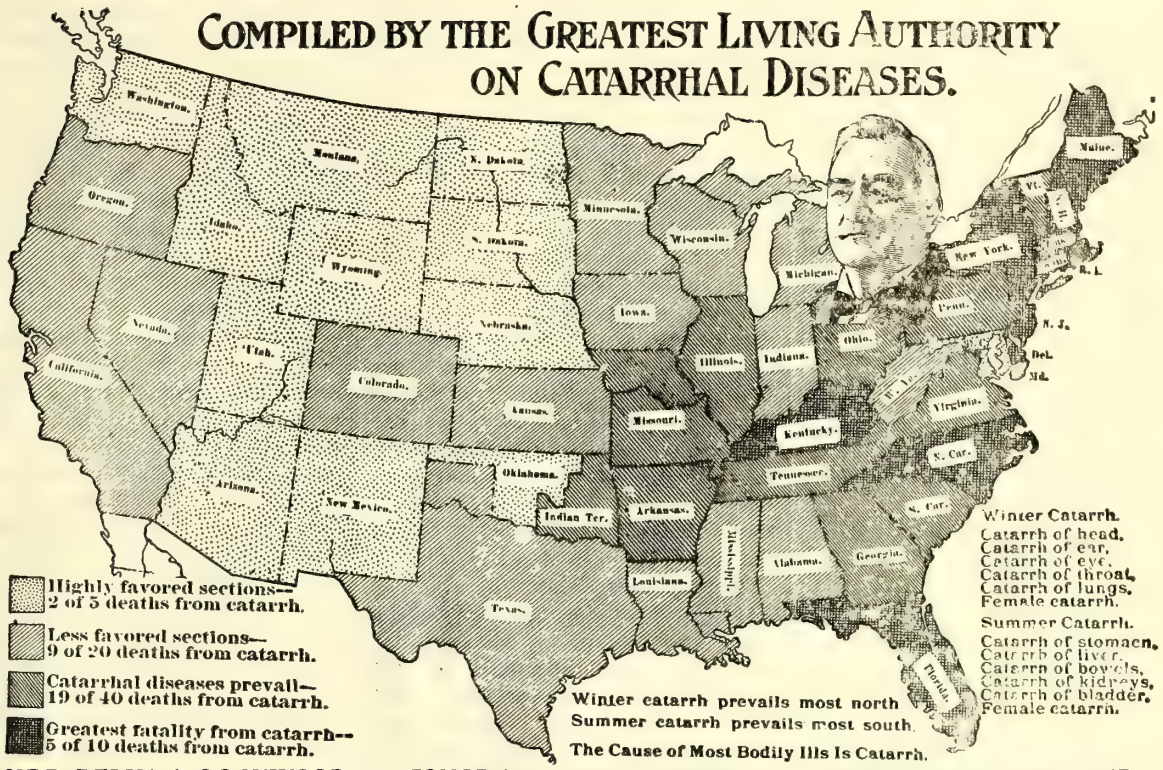
These tickets may be sold to students of schools and colleges on December 15th to 21st. 1900 inclusive, with final limit January 8 h, 1901, upon presentation of certificate signed by the Superintendents, Principals or Presidents thereof

H. M. EMERSON, Gen'l. Pass Agt
T. M EMERSON, Traffic Manager.

From Virginia to Florida through snow flakes to sunshine, low rates and all kinds of a Christmas, by the Seaboard Air Line Railway.

The U. S. Census Report of Catarrh.

COMPILED BY THE GREATEST LIVING AUTHORITY ON CATARRHAL DISEASES.



MRS. BELVA A. LOCKWOOD.

Mrs. Belva A. Lockwood, late candidate for the Presidency, writes: "I have used your Peruna and I find it an invaluable remedy for cold, catarrh and kindred diseases; also a good tonic for feeble and old people, or those run down and with nerves unstrung. I desire, also, to say that it has no evil effects." Mrs. Lockwood's residence is Washington, D. C.

CONGRESSMAN CUMMINGS, OF NEW YORK CITY.

Hon. Amos J. Cummings, of New York, says: "Peruna is good for catarrh. I have tried it and know it. It relieved me immensely on my trip to Cuba, and I always have a bottle in reserve. Since my return I have not suffered from catarrh, but if I do I shall use Peruna again. Meantime you might send me another bottle."

GENERAL JOE WHEELER.

Major General Joseph Wheeler, commanding the cavalry forces in front of Santiago, and the author of "The Santiago Campaign," in speaking of the great catarrh remedy, Peruna, says: "I join with Senators Sullivan, Roach and McEnery in their good opinion of Peruna. It is recommended to me by those who have used it as an excellent tonic and particularly effective as a cure for catarrh."

Catarrh has already become a national curse. Its ravages extend from ocean to ocean. More than one-half of the people are affected by it. Catarrh is a systemic disease. Peruna is a systemic remedy. Peruna cures catarrh by removing the cause. Address The Peruna Medicine Co., Columbus, O., for free book.



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MAUD A PRICE.

My soul had thought to bless the world with gold,
To scatter joy from out a life of cheer
And splendid ease and power; to friends e'er near,
Or poor and lone of earth my gifts were manifold.
But sudden loss, in desolation bold.
Did rob my store. The gains and joys most dear
To life were gone; alone with grief and fear
My life seemed waste, like bleak and barren wold
Then thrilled a Voice, "I left where glory gleams
To show from vantage of the poor and low
That wealth of soul draws ne'er its gifts most rare
From stores of ease; yea, loss oft adds the means
Whereby to bless, and costlier service show.
Learn this; then give, for heaven is thine to share."

Mother and Child----A Divine Parable.

Before the Dresden Madonna all heads are instantly uncovered; in that presence universal human instinct recognizes not only a work of genius, but the holiest and highest mystery of life. The immortal mother with her immortal child in her arms seems, on that beautiful canvas, to show forth, as a parable, the infinite love brooding over and encircling the finite life In the human life of God there is nothing so wonderful as its complete union with man in all his experiences. From the manger to the tomb God walked with men, and sounded all the depths of their suffering and compassed all the possibilities of their growth. He was a son, a brother, and a friend, as well as a teacher and a leader. As a little child, he lay in a human mother's arms, and she protected and cherished him as if she were God and he a helpless human child.

Painters have poured out their genius in the endeavor to picture that marvelous cherishing of the divine by the human; but the mystery and wonder of it are beyond the language of any art. It has often been said reverently that in the Trinity the divine need of an object of love and of the fellowship of love is revealed; may it not be said that in the immortal brooding of the human mother over the divine child God's need of man is disclosed as in a parable? The spiritual meaning of motherhood grows more clear as men grow wiser in knowledge and in experience; the hour of birth is the most wonderful moment in man's history; the love of the mother is the purest feeling which he knows; the brooding of the mother over the child is the deepest image he has for God's care of man. Is there not, however, in this immortal parable of mother and child a still deeper meaning?

When Christ was born of a human mother, lived in a human family, bore a man's burdens, did a man's work, and died a man's death, he so blended the divine and the human that they are henceforth invisible. Men knew before that they were the sons of God, but they did not know that they were as necessary to the fullness of his life and the satisfaction of his love as are children to human parents in a human household. There can be no home without children; there may be love and purity and peace in the house; but if there are no shouts of joy, no sound of eager feet, no hourly need of protection and care and guidance, no constant interchange of love and service, there can be no home. To a God whose name is Love could there be a heaven without the companionship of children? Could the divine nature express itself if there were not children upon whom the wealth of its infinite tenderness could be poured? Could Love reign alone in a silent universe?—love that cannot be born until there is some one whom it can seek and by whom it can be returned?

The fullness of life is in the pouring out of love in all manner of service, and the joy of life is in the returning tide of love, rising silently above the solitary spirit and as silently stealing into the innermost channels of its being. Could God be God if this interchange, which robs human life of its loneliness and gives it immortal beauty, were denied him? Does he not need us as we need him, and in this deep necessity does not the divine become more wonderful and mysterious and the human more holy? The divine child encircled by the arms of a human mother is a picture upon which men may well look with uncovered heads; for it is the parable of the deepest and most beautiful of all the truths about this divinely-ordered life of ours. The human child who seeks the ultimate truth and the inward peace must say with St. Augustine, "Thou hast made me for thyself, and I am restless till I rest in thee;" and in the heart of the divine Father must there not be an answering cry, "I have made thee for myself, and I cannot rest until thou rest in me?"—Unidentified.

THE HOME.

Mildred's Christmas Giving.

MARY GOODWIN PLANTZ.

"I dread Christmas almost as I would a spell of sickness," sighed Mildred.

"Just because you can't give presents," said her brother Fred. "How you women pick up needless burdens! I know I can't afford it, so I ignore the whole subject."

"That's all very well for your own comfort," replied Mildred with a sister's frankness. "But last year, when Mrs. Crider showed mother that pretty pin her son had given her, mother said, after the old lady had left: 'Some mothers inspire more love than others. Fred has never thought enough of me to think of a Christmas present.' She spent hours over your present and did without a new wrapper that you might have the dressing gown."

Fred looked surprised. Receiving a Christmas present from his mother was a matter of course. He had never thought that she might like one from him.

"I'm saving money to finish my college course. Ma ought to remember that," answered the young man "Be careful, sis, how you look toward the bread-pan with that sad face."

The big brother said this laughingly; but a few tears dropped into the dishpan as the street door slammed after the man of the family. Jessie tripped downstairs in her pretty school dress and called back: "Have a good dinner, Millie. Teaching is hungry work."

"Yes, but you have fifty dollars a month and enjoy the work," answered Mildred.

"Don't I spend it on all of us?" answered the young teacher.

"Yes, indeed. I am only envious because you can buy lovely Christmas presents, while I work just as hard and can't spend a cent," said Mildred.

"You are giving to us all the time," answered Jessie. "Give us cream pie for dinner and I'll call it a Christmas gift."

Jessie tripped off to her school and Mildred put her mind upon her kitchen. There are two kinds of household workers—the kitchen martyr and the kitchen saint. The first does the work because she must, for wages or otherwise, as poorly and with as bad spirit as possible. The other realizes her importance in the home and does her work as well and as joyfully as she can; and as in the old convent kitchen angels came in to put on the kettle and keep the fire, angels of patience and content abide in the kitchen of the one who makes "the action fine."

Mildred was not a "household drudge," but a household blessing, and her talent for cooking was as much appreciated as Jessie's for teaching or Fred's for business, but no one thought it deserved financial remuneration. Of course, Mildred took money from the family fund for her actual needs, but after rent, grocery bills and the necessities of the invalid mother were met there was little left, and even Jessie thought Mildred did not care for becoming clothes, because the young girl met the trial so bravely. When it came to denying herself the pleasure of giving Christmas presents, Mildred did not feel as contented. She quieted her rebellious heart by singing—

"Shall I be carried to the skies,
On flowery beds of ease,"

and by the time the morning work was finished Mildred was able to carry a bright face to the invalid's room.

"I hope you haven't needed me, ma. I made a pie and Jessie's favorite cookies and biscuits for Fred," Mildred said.

"I like a good long time to study my Bible and that is what I do when you are late helping me in my chair," was the cheerful answer. "I heard you say something about Christmas presents and it came in nicely with my morning lesson. Peter Said: 'Silver and gold have I none but such as I have give I thee.' When your father was living he always gave me money for Christmas gifts and it was one of my greatest pleasures. I have no sympathy with people who scorn Christmas presents. I have always found something of Scrooge in the man or woman who tried to get out of Christmas giving. It is a beautiful custom that on Christ's birthday so many try to make others happy, even if sometimes it is a kind of fair exchange. But you and I will have to give something that costs nothing, for I suppose there wont be much money left for us."

"No, ma. After the next month's rent is paid and all of the coal bill settled there will be enough for a turkey extra and that is about all," answered the daughter. "You make such pretty presents that your gifts are as much appreciated as those Jessie buys, but a plate of candy is all I can make for my friends. I have neither time nor money, only myself."

"Then see if you can't give a little extra of yourself to your friends for Christmas," suggested the mother, smiling.

That afternoon the minister called to see the invalid. "My wife is sick," he answered, in response to Mrs. Harker's inquiries. "She had the drilling of the little children of the Sunday-school for the exercises for Christmas eve and I can't find anyone who can sing or is willing to make the sacrifice of time to go on with the entertainment."

Mildred had wanted to give a present to her minister's wife and this was her opportunity. "I'll take her place. I can sing and I used to teach in the primary class before mother became lame. Jessie will stay heme Saturday afternoon so I can manage nicely," Mildred said.

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TRAINS GOING SOUTH

Dated July 22, 1900	No. 28 Daily	No. 35 Daily	No. 108, Daily ex. Sunday	No. 42, Daily.	No. 48, Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon.	11 50	8 58			
Ar. Rocky Mount	1 00	9 52	.....	...	.....
	P. M				
Leave Tarboro....	12 21		6 00	..	.....
Lv. Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma..	2 55	11 10		..	.....
Lv. Fayetteville...	4 30	12 22		.	.....
Ar. Florence..	7 25	2 24			.....
	P. M.	A. M.			
Ar. Goldsboro .			7 55		.....
Lv. Goldsboro.			.....	6 45	3 30
Lv. Magnolia.... .				7 51	4 35
Ar. Wilmington...				9 20	6 00
			P. M	A. M	P. M.

TRAINS GOING NORTH.

	No 78. Daily.	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40 Daily.	No. 48. Daily.
	A. M		P. M		
Lv. Florence.....	9 5(		7 35		.....
Lv. Fayetteville...	12 20		9 41		.....
Leave Selma.....	1 50		10 54	.	.....
Arrive Wilson.....	2 35		11 33	.	.....
		A. M.		P. M	A. M.
Lv. Wilmington...		..		7 00	9 35
Lv. Magnolia		.		8 30	11 10
Lv. Goldsboro....		4 50		9 3	12 26
	P. M.		A. M.	P. M.	P. M.
Leave Wilson.....	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 53
Arrive Tarboro.		6 46			.....
Leave Tarboro....	12 21	.....			.....
Lv. Rocky Mount.	3 30		12 0.	.....	.....
Arrive Weldon....	4 22		1 00	.....	.....
	P. M		A. M.	P. M	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 1 45 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday. 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m., arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 3:00 a m., 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:26 p m. Returning leave Spring Hope 11:20 a m., 4:56 p m Nashville 11:45 a m., 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m and 2:50 p m.

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"Oh, thank you!" exclaimed Mr. Little. "I can't tell you what a favor this is to both Mrs. Little and myself," and he hurried home to help cure his wife by lifting one of her burdens.

"We haven't written to Father's Aunt Hettie for some time so I'll take this evening to write her a long letter,' was Mildred's next Christmas thought.

"I will enclose some helpful verses I have been clipping for sometime and there is Jessie's last photograph and the funny drawings Fred made of us all," said the mother. "But this is the evening Mrs. Smith lends her Century."

"Yes, Christmas gifts cost something in time or money. I believe I can write several letters that will mean as much as real presents to some of my friends. She will get it a little late, but my old schoolmate in China would appreciate a long letter, telling her all about the girls at home. I have often thought I would write to my old Sunday-school teacher and tell him that some words of his made me decide to be a Christian, and I'll do it now. I do wish, though, there was some money for Widow Brown and her big family of children. If they could only have a tree just once. I'll suggest that to the league I can do some baking and dress a few dolls if someone will buy them."

It was an easy matter to find several in the league who would give money or something useful to the Brown family, if Mildred would take the work required, so that family had a bountiful Christmas.

Mrs. Wilson could go to her mother's Christmas dinner at 5 o'clock if someone would stay with her whooping children. "If you'll wash the dishes, Jessie, I'll get dinner, and after our spread I'll go over and give that poor little mother a change to have a visit away from her children."

"Certainly, Mildred. I have too many children all the term to want any in my Christmas celebration. I'm only afraid you are spoiling your own day. What made you promise to stay with Mrs. Smith's baby and let her go to the church after all your work to make the entertainment a success?" was Jessie's answer.

"Because she has three children who are going to take part and Mrs. Little is well enough to see to it the last time, as they all know their parts so well. I will find plenty to read and have a pleasant evening," answered Mildred.

As one finds increasing opportunity to spend money as Christmas day draws near, Mildred found ways to help others she had never given a thought before. The washerwoman, the mail carrier, the milkman, had at least a Christmas greeting, or some kindly thought.

"Brother is a fine fellow and a splendid church worker, but ma, he is growing selfish," Mildred remarked to her mother. "The best thing I could do for him is to get him to spend some of his carefully saved money."

"An only boy is apt to get spoiled," admitted the fond mother. "I'm to blame for his being so careful of his money. But I do not want his intellect trained at the expense of his character, so we must not let him get stingy."

"Fred," Mildred said later to her brother, "ma needs a new chair. That one she has is too worn to be comfortable."

"Well, sis, if you can give your whole self to mother, I can afford to supply at least a chair," answered Fred, who, like most men was thoughtless where considered selfish, although that amounts to the same thing as far as the results are concerned

Christmas morning was a happy one for this little family. The mother made a special effort to take breakfast with the children and entered heartily into the gifts. Jessie had bought the costly presents—the soft crimson wrapper for her mother, and the set of books Fred wanted, and the warm, pretty collerette for which Mildred had longed. The mother had mittens and other gifts for each that she had made at odd moments when her strength would allow. Mildred had a popcorn ball and a tiny bag of homemade candy for each, and the great surprise was the mother's chair and Fred's gifts to his sisters. For Jessie there was a large bottle of costly perfume, and for Mildred a white celluloid brush and comb.

"Just like a man," laughed Jessie. "Don't you know you ought to have gotten useful articles for your plain sisters, but I just dote on white rose, and I never would dare buy such a luxury for myself."

"It was lovely of you to think of us," said Mildred. "I'm not going to scold because you put so much money in my present for it will be lovely to have one really beautiful thing in my room," and the young girl leaned lovingly over the dainty blue velvet lined case.

"Here is more surprise for you. A special friend of yours is coming for dinner," said Jennie.

"I haven't had a cent to spend on others, but I have received more gifts than my share," said Mildred.

"But you have given Christmas happiness to many by giving something of yourself," said the mother.

"Is the pretty way you have been fixing up lately, and the pleasant words you have even when others are so snappy, part of your Christmas giving?" asked Fred, laughing.

"Yes," answered Mildred, blushing a little. "The pleasant part will continue, I hope. Of course, with my home-work I could not write letters and make calls and train children as I have done the last week, but I believe I might keep up more of the Christmas spirit of wanting to make everyone happy if I set about it. This has been as happy a time as if I had ever so much money to spend."

"You are a good girl, Millie," Fred said, warmly, and Jessie gave her older sister a little hug of appreciation, and the mother smiled on the household saint from the depths of her comfortable new chair.

"I don't know as there is any such thing as self sacrifice, for it is more than repaid by the love that comes in return," remarked the mother to Fred. "Mildred is always thinking of others and seemingly gives up a good deal for us all, but everyone loves her and wants to add to her happiness"

"May her tribe increase," said Fred, "and that means I had better join the band."

That evening when Mildred had made her mother comfortable for the night after helping Fred and Jessie off to a Christmas party, the young girl stood a moment looking up at the bright Christmas stars She was quite tired after the home dinner, and her own special guest, and then several hours with the restless, whooping cough children, but there was a great peace in her heart. She naturally thought of the Star of Bethlehem as she gazed into the sparkling heavens, and she said softly: "It is Christ's birthday. I can only give him more of myself. 'More love to thee, O Christ; more love to thee'"—Ex

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GOD'S UNSPEAKABLE GIFT.

Again the season has come that, according to custom, reminds us of the advent of the world's Redeemer. "One of the strongest assurances that Jesus is the true Saviour from heaven is the fact that he comes as a part of the great divine plan. He was foretold, promised, typified from the very beginning. The first promise and prophecy was to Adam; then to Abraham; to Jacob, to David, and the prophecies continued until the first feint shadow was a clearly defined figure. Every Jewish sacrifice typified him, and he was the fulfillment of every prophecy."

His coming marked the beginning of a new epoch in the world's history. The anthem of the angels, "Glory to God in the highest and on earth, peace and good will to men," was the key note to the song of a redeemed world which shall continue to be sung in all climes and by every tongue until to all the poor the gospel is preached, until the broken hearted are healed, the captives are released, the blind recover their sight and liberty is given to them that are bound, and the acceptable year of the Lord is proclaimed to all.

The first Christmas was a time for giving and receiving. God gave to man his only begotten and well-beloved Son; heaven gave to earth its richest treasure. Soon afterwards the wise men from the East came with their gifts, gold, frankincense and myrrh. These men were Magi and members of a school or class of men from Persia who cultivated a knowledge of astronomy, astrology, medicine and other branches of learning, and were supposed to be profoundly acquainted with the hidden secrets of nature. In spite of the many errors and superstitions to which they clung, God condescended to meet their longings for the truth by revealing to them the birth of His Son.

These Magi presented unto the infant King gifts of real value and great significance. These gifts have been supposed to typify many things. Gold presented in token of his royalty, typifies what we are; frankinscense, refering to his duty, tells what we hould do; myrrh, anticipating his death refers to what we suffer, or myrrh to a mortal, gold to king, frankincense to God. But whatever else may be true, these costly presents were love gifts to the babe of Bethlehem and an expression of faith in his Messiahship and in his right to reign everywhere.

"The doctrine of the gift of Jesus Christ the Son of God, to be the Saviour of the world, as an absolute bestowal of free grace upon mankind, is the very essence and substance of Christianity, its true cornerstone of doctrine. Nothing can take its place. We can never measure the extent of that grace and love. Its breadth and length and depth and height"

Let us celebrate the coming Christmas by receiving Christ, the Love gift of our Father. Let us make larger room for him in our thought, our hearts and our life. Let us begin the new year with Christ enthroned in our affection, and with an unalterable purpose to serve him diligently and with fidelity Let us also show the Christ spirit by remembering others and making gifts to the children, young people and members of our households and also by remembering the poor and those who are needy. How many people near your home will be without sufficient warmth and food on Christmas day. How easy it will be for you to make glad some heart and satisfy the pang of hunger in some destitute home.

Remember the words of our Lord: "Inasmuch as ye have done it to one of these little ones ye have done it unto me."

During the year 1901 seek to make your Christian life felt as never before. Follow the example of your Lord and seek daily to do good to the children of men. On every hand there are those who are heart hungry. Feed them with the bread of life. There are those whose feet are not in the right way. Lead them to the fountain of life. There are weak ones who need strength Point them to the source of power. Let the mind which was in Christ be also in you.

A GOOD BEGINNING MADE.

Our hope is that 1901 will be a year of great progress in North Carolina Methodism and especially in the Western North Carolina Conference. The indications now are for a most successful year. Never in our history have we had a more pleasant, harmonious or satisfactory Conference session than the recent one. There was, seemingly, no disposition on the part of any one to make trouble or to stir up strife, but on the other hand, all seemed anxious to avoid friction and irritating discussion.

The spiritual influences present were so pronounced and so manifest that the consecration of all seemed to be deepened, their experience enriched and their faith in God strengthened. Almost without exception the appointments were received without opposition. Certainly there were brethren who were disappointed and afflicted, but they acquiesced in the judgment of the Bishop and his cabinet, and said, "By the help of God I will go and do the best I can" I cannot understand it and the way is not clear to me, but I will go in faith.

Since the adjournment of the Conference the weather has been exceptionally fine and nearly all the preachers who were changed have taken advantage of it to move to their new charges and without delay to begin work We think nearly every pastor is determined to make full proof of his ministry during the year just begun and to utilize all available resources in building up all the interests of the church on his charge. The sermon of Bishop Morrison preached on Sunday morning from the text, "He that goeth forth weeping, bearing precious seed shall come again with rejoicing, bringing his sheaves with him," gave the preachers fresh inspiration and new zeal, which, we think, will tell on the results of their labors in the future.

We venture a suggestion or two to the brethren. Preach the best sermons you have on hand to start with and put all the warmth and force you possibly can in them. Then as quickly as possible get acquainted with your people and visit them in their homes. Find out, if possible, their spiritual state, also learn of their afflictions and sorrows, their joys and triumphs, get very close to them and weep with those that weep and rejoice with them that do rejoice, and out of this knowledge and experience make sermons for your new congregations and they will be better ones than you ever preached before.

Get ready for approrpriate services on Christmas day and New Year's Eve. Certainly there is no season in all the year that is so suggestive of life and hope as the anniversary of the birth of the world's Redeemer. What unspeakable associations gather about that event. What vast issues are involved in it. What mighty forces gather there and are projected forward for the uplifting of the race. Christmas ought not to be given wholly to self indulgence, to social dissipation and fleshly gratification. It ought to be rescued from such misuse and put on a higher plane. This can only be done by telling the people, from the pulpit and in the printed page, what is the real nature and design of the festival. The Sabbath before as well as Christmas day itself, should be used for this purpose.

Then make timely preparation for a Watch-night service on New Year's Eve. Tell the people early of your plans. Urge them to be present to witness the death of the old year and the close of the nineteenth century. Invite Christians to be present and make a fuller consecration of themselves to God; urge persons who are not church members to be there and enter into covenant with God.

Finally take advantage of the Christmas Holidays to get every member of your congregation to subscribe for his church paper, the NORTH CAROLINA CHRISTIAN ADVOCATE. We venture the assertion that if on next or the following Sunday each pastor will make an appeal for the paper and urge the people then and there to give him their names to send on for it, and if he can't do so himself appoint a judicious committee for each congregation to canvass at once for the ADVOCATE, we can get a thousand new subscribers during the week. Brethren, wont you make the effort? Nothing will so help on all the interests of the Church as the ADVOCATE in every home.

OUR THREE GREAT RAILWAY SYSTEMS.

Unless one travels extensively in the State he is not in a position to judge rightly of the rapid progress North Carolina is making in developing her vast resources and the building up her material interests.

Besides her growth in population, in her mining and manufacturing interest, villages are springing up in all directions, all well located towns are growing, industries of many kinds are multiplying and the improvement in her agricultural interest is everywhere manifest.

One great factor in the development of the country is our three great railway systems. These, with their main lines and branches, penetrate many sections and furnish traveling facilities and transportation that give marked advantages to the sections penetrated.

The main line of the Southern Railway enters the State in Rockingham county near Danville and runs south-west to Charlotte and west from Salisbury to Paint Rock on the Tennessee line and Murphy near the Georgia line. Its several branches run into many different sections of middle and western North Carolina. This great system furnishes the best passenger and freight transportation and its main and branch lines are like great streams that ramify, irrigate and fertilize the country.

The Seaboard Air Line system enters the State at Weldon and Ridgeway, and its main line runs south via Raleigh, Sanford, Hamlet and thence east to Wilmington and west to Rutherfordton with branch lines running north and south. Under its new organization it is operating many fast passenger and freight trains, and furnishes the best service on its lines. Besides the management is taking special pains to improve the agricultural interests along its lines by helping the farmers in different ways, and one is astonished and delighted to see the marked improvement in the appearance, business and life of the country it traverses.

The Atlantic Coast Line also enters the State at Weldon and runs south by way of Wilson, Goldsboro, Wilmington, Selma and Fayetteville, with its branches extending out on either side. This system also has the best rolling stock, a fine roadbed and operates many passenger and freight trains with speed and safety.

Nobody knows what these systems are worth to the State and to what extent they are instrumental in developing our resources, multiplying our industries and fostering the conditions that help on our educational and religious interests. The State can well afford to be liberal in its policy to these roads and our people will find it to their advantage to give them sympathy and support in all laudable efforts to improve their respective equipments, build up their business and extend their lines.

Indeed, we find these roads of great service to the Church. They create conditions that make it possible for the Church to reach the people, and to furnish them educational and religious advantages. Moreover they are very liberal in their policy to our preachers and give them special passenger and freight rates, and greatly facilitate their movements and add to their comfort.

NO ADVOCATE NEXT WEEK.

It has long been the custon of our office to issue no paper during Christmas week. This rule was adopted for two reasons. One is our employees are closely confined in the office for fifty one weeks in the year. Their duties are exacting and exhaustive. They need a little rest and an opportunity to get out in the world and we take advantage of the holiday season to give it to them.

Another reason for issuing no paper during Christmas week is, it is necessary at least once a year to overhaul our machinery and to put our office in shape for the new year.

We hope all our readers who are in arrears will send us a remittance before, or during the holidays. The editor will be in the office and will attend promptly to any business that is desired.

With this explanation the ADVOCATE wishes all its readers a happy Christmas and hopes to come out the first week in January with a bright, clean face and with sunshine and joy.

Twenty Vacancies at the A. and M. College.

There will be about twenty vacancies in the A. and M. College in January owing to withdrawals from poverty and failures in studies. These vacancies will be filled by selecting young men of mature mind and good preparation. Character and a desire to study will be indispensable requisites.

Entrance examinations will be held at the College in Raleigh, January 2nd and 4rd at 9 a. m., and 2 p. m. No entrance examinations will be held elsewhere. It will probably be useless for applicants to come later, as the vacancies will all be filled on those dates.

The work of the College this year has been remarkably fine. The new course in Mechanic Arts training boys to be machinists, mechanics, engine tenders, boiler tenders, dynamo tenders, locomotive engineers, etc., has been very popular. The special course of instruction in the machine shop has also been largely attended. The Textile Department is equipped with several thousand dollars worth of cotton machinery and is doing admirable work. Students are crowding into it with enthusiasm.

The total enrollment so far is 280, although the College has rooms for only 190

There has been practically no sickness during the year, not a case lasting a week. The discipline and morality of the College have been admirable in all respects.

Notice.

We are now sending out accounts to those who are over a year behind on their paper. We had hoped these brethren would send us what is due, and save the trouble and expense of sending bills through the mail.

If you receive one examine it, and if correct, forward to the office the amount due before January the first. If the account is not correct please inform us and remit what is due according to your understanding.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

EDITORIAL NOTES.

The postoffice address of Rev. R. M. Hoyle is Fallston, N. C.

The District Stewards of the Morganton District will please meet in Marion, N. C., on Wednesday, January 9th, 1901.

C. G. LITTLE.

It will be worth more than a postage stamp to any person interested in education to write at once to Littleton Female College for information.

The North Carolina Association of Academies, as previously announced in this paper, will hold its next session in the Senate Chamber of the Capitol at Raleigh, Dec. 27th and 28th, 1900.

Rev J. T. Bagwell, D. D., who took a superannuated relation at the recent N. C. Conference, was in Greensboro this week looking around for a house. We were glad to see him and hope he will decide to move to this city.

Rev. J. C. Rowe, D. D., Presiding Elder of the Charlotte District, is residing in Monroe. We learn that he was most cordially welcomed by the people there and was abundantly pounded on last Friday night. He is worthy of such kindness and merits it.

Rev. S. B. Turrentine and his family reached Greensboro last week and Rev. H. K. Boyer and family the week before. These brethren were cordially received by the respective congregations of West Market Street and Centenary churches. Both had full congregations last Sunday and preached fine sermons. The people are pleased with their pastors and we predict for them a fine year's work.

From Iredell Circuit.

Having been returned to the Iredell circuit, with a degree of hope we have begun the work of another year. This charge was put down in the minutes last year as Pisgah and Snow Creek, but the name has been changed to the original "Iredell circuit."

The news of our parsonage being burned reached me while at Conference, and for the sympathy and substantial help which the brethren and friends gave, we are profoundly thankful. I reached Olin the day after our Conference adjourned and found our home in ashes and nearly everything we had swept away. But praise the Lord, my wife and children were all saved, and among friends, who are friends in time of need. There are some of the Lord's chosen on the Iredell circuit who are always willing to stand by their preacher. We have called a meeting of the official members and they have decided to rebuild the parsonage on the old lot. We intend to build a nice comfortable house. But brethren, we need and must have some help. Most of the people on this circuit are poor and they deserve help Will you not please present this matter to your good people and get a contribution and send to us? However small, it will help And is not Methodism a great connectional Church? Shall we not, therefore, obey the scriptural injunction, "Bear ye one anothers burdens, and so fulfill the law of Christ?"

Now, brethren, please pray for us and help us, and may heaven's richest blessings rest upon you Any one seeing this and feeling moved to help us rebuild our parsonage will send your contribution to me at Olin, Iredell county, N. C., and it will be duly acknowledged, and we will have the amounts and the names published, unless the donor should wish the name withheld; and for whatever you may give we shall be sincerely thankful.

Yours fraternally,

P. L. TERRELL

Olin, N. C., Dec. 12th, 1900.

Letter From Bro. R. B. Shelton.

DR. CRAWFORD:—Wife, children and I bade quite a number of kind friends good bye at Fairview, our former home, and on Thursday morning, December 6th, we started a ten miles drive to Biltmore, where we were to board the train for Statesville, N C. It was a delightful trip crossing the Blue Ridge, especially to wife and children, as they had never crossed before.

This is a wonderful piece of engineering, and the scenery is almost indescribable. Dangerous as it sometimes seemed, the good providence of God, and the faithful engineer with his hand upon the throttle, brought us safely over just as the golden sunlight began to sink behind the hoary peaks.

We reached Statesville at 7 p. m. Here we were met by our very kind Presiding Elder, Bro J. Ed. Thompson, and Bros. J. B. Connelly and D. L. Webb, with vehicles to convey us to the parsonage, our new home. Here we had a very kind reception and an excellent supper prepared by some very kind friends awaiting our arrival, and it was certainly relishing to a tired preacher and his family. We had the pleasure of having Bro J. C. Postell, who arrived on the same train, take supper with us. Revs. Smith and Douglass called in to see us that night.

The people of my work and of Statesville have been very kind to us, and also Bro. Willson, editor of the Christian Herald, gave us a pleasant call and made us feel at home. We filled our first appointments on last Sunday, had a good day and met quite a number of our people. I am planning and praying for a successful year. Fraternally,

R. B. SHELTON.

December 14th, 1900.

Medical Missions.

Medical Missions are the pioneers of evangelism. They can be planted where no other branch of evangelical work is possible. They are founded on a need which is universal. The doctor, therefore, has welcome access to vast numbers who neither wish nor will have any intercourse with other missionaries. Some savages can not be persuaded by a lifetime of effort to be decently clothed. Many can never be induced to sit on a stool. The desire for education, especially of girls, is often a very slow growth. After all, a yearning for the higher spiritual life usually comes after long and patient training, and then only to a comparatively small number of those who hear the saving message of the Gospel But from the moment the doctor pitches his tent in an Arab encampmrnt, or by an African kraal, or opens a dispensary in a Hindu village, or itinerates among the teeming multitudes in China, or opens a hospital in any of the cities of heathendom or Islam, he is besieged by applicants for his healing skill. Often those who have for their lifetime scoffed at Christ and spit upon his followers, will beg in the name, and for the sake of Jesus, that the doctor will take pity on them, or their father or brother or child. A doctor may live in security among robbers and thugs. He can visit districts closed to all else.—Selected.

The Teaching Function of the Sunday-school Missionary Society.

While the opportunity of collecting a magnificent sum of money is given in the Sunday-school, the value of the financial feature is insignificant when compared with the value of the Sunday-school as a means of disseminating information on the subject of missions.

In the first place, a million children are gathered each month in the missionary society. They have been studying the Bible from Sunday to Sunday, and have at least the rudiments of a missionary conviction. The facts of modern missions, "the full for missionary fires," is all that is needed to kindle a conflagration that will sweep around the world.

In every Sunday-school a programme from ten to thirty minutes long, to include the preliminary or closing exercises, but not to interfere with the regular study of the lesson, should be carried out on Missionary Day. There are a number of songs both in the Hymnal and the Young People's Hymnal, and it is only necessary to look at the subject index to find them grouped under the head of missions.

The following list of subjects has been agreed upon by the Sunday-school and Missionary Secretaries for the half year beginning with January, 1901:

TOPICS FOR MISSIONARY DAY.

January—The Land of the Rising Sun. Map Talk. See map of Japan, in "Japan and Its Regeneration," by Carey.

References, "Japan: The Country, Court, and People" (Newton), pp. 1-17.

"Japan and Its Regeneration" (Carey) pp. 1-18.

"The Gist of Japan" (Peery), pp. 1-19.

"Japan in History" (Griffis), Chapters I., II.

February—The Locking and Unlocking of Japan.

References—"Japan and Its Regeneration" (Carey), Chapter VI.

"Japan: The Country, Court and People" (Newton), pp. 281-304.

"Japan" (Murray), Chapter XIII.

March—New Japan.

References—"Japan and Its Regeneration" (Carey), Chapter VIII.

"Japan: The Country, Court and People" (Newton), pp. 333-356.

"Japan" (Muray), chapter XN.

"Japan in History" (Griffis), chapter XXVI.

April—Modern Missions in Japan.

References—"Japan and Its Regeneration" (Carey), pp. 83 98; 130, 131.

"Gist of Japan" (Peery), pp. 160 190.

"An American Missionary in Japan" (Gordon), chapter XX.

"A History of Protestant Missions in Japan" (Ritter), pp. 343-358.

May—The Methodist Episcopal Church, South, in Japan.

References—"Japan and Its Regeneration" (Carey), Sec. on map of Japan stations of M. E. Church, South, in the Index to Protestant Societies and Stations

Report of Board of Missions for 1900, pp. 45 49.

Review of Missions, February, 1900.

June—America's Responsibility for the Evangelization of Japan.

References — "Japan: The Country, Court, and People," (Newton), pp. 402 420.

"Japan and Its Regeneration" (Carey), p. 122

Those desiring to make this study of Japan would do well to cut out the above topics and keep them for ready reference. The books given as references can be obtained from Barbee & Smith, Nashville, Tenn.

"Japan and Its Regeneration" is the book on missions in the Epworth League Reading Course.—Children's Visitor

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON

Lesson for December 23, 1900.

CHRISTMAS LESSON.
Matt. 2: 1-11.

Introduction.

This lesson has been substituted for the lesson on the parable of the pounds by the Lesson Committee, in order to present a lesson especially appropriate for the Christmas season. It would be difficult to hold the attention of the children in the Sunday-school to any lesson except this concerning the Christ who was a child in the manger at Bethlehem. In commenting upon this portion of scripture the New Century Teachers' Monthly says, appropriately:

"We should expect that it would be Luke, the Gentile historian; who delights to tell all that proclaims Jesus as the Saviour of mankind, who would record this, his early manifestation to the Gentiles, and his subsequent flight from Judea into Egypt. But no, it is Matthew the Jew, whom the Holy Spirit has guided to record the story how, when 'he came unto his own and his own received him not,' Gentiles hastened from afar to welcome him, and Egypt hid him from Herod's hatred."

"There is considerable doubt about the exact date of the visit of the wise men to the infant Jesus. Tradition fixes the time at the feast of the Epiphany, thirteen days after Christmas, but this is unreliable. Some maintain that the visit of the wise men did not occur until Jesus was as much as a year old. The majority, however, place it in February, B. C. 4, shortly after the presentation in the temple, which would take place when the child was forty days old."

Seeking the Child King.

Verses 1 6 The advent of Jesus in the world was an event of worldwide significance. The Babe of Bethlehem was the King of all nations. His rule and relation could not be confined to the Jews, but was to extend to all peoples of the earth. This being true, God intended to disclose this truth to all men. One way of making this fact known was by the coming of the wise men to Jerusalem, inquiring, "Where is he that is born King of the Jews?" and their recognition of his kingship after they found him in the manger-cradle.

It was almost a reflection upon the Jews in Jerusalem not to know, through the light of prophecy, as much as those Oriental heathen astrologers knew thro' the dim light of a natural phenomenon called "the star in the east." They said, "We have seen his star in the east and are come to worship him."

This inquiry of the wise men stirred apprehensions in the mind of Herod the king; and all the people in Jerusalem were greatly excited. Herod, who was not "born" king of the Jews, feared that the advent of this new king would endanger his dynasty and finally destroy his official power and prestige. The king then called together the Sanhedrin, composed of seventy-two members, principally chief priests and scribes, learned men who transcribed and taught the Scriptures. Herod was anxious for them to ascertain what the Old Testament prophecies foretold concerning the birthplace of the Messiah. They informed the king that, according to the prophet Micah, who had lived 750 years before this time, Christ would be born in Bethlehem. Thus that little town of Judea was made famous by being the birthplace of this illustrious child. Says Dr. Pentecost: "The worth, dignity, and greatness of a place do not depend on the greatness of its population or the vastness or size of its buildings. The small town of Stratford on Avon is more famous as being the birthplace of Shakespeare than Manchester is for being the greatest manufacturing city in the world. Bethany, the home of Mary, Martha, and Lazarus, is better known than many an ancient city in which kings have lived and had their places. True greatness does not depend on worldly importance."

Finding the King.

Verses 7 10 Evidently the information given to Herod by the doctors of the law was more than he wanted. Besides the time and place of Christ's birth, those learned men doubtless gave that part of the Messianic prophecies which described the character and destined supremacy of the babe whose life he planned to destroy. Herod then directed the Magi to go to the place where the young child is born. "For once it best suited Herod's purpose to tell the truth and direct men aright; but he concluded with a deception quite in accord with his character, giving the foreigners to understand that he also wished to go and worship the new born King. This profession on his part was like the kiss of Judas." The reappearance of the star which the wise men saw in the east guided them to the exact spot where the distinguished babe lay. "When they saw the star, they rejoiced with exceeding joy." "So little had any one in Jerusalem known about the new born King whom they were seeking, and so perturbed were the inhabitants of that city about their question, that the wise men were justified in doubting whether the information finally given them was correct. It is evident that they were greatly relieved when they beheld the star. Then they had no doubt, for God himself was leading them to the right place. No one can seek the Christ without being divinely led to the conclusion of his quest. Men whom one may ask may be uncertain, but he shall not want guidance from above. Those who are willing to do God's will shall know of the doctrine (John 7: 17) A light like a star shines from the Word which will lead one until it stands over him who was manifest in the manger and on the cross."

The Child King Worshiped

As soon as the wise men found the young child, they bowed down and worshiped him. They had come a long journey, not only to find this new born king, but to recognize his royalty; hence they brought with them appropriate gifts, gold, frankincense, and myrrh, to bestow upon the royal child. All this was providential; for those gifts served to defray the expenses of Joseph and Mary and their young babe on their journey to Egypt. Herod thought he was sending the wise men as spies to find the babe and then bring him to Jerusalem to destroy him. But God had directed them to take those rich gifts in order to provide for the necessities of the babe who was to have universal rule in the earth. Applying this event and its lessons to this season, the Pilgrim Teacher says:

"This Christmas Day we again take our way to the place where the young child is. We look into the manger and enter the house with the wise men where is the babe with his mother. Now should we enter a place so sacred without that spirit of worship which the Magi manifested? Can we look upon the child

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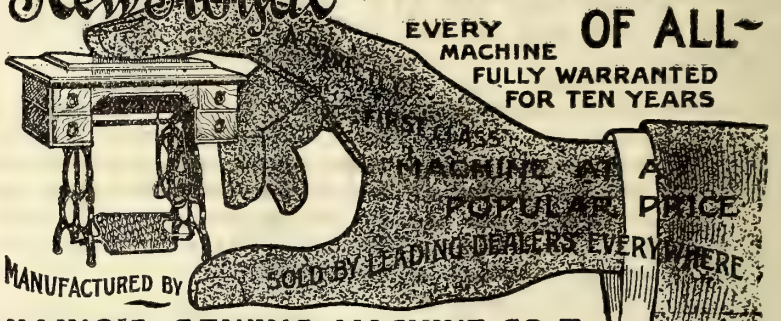
It gives me great pleasure to say that Dr R. L. Moore is a gentleman of high standing and worthy of public confidence. His work done for me four years ago was, and is altogether satisfactory.

J. C ROWE, D. D., Pastor West Market M. E. Church.

You will be gladly received at their office whether you need glasses or not.

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In addition to our large and varied stock of Men's Clothing, we have gone to considerable expense in preparing to supply the wants of ministers, delegates and others who may attend the conference in Greensboro. We are in a position to furnish you with the best of anything in the clothing line at special conference prices. Remember to come and see us, whether you wish to purchase anything or not.

We will have a big line of clergymen's suits and Prince Alberts in stock for this special occasion.

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whose coming means so much to us without falling at his feet in adoration? Are we so little moved by this proof of God's love that we glance at the babe with indifference? The wise men worshiped him as the future King of kings and Lord of lords. They did this because of their faith in what was to come to pass. What they accepted on faith has since then been made manifest. They saw but the beginning, but in time came the consummation. The child became the man, without blemish and without spot, crowned with thorns by his enemies, but the thorne crown has been transmuted into a crown of glory. Jesus has been exalted that every knee might bow before him. At this blessed Christmas time, we should all be among the worshipers. Lay before him royal gifts. First of all, and best of all, give to him yourself, without any reservation. Then you will find that he has given Himself to you, and the whole year will have the blessedness of the Christmas Day."—The Religious Telescope.

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for December 23, 1900.

THE GLORY OF CHRIST.
John 1: 1–14.

(Christmas Meeting.)

1 ITS MANIFESTATION.—John's gospel, according to the thirty-first verse of the twentieth chapter, was written to set forth the divine character of Jesus Christ. "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." The glory of Christ was manifested in a human personality. The Son of God became flesh, and dwelt among us. Our Christian faith rests upon the solid basis of a real human life. This truth is lifted up before the world by every Christmas celebration. We may walk with confidence where facts are so well established. But this life was so unlike others that we must set it apart by itself. We see the man in Christ Jesus, but a glory is revealed in Him which is more than human.

2 ITS SOURCE.—Some explanation must be given for that in Jesus Christ which human nature and endowments cannot explain. John gives such an explanation, and it has satisfied the mind and heart of the Church in all ages. This glory is the glory of the only begotten of the Father. This is the supreme thought of Christmas time, the incarnation of God in human flesh. The divine has stooped from heaven and linked itself with the human. A new interest and dignity is thrown about our humanity. The house which has been the home of a great man is visited by hundreds, who only care for it because of its associations with him. Since the Son of God tabernacled in human flesh a new dignity and attractiveness has been given to humanity.

3 ITS END.—Let us bear in mind for what purpose this glory was displayed. That purpose was the salvation of men. "The life was the light of men." The incarnate Son is able to bring us revelations of truth that none other could bring—revelations of God's nature, of His love and of His will. That life was truly a light, before which ignorance and fear fled away, and men began to dwell in the gladness of faith and love.—Sel

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Make a Present to Yourself.

Give your wife a handsome dress,
Give Irene a doll,
Give your boy a sled and skates,
They deserve them all;
Pile your gifts on every shelf,
Fill up every tray,
But—
Make a present to yourself
Now on Christmas Day:
Man of great or little pelf,
Make a present to yourself.

Give yourself a better heart
On an ampler plan,
Full of blessedness and hope,
Full of love to man.
Give to Bob and Sue their part,
Give to Dick and May,
But—

Give yourself a better heart
Now on Christmas Day:
Man of great or little pelf,
Make this present to yourself.

Give yourself a better soul,
Turned to higher strains
Than the discords of the mart
And inglorious gains.
Give to each a generous dole,
Bess and Tom and Ray,
But—

Give yourself a better soul,
Now on Christmas Day:
Man of great or little pelf,
Make this present to yourself.

Give yourself a better life,
Fed from deeper springs,
Fed from the eternal Fount,
Soul and source of things.
Give to friend and child and wife
All the gifts you may,
But—

Give yourself a better life,
Now on Christmas Day:
Man of great or little pelf,
Make this present to yourself.
—Sam Walker Foss, in Christian Endeavor World.

A Lesson in a Rich Man's Life.

A millionaire in New York told the writer that, when he was a boy, he let himself out by verbal contract for five years, at seven dollars and fifty cents a week, in a large dry goods store in New York. At the end of three years, this young man had developed such skill in judging goods that another concern offered him three thousand dollars a year to go abroad as its buyer. He said that he did not mention this offer to his employers, nor even suggest the breaking of his agreement to work for seven and a half dollars a week, although verbal, until his time was up. Many people would say he was very foolish not to accept the offer mentioned, but the fact was that his firm, in which he ultimately became a partner, paid him ten thousand dollars a year at the expiration of his seven and a half-dollar contract. They saw that he was giving them many times the amount of his salary, and in the end he was the gainer. Suppose he had said to himself, "They give me only seven and a half dollars a week; I am not going to earn fifty dollars a week when I am getting only seven and a half! This is what many boys would have said, and then they would have wondered why they were not advanced.—November "Success."



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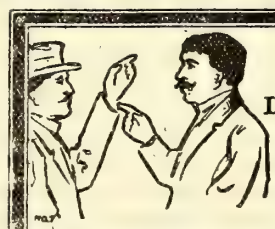
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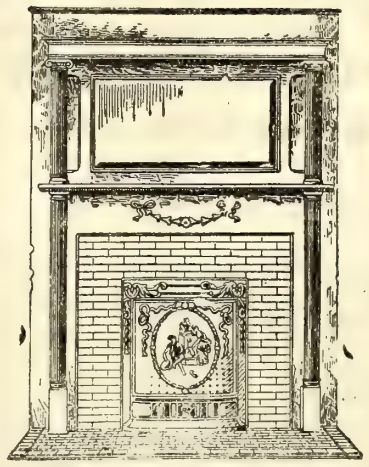
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—CURES—
...RHEUMATISM...
TO STAY CURED.
All Druggists. Price $1.



TALKED INTO IT.
Don't allow yourself to be talked into buying a shoddy job to save a dollar or so when the best is on sale in every town in the South. Did you ever think how easy it is for some people to be talked into a thing?
SEE OUR AGENT OR WRITE DIRECT. ROCK HILL BUGGY CO. ROCK HILL, S. C.



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Is no side issue with us, but gets our exclusive time and thought. Selling you we sell your friends. This accounts for the extraordinary price that we can afford to give. Give us a trial.——If you are interested send for Catalogue No. 11.

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In writing mention North Carolina Christian Advocate.

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NEW PLATES THROUGHOUT
Now Added 25,000 NEW WORDS, Phrases, Etc.
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G. & C. MERRIAM CO., Publishers, Springfield, Mass., U.S.A.

FOR THE CHILDREN.

The Children's Christmas Dreams.

ADA MELVILLE SHAW.

'Twas Christmas Eve—upon the walls
The Christmas greens were hung;
The children's evening prayers were said,
Their evening hymn was sung.
But still they clustered round my chair,
Reluctant to depart:
The mystic spell of Christmas-tide
Lay on each little heart.

"Mother!" said one—my eldest lad,
With wistful, dreaming eyes—
"Does Jesus keep his birthday feast
With angels in the skies?
Do they sing Christmas carols there?
Do they have Christmas gifts?"
To mine, with earnest questioning,
Each eager face uplifts.

Spoke then my blue-eyed daughter dear:
"I know what angels do,
When Jesus has a birthday time
Up there in heaven blue!
They stand around his great, white throne
They cast their crowns low at his feet,
And kneel before their King!"

"And what think you, my little maid?"
I asked the one who lay,
With golden head, upon my breast,
Wond'ring, I heard her say:
"I think that Jesus keeps a book—
A big book, all of gold—
And it is filled with children's names,
As full as it can hold!

Whenever Christmas times come round,
I think the angels go
And read a name out of the book—
(They love the children so!)
And each one hurries to the earth,
To homes where children live;
And for His sake, to every child
A precious thing they give."

"Who told you this, my little maid?"—
I smiled at her conceit;
The while the tears stole to my eyes,
Her story was so sweet.
She gravely shook her golden head,
Her face was fair to see:
"I know because, last Christmas night,
They brought a gift to me."

"What are these gifts?" I gently asked,
'Twas easy to believe
My darling's heart was pure enough
God's angels to receive.
"In every home where children are,
The bells of heaven ring,
And in their sleep the children hear
The Christmas angels sing!

On Christmas night, the world around,
The poorest child that sleeps
Dreams that he hears the angels sing,
And Jesus' birthday keeps!"

Who but a child such thoughts could weave?
Who but a child have care
That all the little ones of earth
The angels' joy should share?
May it not be that truth is hid
Within the fancy bright,
And children dream of heavenly things
On holy Christmas-night?

A Christmas Legend.

It was Christmas eve. The night was very dark and the snow falling fast as Hermann, the charcoal-burner, drew his cloak tighter around him, and the wind whistled fiercely through the trees of the Black Forest. He had been to carry a load to the castle near, and was now hastening home to his little hut. Although he worked very hard, he was poor, gaining barely enough for the wants of his wife and four little children. He was thinking of them, when he heard a faint wailing. Guided by the sound, he groped about and found a little child, scantily clothed, shivering and sobbing by itself in the snow.

"Why, little one, have they left thee here all alone to face this cruel storm?"

The child answered nothing, but looked piteously up into the charcoal-burner's face.

"Well, I cannot leave thee here. Thou wouldst be dead before the morning."

So saying, Hermann raised it in his arms, wrapping it in his cloak and warming its little cold hands in his bosom. When he arrived at his hut he put down the child and tapped at the door, which was immediately thrown open and the children rushed to meet him

"Here, wife, is a guest to our Christmas eve supper," said he, leading in the little one, who held timidly to his finger with his tiny hand.

"And welcome he is," said the wife. "Now let him come and warm himself by the fire."

The children all pressed around to welcome and gaze at the little newcomer. They showed him their pretty fir tree, decorated with bright colored lamps in honor of Christmas eve, which the good mother had endeavored to make a fete for the children.

Then they sat down to supper, each child contributing of his portion for the guest, looking with admiration at his clear blue eye and at his golden hair, which shone so as to shed a brighter light in the little room, and as they gazed it grew into a sort of halo round his head and his eyes beamed with a heavenly luster. Soon two white wings appeared at his shoulders and he seemed to grow larger and larger, and then the beautiful vision vanished, spreading out his hands as a benediction over them.

Hermann and his wife fell on their knees, exclaiming in awestricken voices: "The holy Christ child!" and then embraced their wondering children in joy and thankfulness that they had entertained the heavenly guest.

The next morning, as Hermann passed by the place where he had found the fair child, he saw a cluster of lovely white flowers with dark green leaves, looking as though the snow itself had blossomed. Hermann plucked some and carried them reverently home to his wife and children, who treasured the fair blossoms and tended them carefully in remembrance of that wonderful Christmas eve, calling them chrysanthemums; and every year, as the time came round, they put aside a portion of the feast and gave it to some little child, according to the words of the Christ: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—Florence Scannell, in St. Nicholas.

QUARTERLY MEETINGS.

GREENSBORO DISTRICT---1st Round.

J. R. Scroggs, P. E., Greensboro, N. C.

High Point station	Dec.	2
West Market Street	"	9
Centenary (at night)	"	9
St. Paul	"	16
Naomi (night)	"	16
Proximity (night)	"	19
Wentworth, Wentworth	" 22	23
Reidsville station	"	23
Ware's Chapel (night)	"	23
Greensboro circuit, Holt's Chapel	" 29	30
Asheboro station	Jan.	5 6
Uwharrie circuit, Salem	"	8
Jackson Hill circuit	"	9
Randolph circuit	"	11
West Randolph ct	"	12
Spring Garden Street	"	13
Ramseur, Ramseur	" 19	20
Liberty circuit, Bethany	"	25
Pleasant Garden ct	" 26	27
Ruffin circuit, Ruffin	Feb.	2 3
Asheboro circuit, West's Chapel	"	9 10

ASHEVILLE DISTRICT---1st Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Dec.	8 9
Bethel	"	8 9
Hot Springs ct. Hot Springs	"	15 16
Marshall ct Walnut Creek	"	22 23
Ivy ct. Democrat	"	29 30
Bald Creek ct., Boring's Chapel	Jan.	5 6
Burnsville ct., Burnsville	"	12 13
Swannanoa ct Bethesda	"	19 20
Saluda ct Hilgirt	"	26 27
Hendersonville	Feb.	2 3
Cane Creek ct.	"	9 10
Old Fort ct, Ebenezer	"	16 17
Weaverville ct, Salem	"	23 24
Central Church	Mar.	2 3
Haywood Street	"	2 3

MOUNT AIRY DISTRICT--1st Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Jefferson circuit at Jefferson	Dec.	8 9
Boone circuit at Hopewell	"	1
Watauga circuit at Smith's Chapel	"	1
Creston circuit at Mill Creek	" 15	16
Healing Springs ct. at Helton	"	1
Laurel Springs circuit at Mt. Zion	"	2
Sparta circuit at Sparta	" 22	23
Mount Airy Station	" 30	31

Southern Stock-Mutual Ins. Co.

AND

Underwriters of Greensboro . . .

OFFICE IN SOUTHERN LOAN & TRUST COMPANY BUILDING,

GREENSBORO, N C.

Combined Assets. : : : $254,818 87
Dividends to Policy-holders since organization, : : : : 29,782 06
No Liability to Assessment.

A Thousand Testimonials like the following can be furnished:

WINSTON, N. C., January 13, 1900.

During the last four years certain properties of mine have been insured in the Southern Stock-Mutual and Underwriters Insurance Companies, of Greensboro, N. C., and I have received from them dividends amounting to $97 83, which represents the amount of money saved by insuring with these Companies. I consider their Policies as perfect protection as is offered by any company.

R J. REYNOLDS.

GREENSBORO, N. C , January 23, 1900.

We are carrying insurance in both the Southern Stock Mutual and the Underwriters of Greensboro and are receiving dividends annually from each Company. We patronize these Companies because we believe them to be safe and because they save us money.

ODELL HARDWARE COMPANY,
By J. A. Odell, President.

11-7-tf [Signed]

WAYNESVILLE DIST.-- 1st Round.

F. L. TOWNSEND, P. E., Canton, N. C

French Broad circuit, River View	Dec	8 9
Clyde circuit, Clyde	"	15 16
West Haywood circuit, Shady Grove	"	22 23
Mills River circuit, Mills River	"	29 30
Leicester circuit, Western Chapel	Jan	5 6
Spring Creek circuit, Balm Grove	"	12 13
Transylvania ct Greenwood	"	19 20
Brevard station, Brevard	"	19 20
Haywood circuit, Crabtree	"	26 27
Sulphur Springs ct Pleasant Hill	Feb.	2 3
Canton circuit Bethel	"	9 10
Waynesville station	"	16 17

MORGANTON DISTRICT, 1st Round

C. G. LITTLE, P. E., Marion, N. C.

Estatoe circuit, Centenary	Dec.	8 9
Bakersville circuit Bakersville	"	9 10
Elk Park circuit, Elk Park	"	14
McDowell circuit, Nebo	"	15 16
Marion station, Marion	"	16 17
Table Rock circuit, Oak Hill	"	22 23
East Rutherford circuit, Oak Grove	"	29 30
Henrietta & Caroleen station, Caroleen	"	30 31
Forest City & Thermal City station, Forest City	Jan	5 6
Broad River circuit, Union	"	12 13
Rutherfordton circuit, Rutherfordton	"	13 14
Morganton circuit, Bethel	"	19 20
Morganton station	"	20 21
Silver Creek circuit, Salem	"	26 27
Connelly Springs circuit, C Springs	"	27 28
Green River circuit Bethlehem	Feb.	2 3

STATESVILLE DIST.—1st Round.

J. E THOMPSON, P. E., Statesville, N. C.

Lenoir station	Dec.	2 3
Hickory station	"	8 9
Woodlief cir, South River	"	15 16
Statesville station	"	22 23
West End	"	23 24
Troutman circuit, Troutman	"	29 30
Newton circuit Newton	Jan	5 6
Maiden circuit, Maiden	"	6 7
Iredell circuit Olive	"	12 13
Mooresville circuit, Fairview	"	19 20
Mooresville station	"	20 21
Catawba circuit, Catawba	"	26 27
Caldwell circuit, Hudson	Feb	2 3
Granite Fall station	"	3 4
Stony Point circuit, Liberty	"	9 10
Alexander circuit, Taylorsville	"	10 11
Statesville circuit Salem	"	16 17
Turnersburg circuit, Clarksburg	"	23 24
Lenoir circuit, Harpers	Mar.	2 3
Mt Zion station	"	10 11

WINSTON DISTRICT. 1st Round.

D. ATKINS, P. E., Winston, N. C.

Thomasville station,	Dec.	8 9
Mocksville circuit, Center	"	15 16
Mocksville station	"	16 17
Winston circuit, Marvin	"	22 23
Winston, Burkhead	"	23 24
Madison circuit Madison	"	29 30
Kernersville circuit, Mt. Vernon	Jan.	5 6
Forsythe circuit, Concord	"	12 13
Farmington circuit, Smith Grove	"	19 20
Walkertown station	"	26 27
Winston, Centenary	Feb.	2 3
Winston, Grace Church,	"	2 3
Davidson circuit, Centenary	"	9 10
Danbury circuit, Danbury	"	16 17
Summerfield circuit Summerfield	"	23 24
Jamestown circuit, Friendship	"	27 28

The District Stewards will meet at Centenary Church, Winston, Dec. 28, at 10 a m.

FRANKLIN DISTRICT—1st Round.

J A. COOK, P. E., Franklin, N. C

Macon circuit, Patton Chapel	Dec	8 9
Franklin station night	"	15 16
Franklin circuit, Watauga	"	22 23
Webster circuit Speedwell	"	29 30
Bryson City and Dillsboro sta., Sylva	Jan.	5 6
Whittier circuit & Cherokee Mission, Shoal Creek	"	12 13
Bushnell mission, Maple Springs	"	19 20
Robbinsville mission, Robbinsville	"	26 27
Andrews circuit, Andrews	Feb.	2 3
Boone mission Baldwin School House	"	9 10
Caneyville circuit, Oak Forest	"	16 17
Hiwassee circuit, Grape Creek	"	23 24
Murphy station, night	"	24 25
Glenville circuit, Double Springs	Mar.	2 3

Let us have a full attendance of all the official members at the quarterly conference.

CHARLOTTE DIST. 1st Round

J. C. Rowe, P. E, Monroe, N C

Monroe station	Dec.	9
Waxhaw circuit, Waxhaw	"	15 16
Pineville, Pineville	"	22 23
Clear Creek circuit, Little Bethel	"	29 30
Matthews	"	30 31
Morven, Morven	Jan	5 6
Monroe circuit, Carmel	"	9
Derita circuit, Derita	"	12 13
Calvary	"	13 14
Hoskin's	"	14
Epworth—Seversville, Seversville	"	15
Lilesville, Lilesville	"	19 20
Wadesboro station	"	20 21
Weddington circuit, Sandy Ridge	"	23 24
Charlotte, Trinity	"	26 27
Charlotte, Tryon street	"	27 28
Charlotte, Dilworth	"	29
Charlotte, Brevard Street	"	30
Ansonville circuit, Salem	Feb.	2 3
Polkton, Gilboa	"	9 10

District Stewards will please meet in the Methodist church in Monroe Jan. 10, 1901, at 11 a m

SHELBY DISTRICT—1st Round

W. R. Ware, P E., Shelby, N. C.

Shelby station	Dec.	2 3
Belwood circuit, Bethlehem,	"	8 9
Cherryville circuit, Cherryville	"	9 10
Bessemer City, Bessemer	"	15
McAdensville station, night	"	15
Gastonia, Main st	"	16 17
Ebenezer circuit El Bethel	"	23 24
King's Mountain station, night	"	24
Shelby circuit, Double Shoals	"	29 30
Polkville circuit, Lawndale	"	30 31
New Cleveland circuit, Lee's Chapel	Jan	1
Lincolnton circuit, Lincolnton	"	5 6
Stanly Creek circuit, Stanley	"	6 7
Rock Springs circuit Marion	"	11 12
Lowesville circuit, New Hope	"	12 13
Mountain Island	"	13 14
Lowell circuit, Ebenezar	"	19 20
Gastonia, West End and Ozark	"	20 21
South Fork circuit, Wesley's Chapel	"	26 27

The District stewards will please meet in Shelby at the district parsonage, Wednesday, Dec. 12th, at 10 o'clock.

SALISBURY DISTRICT, 1st Round —IN PART —

W. W. Bays, P. E., Salisbury, N. C.

Concord ct, Center	Dec	15 16
Concord Epworth	"	16 17
Concord, Central	"	22 23
Concord Forest Hill	"	23 23
Sausbury ct, Shiloh	"	29 30
Salisbury, Main St	"	30
China Grove ct., China Grove	Jan	6 7
Gold Hill circuit, Gold Hill	"	13 14

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen Man.
E. F. REID, Auditor Chester, S. C.

In anawering advertisements please mention N. C. CHRISTIAN ADVOCATE.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Love's Constraining Power.

I had an albaster box
Of ointment rare and sweet,
Which love oft pleaded I should pour
Upon my Saviour's feet.
A poor inadequate return
For grace so full and free—
How could I "give Him less than all,"
Who gave Himself for me?

But self still clamored in my heart,
And murmured at the cost—
"Give all things else, and only keep
That which you value most."
And so I dallied and delayed,
And held my treasure still,
While the dear Master's cause had need
I might have helped to fill.

But love which languished now revived,
And conscience smote me sore;
I could resist the pleading voice,
The sweet constraint no more.
Weeping and penitent I flew
And poured my ointment o'er
My dear Lord's sacred feet and cried,
"Oh, would that it were more."

—E. M. B., in "The Missionary."

The Prayer Calendar.

The Prayer Calendar for which we have all waited so eagerly, is now ready and on sale. We received a copy this week and find it eminently satisfactory. It is arranged to be hung up, the leaves can readily be turned completely over, and the specific object for which we are to pray daily is clearly stated. The pictures of many of our best known missionaries, especially that of Miss Haygood, add to its interest and value. Of course every member of our society will want one at once, that through the whole new year she may be one of the great band of intercessors who shall petition Heaven daily, definitely and unitedly for our work and our beloved workers We know nothing that will tend more to deepen and broaden interest in missions than the faithful use of this calendar as it is designed to be used. Dear sisters, let me insist that you each have one. And let me beg that while you are praying for some particular missionary or her special field, remember daily, also, our own home work in the Western North Carolina Conference. But one quarter remains, and we are yet very far from the accomplishment of our plans. Surely every one who joins this circle of prayer will add to its strength and power, and will bring a blessing on her own soul. What shall we say of those who do not?

Send 25 cents to Mrs. S. C. Trueheart, Box 405, Nashville, Tenn., and the Calendar will be sent postpaid.

The Laura Haygood Home and School.

In regard to this great enterprise now before us Mrs. Trueheart, in the Nashville Christian Advocate,says:

To date one hundred and sixty shares only have been sent in for certificates of stock in the Laura Haygood Home and School for Soochow, China. Does this mean that not seventeen hundered dollars has been given toward the erection of a suitable monument to the memory of one who gave her life for China—one we all love so well, and would honor? I trust not True, only so many shares have been ealled for: forty from the Baltimore Conference, twenty-eight from the Memphis, and thirteen each from the South Carolina and North Alabama Conferences, and a few from some others. This fund is a part of our Twentieth Century Thank Offering, too. We all love Miss Haygood, and the home and school in her name is much needed, and as an organization we have cause for thankfulness for the gift of a missionary like Miss Haygood, who for many years represented us in China, whose wise administration gave the Woman's Board McTyeire Home and School in Shanghai, whose heart went out for a like institution in Soochow, and whose latest letters urged the Board to give Soochow the same facilities of Christian education for the higher classes that Shanghai has. The Eliza Bowman Home and School in Havana gives much promise of success. One in a recent letter writes: "We are more and more encouraged in our work, as we hear of other new pupils who will soon enter."

Why I Went.

I was tempted to stay away from the missionary meeting. Two thirds of the members stayed away regularly, and why should not I occasionally. I had been house-cleaning all the morning and was tired. There was a dress for a school girl partly finished, and I should like to work on that. The meetings is on the other side, of town and I should have to walk quite a distance at each end of my car ride. I am getting too old to be expected to attend all the meeting, and besides it looks like rain, and already sprinkles a little. Yes, I will stay at home

The monitor within said, "What, stay away from the missionary meeting? Do what you have blamed others for doing, when perhaps they had more and better excuses than you have? If you were President would it not be discouraging if those who had been constant in attendance should fall off? If a few others should do so what would become of the meeting, it is small enough already. If you belong to a society, your place is there at all the regular meetings, unless you send an excuse, and it is too late to do that. The distance is no excuse, but rather a reason why you should go, as an example to others, for does not the Bible say: "Let your light shine before men." What if it does rain little or much. Scores of women in Asheville go to their work every day rain or shine. Is earning a dollar or two more important than doing what you are sure will be pleasing to your Lord?

"You profess to desire to obey as far as possible His last command. Will it look like doing your part if you stay away from the meetings of a society organized for the express purpose of seeing that command obeyed? Would you be willing to present any of these excuses to your Savior when you are to be judged according to the deeds done in the body?"

It was enough. I put on my bonnet, took my umbrella and hastened to the place of meeting. The usual dozen were there out of a membership of five times that number. How glad I was that I was there, and not reckoned among the absentees.

The meeting was in a private parlor in the outskirts of the town, in hope that those in the immediate neighborhood, who were non attendants, might be drawn in, but they were not there. Perhaps they had better excuses than mine would have been. But can there always be obstacles? Might they not sometimes gladden with their presence the hearts of those who have been long engaged in this delightful work, and are wondering who will fill the places of the gray haired ssiters who will soon pass away?

It is spiritually exhilerating to hear of the triumphs of the gospel in heathen lands, of the recent converts ready to lay down their lives in honor of their new found Savior, of the heroes and martyrs of the last few months, whose records constitute one of the grandest pages of human history.

To read, and hear, and talk, and pray and give, that we may have some part in the glorious movement for the redemption of the world from the power of sin and satan, who would not for an hour or two each month plan or lay aside her usual occupations, and show her sympathy in the work which brought the Well Beloved Son of God from Heaven to die on the cross, for its accomplishment.—F. H. C. in Epworth News.

RHEUMATISM----CATARRH, ARE BLOOD DISEASES.

At Least a Positive Cure---Trial Treatment Free.

It is the deep-seated, obstinate cases of Catarrh and Rheumatism that B. B. B. (Botanic Blood Balm) cures. It matters not what other treatments, doctors, sprays, liniments, medicated air, blood purifiers, have failed to do, B. B. B. always promptly reaches the real cause and roots out and drains from the bones, joints, mucous membrane, and entire system the specific poison in the blood that causes Rheumatism or Catarrh, B. B. B. is the only remedy strong enough to do this and cure so there can never be a return of the symptoms. If you have pains and aches in bones, joints or back, swollen glands, tainted breath, noises in the head, discharge of mucous, ulcerations of the members, Blood thin, get easily tired—a treatment with B. B. B. will stop every symptom by making the blood pure and rich. Try this grand cure and get rid of your Rheumatism or Catarrh forever. Druggists $1. Trial Treatment of B. B. B. free and prepaid by addressing Blood Balm Co., 42 Mitchell St., Atlanta, Ga. Describe trouble and free confidential medical advice given. Over 3000 voluntary testimonials of cures by using B. B. B.

Take the short line, which is the Seaboard Air Line Railway, for Christmas holidays, and get home ahead of Santa Claus.

We Recommend

"OLD GLORY . . . SHOES"

As a Safe Investment.

There is no uncertainty about the style of these shoes. They fit your feet, your mind and your purse.

Price $3.50.

Mail orders solicited. Satisfaction guaranteed.

J. M. Hendrix & Co.

GREENSBORO, N. C.

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GIVE YOURSELF

A Christmas Gift.

Christmas is the most joyous season of the year for the young, but not so always with those who are growing old. Keep yourself youthful by using

XANTHINE,

the best preparation for the hair.

THERE'LL COME A TIME when you'll regret those gray hairs. Xanthine is not a dye, but restores gray hair to its original color, and produces luxuriant growth, prevents dandruff.
From Rev. Wm. Cameron, Mossy Creek, Tenn.: "I have never known it to fail in accomplishing all you claim for it."
At Druggists Price $1. Send for circulars.
If your druggist has not got it, write to us for it.

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PROF. HERTZ' GREAT GERMAN
HAIR RESTORATIVE

XANTHINE CO., Richmond, Va.

SEABOARD AIR LINE S.A.L.

VESTIBULED LIMITED TRAINS DOUBLE DAILY SERVICE

Between New York, Tampa Atlanta, New Orleans and Points South and West.

IN EFFECT NOVEMBER 25th, 1900

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		1 00 p m	12 15 a m
Lv Philadelphia, P.R.R.		3 24 p m	7 20 a m
Lv. Baltimore, P. R. R.		5 50 p m	9 34 a m
Lv. Washington, P. R. R		7 00 p m	10 55 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg,	"	11 31 p m	3 30 p m
Lv Ridgeway Jct.	"	1 55 a m	5 52 p m
Lv. Henderson,	"	2 30 a m	6 20 p m
Lv. Raleigh,	"	3 43 a m	7 39 p m
Lv. Southern Pines	"	5 36 a m	9 35 p m
Lv. Hamlet,	"	6 30 a m	10 35 p m
Lv. Columbia,	"	8 40 a m	12 55 a m
Ar. Savannah,	"	12 10 p m	5 05 a m
Ar. Jacksonville,	"	3 50 p m	9 10 a m
Ar. Tampa,	"	6 30 a m	5 30 p m
		No. 408.	No. 41.
Lv. New York, N.Y.P.&N.		†8 00 a m	9 00 p m
Lv. Philadelphia,	"	10 20 a m	11 26 p m
Lv. New York, O.D.S.S.Co		†5 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 00 p m
Lv. Washington, N.&W.S.B.			6 30 p m
Lv. Portsmouth, S. A. L..		9 00 p m	9 30 a m
Lv. Weldon,	"	11 33 a m	12 01 p m
Lv. Ridgeway Jct.	"	12 52 a m	1 20 p m
Lv Henderson	"	1 19 a m	2 18 p m
Lv. Raleigh,	"	3 02 a m	3 51 p m
Lv. Southern Pines	"	5 18 a m	6 09 p m
Lv. Hamlet,	"	6 30 a m	7 30 p m
Lv. Wilmington,	"		3 05 p m
Ar. Charlotte,	"	9 21 a m	10 20 p m
Lv. Chester,	"	9 43 a m	10 55 p m
Lv. Greenwood,	"	11 46 a m	1 07 a m
Lv. Athens,	"	2 08 p m	3 43 a m
Ar Atlanta, §	"	4 15 p m	6 05 a m
Ar. Augusta, C. & W. C.		5 10 p m	.....
Ar. Macon, C. of Ga.		7 21 p m	11 10 a m
Ar. Montgom'ry, A.&W P		9 20 p m	11 00 a m
Ar. Mobile, L. & N.		3 05 a m	4 12 p m
Ar New Orleans, L. & N.		7 40 a m	8 50 p m
Ar. Nashville, N.C.&St.L.		6 40 a m	6 05 p m
Ar. Memphis,		4 00 p m	8 10 a m

NORTHWARD.

		Daily. No. 402.	Daily. No. 38.
Lv. Memphis, N.C.&St.L.		11 30 a m	8 45 p m
Lv. Nashville,		9 50 p m	9 10 a m
Lv. New Orleans, L & N		7 45 p m	7 45 p m
Lv. Mobile, L. & N.		12 20 a m	12 20 a m
Lv Montgom'ry, A &W.P		6 20 a m	11 20 a m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		9 40 a m	..
Lv Atlanta, § S. A. L Ry.		1 00 p m	9 00 p m
Ar. Athens,	"	2 52 p m	11 23 p m
Ar. Greenwood,	"	4 56 p m	2 05 a m
Ar. Chester,	"	‡6 53 p m	4 25 a m
Lv. Charlotte,	"	6 50 p m	5 00 a m
Lv. Wilmington	"	....	12 50 p m
Lv. Hamlet	"	10 00 p m	8 03 a m
Lv. Southern Pines	"	10 59 p m	9 03 a m
Lv. Raleigh,	"	1 00 p m	11 30 a m
Ar Henderson,	"	1 46 a m	1 20 p m
Lv. Rid'way Jct.	"	3 10 a m	2 05 p m
Lv. Weldon,	"	4 30 a m	3 25 p m
Ar. Portsmouth	"	7 00 a m	5 50 p m
Ar. Wash'ton, N.&W S.B.			7 00 a m
Ar. Baltimore, B. S. P.Co		....	† 6 45 a m
Ar, New York, O.D.S.S.Co.		.....	† 1 30 p m§
Ar Phila'phia, N.Y.P.&N		†5 46 p m	5 10 a m
Ar. New York	"	8 33 p m	7 43 a m
		No 44	No. 66
Lv. Tampa, S A L Ry.		10 00 p m	8 00 a m
Lv Jacksonville,	"	10 20 a m	7 45 p m
Lv. Savannah,	"	1 58 a m	11 59 p m
Lv. Columbia, §	"	6 40 p m	5 45 a m
Lv. Hamlet,	"	9 45 p m	9 10 a m
Lv. Southern Pines	"	10 37 p m	10 12 a m
Lv Raleigh,	"	12 24 a m	12 03 p m
Lv. Henderson,	"	1 46 a m	1 32 p m
Lv. Ridgeway Jct.	"	2 12 a m	2 05 p m
Lv. Petersburg,	"	4 20 a m	4 45 p m
Lv. Richmond,	"	5 15 a m	6 00 p m
Ar. Washington P R R.		8 45 a m	9 40 p m
Ar. Baltimore, P R R.		10 03 a m	11 35 p m
Ar Philadelphia P R R.		12 37 p m	2 56 a m
Ar. New York P R R.		3 03 p m	6 13 a m

Note —† Daily except Sunday

Dining Cars between New York and Richmond, and Hamlet and Savannah on Trains Nos. 31 and 44
‡ Central Time § Eastern Time.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Alamance county: "Please tell me if ground which has been in cow peas and the peas let die on the land, which is intended for tomatoes next season, should be broken now or would it be better to wait till next spring" Land in this climate should never be left bare in winter. It would have been better to have plowed the land earlier and then sowed rye on it or some winter growing legume. Now it will be as well to let the peas lie till spring. But it is always better to have a green crop on the land during the winter as a trap for the nitrogen, which is liable to leach away during the winter if there is no green growth to take it up and retain it. The rye will not add nitrogen to the soil as a legume would, bnt it will catch it and prevent its loss from the soil.

From Chatham county: "I am thinking of breaking my land deep with a two horse Syracuse plow, followed by a two horse bull tongue, as I have no subsoiler, and break the land about 15 inches. What do you think of this plan?" In the absence of a regular subsoil plow the bull tongue will do fairly good work. Whether subsoiling will help you or not will depend on the nature of your land. If it is low and wet, it will do no good. If it is our upland red clay soil there is nothing that will help it more. It will enable the roots of plants, particularly the peas or clover, to penetrate and reach the unused stores of plant food that the old scratch plowing has not touched, and will make a reservoir to hold moisture to carry crops safely through a drought that would damage them seriously on shallow plowed land. Subsoiling wet land will do more good because it will at once settle back to the same condition, and land that is crawfishy will have a sour subsoil which should never be turned up till the land is well dried by underdrainage.

From Buncombe county: "I enclose a sample of scale on rose twig for identification. It does not seem to be the oyster shell scale or the San Jose scale. Are plums shy bearers in the mountains?" The "scale" sent is not a scale insect at all, but the eggs of the Katydid, the large green grasshopper which makes such a loud noise in the latter part of the summer at night. The Katydid is certainly not a friend to the fruit grower, as its food is the green leaves, but they are seldom so numerous as to become a serious pest. We have never heard that plums are shy bearers in the mountain country, but were of the opinion that the Japanese and American varieties were especially successful in all parts of the state. Plums, when planted in blocks of a single variety, will often produce poor crops from the fact that the trees very generally refuse to set fruit with their own pollen. In planting an orchard of plums they should be planted with the varieties mixed so as to pollenize each other. The Wild Goose plum planted by itself will often prove a very poor bearer, but if a number of other varieties are scattered among them all will bear better crops.

From Buncombe county: "Kindly let me know the fertilizing value of ashes from spent tan bark. They can be had at the tannery for $1 00 per ton. I have recently taken possession of a thirty acre farm, with a considerable small fruit plantation, and have fifteen acres of tillable land besides and a splendid market for garden stuff." Tannery ashes will vary somewhat as ashes in general do. But they will usually analyze not far from 2 per cent. of potash, a small percentage of phosphoric acid and about 33 per cent. of lime. Ashes are valued mainly for the percentage of potash they contain. If potash is worth 5 cents per pound then the tannery ashes are cheap enough at $1 per ton, and we would use all we could get at that price provided they have not been long exposed to the weather and have the potash leached out of them.

From Polk county: "I want to know how to grow onion sets Can it be done in a cold frame under glass? I have a good deep pit covered with glass. Any information will be welcome." There is not the slightest need for any glass for the growing of onion sets and whether it will be best to use the sets will depend on what you want to grow the onions for. If for early green onions then the sets are all right. We plant the sets in September, and get the onions fit for use by the last of February. If you want to grow ripe onions for keeping and selling dry then you do not need the sets at all, for seed sown as early as the ground can be worked in the spring will make better onions than the sets which are apt to run to seed, but there is not the sligatest difficulty in growing the sets. We use seed of the Queen onion, and sow in early spring or about the last of March in rows very thickly. In fact we fairly pour our seed into the furrows, using half a pound of seed in a bed six feet wide and 12 feet long. Sown thus thickly they crowd each other of course, but so long as the plant can get its roots to the soil it will grow riding on top of a lot of others, and they will make sets about the size of a small marble. As soon as the tops show signs of ripening in July we gather them and cure them with the tops left on. In fact we cure all onions with the tops left on for they keep better and are slower to sprout with the tops on. There is another method of growing onion plants for spring setting which you can practice with a cold frame and a glass sash. Prepare the earth in the frame well and make it rich, and sow the onion seed about the last of January thinly. Give all the air practicable to keep the plants in a hardy state, and harden them off gradually by exposure to the air so that by the time they are as thick as a goose quill they can be pulled and transplanted to the open ground in March. We use sets only for the early green bunching onions, and we would not use them for these if we did not usually have such dry weather in September that seed sowing is very uncertain.

We have a long letter from a farmer in Virginia, who complains that his peas on a sandy soil, exposed to the south, die out in spots. He says that they grow to about six or eight inches high and then die. He wants to know the cause. He says that on one of these spots he spread stable manure over part of the affected peas and they grew off finely. Now as it is generally stated that peas do not need nitrogen how is it that the stable manure, which is largely nitrogen, helped the peas? As we have heard of the same trouble in parts of this state it will be of interest to state what we believe to be the cause. The land in our friend's case had been left bare the winter before the peas were sown, and being light and sandy the nitrogen leached out badly. Now while it is true that peas are able to acquire nitrogen from the air, they do not do so till the nodules form on their roots with the nitrogen catching bacteria in them, and this does not take place till the plants are very well developed. In the early stages of their growth the peas need some nitrogen available for them in the soil and if it is not there they will not thrive nor will the bacteria thrive either. The plants grow to the extent of the food stored up in the seed, and when that is exhausted if there is not feed at hand they will perish. It is evident that the lack of nitrogen was the cause in this case of the Virginia farmer, for he said that on his clay soil he had no trouble of the sort, and this was because the clay soil is more retentive than the sandy soil. The fact that the stable manure helped the peas is of itself sufficient evidence of what was lacking. We learn from these examples that in the start of the improvement of a sandy soil it is well to use a complete fertilizer for the peas and to keep the soil covered with some green growth to prevent the leaching out of the nitrogen. It is very probable that the Virginia farmer would have had no such trouble had he sown even rye on the land as a winter cover crop. We cannot too strongly urge on our farmers this necessity for a winter cover of growing plants. Our cotton fields have lost fertility fully as much through being left bare all winter as through the summer cropping. We have far more rain than hard freezing in winter in this climate, and the need of a cover crop is greater here than in the north where the soil freezes deeply and the snow covers the land. Careful experiments have shown that land left bare in winter does rapidly lose nitrogen while on land covered with green vegetation there was no loss discovered.

A New York chemist sends us a long clipping from a Florida paper about a certain invention evidently the work of the said chemist, in which he claims that he has discovered a method of extracting pure phosphorus from phosphatic rock, and that the discovery is going to advance the value of phosphate rock to $80 per ton, and a lot of other stuff. What possible interest he thought a farmer or a horticulturist would have in this it is hard to say, for if phosphate rock goes up to $80 per ton, what are the farmers going to do? The fact is we think we smell a very large mice. The Florida phosphate companies have long been losing affairs, and it looks as though this is an effort to boom the stock of the phosphate companies so that some one can unload what has proved unprofitable to them. The aforesaid chemist wanted me to quote the clipping as a matter of information in the papers for which I write. We thank him, but we are not biting just yet.

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For thirty five years they faced bravely the trials of this life. To their union were born nine children. Two were already in the beautiful beyond waiting to welcome their mother home.

It has never been our privilege to know a more sweet tempered lady, or to be in a more smooth-running and affectionate family.

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She was a consistent member of the M. E. Church, South, for a number of years, and always discharged faithfully her Christian duty.

May God's richest blessing be with her loved ones; and may the two sons who are out of the ark of eternal safety be brought in before it is too late, is the wish of A FRIEND.

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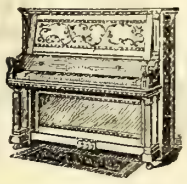
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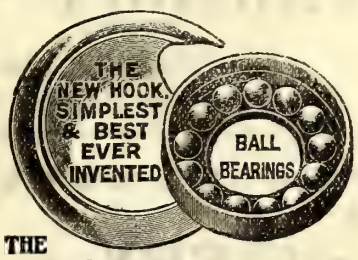
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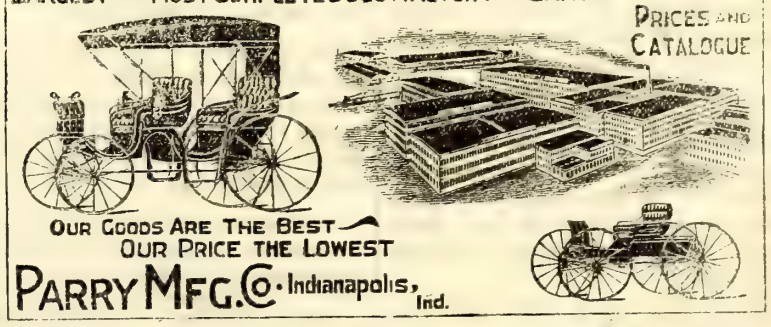
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NEWS OF THE WEEK.

Wednesday, Dec. 12th—All the allied powers have at last agreed on the joint China note———The report for the year of the superintendent of public instruction is made public———This year there is an increase in the state of 5,000 white polls and a decrease of 240 colored——— Judge Simonton declines to allow the state to amend its answer in the railway tax assessment case———The Chicago circuit court declares those selections of the state trust law defining trusts as unconstitutional———General Kitchener cables that General Knox's forces are having a running fight with the Boers under DeWet———The New York board of trade and transportation asks congress to make the volume of currency more responsive to the requirements of trade ———The federal grand jury at Raleigh find true bills against Warden Green and F. B. Arendall of the penitentiary for the escape of a federal prisoner———The British chancellor of the exchequer announces to the house of commons that the Transvaal shall be made to pay a considerable portion of England's war debt ———In valuation of real and personal property for taxation seventy of the counties of the state show aggregate increase of $8,598,596; eighteen a decrease of $688,132. Eight have not reported.

Thursday, Dec. 13th—The contract for Mississippi's new state house goes to a Chicago firm for $831,000———A convict is hanged in the Virginia penitentiary for the murder of another convict ———Hong Kong is placarded with statements inciting to revolt against the foreigners———The purchase of the Pennsylvania Coal Company by the Erie Company is confirmed———The president appoints John W. Yerkes, of Kentucky, as commissioner of internal revenue———England gives consent to the China agreement on the making of some changes as to form———The Philippine commission authorizes the establishment of police forces in the cities and towns ———Our extradition treaty with England is amended so as to include persons charged with obtaining money under false pretenses———At Ashpole, N. C., yesterday, Mrs. Morgan Inman was shot and instantly killed, opinion differing as to whether by her own hand or not——— The Oklahoma division of the Santa Fe system is again running trains by telegraph. President Dolphin denies breaking of contract by strikes———Near Texarkana two men get into the mail car of a train, beat the clerk into insesibility, rifle the puches and get away without being seen. The clerk's condition is critical———On the announcement in the house of commons that during the war 182,460 horses and mules had been sent to Transvaal, Mr. Healy wanted to know how many asses had been sent.

Friday Dec. 14th—The Southern Labor Union, a labor newspaper, makes its appearance in Raleigh———Orders are issued for all available British mounted infantry to be sent to South Africa——— England still withholds her signature to the joint note on basis of treating with China———Latest advices report a battle going on between forces of Generals Knox and deWit———At the close of the federal court in Raleigh the grand jury compliments and thanks Judge Purnell———The secretary of war orders General MacArthur to begin sending home the volunteer regiments as soon as possible. With the new regiments to be formed the force will be kept up to 60,000 men———There is no truth in the rumor that Secretary Hay intended to resign because of the amendment to the Hay-Pauncefote treaty———An indicted distiller who had defrauded the government out of $13,000 jumps his bail bond of $3,000 in the federal court at Raleigh———The committee investigating the books of the treasurer and the auditor report that the Theophilus White voucher should not have been paid———The house of representatives amends the tax reduction bill by reimposing the tax on express receipts and requiring the express company to pay it ———The directors of the Atlantic and North Carolina railroad decide to leave to the legislature the matter of a branch road from LaGrange to Snow Hill.

Saturday, Dec. 15th.—Hon. Wm. J. Bryan announces that he will begin the publication of a weekly newspaper at Lincoln, Neb., it will defend the principles set forth in the Kansas City platform and will be called the "Commoner"——— Lord Kitchener reports that eighteen officers and 550 men of the British army were captured by the Boers———The Senate again considered the Hay-Pauncefote treaty in secret session ——— The war revenue reduction bill passed the House; the amendment to tax express receipts was defeated ——— Five men captured the town-guard at Brighton, Ill., dynamited a bank, plundered a store and escaped with their booty———The British Minister at Pekin is notified that at present he is not authorized to sign the joint note———British expeditionary force in search of hidden treasure near Pekin was attacked by Boxers——— Boyd's appointment as U. S. district court judge in North Carolina has been sent to the Senate——— Elkes and Mc Farland won the six day bicycle race at Madison square garden———Attempt made at Westville, Miss., to lynch a white man in jail for murdering a prominent merchant.

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"I take off my hat to a 50c. box of Tetterine. It has cured me of a long standing skin disease, which doctors in seven states failed to cure. May the manufacturer live long and continue to make such a blessing to humanity. W. C. Cantrell" 50c. at druggists or by mail from J. T. Shuptrine, Dept. D., Savannah, Ga.

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